

BAPTIST and REFLECTOR

"Speaking the Truth in Love" —Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 102

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Number 34

I SAW GOD

I saw God light the world last night,
With the moon and stars above,
Each tiny beam and twinkling star
Was a proof of His infinite love.

I saw God at the break of day
When morning kissed the dawn,
I saw God at the set of sun
When the day was spent and gone.

I saw God in the rivers deep
And out on the rolling sea.
I saw God on the mountain top
And in every bush and tree.

I saw God in the valley steep
And out in the desert sand,
In every beauty I behold
I see God's immortal hand.

I saw God revealing His love
On Calvary's rugged tree,
A love without measure and without depth,
What a wonderful love to me!

I'll see God in the great beyond
When I've ended life's restless race
I'll not see Him as here on earth,
But I'll meet Him face to face.

—BOB ORR.

Baptist and Reflector

An Investment in Christian Reading.
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EDITORIAL

The Director of Promotion

Last week the Baptist and Reflector carried, with an article by President Sampey, a picture of Dr. J. E. Dillard, elected in accordance with the action of the Southern Baptist Convention at St. Louis to be the Director of Promotion for Southern Baptists in Southwide connections.

As pointed out by President Sampey, the office of Director of Promotion perpetuates the work that was being done by Secretary Maddry before he became connected with the Foreign Mission Board in his present capacity.

Prior to the presentation of the matter of the promotional office to the Convention there was a meeting of the Executive Board attended by nearly all the State Secretaries and these approved the idea. They seemed to have no fear that the Director of Promotion would encroach upon the churches and the various state agencies. In fact, Dr. Dillard is not a boss but a director. His specified duty is to work in conjunction with the Southwide and several state agencies in the promotion of Southwide causes. He is wise and conservative and we do not believe that it is in him to exceed his proper functions.

In the co-ordinated promotional work with which he will be identified, it seems to us that the Director of Promotion will have as close contact with the churches as the Home and Foreign Boards have. In his position and contacts he should be, and we believe will be, able to assemble data and make suggestions to be used as the various agencies involved may see fit that shall be of great value to the promotion of Southern Baptists causes. It appears that this larger promotional idea under Baptist control is calculated to be very effective.

It seems to us that for their general promotional work Southern Baptists have in J. E. Dillard an able, faithful and effective man. The Baptist and Reflector, therefore, joins Tennessee Baptists and the South in welcoming him to his important task.

* * *

"The Pack Horse of The Denomination"

The State Baptist paper in the South is often referred to as "the pack horse of the denomination." It is an apt metaphor to express how the state papers carry the publicity items of the denomination.

Because the pack horse is so largely called upon to serve, the editors often suffer from nightmares. This does not come from the character of the material offered the papers but its abundance. Nor does it come from unwillingness on the part of the editors to run the material. But it comes from the problem of promptly running in the papers—all the things that they want to run and of running as much material as might profitably be run.

We presume that in every state there are those who do not hesitate to use the denominational pack horse and never do anything to help feed him. There are men who, with their work, receive publicity in the denominational paper and do not lift a hand to help the paper enlarge its subscription list. Some of them do not even send in their own subscriptions, though able to do so. Some men will knife the Co-operative Program to which the paper is dedicated and then gladly receive (and sometimes seek) publicity in that same paper.

But, on the other hand, there are those brethren who, with their work, not only use the denominational paper and receive publicity in it but also support and boost the paper and help in its effort to enlarge its ministry and various denominational agencies not only receive much free publicity but also graciously pay for other publicity. All of these have a welcome entree into the denominational paper within its necessary limits of space.

If, as many competent brethren affirm and as is demonstrably true, the denominational paper is the best medium of publicity among us, reason dictates that a just and compensating use of this agency be made. And since the paper constantly promotes the faith and service upon which denominational life depends and through which that life is expressed, then the denomination through its agencies ought to use the paper in such a way as will help it to live and not tend to weaken it, if not to eliminate it. In other words, if the denomination uses its pack horse, then the denomination ought to pay a reasonable amount for a portion of its rides along with the free rides that it gets.

* * *

Baptist And Reflector Associational Campaign

At this writing the following associations have met and voted to put on the special associational campaign for the Baptist and Reflector: Big Hatchie, Concord, Chilhowee, and Union. These are sincerely thanked and, of course, the paper is counting on the others.

In some cases it is not possible to complete the associational organization for the campaign, designate the week for the campaign and set the subscription goal for the association all in one day's visit and contact. We are asking that in every case the names and addresses of the general chairman and the group leaders, together with the designated week and the subscription goal be sent promptly to the Baptist and Reflector, 149 Sixth Avenue, North, Nashville, Tenn.

A folder, "What is Found in the Baptist and Reflector," is being prepared for use in the campaign. The necessary number of copies of this and of sample copies of the paper to put on the campaign in a worthy way will be sent free upon request from the general chairman of the associational organization. The expense would be too great, of course, to send enough of these for each member of the churches to have a copy, but enough can be sent, if necessary, for each home represented in the membership to have a copy. Estimate the number needful to put on the campaign in a worthy way and order accordingly, and with this order also enough subscriptions blanks for each canvassing committee to have a copy.

YOUR STATE PAPER AGAIN COMES TO ASK TENNESSEE BAPTIST PASTORS AND PEOPLE TO RALLY TO

THIS CAMPAIGN AND SEND IN 10,000 SUBSCRIPTIONS BY JAN. 1, 1937 IN ADDITION TO THOSE THE PAPER ALREADY HAS. AS BEFORE INDICATED, THIS WILL MEAN ONLY ONE ADDITIONAL SUBSCRIPTION FOR EVERY THIRTY-FOUR BAPTISTS IN THE STATE! THUS THE PAPER BOY ON THE LADDER WILL NOT ONLY JOYOUSLY CLIMB TO THE TOP BUT JOYOUSLY CLIMB UP AGAIN! WATCH FOR HIM AGAIN SOON AND THEN WATCH HIM CLIMB AS YOU TELL HIM TO CLIMB!

THE PROMOTION OF THE BAPTIST AND REFLECTOR MEANS THE PROMOTION OF ALL THAT BAPTISTS BELIEVE AND ARE DOING. WRITE US THAT WE MAY COUNT ON YOU. LET US KEEP THE REFLECTOR BOY CLIMBING AND CLIMBING AND CLIMBING!

* * *

First Baptist Church, Smyrna

While the pastor, J. D. Sullivan, was away in a revival, the editor supplied the pulpit of the First Baptist Church, Smyrna, Sunday morning, Aug. 9. The courtesy with which the people received us and the excellent attention they gave us made the visit a very enjoyable one. Pastor Sullivan is doing a splendid work on that field. So much did we enjoy the visit that we hope we can at some time respond to the invitation to go again.

* * *

Chilhowee and Unity Associations

The editor and his son attended the first day's session of Chilhowee Association, which met with the Valley Grove Baptist Church, W. A. Weaver, pastor. Brethren Geo. D. Roberts, Roy Anderson, Raymond DeArmond, and W. F. Hall were chosen moderator, assistant moderator, clerk and assistant clerk-treasurer respectively. P. B. Baldridge of the First Church, Maryville, preached the fine annual sermon on Election. The attendance and spirit of the body were fine, the entertainment left nothing to be desired, and the body voted unanimously to join in the associational campaign for the Baptist and Reflector and several subscribed while we were there.

We attended the second day's session of Union Association meeting with the First Baptist Church, Sparta, F. M. Dowell, Jr., pastor. The hospitality of the hostess church has never in our experience been excelled. W. M. Kerr, Hugh Phifer, Edward Lowe, and J. T. Taylor were elected the officers of the body. It was a fine meeting. A nice list of subscriptions was secured and the association voted to put on the special campaign for the paper. The First Church is distressed over the leaving of their pastor in order to attend the Seminary. He has done a marvelous work there. The church and town deeply regret to see him go, but they cannot but commend him for seeking Seminary training.

Associations Next Week

Aug. 25—Bledsoe...Chestnut Hill...Fountain Head
Aug. 27—Squatchie Valley....Pikeville....Pikeville

No minutes of Enon, Unity, Walnut Grove, and Wiseman Association have been received. Copies of these would be greatly appreciated that we may publish the dates and places of these meetings for the information of brethren who might like to attend.

Clerk Bunyan Galloway writes that Hardeman County Association meets at Grand Junction on Sept. 4, 5 instead of Aug. 28 as previously published in the Baptist and Reflector.

Climbing The Ladder

Round by Round

5,000 Plus 5,000 Subscriptions By Jan. 1, '37

WATCH ME CLIMB FROM TIME TO TIME

The Reflector Boys says:

Well, folks, you can see that my job has been doubled. The campaign by associations for subscriptions to the paper, which the associations are voting right along to put on, and the general spirit throughout the state have set a new goal for me to climb to. My goal now is not simply 5,000 subscriptions in 1936 but 10,000 SUBSCRIPTIONS BY JAN. 1, 1937! This means 5,000 plus 5,000 subscriptions in 1936.

This is some task set for me! But the editor has told me to go to it, and if you rally to the paper throughout the state, as I am counting on you to do, it will be easy to do it. I want to do this thing for Tennessee Baptists!

But this means that I must reach the first goal of 5,000 subscriptions and then climb another 5,000. Since the last list was published the following friends have told me to climb up. Others will be published later when they are listed:

Miss Rachel VanCleave, Murfreesboro,

Mrs. Robert Martin, Maryville,

Pastor J. C. Miles, Nashville,

L. J. Martin, Chattanooga,

Mrs. M. B. Head, Nashville,

Mrs. Harold Bagwell, Monterey,

J. L. Moore, Elizabethton,

Mrs. S. M. Hammond, Springfield.

AND SO, UP I GO ANOTHER ROUND TOWARD 10,000 SUBSCRIPTIONS BY JAN. 1, 1937! Help me to reach the first 5,000 in 1936 and then to reach another 5,000 by the time 1936 is ended! What do you say?

As you say "Go up," I climb up!

"SEND IN SUBSCRIPTIONS AND WATCH ME CLIMB!"

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	4,900
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	4,700
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"SEND IN SUBSCRIPTIONS AND WATCH ME CLIMB!"

Brother Provence Comes Back

J. E. Skinner

In the Baptist and Reflector of August 6, page 4, under the caption of "Clouds Instead Of Light," Brother Provence makes a spirited come back at my reply to his first article on "Another Request For Light," which seems to merit further attention, since he somewhat clarified his position and came more fully out into the open.

To be perfectly fair to Brother Provence and our readers, both, his article and this reply should appear in the same issue of the paper. But if the reader will turn back to the issue in which his article appears and give it a careful reading before reading this reply, it will obviate the necessity of quoting him at length and thereby conserve space.

1. He complains at my method of reply, and accuses me of reading his "article with clouded eyes," and "beclouding the whole issue," by injecting into the discussion "THE RIGHT OF THE CHURCHES TO RECEIVE MEMBERS INTO THEIR FELLOWSHIP," on which, he says, "we are in perfect agreement." But my Brother Provence would have a mighty hard time convincing Baptists who hold to the generally accepted position among us that "the right of the churches to receive members into their fellowship" is not vitally connected with the authority of the church to baptize its new converts when they present themselves for membership. He not only admits that the church has the right to receive members into its fellowship, but he further admits that, "Repentance and faith and baptism are all prerequisites of church-membership," thus making every one of these "PREREQUISITES," including baptism, vital considerations in the reception of members. So he himself is authority, by his own admission, that the two are inseparably connected, and so, after all, my eyes were not so badly clouded, my critic himself being witness. Take your medicine, my Brother, it will do you good. When you admit that the church has the right to receive its own members, and that baptism is a "PREREQUISITE" of church-membership, you cannot escape the conclusion that baptism is included in the vote of the church when it receives young converts into its membership. Does not the church vote for the reception of these, as well as for those who come by letter or otherwise? But to follow the conclusions of his admissions still further: If "Repentance and faith and baptism are all prerequisites of church-membership," as he freely and correctly admits, then he forces upon himself this further old time Baptist conclusion, that, in the absence of either of these "PREREQUISITES"—Repentance, Faith, Baptism—one cannot have church-membership, and that more than a mere "vote of the members" is involved in the reception of members. If they should vote unanimously for the reception of one who has not repented, would that vote make him a member—since repentance is a "Prerequisite" of church-membership? And wouldn't the same rule hold on all three of these prerequisites—including baptism? If so, isn't baptism a vital consideration in the reception of members? And since "the church is the sole authority for receiving members," as he correctly admits, is it not therefore "the sole authority" upon the validity of any and all these "PREREQUISITES" which are admittedly essential to church-membership? By your own admissions, my Brother, you force yourself to take one of the only two alternatives, namely: The Baptist practice of receiving candidates for baptism by "a vote of the members of the church;" or the practice of our Campbellite brethren of leaving it entirely with the preacher. Which will you take, beloved? Of course, these prerequisites "do not constitute church-membership," as he very aptly contends. They must have "the vote of the members of the church," as he also admits, apparently unintentionally.

2. The dear Brother is exceedingly unfortunate in resorting to Acts 9:31 in his effort to offset the force of the argument from Matt. 18:15-20—that there was a church in

Galilee before the Great Commission was given (Matt. 28:18-20). Does he not know that Luke's use of the singular *ekklesia* in Acts 9:31 can give him no support for his contention that there was no church in Galilee? Why, Brother, at the time of Luke's writing, (to use Dr. Robertson's words in his Word Pictures on this passage) "By this time there were churches scattered over Judea, Galilee, and Samaria (Gal. 1:22)." So that the passage proves nothing for his contention. Luke's reference to "the church" most certainly points to it as an organic institution, wherever found, "throughout Judea and Galilee and Samaria." But to admit, for the sake of the argument, that there was "one church only for all Palestine, and that with headquarters in Jerusalem," as he contends, he is still left without support for his contention that there was no church in Galilee. For, (1) if there was a church all over Palestine, it was certainly in Galilee, because Galilee was a part of Palestine. And (2) although the mother church "had headquarters at Jerusalem" at the time of Luke's writing, it had formerly had headquarters at Capernaum, in Galilee—the admitted headquarters of our Saviour at the very time He spoke the words of Matt. 18:15-20. So there was a church in Galilee, even before the Great Commission was given, our Brother himself being forced unwillingly to admit it. One is shut up to one of two positions: (1) That Jesus had no church while He was on earth, or, (2) He had a church present when He gave the Great Commission. If the latter position be correct, as Baptists generally believe, then it follows as an inevitable conclusion, that the whole task of the Commission — including baptism and the Lord's Supper—was placed by our Lord upon the hands of His churches. Will our Brother also rob the Master of His church, and say that He had none when He was here? I wonder!!

