

# BAPTIST and REFLECTOR

"Speaking the Truth in Love"

—Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 103

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Number 48

## "LOOKING UP"

We live in a world where there are so many voices sounding in our ears, so many confused sounds, that if we are not careful we will fail to hear the "still small voice."

Then, too, we are busy, busy people. There are so many demands upon time, thought, and energy that we rush frantically from one task to another or we drive ourselves mercilessly at some one task. Moving under terrific pressure, too many of us fail to take time to "Look Up."

Occasionally in the providence of God some of us are laid aside for a little time. God places us on our backs and we have time and opportunity to "Look Up." And as we Look Up:

1. Values rearrange themselves. Things that have loomed large are pushed into the background. Some things that we have thought very important seem insignificant. Looking up we see that the superficial, the visible, the transient, the temporal things are not the most valuable. Looking up we learn that the unseen, the eternal, the abiding are the values that we must guard and keep.

2. His face is nearer and plainer. As we look up the things that have obscured are pushed aside and there is a fresh vision of His face. Looking into His face we see the infinite grace that forgives and cleanses and renews. Looking into His face we see the Divine love that stoops over our weaknesses and brings His strength to reinforce and support. Looking up into His face we see the Heavenly compassion that understands and enters into and sustains human suffering. Looking into His face we appreciate the words of the great Christian poet, Robert Browning:

"That one face, far from vanish, rather grows  
Or decomposes but to recompose,  
Becomes my life, my love, my all."

3. "Be still and know that I am God."

"Be still. . ."

"Be still and know. . ."

"Be still and know that I am God."

Someone has called our attention to Wordsworth's utterance, "The harvest of the quiet eye." The principle enshrined in that expression holds good in every realm of life. The condition of knowledge in the spiritual realm is quietness. "Be still . . . and know." Feverishly, restlessly, we hurry on. Our hearts are hungry, our spirits are jaded. We look every direction except "Up." Then comes the experience, sometimes, when God says: "Be still, look up." And as we look up we learn: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."

F. F. BROWN.

Editor's Note: This brief, revealing meditation by the beloved pastor of the First Baptist Church, Knoxville, was dictated while he was in the hospital.

# Baptist and Reflector

An Investment in Christian Reading

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## EDITORIAL

### Answers To Questions

Mrs. Richard Gillard, 202 Spring, Peoria, Ill., requests an explanation of Matt. 16:28; 23:36; 24:34; Rev. 12.

Matt. 16:28 reads: **"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."** Baptist and Reflector interprets this, together with "have seen the kingdom of God come with power" (Mark 9:1) and "see the kingdom of God" (Luke 9:27), as referring to the Transfiguration, which took place a few days later.

2 Pet. 1:15-18 supplies the key to the interpretation of these expressions. **"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty."** Then Peter speaks of the honor and glory that came to Christ when God testified from heaven concerning Him on the occasion to which Peter refers and adds: **"And this voice which came from heaven we heard when we were with him in the holy mount."** Evidently he means the Mount of Transfiguration.

"The power and coming of our Lord Jesus Christ" here specified is referred by Peter to the Transfiguration as the scene of its fulfillment and seems to be the statement in different words of "the Son of man coming in his kingdom" and "the kingdom of God come with power" in the Gospels in reference to the same event. So these various expressions present the Transfiguration "in the holy mount" as the representation of the Lord's Kingdom as it shall be consummated and manifested when Jesus comes and after this present dispensation has ended. **In other words, the Transfiguration was "the Son of man coming in his kingdom," or "the power and coming of our Lord Jesus Christ," in prophetic and pictorial miniature.**

In reference to another of the Scriptures about which Mrs. Gillard asks, Matt. 23:36 foretells how full, or headed up, judgment, previously withheld in the mercy of God, shall finally be visited on the parties specified in the context and says, **"All these things shall come upon this generation."** Matt. 24:34 records a statement included in Jesus' answer to the disciples' question: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world (age)?" In His discussion of things that relate to the end-time and His second coming, Jesus said: **"Verily I say unto you, This generation shall not pass, till all these things be fulfilled."**

Baptist and Reflector understands the word "generation" in Matt. 24:34 in its primary sense of "race, kind, family, stock, breed," and understands the passage to be a prediction that the nation or family of Israel would "be preserved unto 'these things'; a promise wonderfully fulfilled to this day" (Scofield).

Being uncertain about some things in Rev. 12 and aware that far more able students of the Word than it shall ever be disagree among themselves on the chapter, Baptist and Reflector treads softly here.

Some say the "woman" means Israel; the "man child" Christ; and the "great red dragon" the devil.

Others hold that the woman means the true church as an institution. The man child is taken to mean the converts from the spiritual travail of the church (Isa. 66:8), especially those martyred under pagan Rome through which Satan, the dragon, manifested himself. "Rule the nations with a rod of iron" is referred

to these converts on the basis of Rev. 2:26; 12:11. "Caught up to heaven" is referred to the souls of the martyrs.

Space does not permit going further into the matter. To the Baptist and Reflector in its present understanding the latter view commends itself the more—but we are open to and invite further and convincing light from any one who has it. We are sure, however, that the dragon means Satan and that the woman does not mean the Virgin Mary, as some have held.

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### A Catholic Editor Commends and Challenges

We are indebted to our friend, Minetry L. Jones of St. Joseph, Mo., for an editorial clipping from the St. Joseph News-Press, the large daily paper of that city. We are informed that the editor is of the Roman Catholic faith. He is evidently in sympathy, however, with the work being done by the great First Church in that city where, just now Dr. Walter P. Binns of Virginia is holding a meeting. We quote the editorial in full because we have not seen a stronger editorial pronouncement anywhere on the need of old-time religion in this present day. It is indeed encouraging to find the editor of a great daily paper expressing his convictions in such unequivocal terms. We quote as follows:

#### "MORE RELIGION NEEDED"

"Back in the old home town in the years the locust hath eaten, dear old Doctor Davidson, he of the white hair and the musical voice, was wont to stir up enthusiasm by bringing an evangelist to town. It seemed everybody went to hear him. Sect and creed were forgotten as men, women and children listened in rapt attention to the oratory of the evening. It was an age of oratory. Ingersoll was still quoted by thousands, Bryan and Cochran were the living orators of the day. The chautauqua was just coming into its own. But nothing, so it appears in retrospect, could equal the soul-stirring, that is literal, words from the mouths of those evangelists in that little Baptist Church in the old home town.

"We are induced to reminiscences by noting where First Baptist Church here has brought Dr. Walter P. Binns for an evangelistic campaign, and large congregations are attending the revival each day.

"May the choicest blessings of Providence fall on Doctor Binns and his good work, and may the fruits of his labors be great. For if ever an old-fashioned world-wide religious revival is called for, now is the opportune time. Religion is the crying need of our day; never perhaps in the long centuries from that far away day of Jesus Christ and His apostles down to this ultra-modern twentieth century has there been greater demand for old-fashioned religion, such as is being preached by Doctor Binns over at Thirteenth and Francis streets.

"The situation is grave, and we do not doubt that the guest evangelist, his host preacher and all clergy in St. Joseph realize its seriousness. It is here the same as elsewhere. No longer is there the tendency among folks to argue dogma or creed. A few decades ago that was the common thing—men everywhere were willing to stand on street corners and argue the cause of their own particular denominations. Today all that is changed, and we believe Doctor Binns will agree with us, the change is not for the better. Today religion's greatest curse is not doctrinal dispute but cold indifference.

"We are living in an age of skepticism. We do not believe what we cannot see. The Bible is out of date. We are too busy with material things to care about the greatest thing in all creation, 'What is going to become of us hereafter?' We are too pleasure-bent to give a second's thought to the question, 'What doth it profit a man to gain the whole world and suffer the loss of his immortal soul?'

"So we salute Doctor Binns and wish him success. We have just finished reading excerpts from his sermon Friday on the fall of Simon Peter. We come across phrases like the Golden Rule and the Sermon on the Mount and read of the crucifixion scene and the problem of immortality. Strange words to many men and women, we aver, because so many men and women do not know what it means to hear the word of God any more. Bring us back to old-fashioned religion where the truths of the Bible and the Christian religion are pounded home to us, and we do not care whether you call the pounding process a revival or a retreat or a mission or an evangelistic meeting. Just give us more religion in a shaking old world that is at the point of disintegration, and that can only recover when religion once more takes hold of the people of the nations of the earth."

Editor's Note: We have reproduced the foregoing with Editor Brown's explanatory comments from the **Word and Way**, Baptist State Paper of Missouri. We reproduce it because it says so many fine things in such a fine way—things that sorely need to be said. We pay tribute to this Catholic editor of a secular daily for his commending and challenging deliverance.

### Commendation And Recommendation

In the report of the Executive Board to the State Convention at Knoxville were several recommendations, which were adopted and which are published elsewhere in this issue. We call special attention here to two things that were said concerning the Baptist and Reflector:

"We wish to express our appreciation for the marked improvement in the paper during the past year, and for the diligent efforts of Editor O. W. Taylor both to hold down expenses and to give the readers more interesting and helpful articles. It cannot be too often repeated that our state paper is a strong unitive force with us and that it should be read by every member of our churches, and especially should all officers and teachers in our various church departments make themselves regular readers of its pages."

Then No. 9 in the list of recommendations was as follows:

"That the Convention approve the efforts of Baptist and Reflector to enlarge its ministry, express our appreciation to Editor O. W. Taylor for his good work during the past year and recommend to the churches throughout the state that they take immediate steps to see that the paper goes to the home of every officer and teacher in their midst."

That Baptist and Reflector appreciates these kind words and this recommendation goes without question. Both the commendation and the recommendation were adopted by the Convention when it adopted the report. But in addition and along with the other recommended items, the recommendation was also adopted by seriatim vote. Therefore, the Convention composed of messengers from the churches representing the co-operating Baptists of the state stands committed to the thing called for in the recommendation: That the churches "TAKE IMMEDIATE STEPS TO SEE THAT THE PAPER GOES TO EVERY OFFICER AND TEACHER IN THEIR MIDST."

In this connection we give a statement, in reference to the paper and in relation to the recommendation, by Mr. Andrew Allen, our efficient State Sunday School Superintendent, the spirit and substance of which are greatly appreciated and which we commend to our people:

"The Sunday School Department feels that the best medium of communication and exchange of ideas between Sunday school workers in the state is the BAPTIST AND REFLECTOR. Every teacher and officer in our Sunday schools should read the state paper for the following reasons:

1. That they may know what people in other sections of the state are doing.
2. To unify our people.
3. For the exchange of ideas.
4. That we may thoroughly indoctrinate our people.
5. To keep before our people the Calendar of Activities.

"It is a reflection upon every teacher of Baptist people not to know what Baptists are doing and what they believe. Likewise, a teacher who does know more nearly reflects the true spirit of a Missionary Baptist. Therefore, to be a reflecting Baptist of the right kind, teachers and officers should take and read the BAPTIST AND REFLECTOR."

Let Tennessee Baptists join prayers and hearts and hands to give effect to these things in due time.

\* \* \*

### First Baptist Church, Cookeville, Cedar Hill

Sunday morning, November 21, the editor preached for Pastor J. Harold Stephens and the First Baptist Church of Cookeville. We greatly enjoyed preaching to the responsive listeners. A fine young man was converted and joined the church. Dinner with the pastor and wife in the home of Mrs. Stephens' parents, Dr. and Mrs. Witherington, was also much enjoyed. Bro. Stephens is attending the Southern Baptist Theological Seminary at Louisville for a half of this school year, driving back and forth to his pastorate. He is doing a fine work. He and Mrs. Stephens are much appreciated by the people. We were glad to have in the audience the former pastor, Judge Sam P. Edwards, who served so well there for eight years.

In the afternoon at two o'clock we preached for Pastor G. E. Pennington and his Cedar Hill people out from Cookeville. This church was established in 1934 through the efforts of the late W. N. Selby, whose likeness hangs on the wall just back of the pulpit. A year before to a day we were to have been with Bro. Selby at Cedar Hill, but were prevented from doing so. Blessings upon his memory. The people were responsive listeners and it was a joy to meet with them. Bro. Pennington, the faithful pastor, is doing a splendid work.

The Lord bless these two pastors and their people.

# Climbing The Ladder

## Round by Round I Climb

6,000 NEW AND RENEWAL SUBSCRIPTIONS BY JAN. 1, 1938.

HELP ME  
CLIMB FROM  
TIME TO TIME

The Reflector Boy says:

Well, friends, I climbed for Tennessee Baptists, as they made it possible, in the Baptist Training Union Campaign. And now since Mr. Rogers and the editor are urging the friends of the paper to follow up the campaign to the end of the year, here I am to climb some more every time Tennessee Baptists send in as many as 100 new or renewal subscriptions!

Did you read what the editor said last week about the basis on which from now to the end of the year subscriptions and renewals in any number will be received for the club rate of \$1.50 per year? If not, be sure to read it. Since the associational clubs have already been formed to make this rate possible and since the effect of these clubs for other subscribers beside those already in the clubs lasts through the follow-up campaign to the end of the year, now is the time for the friends of the paper to rally and send in subscriptions and renewals and send me clear to the top!

Would it not be a fine thing to send the Baptist and Reflector to some one as a Christmas remembrance and have the office send out with the first issue of the gift papers a beautiful card calling attention to your thoughtfulness?

Here are the names of those helpers whose names we are glad to publish since the last count:

- Miss Peggy Stradley, Newport,
- Pastor A. F. Baker, Knoxville,
- Benton Stone, Lebanon,
- Miss Annie Spencer, Merton Ave. Church, Memphis,
- John Buck, Grace Church, Nashville,
- Charles A. Powell, Stanton,
- Pastor C. M. Pickler, Red Bank Church, Chattanooga,
- Mrs. E. K. Hayley, Temple Church, Memphis,
- Pastor H. L. Carter, Ridgely,
- Mrs. T. Perry, Bristol,
- Billy Barnes, Old Hickory,
- Mrs. Robert Martin, Maryville.

AND SO UP I GO ANOTHER  
ROUND TOWARD THE TOP! FOLLOW  
ON IN THE FOLLOW-UP  
AND KEEP ME CLIMBING UP!

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5,950
5,850
5,750
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## Recommendations Presented By The Executive Board And Adopted By The State Convention At Knoxville

Your Board wishes to present for your consideration the following recommendations:

1. That for the present fiscal year, ending October 31, 1938, we continue the distribution of Co-operative Program funds on the basis of fifty per cent for state causes and fifty per cent for south-wide causes, the administrative and promotional expenses involved in raising and disbursing these funds to be deducted before such distribution is made.

2. That we accept and approve the ratio of distribution of south-wide funds as approved by the Southern Baptist Convention during its 1937 session, with the understanding that any changes made by its during its 1938 session, if effective before the end of our fiscal year, will be observed by us. The allocations of each dollar of south-wide funds to be as follows:

Foreign Missions	50	cents
Home Missions	23 1/3	cents
Relief and Annuity Board	7	cents
Education Board debt	3 1/3	cents
Southern Seminary	4 1/5	cents
Southwestern Seminary	4 1/5	cents
Baptist Bible Institute	3 9/10	cents
American Baptist Seminary	1	cent
New Orleans Hospital	2 1/2	cents
W. M. U. Training School	8/15	cents

Total \$1.00

3. That the state dollar be divided as follows:

State Missions	36	cents
Orphans' Home	16	cents
Memorial Hospital Pledge	10	cents
Carson-Newman College	10	cents
Tennessee College	10	cents
Union University	10	cents
Ministerial Education	2	cents
Debts for Union University	6	cents

Total \$1.00

4. That the present plan of providing for Harrison-Chilhowee Academy by taking two per cent of state funds before distribution to the other causes be continued for the year.

5. That we recommend most earnestly to our constituency the adoption of the Co-operative Program as the safest, simplest and most economical method of working together we have yet tried, and urge all our pastors and other interested members of the churches to join with enthusiasm in the campaign to carry information about the program to every church. As a means of instruction, and as a source of necessary supplemental income for some of our agencies, we commend heartily the special seasons of emphasis provided for in the Calendar of Time of the Southern Baptist Convention, and urge all the churches to use the programs as a means of instruction and to take the offerings as a method of enlarging the grace of giving among our people.

6. That we repeat our approval of the Calendar of Allocated Time and urge our churches to strive to arrange their programs in keeping with it; that we instruct all our agencies to conform to it, thereby refraining from going before the churches with appeals for designated funds, except during the seasons provided for such appeals, and that we again fraternally but urgently request representatives of south-wide boards and agencies to refrain from disrupting our fellowship and disarranging our programs by seeking out of season for designated funds from our churches and their supporters.

7. That the Convention express sincerest thanks to the brotherhood of the state, and especially to the band of generous pastors, laymen, women and young people, who have given of their time during the past year for the purpose of aiding our employees to carry on the enlarged program of teaching, training, enlistment and evangelism; and that we appeal to them to continue this fine service, seeking all the time to enlist others in it.

8. That the president of this Convention and the executive secretary of your Board be instructed to send a suitable letter of appreciation to the Baptist Sunday School Board for its assistance in our work, both by contributing to our budget for State Missions and in furnishing quantities of free tracts and other literature; and that they request said Board to continue this timely help, enlarging it if possible.

9. That the Convention approve the efforts of Baptist and Reflector to enlarge its ministry, express our appreciation to Editor O. W. Taylor for his good work during the past year and

recommend to the churches throughout the state that they take immediate steps to see that the paper goes to the home of every officer and teacher in their midst.

10. That the Convention express to the management of the Orphans' Home appreciation for the fine spirit with which the recommendations of last year concerning the special collections were accepted, and for the efficiency and economy which have prevailed in the institution during the year. That we approve and request the churches to sponsor for this fiscal year, the special offerings on Mother's Day and during December for the Home.

11. That the Convention, aware of the rapidly growing demand for trained ministers in our midst, call upon churches to obey the injunction of the Master and "Pray that the Lord of the harvest will thrust forth reapers into the harvest," and that we also request them, whenever at all possible, to seek to enable worthy candidates for the ministry to secure adequate preparation for the tasks to which the modern New Testament church calls the pastor.