3. The Brother finally did the very unusual thing for his like, and actually tells us "to whom the commission was given, if not to the church." "Why," says he, "to the disciples of Christ, of course; but to them as individual disciples, not as members of an organization." This he argues quite at length, and continues his argument to say that, "The responsibility to carry out His commission is upon every disciple." Will the Brother face the logical consequences of his position? First, Is baptism in the commission? Assuming that he would say, Yes, I give him another question: Second, Is a believer in Christ a disciple before he is baptized? and if so, has he the right to baptize others? Third, Have non-church members, who are admittedly believers, a Scriptural right to baptize others? Fourth, If all the commission is given to mere disciples, and if every believer in Jesus is a disciple, does it not follow that both the right and the responsibility of administering the ordinance of baptism is with any and every believer, whether he is a church member or not? Fifth, Do you agree with our Campbellite brethren that a layman may administer the ordinance of baptism? If so, why were you ordained by a church to the gospel ministry? Was there anything that you couldn't have done in carrying out the Commission of our Lord without such ordination? Or did you submit to such an unnecessary performance for the sake of some other advantage—seeing it was wholly unnecessary? I feel for you, my Brother, and I heartily wish I could spare you, but there is too much principle involved to let you get away with such an open attack upon Baptist faith and practice. Your small group of Baptists don't usually come out in the open as you have done. They usually stay under cover as you did in your first article—attacking the Baptist position without stating clearly their own.

4. Finally, having admitted that "the sole authority for receiving members" is in "the local church," the logic of which admission brings under the same rule the reception of candidates for baptism, he leaves all the other references to church action in my former article, and centers

(Continued on page 7)

News And Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer

HOME MISSION WEEK CLOSES WITH CLIMAX OF BLESSED EXPERIENCES

Twenty-nine missionaries of the Home Mission Board, ten state secretaries and visitors from every state of the Southern Baptist Convention attended the second annual State and Home Mission conference at Ridgecrest, August 2-7.

The climax of the program was reached just before the final service when, in the cool and quiet of the hillside by Johnson Springs on the assembly grounds, missionaries and friends engaged in earnest prayers for the evangelization of the homeland.

Three other features on the program made Friday the high day of the week. These were the touching appeal of Dr. J. W. Beagle's address on Philippians 4:19, "My God shall supply every need of yours according to his riches in glory by Christ Jesus"; Dr. Ellis A. Fuller's final message on the Kingdom as he spoke on the subject, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ"; and the final address by Dr. Lawrence.

Missionaries present were: Dr. and Mrs. M. N. McCall, Rev. and Mrs. Herbert Caudill, Rev. and Mrs. Ismael Negrin, Rev. and Mrs. Augustin Lopez, Rev. Arturo Corujedo, Miss Christine Garnett, Miss Mildred Matthews from Cuba; Dr. J. F. Plainfield, Tampa; Rev. and Mrs. W. H. Fitzgerald, Cherokee, N. C.; Rev. L. W. Martin and family, Hazard, Ky.; Noble Y. Beall and family, Atlanta; Jacob Gartenhaus and family, Atlanta; L. C. Smith and two of his daughters, Pineville, La.; Dr. J. W. Newbrough, New Orleans; D. Ruiz and Miss Gloria Ruiz, San Angelo, Texas; L. C. Bennett, Jacksonville, Fla.; A. W. Hancock and family, Shawnee, Okla.; Paul C. Bell, Bastrop, Texas; Dr. C. W. Stumph, Albuquerque, New Mexico.

DR. LAWRENCE DEDICATES NEW CHURCH IN JULY ON VISIT TO CUBAN FRIENDS

"I found the Cuban brethren very enthusiastic," said Dr. J. B. Lawrence, following a week's visit to the island during which time he visited the mission fields and dedicated a new church. "The work is very satisfactory in every way and the outlook is hopeful. Pastors are baptizing converts all the time. Large congregations attended services at every place, even on week nights."

Dr. Lawrence went to Cuba to preach the sermon dedicating the new church building at Cienfuegos built by money designated from the Bottoms Trust Fund, and to visit other mission fields in Cuba with Dr. M. N. McCall, superintendent of our work there.

The house was packed and people were turned away at the dedicatory service Wednesday night, July 15, in Cienfuegos. Dr. A. T. Bequer, pastor of the church for many years and missionary of the Home Mission Board since 1910, opened the service in the beautiful new building with a brief history of the church.

Brief talks were made by the pastor of the Methodist Church and by Dr. McCall. Dr. Lawrence's sermon was on "The Church and Why We Should Support It." His message was interpreted by Dr. McCall who also offered the dedicatory prayer.

The new house of worship, erected in this city of 60,000 from specially designated money from the Bottoms Trust Fund at a cost of \$10,000, is of concrete, brick and tile construction. The floor and ceiling are of tile.

Pews, the pulpit and all interior woodwork are of beautiful solid mahogany. Nothing has been used in the construction of this temple dedicated to the worship of God which can be destroyed by the wood-eating vermin of the tropics.

Before going to Cienfuegos, Dr. Lawrence spoke twice, Saturday, July 11, to a workers' conference of the Baptists of Havana province. The morning session was attended by

JOE BURTON, Publicity Secretary

about 150 interested laymen, women and preachers of the province, while the Saturday night congregation filled the large auditorium of the Baptist Temple.

On Sunday Dr. Lawrence spoke twice again at the Temple, in the morning to the English-speaking church, and at night through an interpreter to the Spanish-speaking members. Other churches where the mission secretary spoke were Regla, Cardenas, Sancti Spiritus and Santa Clara.

At Santa Clara, a city of 95,000,^{*} is one of the Home Mission Board's best and most beautiful church buildings. The building, erected a number of years ago, is valued at \$25,000. The pastor is Rev. Moises A. Gonzalez, one of the strongest preachers among Cuban Baptists.

The property at Cardenas, including church building and pastor's home, is also worth \$25,000. At Sancti Spiritus and Placetas lots have been purchased, plans drawn, and work will begin on the construction of new buildings about the first of September.

The total being spent by the Home Mission Board for buildings and improvements of property in Cuba is \$50,000. This amount represents income from the Bottoms Trust Fund last year, all of which, on approval of Mrs. Ida M. Bottoms, donor of the fund, has been appropriated for church buildings in Cuba.

On his week's trip, Dr. Lawrence traveled six hundred miles in Cuba. He went as far as Sancti Spiritus, 250 miles east of Havana, and within fifty miles of Trinidad, the last mission east of the Cuban capital.

MISSIONARY ORGANIZES CLASS FOR DEAF

Rev. A. O. Wilson, missionary to the deaf, organized in July a class of sixteen deaf people at Augusta, Georgia, which will meet each Sunday afternoon at the Crawford Avenue Baptist Church.

A teacher and interpreter for the class was secured in answer to prayer after it seemed that none would be available. The deaf had met on Sunday afternoon for the final service to be conducted by the missionary, at which time the class was to be organized.

Brother Wilson announced that someone would be present to teach the class the following Sunday, although he, or anyone else, had no idea who it would be. When Miss Ellington, who had written the missionary to come to Augusta, anxiously inquired if any interpreter could be had, Brother Wilson replied, "God will provide, and these people will be here for class next Sunday."

In direct answer to prayer and this prophecy, a young lady stepped forward and volunteered her services. This young woman, whose parents are deaf and who can both hear and use the sign language, will be interpreter and teacher for the newly organized class.

From Augusta, Brother Wilson went to Atlanta where he was in a service for the deaf at the Baptist Tabernacle. Before coming to Georgia, Brother Wilson had been in services for the deaf at Lake Charles, Louisiana; Decatur and Meridian, Mississippi; and Mobile and Montgomery, Alabama. At Decatur he spoke in an all-day meeting attended by nearly a hundred of the deaf in that section. The missionary is engaged in general work among the deaf in all of the southern states.

Two revivals conducted by Missionary Daniel Delgado in July resulted in forty-nine professions and over twenty baptisms. At the First Mexican Baptist Church, Corpus Christi, Texas, of which the missionary is pastor, twenty-three made profession and fifteen were baptized.

Following this revival, Brother Delgado assisted Missionary J. A. Lopez in a meeting at Devine which resulted in twenty-six conversions, six baptisms at the conclusion of the meeting, and eight more baptisms a week later.

A DIGEST OF

BY C. W. POPE (Contributing Editor)

Religious Thought

(Neither the editor nor the contributing editor necessarily concurs in all the opinions expressed on these pages.)

SUNDAY LEGISLATION

(Watchman-Examiner, July 2, 1936)

There are two almost ridiculous extremes on the subject of Sunday legislation. Not long ago I heard a man cursing the legislature for trying to make people religious by law. Almost at the same time I heard a minister saying, of a Sunday law—"It must pass." We ought to send a delegation to Austin to urge the legislature to take care of our Christian Sabbath.

Both these gentlemen were speaking quite superficially. The Constitution forbids the State to pass laws requiring or forbidding religion. The churches have no right to ask the legislature to pass laws requiring people to observe the Sabbath. They would have just as much right to as for laws requiring people to take the Lord's supper or regulating baptism. The Christian Sabbath is a religious institution and the State dare not touch it, either to forbid or require it. This minister who wanted the State to rush in and take care of our Sabbath was sadly ignorant concerning the genius of both our religion and our civil government.

On the other hand the man who cursed the legislature which passed Sunday laws was painfully ignorant of the purpose of such legislation. So called Sunday laws are not in the interest of religion, but in the interest of society at large. The legislature has a right to pass laws that will be for the well being of the economic and social order. It has been conceded on all hands that, apart from religion, one day of rest out of seven is good for the people. On that basis, and on that basis only the legislature may, and should enact Sunday laws. There is a good reason for putting this weekly day of rest on the same day for all people, since it will be easier to enforce it, and it would be more conveniently obeyed on that day than any other. As a churchman I have no right to demand Sunday laws, but as a citizen I do have that right and duty.—Jeff. D. Ray, D. D.

* * * *

A NEW LIQUOR POLICY

(Presbyterian Tribune, July 9, 1936)

The liquor problem is not merely a moral one. It involves questions of health, conventional usage, cultural traditions, public safety and various shades of philosophical and political thought. The problem is with us. The failure of prohibition and the repeal of the Eighteenth Amendment have settled nothing. It is a bigger problem than ever before.

Today temperance is chiefly an educational problem. The failure of prohibition showed that the attempt to keep the nation dry by enactment of law was either inopportune or impossible. Laws are unenforceable without public sentiment. It seems to me that the problem of intemperance is a problem for the church. For no educational program which requires so high a degree of self-discipline can succeed without the motive of religious faith. All the factors in the case must be taken into consideration. Partisanship for this or that method must be subordinated to the main objective.

* * * *

A CHRISTIAN PARTY

(Presbyterian Banner)

Dr. Clarence E. Macartney, pastor of the First Presbyterian Church of Pittsburgh, in a recent sermon, spoke of the pos-

sibility of a Christian party in America. In his proposal he said, "Christian people can no longer hide from themselves the growth and boldness of anti-Christian groups, and the widespread dissemination of anti-Christian propaganda. Nor can the church be ignorant of the appalling fact that the anti-Christians of the country are pleased with the aid given them by those within the church, who have betrayed the church by denying the cardinal doctrines of the Christian faith. Perhaps the day is at hand when the Christians of the country will consider seriously the formation of a Christian party which will embrace all peoples who are loyal to the great truths of the Christian faith. When it comes to an election the chief question with them will not be, 'Is this candidate a Republican or a Democrat, a radical or a conservative?'. But the chief question will be, 'Is he loyal to the great principles of Christian civilization, those principles which have held the fabric of human society together and have held the powers of darkness at bay'."

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BABE RUTH AND BEER BARONS

(Watchman-Examiner, June 25, 1936)

Recently certain beer advocates asked Babe Ruth to pose for his picture with a beer bottle in his hand. Ruth thought for a moment then replied, "No, I have autographed too many baseballs for the boys of America to think of helping advertise the sale of beer. Many of these boys regard me as a hero, and I'll not do anything to lessen their esteem of me." We wish the newspapers would have that much consideration for the boys of America. (And what a fine thing if all church members, and particularly all church officers and teachers could acquire the same attitude.—Cont. Ed.)

* * * *

EQUALITY OF ALL RELIGIONS
(Liberty)

John Garland Pollard
Former Governor of Virginia

Equality of all religions before the law is firmly established throughout the nation, but it has not been completely enthroned in the hearts of all the people. There still remains a tyranny which ostracizes, condemns, and denounces men on account of their religious affiliations. I need hardly remind you that in many American communities membership in certain religious sects still constitutes a social, political, and business handicap. Conversely membership in other sects is considered an asset. Wherever public sentiment allows such a spirit to prevail, the spirit of religious liberty is dead.

We wonder if the Governor is not using interchangeably the terms, "Religious Liberty and Equality of all Religions." Religious liberty is one thing, and equality of religions is another thing. If in his article the Governor is urging that the adherents of all religions be given equal rights and privileges in the expression and practice of their religion and in citizenship, then we heartily join him. But if, as his article suggests, he insists that "in the hearts of all the people" there shall be a recognition of the equality of all religions, then we most vigorously dissent. He is a poor Christian, indeed, who recognizes Buddhism and Taoism and other pagan religions as the equal of Christianity. Jesus did not even recognize Judaism as the equal of Christianity. All missionary work is based upon the assumption

of the superiority of Christianity to all other religions. The Great Commission assumes that the nations have no religion comparable to the Good News of Christ. To recognize the equality of all religions means the destruction of religious conviction and the recognition for a fact of that which is false. All religions are no more equal than all forms of government are equally good. Any government which guarantees religious liberty must put all religions upon a basis of equality. But no honest believer can recognize other religions as the equal of his own. To recognize equal rights and privileges for adherents of all religions is just and right; but to recognize the equality of all religions is to be a traitor to your Lord and His Kingdom. C. W. P.)

***** OSTRACIZE DRINKING DRIVERS

(Louisville Courier-Journal)

Recently the Louisville Automobile Club announced that hereafter its membership privileges are to be refused to those drivers who have been convicted of drunken driving or other major traffic violations. The club at the same meeting passed resolution commanding the vigorous campaign of the Police Judge in sending drunken drivers to jail. The Courier-Journal states further: This action of the directors constitutes a warning to drunken drivers that they have no friends anywhere. The Louisville Automobile Club furnishes its members with a card which entitles them to bail bond anywhere in the United States if arrested for a traffic violation, whether it was the driver's fault or not. In barring membership to those convicted of drunken driving the club assumes that such drivers have consciously invited trouble for themselves, and have deliberately created driving hazards, and that they do not deserve the protection of the great national organization of motorists. It might be helpful if other organizations would bar drinking drivers who, by their very act endanger other's lives.

SOUL LIBERTY

(Religious Herald)

Dr. E. Y. Mullins

This axiom is the basis of all ethics. No system of morals or of theology attempts now to repudiate or even question it. Even God's sovereignty respects it. No gardener with a passionate love for growing things ever dealt so gently and skillfully with a delicate vine in training it to climb a trellis, as God deals with the human will. The gospel message is never forced upon the will. Indeed, the will cannot be forced. The ideas of the will and of force are incompatible and incommensurable.