12. That we express our appreciation for the good showing made already in the work of our general missionaries, and set the stamp of our approval upon the plan of co-operating with the Home Mission Board and with our associational boards in enlarging the number of such men in our midst.

13. That we continue the Baptist Hundred Thousand Club during the present fiscal year and urge our people everywhere to enlist in it for the purpose of hastening the day when all our debts both state and south-wide shall have been paid.

14. That the other special offerings provided for in the Co-operative Program be authorized for 1938, Home and Foreign mission in March, Christian Education in June and State Missions in October.

15. That the Committee on Encampment be continued and that the heads of the State Mission departments be instructed to co-operate with them in arranging for a state encampment to be held during 1938.

16. That we heartily commend the faithful service and untiring labors of our Executive Secretary, Dr. John D. Freeman, as shown by the marked progress of the Board's activities during the past year; and that we pledge him our renewed loyalty during the coming days.

### Magness Memorial Baptist Church

McMinnville, Tennessee

Baptist and Reflector,

Nashville, Tennessee.

Dear Dr. Taylor:

Enclosed you will find my check for another year's subscription to the Baptist and Reflector, which you so excellently edit. I admire every one of your editorials for their logic, lucidity and loyalty to the fundamentals of the faith. Your series on "tongues" was superb.

Recently we had a good revival in which Rev. F. M. Dowell, Sr., did the preaching and Mr. O. E. Cambron, our musical director, led the singing. Brother Dowell came to me as a stranger, but after two weeks, staying in my home, he left a friend, loved by every member of our family. All but two or three of his forceful sermons, which were sane, sound, serious, spiritual and soul-searching, were to the church, and as a result we had a great church revival (the main thing needed today) in which seventeen were added to the church and many rededicated their lives to the Master. Incidentally, I held my second meeting this summer with Moderator Payne of the Colbert-Lauderdale Association (Muscle Shoals district), from whence I came to McMinnville, in which there were thirty-five additions and a unanimous invitation to hold their meeting again next summer.

Enclosed also is an account of my first anniversary service last Sunday with a list of some of the accomplishments for the year. The total gift to all objects is \$12,000.00 plus. We owe no debts and are looking for a great centennial celebration next June when all former living pastors will be asked to be present and the church roll will be called for all members who have joined during the hundred years. The original minutes are preserved and record the fact that many were dismissed, "expelled," for joining the Campbellites seventy-five to a hundred years ago. The first name of many slaves of the early members are to be found on the roll, also. We shall have more to say about the centennial later.

With best personal regards and good wishes for you and staff, I am,  
Sincerely yours, O. L. MINKS, Pastor.

# Noted Church Celebrates Centennial



Part of the congregation which celebrated the centennial anniversary of Harmony Church.

## HARMONY BAPTISTS ENJOY HAPPY FELLOWSHIP

Harmony Baptist Church of Big Hatchie Association celebrated their one hundredth anniversary on the 10th of October with an all-day program and dinner on the grounds. The weather was ideal and the crowd large. Secretary John D. Freeman brought the anniversary message at the eleven o'clock hour, speaking from Paul's declaration of determination to go onward rather than boast of past achievements. During the afternoon special messages were brought by former pastors and by Pastor F. W. Roth of Brownsville. A history of the church was also read.

The church was organized Oct. 14, 1837 by a Council composed of Brethren O. Dodson, G. Stovall and G. Williams. After the members, who wished to compose the church, had presented their letters, the constitution of their new church and the articles of faith, which they proposed to adopt, the body was duly organized. Unfortunately the names of the charter members were not listed in the minutes of the organization, hence the record of them could not be discovered.

Among the interesting things in the minutes of the church we find the following: Unanimous voice of the members is necessary for the reception of members, for the election of deacons and for the licensing and ordination of preachers. A rule requiring "male members failing to attend three church meetings in succession" to attend the next was rescinded in 1860. Members were requested to address each other as Brother or Sister.

Jan. 7, 1838, Pastor Dodson was asked to write Brethren Whitsett and Howell (evidently R. B. C. of Nashville) about the duties of members to their pastor, and duties of deacons to the church.

July 14, 1838, the church appointed Brethren Reed, Coffey and Dodson messengers to the "convention to convene at Somerville, Thursday before the first Sunday in August." (Does any reader have a record of this convention?)

Feb. 16, 1839, was set aside as a day of fasting and prayer that God would revive His work of grace in a special manner. April 20, 1839, "The church agreed to attend to the ordinance of the Lord's Supper at next meeting at candlelight, also to the duty of washing feet."

In 1840 the church voted to move their place of worship to a site near Brother Short's. In 1841, Hugh Coffey was called as pastor, and a building committee was authorized to proceed with work. Nov. 6, 1841, a committee was appointed to "proportion what each member should pay into the treasury." A special committee was authorized to consult with other churches about selecting a camp ground for the denomination.

Jan. 1844, the church voted to disapprove the retailing of ardent spirits and stated, "The church would be grieved with any brother who may be guilty of the act as a matter of profit." In June, 1844, the church authorized the ordination of Wm. R. Alexander.

Sept., 1848, the church voted to allow The Sons of Temperance to meet in the house "provided they pledge themselves to keep the house in good order and never to let instrumental music come in the house." In 1852 dancing was branded as a worldly amusement and therefore wrong.

Dec., 1853, a slave belonging to Miss S. Miller was excluded for lying and stealing. In 1857, a collection amounting to \$29.50 was taken for the Southern Bible Board of Nashville, Tenn. In 1858, J. J. Turner was ordained to the ministry. March, 1867, resolutions were adopted to encourage the Negro members to organize a separate church, and it was voted to allow them "to use the meeting house one Sabbath each month during our will and pleasure." The record from 1867 to 1879 have been lost. During this period E. E. Folk was pastor for some time.

In April, 1882, it was voted to organize a Sunday school on the third Sunday. J. A. Powell was elected supply pastor to take the place of H. C. Rosamon, who resigned to enter the Southern Seminary. June, 1884, Brethren Rosamon and Fulbright declined calls to the church "as they could not live on honor." Dec. 1, 1886, no meeting was held because snow covered the ground to a depth of 7 or 8 inches. Aug., 1887, E. E. Folk conducted a revival.

During the preaching service Feb., 1901, the house caught on fire, but it was saved from burning. Nov., 1903, visitors present included W. C. Golden, Missionary Hooker from Mexico, W. R. Hill and G. M. Savage. 1908, the church voted to erect a new building.

Obadiah Dodson was the first pastor of the church, and at their first meeting Hugh Coffey and wife, Obedience Coffey, were received by letter. William P. Stovall was elected deacon. On the day following (Sunday) Priscilla and Charlotte, two colored girls, were received into the church.

Interesting indeed is the record of such churches. Please let some one in each old church send in a sketch of its history for the files of the Executive Board.

## CHURCH PRESENTS PLAY

A Stewardship play, the title being "Farmer Brown's Conversion to Stewardship," was presented by members of the Baptist Training Union of the South Cleveland Baptist Church, Cleveland, Tennessee, of which the Rev. F. A. Webb is pastor. This was given on Sunday evening, October 31, 1937, before a large and appreciative audience; many people testifying to the good it had accomplished. The service ended with an old fashioned revival spirit with one conversion and two additions to the church.

MISS MAE JOHNSTON, Reporter.

## Sunday School Lesson

By the Editor

December 12, 1937

### Christian Fellowship

**Lesson Text:** 1 John 1:1-7; Rev. 21:1-7.

**Golden Text:** 1 John 1:3.

**Readings:** 1 Cor. 1:1-9; Col. 4:1-12; 2 Cor. 8:1-9; Acts 2:41-47; Psalm 139:1-12.

Christian fellowship means the spiritual comradeship, communion, agreement, unity of believers in Christ.

#### I. The Fellowship of Believers on Earth (1 John 1:1-7).

Our first Scripture deals with the fellowship of believers on earth. This concord of soul springing from contact with God through Christ may be indicated under three heads:

1. **Fellowship in Redemptive Deliverance:** "That eternal life" . . . "our fellowship . . . with the Father, and with . . . Jesus Christ." Our salvation in Christ means "deliverance." Christ, the incarnate Word, whom the disciples had "handled," wrought out this salvation on the Cross. In this redemptive deliverance all believers of all races, stations and denominations have blessed fellowship, being "one in Christ Jesus." This is the unity prayed for in John 17, and not the fantastic organic unity of certain theorists.

2. **Fellowship in Revealed Doctrine:** "The message which we have heard of him," literally, "heard from him." "God is light"—pure, clear, glorious and true. But this cannot be affirmed of God save on the basis of a doctrinal revelation concerning His Person. "The fact of God" is received only as the revealed facts about God are received. The same applies to Christ, "God . . . manifests in the flesh." In the measure that these great doctrines are known and received true believers have a concord of soul in them. But where disagreement begins agreement ends and fellowship goes no further. "How can two walk together, except they be agreed?" This principle applies to all the revealed verities in the Word. Fellowship in doctrine is determined by the measure of agreement thereon. **Christian** doctrinal fellowship is on the basis of compliance with, not the compromise of, God's truth. Professed unity on any other basis is only disunity covered with flabby sentimentalism. Let us not claim to have fellowship with each other **in Christ** except in those commonly received teachings that square with the Word of Christ. Surely that is not **Christian** fellowship which makes out Christ to be a liar! Doctrinal concord of soul is in the measure of accord in the belief of the doctrines. So long as disagreement obtains here the only possible agreement is to agree to disagree.