In all spheres freedom is self-determination. In civic life political freedom is self-government. The individual is politically free only when he exercises his function as a citizen without unjust hindrance. In morals, freedom is self-determination in conduct. In religion freedom is exemption from compulsion from state, priest, or parent. It is the soul's approach to God through faith and prayer and fellowship. A sense of power conjoined with freedom is characteristic of the best Christians—of the men who choose Christ for themselves and make him their ideal.

CHARITY RACKETEERS

(Character, Dec., 1935)

There are perhaps racketeers in almost every business. Some deceive you with a gold brick, while others extort money by threat of blackmail or death. But the most despicable racketeer of all is the one who fattens and thrives on that part of the population willing to help relieve suffer-

ing in general and starving children in particular. The beer racketeer, or hijacker at least lays himself open to arrest, prosecution and even death. But the charity racketeer runs none of these risks. He not only keeps within the law, but he cloaks his operations with a high degree of respectability.

The methods of these charity racketeers are as disarming as they are ingenious. They use a noble cause for an ignoble purpose. They strike high and for big stakes. Even the Chief Executive of the land is not beyond their designs. First there is the approach, then the build-up, then the kill. First a worthy cause is selected—one with a humanitarian appeal. Next a board of capable and respectable (and innocent) citizens is chosen. The promoters agree to serve without pay, except certain "honoraria," and expenses. By working rapidly they collect large sums of money "for starving children" in a short time. When the lay boards composed of fine upstanding citizens learn that something is wrong and start investigation they usually find what one such board found, that out of \$100,000 raised only \$2,000 actually went to the purpose for which it thought it was subscribing. They have been made the victims of charity racketeers.

THE CHURCHES AND THE GOVERNMENT

(Review and Expositor, July, 1936)

In many ways the churches and the National Government have been coming into fresh relations during the last few years. Some of these are wholesome, and some are fraught with danger. Dependence of the churches on the Government for support inevitably leads to submission to Government control. Recognizing the service which the churches can render in a social and relief program may easily obscure the principle of independence of church and state.

The borrowing of money by churches in recent years have brought the churches into unexpected relations with the Government. Recently it was made known that the Government proposes to take definite cognizance of church obligations to national banks. The generous offer of expert assistance is made by the Government to enable churches to meet their obligations. The activity of the Government in behalf of education has brought many of our church schools into definite alliance with the Government along financial lines. All this is a process which once started becomes more and more extensive and more and more difficult to check. It is high time that churches take stock of themselves and take warning. It is most important that the churches shall retain their entire independence and complete autonomy.

BROTHER PROVENCE COMES BACK

(Continued from page 4)

his objection upon my reference to Acts 10:45-47, and says, "It is, of course, a pure assumption to say that there was a church at Joppa." But did he deny that Peter said to the brethren who came with him, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" No; he neither denies that Peter asked the question, nor explained why he did it, and the reason for the omission is not far to seek—his position has no answer, and couldn't explain it in a thousand years. No, beloved, Philip was not the church when he baptized the eunuch; nor was Peter, when he baptized at Caesarea, and having some member of a church with him, he did the Baptist thing of submitting the question to them. That's like his dodge on 1 Cor. 12:28, where he admits the apostles were first in the church, but denies that that was the first of the church. And yet a child ought to be able to see that if they were the "FIRST" in the church, they were necessarily its charter members. And that if they were its charter members, they were in the church and the church was present when Jesus gave the Great Commission. But all that sort of squirming and dodging goes along with that and all other unscriptural positions.—Jackson, Tenn.

BAPTIST PASTORS OF TENNESSEE

As the time draws near for the opening of the University of Tennessee, I am sending this word of appeal to the Baptist pastors of Tennessee.

You can help us serve the boys and girls from your congregation by doing two or three things.

First, please send us names and addresses of students from your congregation who will come to Knoxville to attend any of our schools this fall for the first time. If you will do this promptly, we shall try to get in touch with them before they leave home.

Mr. Leonard Rogers, part time Student Worker supported by the State Board, is doing a splendid piece of Christian service with the Baptist students of this city. If you will send us the information requested, we shall give it to Mr. Rogers at once.

Second, we have found it wise for students to bring their church letters with them. They feel more at home in church life, take their places more readily in the various groups of the church, and are tremendously fortified spiritually by identifying themselves with the church while they are away from home. A word from you will largely determine whether those leaving your congregation for school will transfer their letters. You understand that we do not want them to unite with the First Baptist Church if they ought to join one of the other Baptist churches of the city.

Third, you and your congregation will follow the boys and girls who are

going away, with prayerful concern. Won't you pray for those of us here who are to touch their lives, that we may mean the very most to them.

Sincerely yours,
F. F. Brown.

TRUE ZEALOUS EVANGELISM

Trench warfare never won any battles. It is when an army takes the aggressive that battles are won. Evangelism, to succeed, must become aggressive. It must push forward, penetrate, and possess. Before a pastor or church goes into this great soul-winning season, it should be a matter of certainty that an aggressive evangelistic spirit is possessed. If possessed, it should be released. It will cost in heartache, tears, prayer, and strength to engage in aggressive evangelism, but it is worth any price, no matter how great. The righteousness of the community is to be considered, children are to be instructed and led to Christ, and parents must be led to obey the gospel. A revived, awakened church seriously evangelizing its community is a sight to make angels rejoice.

This is an hour, therefore, to plan for a larger evangelism. This means a larger group reached, a greater passion, a bigger program, an increased number of personal workers, and enlarged goals. Evangelism is not the only business of the church, but it is the church's first business and what Jesus made primary, His church dare not make secondary. — E. Maurice Hewlett, Evangelist.

Book Reviews

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

Universal Messages by R. C. Campbell.
Broadman Press, Nashville, Tenn.
\$1.00.

This volume of sermons in the Broadman Press Sermon Series is one of the outstanding contributions of these late years. Every one who loves a GOOD book should have a volume of "Universal Messages," and I think no young preacher should consider his library anything like complete unless he has a copy of it. Many fine chapters there are in this fine book—all the chapters are fine—with the chapter "A Universal Challenge" more than worth the "price of admission."

E. E. L.

"Are you a native of this place?"
asked a traveller in Kentucky of a colored resident.

"Am I what?" said the puzzled black.
"I say, are you a native here?"

While the man was still hesitating over his answer, his wife came to the door.

"Ain't you got no sense, Sambo?" she exclaimed. "The gen'l'man means was yo' livin' heah when you was born, or was you born before yo' began livin' heah. Now, answer the gen'l'man."

Let your daughter prepare herself TO BE A WOMAN

Ninety-Ninth
Session Begins
Sept. 14, 1936



Modern girls can prepare for a business or professional career at Judson College, famed girls' college at Marion, Alabama, in the heart of the Old South. But President Leroy G. Cleverdon, his faculty, and the other leaders of Judson during the past 98 years have given the girls under their influence an opportunity for something even more valuable than a career.

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SUNDAY SCHOOL LESSON

By THE EDITOR

AUGUST 30, 1936

The Beginning of World Missions

Scripture: Acts 11:19-21; 13:1-12.

Golden Text: Mark 16:15.

Readings: Matt. 28:16-20; 1 Cor. 2:1-10; Rom. 15:15-21; 1 Thess. 1:1-10; Isa. 42:6-13.

"As from Jerusalem the original light of Christianity shone into 'the regions round about,' so from the new center of radiation at Antioch the same light was transmitted into 'the regions beyond,'"—Hight C. Moore, in *Points for Emphasis*.

I. The Gospel Leaping Over Racial Bounds (11:19-21).

1. The Gospel Preached to the Jews. The saints who were scattered abroad by the persecution that arose about Stephen went witnessing for Christ to the places named in our lesson "preaching the word to none but the Jews only." They told the good tidings of salvation through Christ. They did not spend their time lambasting heathenism nor discussing the political issues of the day. There were not a select few who witnessed, but all of those scattered abroad had a hand in it in their respective spheres. It should be so today. Because, however, they had not had their evangelistic vision sufficiently enlarged they confined their witnessing to the Jews.

2. The Gospel Preached to the Gentiles. But there were some in this company of witnesses who came to Antioch in Syria whose vision and spirit the Lord enlarged and who also spoke to the Grecians concerning Christ. The Lord blessed their testimony and a large number of converts resulted. The Gospel leaped over racial bounds. It is still leaping over racial bounds. This work at Antioch was mission work. And from Antioch the gospel reached out into a wider service. The true missionary spirit embraces both Jews and Gentile in its reach and preaches the gospel "to every creature."

II. Workers Set Apart To Foreign Mission Service (13:1-6).

At Antioch Paul and Barnabas were set apart to mission work "in the regions beyond."

1. In the Church. This was a church which had been established as the result of the mission work of the parties already considered in our lesson. Now this church in turn sends out other mission workers. This church was fasting and praying when the Lord indicated His choice of Paul and

Barnabas for their Foreign Mission service. The church that truly communes with God will be a missionary church. Here is the New Testament order for this age. A preacher at home or abroad should have the sanction of a New Testament church upon him. The New Testament seems to know nothing of the modern "free lance" preacher who proposes to show his independence of the churches. If a man has the right spirit in him he is willing to work in adjustment to the churches and under their sanction.

2. "The Spirit Said." How the Spirit made known the Lord's choice of Paul and Barnabas is not revealed. Probably, however, it was by means of an inner and general impression and conviction. One cannot keep from doubting the "call" of the man whose claim to be called to preach has not been definitely impressed upon some praying New Testament church. Note that here the Holy Spirit selected a New Testament church as the agency to which He made known the call of these workers and through which He set them apart publicly. So this church at Antioch fasted and prayed and laid their hands upon Paul and Barnabas in what we would call a solemn ordination service or service of dedication. Through the impression of the Spirit and the action of the church these men were "sent forth by the Holy Ghost." And thus they went to their Foreign Mission work.

III. A Conflict In World Missions (13:6-12).

You can count on the devil getting in his work wherever possible. He never did and never will like the advancement of the gospel through the mission work of God's saints.

1. A Satanic Opposer: "A certain sorcerer, a false prophet." All such people are in league with Satan, although they may not believe it and many of God's people may not believe it. Sorcerers, fortune-tellers, Spiritists, and all dabblers in the occult are expressly condemned in the Word of God. When Paul was trying to lead a man to Christ in Paphos, this man, Elymas, sought to prevent Paul's doing so. He sought to turn away Sergius Paulus from the gospel. Any opposition to the gospel of grace and any force that would keep a sinner from trusting Christ is of Satan. There is plenty of that opposition today. Sometimes it is open and above board, and sometimes it is subtle and sneaking.

2. A Courageous Preacher. Those were very plain and cutting words that

Paul spoke to Elymas, but Elymas deserved them and Paul was "filled with the Holy Ghost" when he spoke them. The opposers of the gospel of grace and of the work which aims to make this gospel known to men deserve plain speech. But let the preacher be sure that, like Paul, he is filled with the Spirit and is divinely directed in an unmistakable way to speak them. Let him not take it upon himself thus to speak. In such cases the instances when such words as those spoken by Paul are needed will be found to be comparatively rare.

QUESTIONS

- How does our lesson show the gospel leaping over racial bounds?
- Indicate the relationship of the church to the preaching of the gospel and mission work in general as shown in the lesson.
- How does Satan oppose the gospel of grace and why?
- What should be our attitude toward such opposition?

(Having to rush in order to prepare to catch a train we have not had time to present this lesson as fully and effectively as we like. Our readers will understand and bear with us.—Ed.)

Lesson for Sept. 6: TURNING TO THE GENTILES. Acts. 14:8-13, 19, 20; Rom. 10:8-13.

WHO IS MY NEIGHBOR?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.—Luke 10:30-37.

He who poses as a Good Samaritan should pay the Innkeeper.

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New Orleans, La.

The Young South

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SHE KNEW A WAY

The sun had not quite climbed up the shoulder of Humpback Mountain, but was on the way. The sky knew it, and brightened at the thought. The birds knew it, and twittered, and cheeped, and turned their voices up and down the scale, to be ready for their part in the chorus.

In the small, sunburnt cottage, half way up the mountain, a little curly-headed child stirred and cheeped, too. She had gone to bed in the early twilight, and now she was tired of sleep and ready for the new day.

"Mammy," said the little mountain maid, "kin I git up?"

"Yes, child, get up and welcome," answered the mother. "I reckon I must be stirring my old bones, too."

With nimble fingers she put on the few scanty garments belonging to her, and ran out on bare brown feet to wash at the little stream below the spring. The intense cold of the water made her cheeks glow, and her breath came quickly.

"Now," she said to herself, "I will gather the eggs for mammy and surprise her. I won't go for no baskets; I kin just git 'em in my dress."

Away she sped to the chicken house. It was a low-roofed affair, flat on the ground, with so small an opening that no one bigger than Jess herself could have gotten in and out. The child crept fearlessly in, but hardly had she put the first egg in her lap, when she saw a large, mottled rattlesnake stretch himself across the little opening by which she had entered.

The snake did not seem angry, was not even looking at her, in fact, and even Jess's terrified scream did not rouse him. Fortunately, she did not move, and in a moment her father came to her help.

Peering through a crack in the roof, the man saw not only the snake lying in front of the child, but a second one, its mate stretched out behind her. It was impossible to kill them both at once; if he struck either, the other would certainly bite the little prisoner. What a moment of horror!

"Jess," he said, hoarsely, "keep as still as you can and listen to me. I've got to take off the roof and lift you out of the coop. But if you move, you're gone! Can you hold still?"

The little face was white with terror, and at first no sound would come from her lips. Then she said, faintly: "All right, Daddy; I've thought of a way to keep still!"

The man and his wife quietly unroofed the slight building, making as little noise as possible, and then, climb-

ing out on the chestnut limb that overhung it, Jess's father let down a rope, and drew her up, like Jeremiah out of his dungeon, by the armpits.

The snakes were promptly killed, and the child sat, white and trembling, on her mother's lap in the cabin doorway.

"You're a first-rate soldier, Jess—that's what you be," said her father, proudly. "How ever did you manage to keep still?"

"I jest shut my eyes," said the child, "and made out that God was holding my feet."

"Holding your feet!" exclaimed the man, somewhat startled.

Jess nodded.

"They're teaching me some Bible Verses at the chapel Sunday school," she said, "and one of them says, 'He will not suffer thy foot to be moved.' That's what made me think of it."

The next Sunday Jess found to her delight that her father was going with her down the mountain to Zion Chapel.

"Are you 'fraid I'll meet with more snakes, Daddy?" she asked.

"Not so much that, though you might," he answered. "I'm goin' to learn the rest of them verses 'bout God not letting your foot be moved."

And when he heard the very first verse of that beautiful Psalm: "I will lift up mine eyes unto the hills from whence cometh my help," the mountaineer nodded.