3. **Fellowship in Righteous Deeds:** "Walk in the light." This means living inwardly and outwardly according to God's Word as illuminated by the Spirit.

A. **Inwardly:** "The blood . . . cleanseth us from all sin." As the context shows, this means cleansing from sin that is confessed through life as it is committed. The idea of so-called "sinless perfection" is not present. After redemptive adjustment to God through Christ in salvation, the believer is to seek daily, developing adjust-

ment as needed. Here prayer for mercy comes in, which is the first thing we need and the first thing we obtain at "the throne of grace" (Heb. 4:12). This settlement of the personal sin question is the preface to all obedient and fruitful Christian living. And in this forgiveness and cleansing all true believers have a blessed understanding and fellowship. So also in the sweet communion with Jesus that is found at "the throne of grace."

"Though sundered far, by faith they meet  
Around one common mercy-seat."

B. **Outwardly.** To "walk in the light" in the outward sense, one must be going somewhere; in other words, be engaging in "the work of the Lord." At "the throne of grace" we not only "obtain mercy," but also "grace to help in time of need." This means not only need in the time of stress but also need in the time of service. "The work of Christ" is both personal and collective and church and denominational and includes doctrinal, missionary, benevolent and educational causes in conformity to the Word of God. In both "mercy" and "grace to help," believers have concord of soul. But when it comes to defining and fulfilling the will of God in service, they often disagree. People who profess to believe the Word of God ought to get together on the Word of God and agree on what the service of God is and co-operate in performing it, "endeavoring to keep the unity of the Spirit in the bond of peace."

#### II. The Fellowship of Believers in Heaven (Rev. 21:1-7).

This will be fellowship in Christ on earth consummated in glory. All believers of all ages and all nations shall all alike see all revealed truths in a holy, everlasting agreement.

"There saints of all ages in harmony meet,  
Their Savior and brethren transported to greet;

While anthems of rapture unceasingly roll,

And the smile of the Lord is a feast to the soul."

1. **Fellowship in a Regenerated Environment:** "A new heaven and a new earth." The curse which fell upon the creation when Adam fell shall be removed. "The creature (creation) shall be delivered etc." (Rom. 8:21), which will be "the regeneration" referred to in Matt. 19:28 and a part of "the restitution of all things" referred to in Acts 3:21. Regenerated people shall dwell forever in a regenerated environment.

2. **Fellowship in Replenished Enjoyment:** "Neither sorrow nor crying." The word "replenish" means to make full and also to bring to a former state of fulness. The joy of the Glory-Land shall not only be full in itself, but it shall mean the restoration of the exquisite joy resident in the original creation when "the morning stars sang together, and all the sons of God shouted for joy." In the present order "we ourselves groan within ourselves," and "the whole creation groaneth and travaileth." But it shall not be so in the coming Day.

The present order contrasted with the future order may be indicated as follows:

THE PRESENT ORDER	THE HEAVENLY ORDER
"First heaven . . . first earth"	"New heaven and a new earth"
God not "with men" personally	"God himself . . . with them"
"Tears"	"Wipe away all tears"
"Death"	"No more death"
"Sorrow"	"Neither sorrow"
"Crying"	"Nor crying"
"Pain"	"Neither . . . any more pain"

Saints have often tried to tune their voices and harps to sing the praises of God and express their joy here. But it is less than a tiny cricket's chirp in proportion to the triumphant Hallelujah Chorus as compared with the exultation of the saints when "the ransomed shall return with singing, and everlasting joy shall be on their heads" in the coming, endless Day.

3. **Fellowship in Resplendent Engagement.** In one place we are told that in Glory "his servants shall serve him." It shall be a perfected service and suitable to Heaven and eternity. We might endeavor to imagine the nature of it, but just what it shall be, aside from the praise and worship of God, is not revealed so far as the writer recalls. But it will be resplendent, glorious, shining—that service in which "his servants shall serve him."

In the light of His Word believers should strive for and exhibit all possible, Biblical fellowship here on earth, looking to that complete and everlasting fellowship yet to be. Christian fellowship there (the only kind that shall be there) shall be "in Christ" and in conformity to the Word of Christ. And this only is **Christian** fellowship here. And may this blessed concord be more widely extended and further deepened!

#### QUESTIONS

1. What is Christian fellowship? 2. When Jesus prayed for unity in John 17, what did He mean? 3. In what respect can believers have Christian fellowship in doctrine? 4. What is the meaning of the phrase, "walk in the light?" 5. In what degree do believers have fellowship in this? 6. In what kind of environment shall believers dwell in eternity? 7. Contrast the coming created order with the future created order. 8. Shall Christians be active or inactive in Glory? 9. What shall be the nature of the fellowship of believers in the coming day? 10. What bearing should this have upon believers now?

Lesson for Dec. 19: THE BIRTH OF JESUS Luke 2:8-20.

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 Elementary Worker ..... Miss Zella Mai Collie  
 West Tennessee Field Worker ..... Jesse Daniel  
 Office Secretary ..... Miss Clara McCart  
 HEADQUARTERS: 149 Sixth Avenue, North, Nashville, Tennessee.



HORACE POLTER  
Clarksville, Tennessee

### AN EXCELLENT RECORD

On November 12, Horace Polter was sixteen years of age. When he was seven and a half years old his Sunday school teacher promised a New Testament for a two-months perfect attendance record. He received this award and from that day has maintained a perfect attendance record, with the exception of one Sunday when he could not get across the river on account of the flood.

Horace lives four miles in the country and has had to walk to church many times to maintain his record. He is a member of the First Baptist Church in Clarksville.

The State Superintendent wrote him a few days ago for some information and in his reply Horace closed his letter with the following statement: "I never felt too bad and never wanted to go anywhere else other than to the church on Sunday. I want to live to be a good Christian man."

### TRAINING COURSE AWARDS GRANTED RECENTLY

Church	Teacher	Book	Awards
<b>BEECH RIVER ASSOCIATION:</b>			
Mc Ararat	Alfred M. Senter	Outlines of Bible History	16
<b>BIG EMORY ASSOCIATION:</b>			
Trenton Street	Mrs. Earl West	Guiding the Primary Child	13
Trenton Street	Zella Mai Collie	Guiding the Junior Boy and Girl	5
Trenton Street	Mrs. Marie Lowry	Intermediate Sunday School Work	8
Trenton Street	Doyle Baird	The Young People's Department	4
<b>CAMPBELL COUNTY ASSOCIATION:</b>			
Speedwell	Mrs. W. R. Farrow	Building a Standard Sunday School	8
<b>DYER COUNTY ASSOCIATION:</b>			
Dyersburg	Guy H. Turner	Outlines of Bible History	18
Springhill	Agnes Lambert	Outlines of Bible History	3
<b>HARDEMAN COUNTY ASSOCIATION:</b>			
Essry Springs	R. F. Fairies	A Church Using Its Sunday School	2
<b>MADISON COUNTY ASSOCIATION:</b>			
Poplar Heights	L. G. Frey	A Church Using Its Sunday School	13
West Jackson	R. E. Guy	When Do Teachers Teach	12
Westover	L. G. Frey	A Church Using Its Sunday School	11
<b>NASHVILLE ASSOCIATION:</b>			
Belmont Heights	L. S. Ewton	Adult Department of the Sunday School	4
Belmont Heights	Allene Bryan	Guiding the Primary Child	6
Radnor	L. G. Mosley	Intermediate Sunday School Work	6
Radnor	Mrs. Herbert Kelley	Guiding Junior Boys and Girls	5
<b>NORTHERN ASSOCIATION:</b>			
Maynardsville	H. H. Allen	The Way Made Plain	5
<b>OCOE ASSOCIATION:</b>			
City-wide School	Mattie C. Leatherwood	Guiding the Little Child	14
City-wide School	Allene Bryan	Guiding the Primary Child	22
City-wide School	Zella Mai Collie	Guiding the Junior Boy and Girl	25
City-wide School	Mrs. J. E. Lambdin	The Art of Teaching Intermediates	35
City-wide School	A. V. Washburn	The Young People's Department	18
City-wide School	Frank Collins	The Adult Department	20
City-wide School	Andrew Allen	A Church Using Its Sunday School	27
Chattanooga, First	John A. Huff	Building a Standard Sunday School	4
Chattanooga, First	John A. Huff	Outlines of Bible History	15
Oak Grove	Fred Pinegar	True Functions of the Sunday School	3
Silverdale	W. A. Anderson	Building a Standard Sunday School	13
Tabernacle	May Phillips	Building a Standard Sunday School	4
<b>ROBERTSON COUNTY ASSOCIATION:</b>			
Ebenezer	Percy S. Humphrey	Building a Standard Sunday School	5
Grace	C. W. Cook	Building a Standard Sunday School	9
Greenbrier	W. F. Hall	A Church Using Its Sunday School	7
Springfield Chapel	John Todd	A Church Using Its Sunday School	20
Williams' Chapel	T. C. Meador	Building a Standard Sunday School	11
<b>SHELBY COUNTY ASSOCIATION:</b>			
Central Avenue	John A. Beaty	True Functions of the Sunday School	13
Central Avenue	Mr. Cheatham	The Art of Teaching Intermediates	9
Central Avenue	E. A. Autrey	Personal Factors in Character Building	17
Central Avenue	B. L. Barker	The Young People's Department	8
Highland Heights	Elizabeth Cullen	Guiding the Primary Child	2
Highland Heights	Thelma Sawyer	The Art of Teaching Intermediates	2
Highland Heights	H. L. Highsmith	The School in Which We Teach	3
Memphis, First	W. C. Bateman	The Young People's Department	3
Memphis, First	Mrs. R. L. Sanders, Sr.	The Baptist People	22
Memphis, First	Mrs. H. C. Smith	Guiding the Junior Boy and Girl	8
Speedway Terrace	H. L. Highsmith	The School in Which We Teach	8
Speedway Terrace	Mark Harris	When Do Teachers Teach	11
Temple	H. L. Highsmith	Outlines of Bible History	8
Temple	Willis C. Furr	What Baptists Believe	8
Temple	Robert Palmer	Some Learning Processes	9
<b>WATAUCA ASSOCIATION:</b>			
Elizabethton, First	Ben Allen	Outlines of Bible History	7
Elizabethton, First	Una Harris	When Do Teachers Teach	8
Elizabethton, First	J. D. Brooks	Building a Standard Sunday School	7
Siam Valley	R. R. Atkinson	Building a Standard Sunday School	17
West Side	John Curtis	True Functions of the Sunday School	8
<b>WILSON COUNTY ASSOCIATION:</b>			
Greenville	M. M. Ayers	The Baptist People	4

### TWO STANDARD ELEMENTARY DEPARTMENTS

Mrs. F. S. Middleton, First Baptist Church, Memphis, has sent application for recognition for a standard Beginner Department.

Mrs. R. L. Staples, Speedway Terrace Baptist Church, Memphis, has sent us application for a Standard Primary Department.

We are happy to recognize these two departments.

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### INTERMEDIATE SUNDAY SCHOOL WORK

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Revisions have just been made in both class and department Standards. What the road map is to the tourist, the Standard of Excellence is to the Intermediate worker—a guide which, if rightly used, will get you somewhere in your Intermediate work.

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### HOSIERY

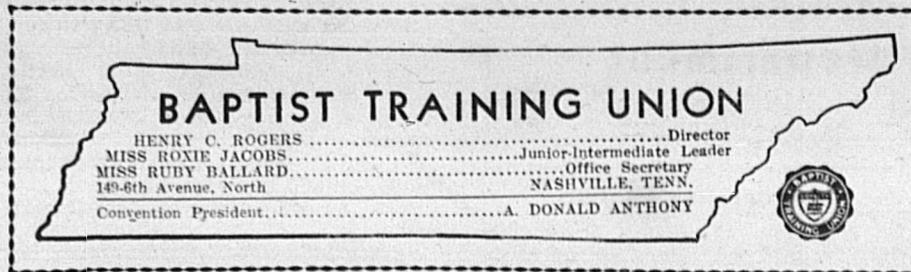
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### LET YOUR LIGHT SO SHINE

The message of the State Training Union President, Mr. A. Donald Anthony, to the State Training Union Convention at Memphis follows:

"Let your light so shine before men, that they may see your good works and glorify your father which is in heaven." Matt. 5:16.

The thought that Jesus is trying to impress upon the minds and hearts of His disciples down through all the ages of the world, is the power of Christian influence (light) upon the world. One of the greatest powers that we have to meet in the world today is INFLUENCE. You must meet and conquer it or it will conquer you. You remember on one occasion that Saul ordered his servants to go down and take David, and when they attempted to do so, they found David and his servants prophesying, and Saul's messengers coming under its influence began also to prophesy. And when he sent the second set and they began to prophesy and the third was sent and they began to prophesy—then the last of all Saul went and he began to prophesy. This shows the power of real Christian INFLUENCE. There is no way of estimating the real power of Christian influence. There is not a nation, kingdom, or empire on earth today that has not, in some way, felt the influence of Christianity. There is not a legitimate business on earth that has not been helped by it. There is not a company on earth that has not been helped by it. There is not a company on earth that has not been made better, because of Christianity having lived in the world. And Jesus Christ, the great founder of Christianity, means that every child of His shall become a bright and shining light, that he shall become a benediction and a blessing to the world. The sun is always giving his light. He never tires, but ceaselessly pours forth, from his fires the light and warmth we need. "Ye are the light of the world," says Jesus to His own. "Without you," He seems to say, "the world would be wrapped in total night." So you, dear Christian people, must be always giving your light—the rays of purity, and knowledge and joy must be ever streaming forth from you upon the world. Hence He says, "Let your light so shine before the world that men may see your good works and glorify your Father which is in heaven." This is not merely optional with the Christian, doing as he pleases about it. IT IS A PLAIN POSITIVE COMMAND from our Lord and Master. Now then, the question is, HOW CAN IT BE DONE? May I answer in the first place:

1. YOU MUST HAVE CHRIST IN THE SOUL. There can be no shining without Christ, the great light in the soul. You had just as well talk about that light bulb up there in the ceiling, with no connection whatever with yonder's great dynamo, as to talk about a man shining in the world with no connection with Christ, the great spiritual dynamo. It JUST CANNOT BE DONE. It is impossible from the very beginning. When Christ said, "I am the

Light of the World," He meant that He was the ONLY LIGHT—the only source of light, and with no connection with HIM, we remain in darkness. Therefore, if you would shine, if you would send forth living, saving rays of light upon humanity, then you must take Christ into your soul, and let Him shine in and through you, your human nature. John in speaking of Jesus, said, "He was the true light, that lighteth up every man that cometh into the world." Not simply by shining upon him, but shining in him and through him. And this is simply done by taking Jesus Christ into the soul. There is no SHINING WITHOUT HIM.

Some years ago, one of the Professors of one of our Northern universities went with a friend of his through the institution to show him its splendid equipment. He showed him this thing and that thing, and finally he came to some phosphorescent sticks in a case, which he endeavored to show his friend, but they failed for the moment to reveal the light. Wait a moment, said the Professor, until I expose them to the sun light. This being done, the light was clearly revealed in the dark. Just so it is with the Christian, he can not in the world of sin and shame send forth the living rays of light unless his soul has absorbed the light of Jesus Christ. With this light IN HIM he can shine and light up the world around him. Have you ever seen the beauty of the sunrise? "Long before His appearing there were tokens of His coming. The horizon and the clouds that gathered in little flocks about the horizon, and banks of clouds further remote, abiding motionless in the highest places, began to clothe themselves with appropriate raiment to welcome the sovereign of the morning. Dull greys, gleaming silver, deep reds, dark purple—all available hues—were to be seen in that arid. Then in the fulness of time the great flame rode out among the encircling glories, making them all appear dim and faint in the presence of his own effulgence." Thus the rising of the natural sun is beautiful, but the rising of a soul out of the night of ignorance and sin into the light and beauty of the day is infinitely more lovely. If you have never seen the beauty of the sunrise, I hope you have seen the greater beauty of a soul-rise. Then the Divine order is sure advance. Higher and still higher, brighter and still brighter, with ever widening influence, this is God's purpose for the soul. As the sunlight first tips the mountain peaks, and then surely creeps down the sides into plains and valleys till the whole landscape is bathed in His beauty, so the soul should advance in power and light and influence and usefulness. So it is only the light of Jesus in the soul that shines, and shines with power to move the world toward Christ. Let your light so shine in your soul that others may see Christ in you.

2. Then again, this is to be DONE BY THE POSITION WE TAKE UP IN LIFE.

Much depends upon the position that you take up in life as to the amount of light you send out into the world, the length of its rays, and the power of its influence over men. A light down there among those pews, half concealed, will not send forth its rays of light so far and so bright as if it were suspended from the ceiling. A city located down in the valley, surrounded by the hills and mountain, and the great forests, can not be seen half so well and so far as if it were located upon yonder great mountain top, where its light can be seen for miles and miles around. That is what Jesus meant when He said, "A city that is set upon a hill can not be hid." Sending its living rays of light all around in yonder's dark places of the earth. So the Christian should seek always to occupy such a position in life that his light can shine as brightly and as far in humanity as possible, with no obstacles to obstruct its rays. To this end every Christian should unite himself with the church, both for the sake of his Master who died for him and for the sake of lost souls around him. This large and animated view is opposite to that corrupt notion that is so prevalent in the world today, that a man can be a true Christian and yet be a secret Christian—without confessing Christ before men and witnessing for Him, as he goes through life. Jesus said very distinctly, "He that is ashamed of me and my words in this sinful generation, of him will I be ashamed when he stands before my Father and His holy angels." The gospel of the Son of God declares that the Christian light, such as comes through Christ, must manifest itself, that it must be visible, that it must be seen of men, otherwise there can be no saving light pouring out upon the dark lives of the world. Friends, if you have been lighted by the great light of the world, do not be a dark lantern, with its shades all down—illuminating nobody and lighting up nothing. God says, "I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth" Acts 13:47. If every Christian of us were illuminated by the Spirit of God, how we could light up the churches! But to have a lantern without any light, that would be a nuisance. Many Christians carry along lanterns and say: "I wouldn't give up my religion for yours." They talk about religion. The religion that has no fire is like painted fire. They are artificial Christians. Do you belong to that class? You can tell. If you cannot, your friends can. There is a fable of an old lantern in a shed, which began to boast because it had heard its master say that he didn't know what he would ever do without it. But the little candle within spoke up and said: "Yes, you'd be a great comfort if it weren't for me! You are nothing; I'm the one that gives the light." We want to keep in communion with Christ by taking the right position in life and let Him dwell in us richly and shine forth through us. Live your Christianity and you will bless the world, and be a benediction to the world and glorify your Father in heaven.