"Exactly," he said. "That's just the one for me."

But he has gone farther on now, and is learning the deeper, sweeter lesson of the next verse: "My help cometh from the Lord, which made heaven and earth."—Sunday School Times.



Wife—"Why don't you put the cat out as I told you?"

Absent-minded Professor — "I put something out. Dear me! It must have been the baby!"—Ex.

* * * *

He leaned over the garden fence.

"I say, old fellow," he said, "I understand that you have Thomson's new rake."

The neighbor nodded.

"Good," said the first. "If you'll let me borrow that occasionally, I'll let you use Smith's roller whenever you need it."—Ex.

* * * *

Sonny Boy—"Dad, what is meant by 'the bone of contention'?"

Dad—"The jawbone, my son."—Ex.

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**WHAT THE THIRD SOUTHWIDE
TRAINING UNION ASSEMBLY
MEANT**

Ridgecrest, N. C., July 25-31, 1936
Chattanooga

My faith is strengthened; my knowledge has increased and my heart and soul are filled with a desire to do more for my Master as a direct result of this week of Training Union encampment at Ridgecrest.

Frances Cobleigh.

* * * * *

Humboldt

A week at Ridgecrest during the Training Union week means renewed mountain top experience and inspiration and spirituality. Its fellowship seems to bring me closer to my Lord.

Mrs. Cecil C. Howse.

* * * * *

Chattanooga

Regarding the fellowship at Ridgecrest I heartily agree that it is the best; During the days of our delightful stay God was manifest in every way. Even from the land of the Rising Sun came greetings and thanks to everyone.

Ridgecrest speakers the best in the land

Encouraged young people to take a definite stand.

Showing that Christ in our lives is supreme

Thus helping us to realize our fondest dream.

Viva Burks

Ellie Bell

Elouise Standifer

Agnes Cornett.

* * * * *

Nashville

The conferences at Ridgecrest have solutions for all Baptist Training Union problems. Seeing the sun rise at 4:30 A. M. at Kitazuma would surely convince an atheist there is a God. It alone is worth the cost of the trip.

Harvey Douglas.

* * * * *

Brownsville

I have resolved to go back home to do more for my Lord and for the Baptist Training Union work.

Mrs. O. M. Simpson.

* * * * *

Union City

Surely no true leader in any Christian field of endeavor can leave Ridgecrest without adding spiritually, materially and loads of inspiration to the home B. Y. P. U.

Franklin Yates.

Memphis

This recent Baptist Training Union assembly has been notable in several aspects. First, the program has never been better. Fellowship was satisfying, sweet and deep. Then above and beyond all else a new and radiant vision of the blessed Christ was granted us in the devotional hours.

Aletha Armstrong.

* * * * *

Brownsville

Ridgecrest has made me resolve to go back to Tennessee to climb the spiritual ladder as high every day as the physical mountains of Ridgecrest.

Roberta Gibbs.

* * * * *

Knoxville

Ridgecrest has been a real spiritual uplift to me. All phases of Training Union work were brought out in a splendid manner. I am returning to my church with an enlarged vision of Training Union work and firm endeavor to be a better Christian.

William Lee Thomas.

* * * * *

Chattanooga

Being at Ridgecrest for Training Union week has meant much more to me in a spiritual way than anything else. I have been drawn closer to God while being in the "Land of the Sky." I have been better prepared to carry on my work back in my home church.

Mary A. Rogers.

* * * * *

Jackson

Ridgecrest is an ideal place to go to have a closer walk with God. It is there that the youth of our churches can have a mountain top experience with Christ, and return to their respective places of service better prepared to carry on for our Lord and Master. Ridgecrest impressions are lasting impressions.

A. Donald Anthony.

* * * * *

Physically—I discovered I had muscles and lots of them. Mentally—I worked overtime, trying to retain every word I heard—each word was too good to miss. Spiritually—I was lifted to the heights by the wonderful messages, inspiration and fellowship. Everything about Ridgecrest was thrilling and inspirational beyond words. Truly I can serve my Master better at home since having had those mountain top experiences.

Katie Mae Sewell.

It would take more than the pages of this magazine to contain my impressions of Ridgecrest. I have sore muscles to testify that we reached the mountain tops physically; in my heart I shall treasure always the friendships made there and the fellowship of kindred souls; words fail when I try to speak of the inspiration of those days. After sitting at the feet of Southern Baptists' most consecrated leaders I am more able to come down in the valley and serve my Master.

Marie Allison.

* * * * *

I consider my stay at Ridgecrest last week one of my best investments. I shall be drawing the dividends the rest of my life. I think Mrs. Leavell's class and book on "Building a Christian Home" one of the most needed and best I have ever attended. Ridgecrest meant much to me.

Mrs. J. N. Fite.

* * * * *

Nashville

My week at Ridgecrest was the outstanding event of my life. The fine fellowship, inspiring conferences, and the uplifting spiritual influence will mean much in my future life.

Cloyd Adcox.

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Brownsville

For one whole week I have lived on top of the mountain spiritually and I am returning home more determined to do the will of God.

Irene Booth.

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Johnson City

Ridgecrest was wonderful. Wish every young Southern Baptist could have been there.

Gustave E. Von Hofe.

* * * * *

Nashville

At Ridgecrest I had trips in five wonderful ships. For there I found Friendship, Fellowship, Stewardship, Fellowship, and Leadership. I really was drawn nearer to God and God's people while there.

Bertha Jones.

* * * * *

Etowah

The Southwide Training Union Assembly was for me truly a mountain top experience from which I turn to the valley with renewed confidence and zeal to go forward. My conception of missions has just been made over and my faith has been strengthened by this meeting as by none other that I have ever attended. I thank God for it and for the many who were benefited by it.

Tunis Johns.

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RECENT TRAINING SCHOOLS

Church	S. S. Supt.	Book	Awards
Clinton			
First, Coal Creek.....	J. D. Stair	Some Learning Processes.....	14
Red Hill.....	W. T. Womack	Outlines of Bible History.....	11
Robertsville.....	A. T. Jett	Outlines of Bible History.....	4
Cumberland			
First, Clarksville.....	Arch Northington	Building a Standard Sunday School.....	21
Lawrence County			
Ramah.....	J. D. Johnson	Building a Standard Sunday School.....	10
Midland			
Valley Grove.....	I. L. DeLapp	Building a Standard Sunday School.....	7
Mulberry Gap			
Mulberry Gap.....	Miss Ellen Click	Vacation Bible School Guide.....	10
Mulberry Gap.....	Miss Ellen Click	Outlines of Bible History.....	6
Ocoee			
Central, Chattanooga.....	D. A. Landress	Building a Standard Sunday School.....	23
Tyner.....	J. D. Cliett	Building a Standard Sunday School.....	13

UNION ASSOCIATION ELECTS SUPERINTENDENT

Last week the Union Association met with the First Baptist Church, Sparta. The State Superintendent had the privilege of speaking to the Sunday School report. The report indicated that the Sunday schools of the association made a net gain of seventy in enrollment during the past year. Four schools reported a loss and five schools reported a gain. Pleasant Hill Sunday School had the largest increase, or a total of fifty-five during the past year.

Mr. J. E. Green, superintendent of the Pleasant Hill Sunday School, was elected Associational Sunday School superintendent. The Association gave him the authority to call a meeting of all Sunday school workers of Union Association at an early date for the purpose of completing the organization.

* * * *

CHILHOWEE ASSOCIATION RE-ELECTS SUPT. EVERETT

On Friday, August 7, the Chilhowee Association met at Valley Grove. Superintendent Everett made a splendid report on Sunday School work done in that territory during the past twelve months. The State Superintendent had the privilege of speaking to the report. Mr. Everett was re-elected as Associational Sunday School leader.

* * * *

FIRST BAPTIST CHURCH, LAFOLLETTE

Two pleasant and profitable days were spent with Rev. Carl McGinnis at the First Baptist Church, LaFollette, last week. On Saturday a visit was made to some of the mission stations

in that Association; Sunday morning, August 9, the State Superintendent had the privilege of speaking at the First Baptist Church; he found that Pastor McGinnis was much loved by his people. Brother McGinnis is leading the people in this church in an aggressive program.

* * * *

KNOX COUNTY BROTHERHOOD

Monday night, August 10, a splendid group of men, representing the Brotherhoods of Knox County, assembled at the Y. W. C. A. for their regular monthly meeting. Vice-president Dodson was in charge of the program.

Plans are being made for the holding of an East Tennessee Laymen's Rally in Knoxville some time near the first of October.

* * * *

SHELBYVILLE SCHOOL OF MISSIONS

The First Baptist Church at Shelbyville will hold a church school of missions beginning next Monday night, August 24. Classes are being provided for all departments. The church school of missions should become an annual event in the life of every Baptist church.

* * * *

PLEASE MAIL REPORTS

Vacation Bible School reports continue to come in but there are still

approximately 100 schools that have been held that have not yet reported. It is vitally important that this department receive a detailed report of every school. Blanks for these reports are provided free and will be sent by return mail upon request.

Tennessee continues to lead the South in the number of Vacation Bible Schools reported. Of the 905 schools reported in the Southern Baptist Convention on August 12, Tennessee led with 191 reports; Texas came second with 115. At this writing 205 reports are in the Tennessee Baptist Sunday School office. Pastors and principals are urged to check up and send their reports immediately if they have not already been sent.

* * * *

URGENT

The Intermediate Department of the Baptist Sunday School Board has launched an effort to get a thousand new subscriptions to *The Intermediate Counselor* by October 1, 1936. This thirty-two page magazine is issued quarterly, and is the only periodical published by the Sunday School Board of the Southern Baptist Convention for Sunday school workers with intermediate boys and girls. It is full of practical helps; only fifty cents the year or fifteen cents a copy.

Subscriptions should be placed with the order for Sunday school literature by each church. Why not order *The Intermediate Counselor* for each of your Intermediate workers, thus making your church one that will be one hundred per cent in orders for subscriptions.

Tennessee has been asked to take a quota of two hundred new subscriptions. "If Intermediates need you, you need *The Intermediate Counselor*." Don't loiter—simply order. NOW.



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ASHEVILLE. Delightful location, positive religious training, excellent literary societies, reasonable rates (\$275 for 9 months), satisfied patrons. For young men and women. Enrollment, 602. Eighty-first session opens September 8, 1936. For illustrated catalogue address

R. L. MOORE, President, Mars Hill, North Carolina.

Woman's Missionary Union

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

HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.

A VISIT TO OUR HEADQUARTERS

CHARACTERS

Mrs. Jones and Mrs. Smith who are visitors from East Tennessee.

Mrs. Douglas Ginn, W. M. U. Office Secretary.

Miss Mary Northington, Corresponding Secretary, W. M. U.

Miss Margaret Bruce, Young People's Secretary.

Miss Beatrice Moore, Doctor Freeman's Secretary.

Miss Frances Ewton, Secretary in "Baptist and Reflector" Office.

Miss Zella Mai Collie, Associate Sunday School Department.

Miss Roxie Jacobs, Junior and Intermediate B. Y. P. U. Leader.

A VISIT TO OUR HEADQUARTERS

Mrs. Smith: I am chairman of the committee to arrange a program for our State Mission Day of Prayer and as we are in Nashville why cannot we visit our new state headquarters and talk to our W. M. U. workers about the program?

Mrs. Jones: That is a fine idea. I want to see our new headquarters, too. The address is 149 6th Ave. North, and we were told it was close to the bus station, so it must be right along here. Mrs. Smith, there is the sign BAPTIST BUILDING, let us go in. The W. M. U. office is upstairs. Let us go up there first. (Enter.)

Mrs. Ginn: (Greetings and introductions.) We are so happy to have our friends from East Tennessee to visit us. You know this building belongs to all Tennessee Baptists, so you should be interested in it.

Mrs. Smith: I am chairman of the committee for the State Mission Season of Prayer and I thought maybe I could get some help from you.

Mrs. Ginn: You have come to the right place! In this building all the state officers have their headquarters and to Doctor Freeman's office down stairs all the reports come from our seventy-five missionary pastors. Let me call Miss Northington. Miss Mary, here are Mrs. Smith and Mrs. Jones from East Tennessee.

Miss Northington: (Greetings.) It is a joy to have you in our office. The last time I saw you two was on that hot day we were at the associational meeting. When you go home from those meetings you do wonder if they are really worth while.

Mrs. Smith: Yes, but then I know they are most helpful. The quarterly and associational meetings mean more to our organizations than anything! They pep us up! When you, Miss

Bruce, and our other workers come to see us we take on new life.

Miss Northington: I am so glad to hear you say that. We all feel keenly our responsibility and we are anxious not to waste money in travel but we do want to make our lives count. (Calls Miss Bruce.) Margaret, here are Mrs. Smith and Mrs. Jones from East Tennessee. (Greetings.)

Miss Bruce: It is good of you to come to see us. I am so proud of my office for it is the first time I have had one all to myself. Now that the W. M. U. has three rooms we can accomplish so much more.

Mrs. Jones: We were so glad to have you and Mr. Sutherland in our young people's meeting in June.

Miss Bruce: We are so happy that the State Board gave us Robert this summer. He was such a help to our boys, and he made the mothers really see the importance of R. A. work. Our State Mission offering has made this extra field work possible. He visited many associations and had charge of our R. A. camps.

Mrs. Smith: My boy fell in love with him at the R. A. camp. He came back home full of enthusiasm and determined to make his R. A. worth while.

Miss Bruce: I am so glad to hear this. All of our camps and house parties were very fine. It is a joy to see our young people interested in studying missions. They listened so eagerly to all the messages. I don't believe we have ever done anything that helped our young people so much.

Mrs. Smith: Do the young people have a State Mission program, too?

Miss Bruce: Certainly they do, and you should help them plan for it and then encourage them by attending their special meetings. I am so sorry to have to go, but I have an engagement with the G. A. counselors of the city for a conference, so I must go. (Exit Miss Bruce.)

Mrs. Jones: Mrs. Ginn, what do you do with all of this literature around here?

Mrs. Ginn: This is for some new organizations reported to us today. Did you know that I sent out 15,418 letters and 15,736 packages last year? I also mailed out those 22,308 mission study seals that made Tennessee take second place in awards. Only Texas beat us! (Enter Miss Moore and Miss Ewton.)

Mrs. Ginn: Hello, girls, meet Mrs. Smith and Mrs. Jones. Miss Moore, you have come at a good time to tell these ladies what State Missions is really doing in Tennessee. You know, Miss Moore is Doctor Freeman's secretary.

Miss Moore: That's a big order! It has made this building possible. It helps to care for all W. M. U., Sunday School and B. T. U. work. It is behind the "Baptist and Reflector." If you could read some of the letters that come to Doctor Freeman telling of what is being accomplished by our state missionaries you would see that we are doing something and that we do need a REAL State Mission offering. Frances can tell you about the "Baptist and Reflector."