3. May I say in the next place, that this can be done by the position THAT WE TAKE IN THE INDIVIDUAL UNION, that your light may shine in all the State work and worldwide cause. I think every one here this morning will agree with me in this declaration, that the most potent factor in the salvation of the world today

is real, true Christianity, lived by those who have professed Christ as their personal Savior. And, I believe with all my heart that in the church work, the Christian should be the light of the world. Let your light so shine before men, that they may see your good works and glorify your father which is in heaven." And, I am so glad this morning to be able to say to this fine group of faithful, consecrated Christians that the lights have been shining brightly this year in all our work. My purpose now is not so much to deal in facts or arguments, as to try to strike a few sparks of light, inspiration, vision, impulse—to light a few lights this morning from some of the lamps that have been burning throughout the year in our Training Union work. Life is not worth living unless now and again we see a light leading us on and on in His cause. In the first place there are some high lights in our year's work. One of these high lights is, **EXTENSION THROUGH ORGANIZATION.** Mere figures do not reveal the untold possibilities of our **491 Junior U. Lights, 484 Intermediate U. Lights, 738 Senior U. Lights, 251 Adult Lights, 69 Story Hour Lights, 441 local Training Unions and 60 district associations.** "We shine in deeds, not figures on a dial."

Another high light is, **PROMOTION THROUGH EDUCATION.** More than 30,000 enrolled for definite class work in our training schools, for which 18,445 awards were issued to those completing the studies. With no exceptions, training schools were held in each of the associations. City-wide training schools were promoted in **Knoxville, Nashville, Chattanooga and Memphis.** The many new study course books recently announced will greatly strengthen our 1938 Training Union program.

Another high light that is burning brightly is because of our **ENLARGED MISSIONARY VISION**—One pastor said: A fine missionary spirit has been created in our church through the effective presentation of monthly missionary programs in our B. Y. P. U.'s and B. A. U.'s. Our young people make wide use of the valuable missionary information found in the Training Union Magazine, Missionary Magazines, the Baptist and Reflector, the Quarterlies, the missionary reading course, books in the study course, missionary tracts, pageants and plays. Our 1,964 Tennessee unions follow their regular schedule of **52 meetings** a year and present 23,568 missionary programs each twelve months. These programs are bearing fruit many fold.

Another high light is, **INCREASED KINGDOM SUPPORT**—Knowledge of mission lands and needs is not enough. James reminds us to **"Be ye doers of the Word."** This has been the light from His Word as our theme for the year. Many of our young people are liberally supporting all missionary causes through the Co-operative Program. Recently a pastor said that prior to the depression 14 per cent of his members gave 90 per cent of all money raised. During the past seven years our largest givers have suffered heavy losses and their contributions have been greatly decreased, but the Training Union members saved the day. Now, not 14 per cent, but nearly 90 per cent of the members contribute. Over a period of seven or eight years this church taught missions, stewardship and tithing and laid a safe foundation through our Training Union,

with the result that their most liberal givers and loyal workers are their B. Y. P. U. and B. A. U. members. Any church willing to pay the price of an efficient training service can reap satisfactory results. Let other churches take notice.

Another high light is, **THE ENLARGED ASSOCIATION PROGRAM.** Directors and other representatives from forty-eight of our sixty associations responded to the call to attend the special conference provided for association workers at our 1937 State Training Union Associational Officers' meeting at McMinnville, Tenn. With 511 associational officers present they caught a new vision of their work and went back home holding the lights high before the people.

These are some of the high lights of the year. Now, let us look at the **LOWER LIGHTS THAT HAVE BEEN BURNING.**

"Brightly beams our Father's mercy, From His lighthouse ever more, But to us He gives the keeping Of the lights along the shore."

During three weeks in June and July a State-wide Course on Soul Winning was promoted by the Training Union Department. The three lights that were used along the shore were: "Winning Others to Christ," "Witnessing for Christ," and "The Junior and His Church." We are so glad to report that as a visible result of these three lights burning all over the State in every association: Number of people reached, **20,197**; Number completing the course, **8,840**; Number churches entering campaign, **527**; Number of conversions, **207**; Number of family altars established, **217**; Number of new B. Y. P. U.'s and B. A. U.'s organized, **102.** Let the lower lights be burning all along the shore. We are lamps which Christ lights and which are to shine upon the world's darkness for its enlightening. We must remember that the light of heaven can reach other lives and brighten the world only through us. We must see to it, therefore, that the light in us never fails. The object of the shining is not to glorify the lamp, but to honor God. We are not to parade our virtues, but to brighten the world and lead men to love our heavenly Father.

4. There is just one more place that I want to mention, where we ought to let our light so shine, and **THAT IS IN THE HOME.** Here is where the mightiest of all work can be done, for good or bad, for God or the devil. The place that will tell for time and eternity. If there is any place in all this world where our lights ought to shine, it is in our homes. A boy was dying some years ago and the father went in and said, "My boy, do you know you are dying?" "No," said the child, "is there death?" "Yes," said the father." Then he said, "Father, pray for me—you have never prayed for me." But that father was a stranger to God himself, and said afterwards, "I would give all the world if I could call my boy back and lead him to Christ and live my life before him." One day a mother said to her husband, "Our little boy is dying. Go in and talk with him, my heart is too full." The father went in and said, "My child, did you know you are dying?" "Well," he said, "father, do not weep for me, I am going to be with Jesus in a little while and when I get there, I will tell Him your lights burned so brightly that I was won to Christ by your life saving rays." Oh, parents, let

your light so shine before your children that they may be won to Him.

How can we increase in lustre and shine more brightly day by day? Not by any self effort, nor by our toil and fret, but by drawing daily nearer to the Great Fountain of light and beauty. The planets that move round the sun get more of its light and heat according to their nearness to the sun. Those that are farthest away get least, and those that are nearest get most. So the nearer we are to our Lord, the more radiant will our lives be, for our light is His, and all His. And, of course, we draw near to Him in His word and by prayer and by saying, "I will delight to do Thy will." We know that as we pray we grow, as we really feed upon His word, we become stronger, as we say, "Thy Will BE DONE" He leads us on, and so shall we become a shining light.

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10¢ **alotabs** 25¢  
**For Biliousness, Sour Stomach, Flatulence, Nausea and Sick Headache, due to Constipation.**

**Wintersmith's Tonic**  
FOR **MALARIA**  
AND  
**A Good General Tonic**

**An Average of FIVE Church Fires Every Day Last Year!**  
**YOUR Church May Have One Tomorrow!**  
**Building and Material Costs Are Rising Rapidly**  
**WOULD YOUR PRESENT INSURANCE BE SUFFICIENT TO REBUILD?**  
Without obligating yourself we invite you to write us for information regarding our plan for insurance protection.  
**National Mutual**  
**Church Insurance Co.**  
Incorporated 1899  
**Chicago, Illinois**

## The Young South

Send all contributions to "The Young South," 149 Sixth Avenue, North,  
Nashville, Tennessee.

### SHANTI'S THANK OFFERING

By Mabel C. Stewart.

"No, not such a large opening, Piran Ditta," the missionary explained, "it should be just a slit, large enough to drop in a coin. And make the jug flat on the bottom, too, so it can stand by itself."

"I see now," Piran Ditta said, as the soft clay on his potter's wheel grew round, and smooth, and shapely, and he made another jug for the missionary to inspect. "But, Miss Sahiba," he inquired, "of what use is such a strange little jug, closed except for this small slit in the top? I have never seen the like of this."

"Oh, these jugs will be very useful indeed," answered Miss Warne. "They are for our thank offering."

"Thank offering? And what is that, your Honor?" Piran Ditta was puzzled. His little daughter Shanti had come close to her father, and she, too, was looking with wondering eyes at the white woman.

"We Christians know that all we have is from God," Miss Warne continued to explain, "and we are so thankful for all His goodness and kindness to us, especially for His Son, our Saviour Jesus Christ, that we like to give a special thank offering. So we keep these jugs on hand and from time to time, when we have special reasons for thanksgiving, we drop in our 'thank you.'"