Miss Ewton: Indeed we are dependent on State Missions and it is a shame that only 6,500 Baptists in the State take their paper. It should pay its way, but there are so many Baptists taking newspapers, magazines, and so forth, and DO NOT take their paper! Just look how fine it is! (Have the "Baptist and Reflector" shown and explained.)

Mrs. Smith: I am sorry I am not taking the paper. Miss Ewton, here is my \$2.00. I want to give it to you before I go shopping!

Miss Ewton: Many thanks! Please go home and get us more subscriptions. I must go, for Doctor Taylor will be wondering where I am. Come down and see our office before you go.

Mrs. Smith: How much does State Missions get from the Co-operative Program?

Miss Moore: Out of each dollar that is given to the Co-operative Program 50% stays in Tennessee but that amount is divided among our orphanage, our schools, the Baptist Hospital in Memphis, so that State Missions gets only 18%. This is not enough to carry on our work so we are eagerly expecting a real offering from you women in September. We must pay for this building and there are so many distressing calls. We could spend with great profit ten times more money than we did last year. It would pay us to do it for we could save strategic places for the Baptists, but Doctor Freeman is so anxious to keep us out of debt as much as possible.

Mrs. Jones: Did you not borrow money to buy this building?

Miss Moore: Yes, but we had to leave the Sunday School Board building for their work has grown so rapidly they needed the rooms we were occupying. Rent is so high we decided it would be cheaper in the long run to own our building. We were fortunate in getting it for a reasonable amount.

I am sorry I must go, but Doctor Freeman is keeping me busy sending out tracts to the pastors. He is so eager for them to be really interested in State Missions.

Miss Mary, why don't you call Miss Collie; she can tell you something she has been doing on state mission fields. Why, here she comes now!

Miss Collie: I heard you all talking, so my curiosity got the best of me. I thought I recognized your voices. It

(Continued on page 16)

Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR AUGUST 9, 1936

Bellevue, Memphis	1367
Union Avenue, Memphis	986
First, Chattanooga	795
Temple, Memphis	726
First, Knoxville	702
Hghland Park, Chattanooga	577
Fifth Avenue, Knoxville	533
First, Maryville	457
West Jackson, Jackson	456
Calvary, Bristol	430
First, Etowah	418
East Lake, Chattanooga	360
Speedway Terrace, Memphis	346
Red Bank	316
First, Union City	315
Rossville	298
Maple Springs, Madison County	253
Chickamauga	182

By FLEETWOOD BALL

R. A. Kimbrough, of Jackson, preached in a revival recently at Middleburg, A. H. Simmons, pastor. Good meeting.

R. A. Kimbrough, of Jackson, is preaching in a revival in Hinkle Creek Church, near Booneville, Miss.

L. H. Bowen has been elected head of the chair of Mathematics in Furman University, Greenville, S. C.

P. M. Bailes of the First Church, Tyler, Texas, will supply the pulpit of Bellevue Church, Memphis, Aug. 30.

J. S. Bell, of Whiteville, is preaching in a revival in Ward's Grove, near Jackson, W. A. Moody, pastor.

Gray Evans, of Parsons, has accepted the care of the churches at Mineral Springs, Ark.

Ford F. Gaunnt has resigned as pastor at Mansfield, Ark., to accept a call to Norphlet, Ark.

Claude Pepper, a Baptist, has been nominated in Florida for United States Senator.

Milton C. Gardner has been given a royal welcome in his new pastorate, the First Church, Cross City, Fla.

E. L. Shuler, formerly of Okeechobee, Fla., began his labors with the First Church, Jasper, Ga., in a revival.

W. R. Rigell, of Johnson City, supplied the pulpit of Walnut Street Church, Louisville, Ky., Aug. 2.

Congratulations to A. M. Vollmer and wife of Dyersburg on the birth to them on August 6 of a son. He has been named Robert Lee.

Edwin G. Preston has been elected Acting General Superintendent of the Sunday School of Druid Hills Church, Atlanta, Ga.

E. B. Abington, of Earle, Ark., on a recent Sunday supplied the pulpit of the First Church, Paragould, Ark., Edgar Williamson, pastor.

M. L. Banister has resigned the care of the First Church, Chester, S. C., to accept a call to the First Church, Oxford, N. C.

H. E. Truex, of St. Louis, Mo., supplied most acceptably last Sunday the pulpit of the First Church Jackson, W. C. Boone, pastor.

The pulpit of the First Church, Jackson, was supplied Sunday, Aug. 9, by R. A. Kimbrough. One addition by letter.

J. D. Franks of the First Church, Columbus, Miss., is in the Baptist Hospital, Memphis, suffering from arthritis.

Jeff A. Rogers, of Amory, Miss., is doing the preaching in a revival in Camp Creek Church, Guntown, Miss., A. M. Overton, pastor.

J. E. Dillard has resigned as pastor of Southside Church, Birmingham, Ala., to become promotional director of the Southern Baptist Convention.

August 2 marked the close of the pastorate of A. B. Pearce with the First Church, Hazard, Ky. He has accepted West Laurel Church, Laurel, Miss.

C. J. Bolton has moved from West Point, Ky., to Elizabethton, Ky., for convenience as Field Worker of the State Mission Board.

John L. Hill, of Nashville, has been invited by the First Church, Grenada, Miss., to hold a meeting there in the Fall.

The First Church, Crystal Springs, Miss., T. W. Talkington, pastor, has closed a revival in which L. B. Golden, of Columbia, Miss., did the preaching, resulting in twenty-two additions.

The church in Huron, J. T. Bradfield, pastor, enjoyed a gracious revival last week with L. G. Gassaway, of Decaturville, doing the preaching. There were twelve conversions and five additions.

In a revival last week in Rock Hill Church, near Lexington, there were fourteen conversions and fifteen additions. J. S. Bell, of Whiteville, did the preaching. The writer is the pastor.

By THE EDITOR

M. E. Dodd, pastor First Baptist Church, Shreveport, La., will supply the pulpit of Temple Baptist Church, Los Angeles, Cal., Aug. 23-30, Sept. 6.

We send our congratulations and greetings to Mrs. G. W. Craig, Fall Branch, Tenn., who has been a reader of the Baptist and Reflector for fifty years.

Brighton Baptist Church, Brighton, O. C. Markham, pastor, are happy over their recent revival. R. K. Bennett, Stanton, did the preaching, the church was built up, and souls came confessing Christ as Savior.

Accompanied by Mrs. Boone, W. C. Boone, pastor First Baptist Church, Jackson, has gone to New York to supply the pulpit of Calvary Baptist Church on Aug. 23.

F. J. Harrell of Jackson is moving to West Court St., Dyersburg, to live. He was pastor at Dyersburg prior to becoming pastor of Calvary Church, Jackson, where his health broke.

Miss Laura Craig Lovell of Nashville and Dr. John H. Webb, pastor First Baptist Church, Columbia, S. C., were married July 5 in the First Baptist Church, Nashville, Dr. W. F. Powell performing the ceremony.

The editor and Mrs. Taylor appreciate an invitation to the wedding of O. E. Bryan, Jr., pastor Westview Baptist Church, Murfreesboro, and Miss Pauline Lyle, Knoxville, which will be solemnized in McCalla Avenue Baptist Church, Knoxville, Thursday, Aug. 20.

In the last three and one-half years, the First Baptist Church, Longview, Texas, John L. Whorton, pastor, has received 2,076 members into its fellowship, 757 of them by baptism. The church baptizes as regularly on Sunday evening as it has preaching.

L. S. Sedberry, pastor First Baptist Church, Brownsville, did the preaching in a revival in Herron Chapel Baptist Church, Bemis, W. A. West, pastor, which resulted in thirty additions, twenty-three of them by baptism.

Pastor W. A. West of Bemis did the preaching in a meeting at Locust Grove Baptist Church, Calloway county, Ky., L. V. Henson, pastor. There were eleven additions to the church.

Lewis M. Hale, pastor First Baptist Church, Springfield, Mo., preached two splendid messages on Sunday, Aug. 9, in the Bellevue Baptist Church, Memphis, supplying for Robert G. Lee, who was away on his vacation.

L. B. Cobb, pastor Seventh Street Baptist Church, Memphis, having closed a meeting with Pastor L. A. Byrd at Elim Church, went for his fourth meeting with the Fruitland Baptist Church, C. E. Azbill, pastor.

—BAR—

Mrs. Ellen Futrell, Bolivar, who recently celebrated her 84th birthday, writes her appreciation of the Baptist and Reflector and that she is always ready to take it. May the Lord richly bless this child of His grace as she journeys on toward the heavenly land.

—BAR—

Millington Baptist Church, C. S. Brown, pastor, has closed a gracious ten-day revival in which the preaching was done by Mark Harris, pastor Speedway Terrace Baptist Church, Memphis. There were twenty-six additions.

—BAR—

H. F. Burns, Sr., Nashville, will assist Pastor M. C. Ledford and the Zion Baptist Church in Polk county in a revival beginning the third Sunday in August. This is Bro. Burns' old home church, the church that ordained him to the ministry.

—BAR—

The pastor, J. H. Turner, did the preaching in a revival at Liberty Baptist Church in Big Hatchie Association in which there were nineteen additions to the church. The meeting was forced to close earlier than anticipated on account of a quarantine against infantile paralysis.

—BAR—

Pleasant Grove Baptist Church, of Maryville, John O. Hood, pastor, recently enjoyed a gracious revival in which the preaching was done by O. E. Turner, associate pastor of the First Baptist Church of Knoxville. The church, was greatly strengthened and there were twenty additions.

—BAR—

Powell's Chapel Baptist Church in Concord Association, B. B. Bowers, pastor, recently held a splendid revival, which resulted in a number of conversions and reclamations, with nineteen being received by baptism and the church greatly strengthened. H. D. Burns of Liberty did the preaching to the satisfaction of all.

—BAR—

H. W. Ellis, Humboldt, was recently with Pastor James Farrar and the Shady Grove Baptist Church, near Paris, in a splendid meeting. Following that he was to be in meetings with Pastor J. L. Robertson at Chapel Hill and with Pastor D. W. Smothers at Bartlett. He is a good man and a good preacher.

—BAR—

Supplies for the First Baptist Church at Dyersburg, during August while Pastor A. M. Vollmer is vacationing are L. B. Cobb, pastor Seventh Street Baptist Church, Memphis, Lawrence Riley, pastor Hollywood Baptist Church, Memphis, Guy Turner, pastor Mt. Ver-

non Baptist Church, Unionville, and Evangelist J. R. Black, Memphis.

—BAR—

H. E. Watters, president Jonesboro Baptist College, Jonesboro, Ark., supplied the First Church, Blytheville, through July and the first of August. He has held a two-weeks' meeting in Della, Ark., and is holding a two-weeks' meeting in Braggadocio, Mo. He is almost in normal health again.

—BAR—

In a recent gracious revival in the Birchwood Baptist Church, Birchwood, L. L. Hurley, pastor, in which the preaching was done by Clyde Burke, pastor Concord Baptist Church, Chattanooga, there were eleven conversions. Bro. Hurley began a meeting Aug. 17 in Calvary Baptist Church, Meigs County, J. R. Land, pastor.

From a certain pastor in the state we have received an appeal for financial assistance for his church. We are not questioning the worthiness of the appeal. But the policy of the Executive Board under whose auspices the paper is published is against the running of special appeals except as they may be authorized by the Board. To save us and them from embarrassment, therefore, we are asking that all who have special appeals for funds to make, please secure the approval of the Executive Board before asking us to publish the appeal.

The brotherhood will sympathize with Mrs. W. M. Wood, wife of Secretary W. M. Wood of Kentucky, over the death of her mother, Mrs. Fannie Kirk Osborn, which occurred in Murfreesboro Aug. 10. The funeral was conducted by Dr. Austin Crouch at the home and the burial was in Evergreen Cemetery. The Lord comfort the bereaved.

—BAR—

Barney L. Flowers assisted Pastor L. G. Frey in a meeting at Westover Baptist Church with thirteen additions, five of them by baptism. H. L. Moore of Selmer assisted Pastor Frey at Ararat Baptist Church with five additions, four of them by baptism. A revival at Maple Springs Church where Bro. Frey is pastor began on Aug. 9 and in the initial service prior to the coming of the evangelist with the pastor preaching there were six conversions.

—BAR—

Recent visitors to the office were Dr. W. M. Wood, State Secretary of State Missions in Kentucky; Rev. W. C. Martindale, young Baptist minister of Memphis, and Mr. A. Malone and Mrs. W. G. Mahaffey of Murfreesboro, and the veteran J. H. Wright of Boulevard Baptist Church, Memphis. Come again, friends.

Broadway Baptist Church, Ft. Worth, Texas, to the pastorate of which Douglas Hudgins went from our state a short time ago, is going forward in a great way under his leadership, assisted by his capable educational director, W. L. Howse, another Tennessean. There have been 174 additions and the ordinance of baptism is being administered almost every Sunday night; large crowds are attending prayer meeting, and in other respects the work is moving on. Tennessee Baptists rejoice in the success of Bro. Hudgins.

—BAR—

Baptist Bible Institute

New Orleans, La., July 30, 1936.

The Baptist Bible Institute did not receive enough money to pay the full year's interest due August 1st on its bonds, but we are happy to report that we were able to pay the amount due for six months. We are grateful beyond words for the place which this great seminary and training school has in the hearts and prayers and gifts of Southern Baptists. Any further interest gifts will go toward the other six months for which we are in arrears.—W. W. Hamilton, president.

—BAR—

The First Baptist Church, Greeneville, C. P. Jones, pastor, recently closed one of the best years in its history. Last September the church voted the "try me" plan of tithing. When the year closed all bills were paid and \$800.00 was in the treasury to pay the last note against the church property. The Every Member Canvass was the most successful ever put on. The church has kept all bills paid and tithed its income to the Co-operative Program and has given more to denominational causes than in any previous year. The church is planning to build some Sunday School rooms and put a new roof on the building. The Sunday School, Baptist Training Union and W. M. U. are doing fine. C. W. Pope, pastor First Baptist Church, Jefferson City, is to be with the church in a revival in September.

In his last illness, Sir Walter Scott asked his friend, Lockhart, to read to him. "From what book shall I read?" asked Lockhart. "There is but one book—the Bible," replied Scott.

Many church members are like the farmer's well, it only had two faults: it froze up in the winter time and dried up in the summer time.

COTTON YARNS: For knitting and crocheting bed-spreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cream lofty cotton yarns, 50c per pound, plus postage. Furnished in skeins, or on one pound cones. Free samples on request. Cromer Yarn Co., Dept. X, Lincolnton, N. C.

A VISIT TO OUR HEADQUARTERS

(Continued from page 13)
is fine to see you both. I'll not forget my good time in your church.

Mrs. Jones: We will always remember you, for you and Mr. Allen, the Sunday School Secretary, were most helpful. Miss Moore said you had been on some State Mission fields and we want to hear about it.

Miss Collie: I have been on many fields, why, much of the work would fail if it were not for State Missions! Recently I went to Celina for a Daily Vacation Bible School and had more than fifty youngsters each day!

Mrs. Smith: Were they all Baptists?

Miss Collie: No, indeed! Our work there is new. We organized a church two years ago with three members, the missionary, his wife and one other woman who had prayed for years for a Baptist Church. It has more than doubled in membership and that little band has built a church!

Mrs. Smith: There must be an awful debt on it!

Miss Collie: No, indeed! They have prayed and worked and many who were not Christians have helped. The whole building is an answer to prayer.

Mrs. Jones: Was the Daily Vacation Bible School worth while?

Miss Collie: Yes indeed! At the same time a revival was held and in the afternoon we went out a little ways from town and held another Vacation Bible School under a tree. We reached a large group of people who never attended church or Sunday school anywhere. How we prayed the seeds we sowed would bring forth fruit!

Miss Northington: Miss Collie, I take my hat off to you! You are a REAL missionary. State Missions has made a good investment in sending you out into the highways and hedges.

Mrs. Smith: We are certainly learning of the importance of State Missions! Is Miss Jacobs doing mission work too?

Miss Collie: Indeed she is! I will call her, she's in her office. (Calls.)

Miss Jacobs: Hello, everybody! What are you having in here, a missionary meeting?

Mrs. Ginn: Yes, Mrs. Smith and Mrs. Jones came in to find out something about State Missions, and we thought maybe as you have been running around in the state so long you could give us a thought.

Miss Jacobs: State Missions has certainly been good to me, for I have had the privilege of working with the Junior and Intermediate B. Y. P. U.'s, training young people in service.

Miss Northington: You have done a great job. Do you find any associations now that are not organized?

Miss Jacobs: Yes, I am sorry to say, all too many. Mr. Rogers, our B. T. U. Secretary, is certainly trying his best to organize every association. Let me tell you about a campaign put on recently in Mulberry Gap Association.

Miss Northington: I have been up there. They have the biggest crowds I have ever seen at the associational meetings, but we have not been able to develop many W. M. U. workers.

Miss Jacobs: I went up there with several volunteer helpers and we contacted fifty-one out of our fifty-five churches. We organized an associational Training Union. Every officer was a college graduate, or student. When you remember that there is not a church in this big association with more than one-fourth time preaching, we were happy over our new organization.

Miss Northington: You have a right to be. I do hope you will soon train some leaders for our W. M. U. work.

Miss Jacobs: Please excuse me, I am rushing now for the train.

Miss Northington: Mrs. Smith, I wish we could introduce to you Mrs. Roth, who is our worker at the penitentiary. She has so many heart-breaking experiences. We do need to save the boys and then we would not have the task of mending men.

Mrs. Ginn: You would enjoy meeting the Corresponding Secretary of Negro W. M. U. of Tennessee, Sister Anna Haynes. You know State Missions has made her work effective. Her people could not send her out to serve, for they had no money. She has been tireless in her service. I believe Miss Mary is jealous of her for she has made more talks than she has this year!

Miss Northington: No indeed! I rejoice in her success. I am so happy that we can help our colored sisters!

Mrs. Smith: I think we have heard enough about State Missions to go home and wake up our people by telling them that we are really accomplishing great things through State Missions.

Mrs. Ginn: You must see our building. Especially do I want to show you our Chapel where we have our prayer services every morning. It is a joy to meet together and remember the ones on the prayer calendar and also to pray for the missionaries and other workers in the state. You are planning one day of prayer for State Missions, but we meet every day except Sunday and pray for our missionaries. We are counting greatly on your prayers and gifts that our work may grow.

Come on and I will show you the building.

TENNESSEANS SAILING

Mary Northington

How happy we are that our Lorene Tilford is sailing September 4th for Shanghai, China, on the President Grant from Seattle, Washington. It is one month later than she had expected, but we are glad we had a little extra time to prepare her wardrobe. Send your gifts to her IMMEDIATELY to 108 Greenleaf Ave., Chattanooga, Tenn.

Another Tennessean is sailing in October, Dr. Mansfield Bailey. You

will remember he and Mrs. Bailey came home last year after the tragic drowning of their two children. God has given them another little girl and they are going back to their same station, Kweilin. Dr. Bailey says he needs sheets and towels for his hospital. He wants unbleached domestic sheets for single beds, also a dozen sheets for double beds. He is also in great need of bath towels.

His address is Dr. Mansfield Bailey, 1114 McKinney Ave., Nashville. He says he would like to have a dental forcep for there is no dentist in that whole section. He is not one, but he can pull teeth when it is necessary.

He will be grateful for any gift for he is having a big expense in taking a car back with him. He needs it very much for it multiplies his usefulness in making it possible for him to go into the great field untouched by modern doctors or by the gospel. Send your gifts directly to him.

WE GIVE

YOU

THE KEY!

You get the key to greater efficiency in every department of church work. Simply write for your free copy of

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161 8th Ave. N., Nashville, Tenn.

The Report Grows More Inspiring

WHERE DOES YOUR CHURCH STAND IN IT?

Herewith is given the third report of the present State Convention year, showing exactly how much money each church has sent to the office in Nashville since the first day of last November. Read it carefully. Compare your church and its report with other churches of the same size and strength. See where it stands for nine months, and if it has not done what it should have done make an earnest effort during the weeks before October 31 to bring it up in gifts.

(NOTE: If the figures reported in this list do not correspond to those in your church treasurer's books, please write me. The list of churches and their contributions is published primarily to make certain that no money is lost or misused. Churches not appearing in this list have not contributed.—John D. Freeman, 149 Sixth Avenue, North, Nashville.)

Association	Co-operative	Designated	Association	Co-operative	Designated
BEECH RIVER:			Portland	235.20	191.00
Darden	\$ 4.00	3.00	Westmoreland	4.80	4.15
Decaturville		3.70	CAMPBELL COUNTY:		
Envile		5.80	Caryville	40.85	31.81
Huron		5.00	Cedar Hill	7.25	
Lexington, First	257.20	469.10	Clinchmore		5.00
Luray		14.50	Davis Creek	1.00	4.00
Morris Chapel		5.80	Eagan		12.00
Parsons	75.67	39.73	Good Hope		5.75
Perryville, First		7.91	LaFollette	58.26	44.90
Sardis		8.00	Little Cove Creek		1.10
Sardis Ridge	2.22	2.23	Pine Crest	1.70	1.36
Union		17.57	Red Ash	2.60	1.50
Utah	2.11	3.91	Sand Gap		.70
BEULAH:			Westbourne		5.00
Antioch	11.00		White Oak		13.64
Bethel	2.00	5.35	Atwood		5.00
Beulah	25.95	35.30	Bruceton	65.25	79.95
Burnett's	8.50	10.00	Camden	32.25	37.16
Cypress Creek		8.30	Chalk Level		12.54
Fairview		3.00	Concord	2.00	
Hornbeak	10.25	8.85	Eva	6.43	3.74
Macedonia		2.00	Gleason	49.13	28.13
Martin, First	850.00	134.61	Huntingdon	67.82	87.98
Mount Moriah		5.00	McKenzie	124.78	34.45
Mount Olive	1.00	4.50	Missionary Grove	.50	7.06
Mount Pelia	30.44	42.67	Mount Nebo	7.38	5.00
New Home	10.00	15.75	Prospect	34.29	46.25
New Salem	48.04	55.74	Trezevant	44.26	97.31
Pleasant Hill, No. 2		2.00	Union Academy		9.70
Reelfoot		12.50	CHILHOWEE:		
Ridgely	97.17	36.59	Alcoa	64.12	62.38
Tiptonville	14.97	8.82	Armona	3.75	9.23
Troy	1.00	4.00	Ballard's		3.00
Union City	236.30	209.76	Beech Grove		10.00
Woodland Mills	36.25	19.00	Boyd's Creek	31.93	10.50
Wynnhurst	36.87	23.34	Calvary	.60	17.35
BIG EMORY:			Central Point	20.29	20.80
Beech Park		29.66	Chilhowee	11.97	71.92
Boswell Chapel		6.50	East Maryville	28.42	
Caney Ford		8.00	Forest Hill		16.74
Crossville	95.41	47.25	Friendsville	4.24	
Eureka		5.00	Gayland Heights	6.00	
George Jones Memorial	36.43	24.34	Happy Valley		6.36
Hailey's Grove	18.00	4.12	Kagley's		11.10
Jonesville		4.35	Liberty	1.81	29.38
Kingston	93.76	47.40	Maryville, First	2,429.33	1,550.92
Liberty		.17	Miller's Cove	6.33	12.15
Middle Creek		6.90	Mount Lebanon	2.20	50.79
Oakdale	325.00	25.00	Mount Olive	149.94	258.08
Orchard View	4.25		New Hopewell	33.25	52.17
Petros	21.45	25.10	Old Chilhowee		1.58
Pine Orchard	20.00	4.30	Old Piney Grove		12.38
Pleasant Grove	6.00	15.48	Piney Grove		10.50
Riggs' Chapel	3.81	5.16	Piney Level		10.24
Rockwood	5.00	23.50	Pleasant Grove	48.81	38.00
South Harriman		2.38	Prospect		4.09
Sugar Grove		1.00	Providence		2.90
Trenton Street	432.01	167.67	Rockford		5.00
Valley Creek		2.50	Salem		4.00
Walnut Hill	14.00	37.20	Six Mile		4.00
Wartburg	7.30	38.40	Stock Creek	42.50	25.25
White Oak	7.85	3.00	Valley Grove	6.08	26.75
White's Creek		6.00	CLINTON:		
BIG HATCHIE:		12.30	Andersonville	53.75	94.57
Allen		4.00	Beech Grove		14.81
Antioch		5.26	Bethel	13.20	7.20
Brighton		31.37	Black Oak		33.17
Brownsville	443.40	183.81	Blowing Springs	18.45	16.40
Charleston	14.06	4.00	Briceville		8.00
Covington	777.48	325.57	Clear Branch		14.80
Elim		15.00	Clinton	229.36	116.55
Garland	46.28	31.48	Clinton, Second		1.35
Grace		6.00	Coal Creek, First		3.56
Harmony	82.81	40.78	Coal Creek, Main Street	154.53	43.38
Henning	59.97	27.46	Cumberland Mountain	9.00	24.98
Liberty	37.47	76.16	Farmer's Grove		22.00
Oak Grove	22.36	74.96	Indian Creek		25.50
Pleasant Grove	30.00	40.48	Island Ford		5.39
Ripley	755.20	1,500.74	Jackshoro	196.13	57.68
Smyrna		6.55	Laurel Grove		3.50
Stanton	100.34	58.04	Longfield		5.81
Woodland	29.03	82.35	Moran		5.69
Woodlawn	20.70	21.56	New Salem		13.00
Zion		2.50	Oliver Springs	102.05	75.68
BLEDSOE:			Poplar Creek		5.00
Bledsoe Creek	6.50	5.75	Red Hill		1.00
Cottontown		15.00			
Dixon Creek		16.00			
Friendship	44.00	46.01			
Gallatin	477.40	328.09			
Hartsville	27.10	76.10			
Hillsdale		3.00			
Mitchellville	12.00	84.62			
CONCORD:					
Baker's Grove					
Barfield					
Bradley's Creek					
Christiana					
Concord					
Eagleville					
Fellowship					
Florence					
Holly Grove					
Lascassas					
Milton					
Mount Hermon					
Mount Pleasant					
Mount View					
Murfreesboro					
New Hope					
Patterson					
Powell's Chapel					
Republican Grove					
Smith Springs					
Smyrna					
Taylor's Chapel					
Wayside					
Westview					
Whitsett's					
CROCKETT COUNTY:					
Alamo					
Bells					
Bethel					
Cairo					
Cross Roads					
Enon					
Friendship					
Gadsden					
Maury City					
Providence					
South Fork					
Walnut Hill					
CUMBERLAND:					
Alva					
Blooming Grove					
Clarksville, First					
Cross Creek					
Cumberland City					
Dotsongville					
Erin					
Harmony					
Hickory Grove					
Kirkwood					
Little Hope					
Little West Fork					
Mount Herman					
New Providence					
Pleasant View					
Spring Creek					
Tennessee Ridge					
CUMBERLAND GAP:					
Blair's Creek					
Cumberland Gap					
Forge Ridge					
Greer's Chapel					
Liberty					
Liberty Hill					
Little Mulberry					
New Tazewell					
Shawnee					
Springdale					
Tazewell					
Walnut Hill					
DUCK RIVER:					
Altamont					
Bell Buckle					
Charity					
Cornersville					
Cowan					
Decherd					
El Bethel					
Estill Springs					
Fosterville					
Hannah's Gap					
Huntland					
Hurricane					
Lewisburg					
Longview					
McMinnville					
Magness Memorial					
Manchester					
Maxwell					
Mount Carmel					
Mount Lebanon					
New Hope					
North Fork					
Prairie Plains					
Rutledge Falls					
Shelbyville					
Smyrna					
Tracy City					
Tullahoma					
Union Ridge					
Wartrace					
Winchester					
DYER COUNTY:					
Beech Grove					
Chic					
Curve					
Dyersburg					
Eloize					
Elon					
Enon					
Finley					
Fowlkes					