One by one the little jugs were shaped on the wheel by Piran Ditta's skilled hands, and set out to dry in the hot Indian sun. A few had been broken or spoiled, and were cast aside, but the rest were tied together in a large cotton cloth and taken by Piran Ditta to Miss Warne's house. Little Shanti trotted along beside her father. She wanted to see that white lady again, and where she lived. The neighbor women who gossiped with her mother said the missionary's house was a palace. Well, compared with Shanti's home, it was! Shanti stared awe-struck at the large veranda, and peeped through the screened doorways into the rooms opening from it. There were carpets, and chair, and tables, and pictures on the walls! Shanti had never seen anything quite so fine as this. Her own house, of two small rooms and a veranda, with a courtyard surrounded by a mud wall, was dark, and ugly, and destitute of all but the most necessary furniture. Moving day would not be much trouble in Shanti's home. A few rope-strung cots, a low stool or two, some brass and earthenware cooking pots and water jars—those would not be much to pack and move! Surely the white lady must be very rich, thought Shanti. Her eyes were wide with wonder.

"Shanti, would you like to see the school?" asked Miss Warne.

Shanti looked questioningly at her father. "Yes, run along. I'll talk to the gardener for awhile." Piran Ditta assented. Business is never so pressing in India that one cannot stop to chat with a friend.

Shanti went gladly with Miss Warne through the school gate into the courtyard, enclosed by a high brick wall. Here were

cottages where the boarding school girls lived, and classrooms, and a big room for a chapel. Girls big and little, with slates, or books, were busy with their lessons.

"How happy they look!" thought Shanti. "Wouldn't you like to come here to school?" asked Miss Warne.

Wouldn't she, though! Shanti's eager eyes gave the answer — but, would her father permit it?

Piran Ditta did not consent at once, but, finally, being persuaded that his daughter would learn nothing harmful, allowed her to come as a day pupil.

One day, at the chapel service, Miss Warne gave out the little thank-offering jugs. "Keep them carefully," she said to the girls, "and remember, when you have anything special to be thankful for, drop in something, so that when we have our big meeting we can all show that we are really thankful."

Now, of course, the thank offering jugs were for the Christian girls, and the big girls who distributed them passed Shanti by, thinking because she was a Hindu, and did not live in the school, she would not want one. Shanti was a little hurt, but too shy to say anything. When she got home, however, she ran to the corner of the courtyard, where her father had tossed into a pile of all broken or spoiled pieces of pottery, and hunted diligently.

"Yes, this will do," she finally said, extracting a little jug. The slit in the top was too big, and the jug was cracked, but otherwise it looked like the others. Carefully she put it in a safe place.

Day after day there it stood, and Shanti looked at it ruefully. "What can I put in it?" she wondered. Pennies very seldom came her way. Neither, however, were they plentiful among any of the girls at school, she remembered. But as time went on, and her little jug still remained empty, and the time for the big meeting drew nearer and nearer, she became anxious. Finally she spoke to her father, a little fearfully, to be sure, for Piran Ditta was very much of a Hindu, and not sympathetic with all the strange ways of the Christians.

"Your thank offering jug!" he exclaimed. "Why should you be giving gifts to the Christian's God? You are not a Christian. Certainly I can give you nothing. I should say not. It keeps me busy making offerings to our own gods, and to the priests."

Shanti's eyes filled with tears. Piran Ditta's heart was soft, and he could not bear to see his little daughter unhappy, even if she was only a girl, and not the sturdy son he would have preferred.

"There," he said, tossing her a penny, "run over to the shop and get yourself some sugar cane."

Sugar cane! What Indian child does not love the sugar cane season! It is the happiest time of year, each one thinks. Everywhere can be seen and heard children, yes, and grown-ups, noisily sucking the sweet, juicy stalks.

Shanti's face cleared. Delightedly she skipped across the street to the shop where the delicious stalks of cane were cut into

sections ready to eat. Suddenly she stopped. "Why, here is my offering," she thought. And yet—the sugar cane was so tempting. She hesitated. Then turning, she ran back, straight to her thank offering jug, and before she could change her mind, dropped the coin in.

The thank offering meeting day came. Shanti guarded her little jug carefully as she made her way to school, and until time for the meeting arrived. Sitting on the matting with the other girls, she watched eagerly as one by one the jugs were broken and the offerings counted. Many of the girls told why they were thankful. Finally she looked toward Miss Warne.

"May I give my offering?" she questioned.

"Why, certainly, Shanti," was the reply. "What reasons have you for thanksgiving?"

Shanti rose, her face shining. "I am thankful I can come to this school," she said, "where I can hear about the Lord Jesus. And I am thankful for the sugar cane."

Miss Warne smiled. What child was not thankful for the sugar cane, even though she might not think to say "thank you?"

But Shanti went on: "I am thankful for the sugar cane because if there were none, I would have no thank offering."

Only one copper coin rolled out of her broken jug, but in the sight of Him who sees into all our hearts might it not have been the most precious offering of all?

New Wilmington, Pa.

—The Sunday School Times.



Harry: "How come you stopped singing in the choir?"

George: "I wasn't there one Sunday and somebody asked if they'd fix the organ."

"Why do you want such a big sink?" asked the plumber.

"Well," explained the man who was building a new house, "when my wife leaves in the summer she's generally gone for a month."

"I have never forgot the time we met in that revolving door. Do you remember?"

"Yes, that was the time we started going around together, wasn't it?"

Waitress: May I take your order, sir?  
Ogdonelle: Yes, two hard boiled eggs and a kind word.

Waitress (returning in five minutes): Here are the eggs.

Ogdonelle: That's fine. Now what about the kind word?

Waitress (whispering): Don't eat the eggs.

"But I couldn't give you enough work to keep you occupied."

"Missus, you'd be surprised wot a little it takes to keep me occupied."

# 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.

## EAST TENNESSEE JUBILEE MEETING

The following associational meetings will be held in East Tennessee emphasizing our Golden Jubilee:

- December 2—Sequatchie Valley, South Pittsburg.
- December 3—Tennessee Valley, Dayton.
- December 4—Hiwassee, Ten Mile.
- December 5—Providence, Lenoir City, First.
- December 6—Sweetwater, Sweetwater, First.
- December 7—Nolachucky, Morristown, First.
- December 8—Northern, Maynardsville.
- December 9—Cumberland Gap, New Tazewell.
- December 10—Campbell County, La-Follette.
- December 11—New River, Oneida.

## A MESSAGE FROM MISS ANDERSON OF AFRICA

(Excerpts from a talk made by Miss Anderson at the W. M. U. Convention in Knoxville on the Lottie Moon Offering.)

In our schools month by month I found myself having to borrow a little money in order to meet bills and pay the teachers, I did not understand it. Honest confession is good for the soul. The time came when I reached the conclusion that we had been all wrong in our decision to run the school without government assistance. I thought sure "the Lord had failed us!" All I asked of life was to be able to get out of Africa, pay that money back and wash my hands of mission work altogether. The "Romance of Missions" was gone for me. I may be narrow minded or ignorant, or both, but if the Lord has withdrawn his "Lo, I am with you," so far as I am concerned, He can withdraw His "go ye"

I did not know that Miss Walden had written to Tennessee about our need of money. She was in bed with fever and a boy came with the cablegram. I was afraid it was bad news and didn't want to give it to her but knew that I must. I took it up to her room, gave it to her and got out as soon as I could. She evidently thought it was bad news and didn't hurry to open it, for I had gotten back down stairs when I heard a cry of delight and her feet hit the floor as she ran out into the hall calling to me. I went back up the stairs much faster than a woman of my age should travel, for she was telling me that she had a message from Miss Northington saying the school was to have \$1,000.00 from the Lottie Moon Christmas Offering. I said, "Sister, even if you die from this illness it's all right; you haven't come to Africa in vain!"

There are no words in my vocabulary to speak forth my joy and gratitude. It was just one of those things too good to be true. But in spite of the \$1,000.00 the end of the last quarter of 1935 found us getting in shallow waters again. The school book-keeper, Tinu, came to me on the morning of December 17 to inform me that he did not have enough money to pay our teachers and our bills on the 19th, our closing day. I said, "Well, Tinu, I'll go to the bank tomorrow and check out our balance and see how we stand."

"Please, Ma, I know how much we have

in the bank, and it won't be sufficient."

"But you don't know how much I have, I'll get that balanced and we'll see." Well, I checked out both and learned that we still liked five pounds. I said perhaps some fees would come in that day. The morning of the 19th came, Tinu came to say that no fees had come. She asked what she was to do about paying teachers that afternoon. I said to pay those who were going out of the city and tell those who lived in Abeokuta they would have to wait until the money came. Tinu said she and her sister who lived in town would wait and she would speak to some of the others.

It was our closing day and at five o'clock we had our "commencement exercises." I was responsible for getting the graduation class clothed and in their right minds and also getting some girls in a play ready, so I had little time all day to carry out my usual program of alternate worry and faith. About four o'clock, Miss Walden called from the hall to ask if I knew that I had an air mail letter. I knew it was money—never in Africa had I had an air mail letter. I gave the girls I was dressing a none too gentle push and said "get out of the way, girls, there's money in that letter;" I needed a letter with more than five pounds. In the letter was a check for six pounds and some shillings!

I called to a girl to run call Tinu, I went out to meet her. When she had nearly reached me I said, "Tinu, guess!" She gave me one look, "Please, Ma, you have the money!" "Yes, Tinu, look!" I showed her the check. She grabbed my hands and together we did a few steps of the highland fling there on the grass! After the exercises I said to an English missionary who was a guest in our home, "Mrs. Wakeman, I needed a little more than five pounds today very badly and this afternoon I had a check for a little over six pounds sent by air from America." She said, "Why, Miss Anderson, it sounds as if it came in answer to prayer." I assured her that it had. She said, "Isn't it marvelous?" and then before I could agree, she sort of caught her breath and said, "No, the thing to marvel at is that we don't expect such things."