<i>Association</i>	<i>Co-operative</i>	<i>Designated</i>	<i>Association</i>	<i>Co-operative</i>	<i>Designated</i>	<i>Association</i>	<i>Co-operative</i>	<i>Designated</i>
Gates	4.75	3.00	Noeton	3.00		Liberty	9.60	
Halls	204.16	122.90	Oakland	1.00		Philadelphia	10.00	2.00
Lenox	6.20	3.70	Powder Springs	22.06	15.45	Savannah	2.00	15.16
McCullough's	3.41	13.60	Puncheon Camp	5.00		Waynesboro		29.37
Midway		5.65	Rutledge	67.00	44.31	JEFFERSON COUNTY:		
Miston	3.01	8.00	Slate Hill	7.85		Antioch		3.00
Mount Tirzah	5.50	15.92	Sunrise	5.00		Beaver Creek	9.00	
Mount Vernon	24.01	28.95	Washburn	4.85	17.15	Buffalo Grove	30.83	18.56
Newbern	80.00	72.29	HARDEMAN COUNTY:			Dandridge	67.38	81.82
Parrish		4.50	Bethel	14.42	20.95	Dumplin	36.03	51.12
Roe Ellen		2.30	Bolivar	419.72	265.40	Flat Gap	2.25	8.19
Southside	1.00		Ebenezer		6.74	French Broad	6.00	21.85
Spring Hill		21.00	Grand Junction	67.30	46.10	Jefferson City, First	656.39	845.02
Trimble	13.30	17.22	Harris Grove		1.50	Mill Springs	12.80	31.16
Williams		1.35	Hatcha		3.31	Mountain View		3.58
Woodville		20.15	Hebron		5.88	Nance Grove		32.22
EAST TENNESSEE:			Hickory Valley	13.40	4.68	New Market	28.20	11.00
Allen's Grove		12.41	Hornsby	5.00	21.65	Nina		7.20
Bethel		3.70	Middleton	11.30	9.25	Northside		5.55
Deep Gap		8.00	Piney Grove	10.00	6.32	Piedmont	4.15	31.60
Del Rio		5.33	Saulsbury	124.95	64.46	Pleasant Grove (H)	9.00	
Dutch Bottom		2.50	Silerton	17.00		Pleasant Grove (P)	9.26	
Forrest Hill	49.30	126.60	Toone	46.61	35.54	Rocky Valley		5.95
Holder's Grove	3.00	4.53	Walnut Grove		2.56	Shady Grove		18.25
Manning's		5.00	Whiteville	315.61	96.03	Talbot's	12.50	16.51
Maple Grove		3.00	HIWASSEE:			White Pine	64.53	120.74
Mount Pleasant		10.16	Fellowship	10.50	14.03	JUDSON:		
Mount Zion		2.60	Friendship	2.05	4.70	Gum Springs	4.84	4.50
Newport, First	854.82	474.70	Ten Mile	63.33	74.73	High View		5.00
Newport, Second	2.10	41.00	HOLSTON:			Maple Grove		2.50
New Prospect		1.05	Ashbury	1.74	1.84	Mission Ridge	5.00	
Pine Springs		25.00	Baileyton	8.65	25.92	Mount Zion		2.25
Pleasant Grove		24.50	Beulah	30.45	13.87	Trace Creek		4.25
Point Pleasant		14.00	Blountville	144.02	47.00	Oak Grove	5.00	1.00
Rankin	2.00	15.37	Bluff City	91.00	35.06	Parker's Creek		1.00
Union	23.50	16.84	Bluff City, First	190.38	41.03	Sylvia	42.00	5.50
ENON:			Boone's Creek		24.50	Walnut Grove		1.40
Antioch		1.00	Buffalo Ridge	5.10	17.30	KNOX COUNTY:		
Long Fork		1.00	Calvary (B)	255.07	21.75	Arlington	343.38	103.02
Union		3.50	Calvary (E)	57.70	71.72	Ball Camp	9.11	
FAYETTE COUNTY:			Calvary (K)	526.83	251.44	Beaver Dam	16.00	32.76
Feathers		8.32	Cherokee	33.58	16.47	Bell Avenue	542.30	275.32
Galloway	2.50	3.00	Cherry Grove	3.52	6.93	Broadway	2,466.68	1,598.16
Hickory Grove		53.28	Chinquapin Grove	35.00	32.68	Calvary	63.68	5.05
Kirk	4.51	.75	Clear Branch		31.10	Central Bearden	80.00	100.66
Moscow	53.13	31.38	Double Springs	13.25	40.19	Central, Fountain City	680.58	439.67
Mount Moriah	17.13	5.66	Enon	5.75	5.00	Clear Springs	17.00	9.00
Oakland	19.00	6.00	Erwin, First	1,570.46	656.04	Corryton	115.94	63.92
Rossville	72.13	39.99	Erwin, Ninth Street	10.00	8.05	Crichton	105.50	17.50
Somerville	86.60	42.50	Fall Branch	10.10	17.75	Deadrick Avenue	133.82	157.52
Williston	6.85	23.55	Fall Creek	10.95	1.00	Ebenezer	3.50	3.35
GIBSON COUNTY:			Flag Pond	52.06	49.37	Elm Street		17.97
Antioch	81.54	14.95	Fordtown	13.00	21.80	Euclid Avenue	155.41	85.20
Bethel (H)	6.50		Glenwood		20.00	Fifth Avenue	1,600.00	682.40
Bethel (Y)	7.07	1.45	Greeneville, First	240.11	153.50	First, Knoxville	27,694.32	3,905.28
Bethlehem	96.77	1.00	Greeneville, Second		3.55	Fort Sanders	10.00	12.10
Bethpage	48.10	90.00	Harmony	13.00	14.46	Fountain City	225.68	110.73
Bradford	48.25	19.85	Holston	2.00	3.50	Gallahers		13.40
Center		10.00	Holston Valley		5.00	Gillespie	553.75	177.29
Chapel Hill	19.75	5.00	Johnson City, Central	1,441.00	1,290.70	Glenwood	13.25	58.10
China Grove	1.00	18.08	Johnson City, Fall St.			Grace	84.37	17.63
Clear Creek	17.50	15.12	Mission	1.00	1.10	Grassy Valley	10.00	
Dyer	160.18	29.28	Johnson City, Second	160.40	12.70	Graveston		1.55
Eldad	59.89	42.96	Jonesboro	48.90	78.13	Grove City	19.25	11.50
Fruitland	3.40	22.05	Kingsport	1,100.00	559.12	Immanuel	255.00	164.13
Gibson	131.81	74.83	Limestone	115.00	26.15	Inskip	69.88	22.90
Hickory Grove	44.74	39.19	Lovelace		3.78	Is'land Home	544.96	475.09
Humboldt	877.07	458.97	Mountain View	22.00	12.85	Jersey Street		3.70
Idlewild		2.80	Mount Zion	2.00	7.35	John Sevier		21.26
Kenton	31.00	15.81	New Hope	23.00	2.60	Lincoln Park	1,000.00	304.10
Laneview (T)	4.75	9.75	New Lebanon		2.00	Linden Avenue	2.00	
Lavinia	2.57	5.00	New Salem		5.00	Little Flat Creek	9.10	16.10
Medina	23.75	16.75	New Victory	17.42	31.66	Lonsdale	286.05	62.45
Milan	404.07	462.43	Oakdale	5.00	5.00	Lyon's Creek		27.10
Mount Pleasant		4.30	Oak Grove		34.63	McCalla Avenue	1,320.68	39.98
New Bethlehem	53.73	29.13	Oak Hill	21.00	38.50	Marble City	12.00	
New Hope	1.60		Pleasant Grove		5.44	Mascot	180.05	2.00
Northern	20.64	14.30	River Bend		1,100.00	Meridian	10.75	15.05
Oak Grove	1.23		Snow's Chapel	84.05	53.44	Mount Carmel	5.00	9.00
Oakwood	17.00	25.00	Southside	5.00	6.21	Mount Harmony	48.00	17.60
Poplar Grove		26.18	Unaka Avenue	22.85	59.16	Mount View	162.96	123.61
Rutherford	84.72	40.34	Unicoi	10.06	20.48	North Knoxville		8.45
Salem	36.40	38.10	Union	48.16	4.79	Oakwood	483.09	132.62
Spring Hill	15.00	38.00	HOLSTON VALLEY:			Powell	114.69	54.71
Trenton	1,089.28	334.65	Beech Creek	12.03	18.42	Riverdale	44.80	29.50
Walnut Grove	26.82	46.09	Big Springs		1.55	Riverview	11.00	10.16
GILES COUNTY:			Cave Springs		5.25	Rocky Hill	18.00	42.57
Bradshaw		16.47	Compromise		1.00	Roseberry	36.51	62.90
Liberty Hill		4.30	Fairview		.75	Salem	14.57	50.97
Minor Hill	15.00	9.90	Gill's Chapel		5.30	Sharon	110.00	46.00
New Hope		19.00	Hickory Cove	8.00	16.83	Smithwood	202.42	338.89
Pulaski	38.75	37.18	Howe's	.54	.67	South Knoxville	384.36	170.51
Rock Springs		5.00	Independence	3.50		Straw Plains	14.40	10.70
Scotts Hill	7.75	11.80	Lone Oak	1.00		Tabernacle	18.75	26.40
Shores	13.05		McCloud's	1.00		Third Creek	67.30	68.36
Thompson's	6.00	2.00	McPheefer's		15.33	Thorn Grove		33.57
GRAINGER COUNTY:			Maple Hill		2.00	Union		11.00
Adriel		4.00	Morrisett's		4.40	Valley Grove		5.00
Bean Station	2.00	10.50	Mount Pleasant	1.47	2.24	Washington Pike	29.80	74.80
Blackwell's		2.00	New Salem		15.00	West Fourth Avenue		71.46
Block Springs		8.00	Oak Grove	3.36		West Lonsdale	12.00	6.30
Central Point		5.08	Persia	4.28	.70	West View	2.00	
Chestnut-Oak Grove	3.50	1.00	Piney Grove	14.00	2.91	LAWRENCE COUNTY:		
Dutch Valley			Providence	4.14	2.00	Brace	4.75	
Elm Springs	2.25		Rogersville	434.88	228.04	Deerfield	4.00	
Head of Richland	5.60	2.00	Speedwell		2.54	Etheridge	7.56	1.75
Helton Springs		2.00	Surgoinsville	5.00	22.70	Gum Springs	5.07	
Indian Ridge	14.75	13.87	Tunnel Hill	4.24	15.14	Iron City	25.50	20.35
Little Valley	2.00		Valley View		1.33	Lawrenceburg	50.00	50.50
Locust Grove		15.30	INDIAN CREEK:			Leoma	8.26	
Mouth of Richland	11.50	22.11	Bethlehem		4.95	Liberty Grove	3.75	12.10
Narrow Valley	12.61		Cedar Grove		1.18	Loretta	2.00	33.53
New Corinth	1.50	7.50	Friendship		6.75	Marl Hill	2.91	
New County Line	6.25		Hopewell		1.25	Mount Horeb	3.50	11.75
New Prospect		6.60	Leatherwood	2.00	2.00	O. K.		4.00
						Ramah		

Association	Co-operative	Designated	Association	Co-operative	Designated	Association	Co-operative	Designated
McMINN COUNTY:			Unicoi		3.20	Eastdale	75.70	
Athens	671.80	297.58	Valley View	2.00	6.53	East Lake	62.25	88.30
Bethel Springs		1.00	War Creek	14.00		Edgewood		5.20
Bethsaida		2.18	NASHVILLE:			Falling Water		5.03
Calhoun	10.00	7.50	Antioch	92.60	45.51	Friendship		6.41
Calvary (D)	19.93		Belmont Heights	1,779.83	1,427.28	Georgetown	5.00	
Calvary (E)		1.00	Calvary	352.06	23.50	Greenwood		5.00
Center Point		6.63	Centennial	15.75	6.22	Highland Park	2,651.47	928.74
Charleston	16.00	35.98	Dickson	3.35	3.00	Hixon	56.25	36.06
Cog Hill	61.37	52.29	Donelson	40.60	10.78	Little Hopewell		1.00
Conasauga		4.00	Eastland	472.31	338.21	Lookout Valley	5.00	3.72
Council		4.45	Edgefield	531.70	178.38	Lupton City		33.00
Eastanaele	10.50		First	590.34	219.25	Macedonia	10.00	13.00
East Athens		2.40	Nashville	7,032.13	5,862.16	Michigan Avenue		2.00
East View		2.90	Franklin	149.10	306.05	Morris Hill		7.68
Englewood	31.00	26.76	Goodlettsville	96.75	53.06	Mountain Creek	14.07	
Etowah	797.15	398.23	Grace	2,363.30	452.74	Mount Carmel	7.00	5.76
Goodfield	18.32	48.08	Grandview	320.61	156.63	New Bethel		4.00
Good Hope	4.00	18.00	Green Hill	22.34	24.45	New Liberty	6.00	21.36
Good Springs	2.12	1.00	Immanuel	1,539.50	1,287.16	Northside	1,090.00	631.78
Hiwassee	2.51		Inglewood	225.23	265.77	Oak Grove	159.85	15.05
Marshall Hill		1.00	Joelton	5.00	7.25	Oak Street (Soddy)	8.00	24.78
Mount Harmony, No. 2		6.00	Judson	2,915.84	1,756.67	Oakwood	25.70	31.71
New Bethel		4.64	Lockeland	566.37	228.97	Ooltewah	40.00	71.40
New Friendship	52.50	29.32	Mill Creek	17.38		Parker's Gap	18.55	3.70
New Zion	2.00		New Bethel		6.30	Phillipi	6.11	
Niota	142.24	83.48	New Hope		77.50	Providence		1.10
North Athens	1.00	4.00	North Edgefield	56.50	64.03	Red Bank	818.38	181.45
North Etowah	22.31	19.35	North End	3.35	4.50	Ridgegate	2,733.00	666.82
Oak Grove		7.25	Old Hickory	250.73	215.29	Silverdale		15.00
Riceville	36.50	35.53	Park Avenue	798.38	372.84	S. Saint Elmo		1.00
Rogers' Creek		1.40	Radnor	192.83	63.79	Saint Elmo	328.67	73.10
Shiloh		2.75	Richland	111.23	37.39	Summerfield	9.79	1.72
Union McMinn	.57		Seventh	778.67	128.55	Thompson's Springs		7.75
Wetmore	6.35	3.00	She've Avenue	142.87	72.85	Tyner	122.38	89.24
Zion Hill	3.05	5.00	Tennessee Home	5.25	233.37	Union	2.40	
ZION HILL:			Third	323.00	94.14	Union Fork	12.00	
McNAIRY COUNTY:			Una	22.00	68.11	White Oak	11.00	10.52
Adamsville		17.16	Union Hill	25.00		Woodland Heights		14.97
Center Hill	1.50	3.00	NEW RIVER:			Woodland Park	94.52	65.69
Chewalla		42.37	Free Communion		3.50	POLK COUNTY:		
Clear Creek	196.00	31.00	Moore's Chapel	11.50		Blue Ridge Temple		6.45
Good Hope	5.00		New River	10.25	8.25	Boonville		1.12
Gravel Hill	3.00	31.45	Oneida	57.63	8.25	Coletown		1.00
Mount Gilead	15.90	.35	Pleasant Ridge		1.00	Conasauga River		3.28
Mount Zion	1.00	.50	Robbins	14.66		Cookson's Creek	16.40	23.43
Olive Hill	1.60		NEW SALEM:			Corinth	2.95	
Selmer	65.27	125.61	Brush Creek	52.34	54.35	Hiwassee Union	5.00	3.55
West Shiloh	5.00	54.35	Buena Vista		5.85	Isabella	15.00	
MADISON COUNTY:			Caney Fork Seminary		5.85	Mine City	208.06	63.38
Ararat	19.47	62.99	Carthage	52.35	159.21	Mount Zion	5.00	3.00
Beech Grove	5.45	9.66	Hickman	57.02	36.22	Ocoee	29.33	14.89
Calvary	1,371.45	378.54	Hogan's Creek		3.50	Old Ocoee		2.00
Clover Creek	14.65	16.60	Macedonia	88.54	94.45	Pleasant Grove	10.00	3.67
Cotton Grove	6.00	22.57	Nash Grove			Zion	1.50	
East Laurel	6.60	9.55	New Home	22.50		Zion Hill	5.05	
Friendship	.90	6.91	Peyton's Creek	13.00	28.10	PROVIDENCE:		
Henderson	15.50	24.69	Plunkett's		4.75	Baptist Tabernacle	10.00	19.00
Herron's	30.00	32.50	Riddereton	13.70	34.19	Beal's		2.50
Jackson, First	3,219.82	1,640.23	Rome	20.51	12.45	Cave Creek		5.34
Jackson, North	65.83	13.10	NOLACHUCKY:			Cedar Grove		2.00
Jackson, South Royal	11.09	25.39	Alpha	1.00	13.25	Jones' Chapel	12.74	
Jackson, West	380.73	705.18	Bethel	7.75	19.55	Lenoir City, First	270.38	80.52
Liberty Grove	2.20	3.50	Beulah	29.69	20.48	Lenoir City, Second	6.17	
Madison	22.10	31.48	Brier Thicket	1.00	6.13	Midway	2.58	
Malesus	38.05	7.40	Brown Springs	75.00	46.04	Mount Pleasant	20.00	
Maple Springs	54.05	128.85	Bull's Gap	150.41	173.65	New Bethel	2.24	
Mercer	69.96	90.89	Calvary		8.41	New Midway	2.00	
Oakfield	1.61		Catherine Nenny	3.00	8.42	New Providence	5.50	
Parksburg	5.15	9.40	Cedar Creek	32.03		New Zion	12.00	
Parkview	21.51	9.68	Concord	50.52	21.56	Old Ballard's	9.00	46.00
Pleasant Plains	11.64	13.34	Fairview	106.43	35.18	Old Midway	2.59	
Poplar Corner	71.99	47.90	Grace	20.50	22.71	Oral	5.00	
Poplar Heights	3.00	18.51	Kidwell's		2.00	Pleasant Hill	24.77	
Spring Creek	98.86	98.62	Leadvale		7.04	Shady Grove	12.66	
Ward's Grove	24.80	30.55	Lebanon	26.10	6.27	Silver Ridge	3.66	
Westover	4.50	5.25	Macedonia	40.45	9.40	Tennessee	1.50	
MAURY COUNTY:			Montview	2.00	4.80	Union Chapel	21.67	
Allensville		3.00	Mooreburg		20.17	West Broadway	2.77	
Centerville	22.25		Merristown, First	592.50	684.51	Zion Chapel	3.50	
Columbia, First	877.99	174.29	Mountain Valley		2.50	RIVERSIDE:		
Columbia, Second	3.00	4.25	Mount Zion	33.36	30.14	Byrdstown	39.50	12.88
Fairview	18.18	10.00	Robertson's		10.70	Celina	4.00	
Friendship	6.10	50.73	Rocky Point	65.78	88.63	Clear Creek		3.08
Hohenwald	7.50	8.20	Russellville	4.00	54.25	Creston	5.00	2.00
Holt's Corner	45.60	39.58	Three Springs		6.15	Etter	1.10	
Knob Creek	43.87	50.71	Warrensburg	77.51	81.91	Helena	10.33	9.20
Lawrence Grove	28.65	42.71	White Oak Grove		5.00	Jamestown	42.33	12.00
Liberty		5.00	Whitesburg	10.00	45.92	Livingston	50.00	7.55
Mission Chapel		5.00	Witt's	77.65	67.29	Maryland		1.03
Mount Pleasant	99.39	118.01	NORTHERN:			Mount Union	1.00	3.50
Rock Springs		5.00	Cedar Ford		1.00	Muddy Pond	6.50	
Santa Fe	55.00	7.00	Lone Mountain		8.41	Riverton	1.50	
Theta	3.25	5.25	Maynardsville		1.00	Vine Ridge	4.70	1.00
Union	2.00	5.65	OCOEE:			West Union	3.70	1.50
MIDLAND:			Alton Park	109.28	31.82	Wilder	1.50	
Bell's Camp Ground		1.30	Apison	2.00	42.23	Willow Grove	1.00	
Bethany		9.50	Avondale	758.70	93.70	Roberston County		
Bishopville	35.00	5.00	Baptist Tabernacle	1,227.86	270.64	Battle Creek	27.00	27.75
Fairview		6.14	Bartlebaugh		4.76	Bethel	118.40	36.45
Mount Harmony		15.00	Bethel	10.24		Bethlehem	17.87	15.63
Mount Zion		7.00	Big Springs	97.10	23.39	Cedar Hill	29.00	33.86
Union		7.98	Birchwood	117.47	5.00	Center Point		2.00
MULBERRY GAP:			Brainard	110.25	167.13	Concord		6.00
Big Creek		1.50	Calvary	111.52	47.23	Flewellyn	25.00	
Big Hill	11.13		Candies' Creek		14.17	Grace	35.00	4.50
Cedar Grove	13.85		Chamberlain Avenue	303.55	102.13	Greenbrier	284.20	48.30
Chestnut Grove	2.50		Chattanooga, Central	1,200.00	603.45	Hopewell	409.71	193.36
Chinquapin	12.98		Chattanooga, East	9.47	44.02	Lebanon	36.15	32.14
Choptack	26.04		Chattanooga, First	1,770.00	3,071.78	Mount Carmel	57.50	41.46
Cool Branch		5.00	Cleveland, First	1,399.06	199.34	Oak Grove	186.43	73.33
Duck Creek	71.51	20.59	Cleveland, South	47.78	6.00	Oakland		10.00
Friendship		6.96	Clifton Hills	1.95	5.00	Orlinda	434.20	172.49
Gap Chapel		3.25	Concord	221.27	80.73	Pleasant Hill	43.29	68.46
Oak Hill		3.42	Corinth	4.00		Red River	10.94	44.90
Quarry Hill		3.03	Daisy	58.00	34.75	Rock Springs		17.70
Stoney Gap		5.00						

Association	Co-operative	Designated	Association	Co-operative	Designated	Association	Co-operative	Designated
Springfield, First	2,509.00	231.55	STONE:			Tumbling Creek	.20	
North Springfield		2.15	Bear Cove		5.00	West Union		5.00
White House	11.70	18.30	Brotherton		.57	WEST UNION:		
Williams	16.50	20.25	Caney Fork		4.76	White Pine		1.50
SALEM:			Cedar Hill			WESTERN DISTRICT:		
Auburn	37.31	107.53	Cookeville	140.99	100.93	Bethlehem		
Cave Springs	8.78	13.47	Gainsboro		2.70	Big Sandy	19.80	7.50
Cooper's		8.80	Johnson		2.51	Bird's Creek		14.92
Dry Creek	7.50	4.00	Monterey	82.50	44.45	Cottage Grove		26.20
Gath	6.00	4.45	Sand Springs		1.00	Foundry Hill		88.55
New Hope	14.00	9.00	Wilhite		1.75	Friendship		2.40
Pleasant View		.50	SWEETWATER:			Henry		8.95
Providence		2.56	Blairland		1.00	High Hill		13.24
Salem	51.95	166.12	Chestua		26.12	Jones' Chapel		20.00
Smithville		2.00	Christianburg	11.90	30.10	Maplewood		7.35
Sycamore	3.00		Citico		9.25	McCampbell's		7.50
Whortons		2.00	Coker Creek	80.08	15.19	Mount Zion		5.00
Woodbury	43.00	95.75	Fairview		3.60	New Boston		22.05
SEQUATCHIE VALLEY:			Holly Springs		1.00	New Hope		2.50
Dunlap	5.50	32.55	London	27.25	51.67	North Fork	18.00	13.10
Ebenezer		5.00	Madisonville	95.45	98.87	Oak Hill		5.50
Ewtownville	15.00	12.00	Miller's		1.00	Paris		2,616.35
Jasper		5.10	Mount Isabel		1.00	Spring Hill		573.42
Pikeville		28.93	Mount Zion (L.)	5.00	3.25	Union Friendship		6.70
Pleasant Hill		2.60	New Bethany	11.00	2.00	West Paris		2.00
Richard City		7.81	New Providence		9.00	WILLIAM CAREY:		
Sequatchie		10.00	Notchy Creek			Ardmore	10.00	13.00
South Pittsburg	261.05	233.04	Old Sweetwater	6.15		Cash Point	20.10	24.41
Whitwell		23.10	Philadelphia	59.20	180.75	Concord	28.26	26.35
SEVIER:			Piney Grove	6.50		Elkton		3.50
Alder Branch	174.68	63.05	Prospect		20.00	Elora	5.45	4.85
Antioch		5.00	Rocky Springs	16.60	.25	Fayetteville	225.00	87.60
Beech Springs	29.80	27.00	Shady Grove		2.00	Flintville		2.00
Bethel	31.83	6.41	Sweetwater	337.08	169.90	Kelley's Creek		23.63
Dupont		16.00	Tellico Plains		10.00	Lexie	1.20	16.22
Gatlinburg	86.02	27.25	Unicoi		5.00	Macedonia		3.07
Gist's Creek		3.74	Vonore		6.85	Mulberry	14.50	12.00
Hill's Creek		3.00	TENNESSEE VALLEY:			New Grove	6.30	16.34
Hurst's Chapel		1.50	Bethel	4.45	1.30	Oak Hill	13.82	4.60
Jones' Chapel		3.00	Bogles		3.00	Petersburg	9.80	24.62
Knob Creek		10.20	Clear Creek		7.00	Pleasant Grove		1.00
Millican	15.30	17.99	Dayton	137.26	50.56	Prospect		5.00
New Era	10.30	3.00	Grandview		1.25	WILSON COUNTY:		
New Salem	8.10		Graysville		2.00	Alexandria	58.65	76.89
Oldham's Creek		6.61	Mount Vernon	3.50	11.00	Barton's Creek	29.90	14.48
Paw Paw Hollow		29.69	Sale Creek	26.40	22.25	Cedar Creek	8.00	5.00
Pigeon Forge	21.50	30.00	Spring City	61.50	39.24	Cedar Grove	5.37	16.68
Provident	11.00		Washington		7.25	Fall Creek	5.60	25.70
Richardson's		2.80	Yellow Creek	6.50	9.05	Gladeville	21.05	70.43
Rocky Grove	7.05		Zion Hill	8.00		Greenvale	2.00	5.65
Sevierville	122.13	35.21	UNION:			Hurricane	49.47	65.54
Shady Grove		1.40	Doyle	18.50	14.60	Laguardo	34.40	24.25
Sugar Loaf		1.40	Liberty	5.00		Lebanon	804.09	127.77
Wear's Valley		1.40	Pistoles		4.00	Little Cedar Lick	11.00	12.70
Zion Grove		7.75	Pleasant Hill		5.03	Mount Juliet	53.91	56.71
Zion Hill		10.00	Shellsford		5.00	Mount Olivet	11.20	17.15
SHELBY COUNTY:			Sparta	45.00	36.24	Prosperity	78.95	32.36
Ardmore	62.77	29.69	UNITY:			Rocky Valley	9.50	11.05
Bartlett	83.23	44.32	Friendship		8.00	Round Lick	5.45	33.44
Bellevue	2,572.54	3,200.43	WALNUT GROVE:			Rutland		5.00
Berclair	11.85	18.93	Maple Grove		2.25	Shop Springs	47.00	98.49
Big Creek	8.00	8.92	BETHEL:			Smith Fork		6.26
Boulevard	173.54	80.05	Bethel	33.40	9.00	Watertown	131.19	119.75
Brunswick		7.50	Butler	188.80	53.69	WISEMAN:		
Calvary	124.83	117.83	Caldwell's		1.25	Lafayette		8.00
Capleville	26.32		Cobb's Creek		5.30	Long Creek		1.60
Central	12.50	87.63	Doe River		10.20	Rocky Mound		1.00
Central Avenue	127.82	.51.02	Doe Valley		47.10			
Collierville	113.30	260.84	Dungan		7.30			
Cordova	43.15	108.01	East Side, Elizabeth		28.75			
Egypt	14.50	15.79	Elizabeth	1,028.30	264.48			
Eudora	75.67	76.42	Elizabeth, Second	158.19	353.27			
Memphis, First	6,177.50	1,602.47	Elizabethton					
Fisherville	7.50	17.40	Elizabethton, First					
Forest Hill	37.58	76.83	Elizabethton, Second					
Galilee	63.91	63.58	Ell River					
Germantown	21.50	41.07	Evergreen					
Highland Heights	480.09	499.85	Fairview					
Hollywood	297.81	89.75	Fish Springs					
LaBelle	1,119.88	156.02	Hampton	36.94	128.46			
Long View	91.00	38.11	Harmony	.50	6.00			
Louisiana Street		2.00	High Point		1.20			
Lucy	16.00	12.85	Little Doe	35.72	22.63			
McLean Boulevard	333.71	106.49	Little Mountain		7.27			
Malcomb Avenue	194.09	43.64	Midway	4.32	10.25			
Merton Avenue	35.54	112.07	Mountain City		26.00			
Millington	31.50	129.48	Pine Grove		4.00			
National Avenue	6.75	3.45	Pleasant Grove	35.00	66.45			
New South Memphis	12.75	9.75	Roan Mountain	6.00	2.40			
Prescott Memorial	607.84	54.04	Rock Springs	3.70	5.00			
Raleigh	152.95	33.44	Siam	117.27	100.60			
Seventh Street	449.90	221.91	Sinking Creek		17.66			
Speedway	685.10	414.90	Stoney Creek		38.00			
Temple	1,559.70	336.28	Sugar Grove		8.50			
Trinity	104.61	35.25	Watauga	47.40	5.40			
Union Avenue	1,981.11	877.98	Westside Mission,					
White Haven	94.79	51.31	Elizabeth					
Yale	352.12	55.48	Zion					
SOUTHWESTERN DISTRICT:								
Flatwoods	8.51	10.00	WEAKLEY COUNTY:					
Westport	6.20	2.00	Adams' Chapel					
STEWART COUNTY:			Bethel	7.66	2.75			
Big Rock	81.37	26.20	Central, Martin					
Carlisle		2.00	Dresden	12.00	5.15			
Crockett's Creek	11.59		Greenfield	50.78	33.29			
Dover	59.19	5.59	Hodge's Chapel					
Model	12.25	7.94	Jolly Springs	22.77	25.25			
Nevil's Creek	13.22		New Hope					
Pugh Flat	17.00	5.00	New Salem	1.80	14.42			
Weaver's Store	11.85	3.50	Oak Grove					
STOCKTON VALLEY:			Palmer'sville					
Cedar Grove	5.00		Pleasant View	15.35	9.79			
Miller's Chapel	1.00		Public Wells					
Oak Grove			Ralston					
Van's Branch	3.10	5.00	Ruthville					
			Thompson Creek					

This College with its ideal location, strong faculty, superior equipment, offers unusual advantages for young ladies in the Literary, Conservatory and Fine Arts Departments at minimum cost. 9th session begins Sept. 15th.

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