Help us thank the women for the Christmas offering. Once I had an African, who was very grateful, come and lie down on the ground in front of me, bump his head on the ground, put dust on his head and roll over as the very last word in gratitude. I'm doing that in my mind before our Baptist women. SUSAN ANDERSON, Abeokuta, Africa.

## SAVED TO SERVE

Not for many years, if ever, has the Southern Union furnished us with a book preparatory to the Week of Prayer for Foreign Missions that has been so generally studied and which, we believe, will prove such a blessing as "Saved to Serve" is doing.

Has your society studied this book? Do not cheat yourself of learning about our W. M. U. work on Foreign Fields. This little book of one hundred pages is challenging from beginning to end, and if studied at this time will prepare mind and heart for the Week of Prayer, November 29-December 3.

We believe the following suggestions taken from "Royal Service" will greatly help you in this study:

Miss Louise Smith, Executive Secretary of the Florida W. M. U., says:

"The half of knowledge is to know where knowledge is found." Surely Miss Blanche Sydnor White knew the source to consult when she penned "Saved to Serve," the book to be studied in preparation for our 1937 Season of Prayer for Foreign Missions. Miss White, now corresponding secretary of Virginia W. M. U., was formerly connected with the Foreign Mission Board. This background of rich experience has singularly fitted her to write convincingly and appealingly of the work in lands beyond the sea. In these five brief chapters the author has not attempted to give us a complete history of the ten National Woman's Missionary Unions in foreign lands, and yet her sketches in miniature leave us with a sense of the magnitude of the work accomplished and the longing to have a greater share in tomorrow's history. The epilogue sums up the fundamental methods and aims for participation in obeying His command "Go . . . tell!"

**In Preparation**—Read (1) Southern Baptist Convention Annual Report, pages 153-252; (2) Woman's Missionary Union Annual Report 1937, pages 112-121; (3) Home and Foreign Fields for September, October, November 1937.

**Presentation**—Chapter I: "Behold the Handmaidens of the Lord." A poster, worded "Handmaidens of the Lord," bears two pictures (cut from religious calendar and magazines) representative of woman of Christ's time and woman of today, labeled respectively, 30 A.D. and 1937 A.D. Instances when Jesus spoke to a woman, printed on slips, may be read and have the group tell to whom His remarks were addressed. Five paragraphs under section three, "Living Links," may be used as assignments. On blackboard list names of the ten National Woman's Missionary Unions abroad with date of each organization.

Chapter II: "Whatsoever He Saith unto You." Map study, carefully marking Brazil's Training Schools and each of the three South American Unions.

Chapter III: "The Master Is Come." Typed sheets of true and false statements can be used advantageously in presenting the Training Schools and the steps that led to the formation of the All-China Union.

Chapter IV: "The Glory of God." Use picture of Mrs. Agbebi and articles in December 1936 and September 1937 Home and Foreign Fields. Coronation year. Use globe showing Nigeria. Place on Honor Roll names of those who aided in organization of the National Union. The needs typed on slips of paper may be taken home and remembered in prayer.

Chapter V: "Go in Peace." Five or six women dressed in costumes of these countries can present these discussions interestingly. Repeat the names of the ten countries that have National Woman's Missionary Unions.

Epilogue: Make this a time of self-searching and prayer. Am I willing to say: "Here am I, Lord, send me?" Does the Master need me to make missions live for others through mission study or as a program chairman? Have I asked Him today to lead me to some person that I might win for Him? Is there an auxiliary in my church that needs a counsel? Am I the one whom God has chosen? How much love does my "Christmas Gift to Christ" express?

## Among The Brethren

### SUNDAY SCHOOL ATTENDANCE FOR NOVEMBER 21, 1937

Chattanooga, First	1105
Memphis, Union Avenue	1013
Nashville, First	1012
Memphis, Temple	918
Nashville, Grace	885
Knoxville, Fifth Avenue	746
Bristol, Calvary	643
Chattanooga, Ridgedale	607
West Jackson	570
Etowah, First	538
Nashville, Old Hickory	444
Maryville, First	433
Chattanooga, Northside	424
Chattanooga, East Lake	421
Elizabethton, First	411
Jackson, Calvary	405
Chattanooga, Avondale	355
Murfreesboro, First	350
Chattanooga, Central	340
Dyersburg, First	333
Chattanooga, Red Bank	329
Trenton, First	319
Martin, First	273
Chattanooga, Oak Grove	266
Nashville, Inglewood	259
Cookeville, First	241
Chattanooga, Rossville, Ga.	202
Milan, First	192
Chattanooga, Eastdale	163
Halls	162
Chattanooga, Summerfield	156
Rockwood, First	134
Chattanooga, Oakwood	110
Chattanooga, Concord	86
Chattanooga, Birchwood	80
Chattanooga, South Rossville	74
Morristown, Alpha	58

#### By FLEETWOOD BALL

Earl Brooks has resigned at Harperville, Miss., to accept the Rocky Creek and Barton churches.

The First Church, Englewood, Calif., has called as pastor Herman S. Ray, missionary to Japan, who is at home on a furlough.

W. O. Leach has been called to the care of Central Church, Muskogee, Okla. His decision has not been announced.

In order to accept a call of the Lynn Lane Church, Tulsa, Okla., T. M. Smith has resigned as pastor at Quinton, Okla.

R. K. Bennett, of Stanton, has been called to the care of the church at Parsons, but has not indicated his acceptance.

The newly elected Corresponding Secretary of the New Mexico Baptist Convention is Julian Atwood of Roswell, New Mexico.

The church at Wetumka, Okla., is fortunate in securing as pastor Garland Howard, who resigned at Carnegie, Okla.

The church at Oilton, Okla., has called F. R. Sawyer of Indianola, Okla., and he has accepted and is on the field.

T. J. Goss of Emmanuel Church, Shawnee, Okla., has accepted a call to the First Church, Terrell, Texas, and is on the field.

In a revival of a week at Crystal Springs, Miss., in which the pastor, A. B. Pearce, did the preaching, there were 44 additions, 23 by baptism.

Mrs. I. H. Caldwell, of Cherry Creek, Miss., mother of Miss Pearl Caldwell, missionary in North China, died last week. She was a great woman.

The call to the First Church, Arkadelphia, Ark., has been accepted by R. E. Naylor of Malvern, Ark., who succeeds the brilliant H. L. Winburn.

Pat W. Murphy, of Cushing, Okla., lately closed a meeting of seven days with Calvary Church, Fort Smith, Ark. There were 63 conversions, 47 by baptism.

T. D. Thatch resigned as pastor of the West Side Church, Muskogee, Okla., but the church unanimously recalled him, and he remains with the Oklahoma Church.

During a ten day meeting White Wright, Texas, L. O. Evans, pastor, there were 64 conversions, 49 additions. J. R. Hickerson did the preaching.

The First Church, Quitman, Ga., C. C. Kiser, pastor, has just completed a Sunday school annex three stories high, equipped with all modern conveniences.

For the first time in its history, Emmanuel Church, Alexandria, La., over-subscribed its annual budget in one day. The budget for 1938 is \$16,000, and G. K. Keegan is just beginning his pastorate.

W. C. Boone of the First Church, Jackson, is doing the preaching in a revival in Trinity Church, Paducah, Ky. T. L. Holcomb, of Nashville, supplied in Jackson on November 21.

George W. Reading, pastor of the church at Prestonburg, Ky., was lately married to Miss Caralyn L. Rogers of Frankfort, Ky., in the First Baptist Church of Frankfort, C. T. Ammerman officiated.

Evangelist H. T. Wiles, of Oklahoma City, Okla., lately did the preaching in a revival in the First Church, Durante, Okla., R. C. Miller, pastor. There were 93 additions to the First Church.

The Beallwood Church, Columbus, Ga., recently purchased a nice home for J. C. Grimes, the pastor, and his appreciative family. The churches in Tennessee should do likewise.

For the fourth consecutive time the First Church, Pineville, La., A. E. Prince, pastor, over-subscribed its annual budget in one Sunday afternoon. The budget for 1938 is \$12,000, and is more than \$1,000 over-subscribed.

E. C. Routh, Editor of The Baptist Messenger, Oklahoma City, lately attended the Texas Baptist Convention in El Paso. His daughter is a missionary in Africa, and a son, Porter, is a student in the Southern Seminary in Louisville.

In a revival in the First Church, Pineville, La., which closed recently, there were 64 additions, 43 by baptism. J. D. Grey, of New Orleans, did the preaching. During the three year pastorate of A. E. Prince a total of 1,002 were added to the church.

The town-wide Thanksgiving service was held in the First Church, Lexington, and the interest was so great that the pastor Simpson Daniel, was greeted at 6:30 A. M., and delivered a strong appropriate message.

#### By THE EDITOR

"Unless we become a missionary force, we will become a missionary field."—Bulletin First Baptist Church, Shreveport, La., M. E. Dodd, pastor.

"Folks who never do any more than they get paid for, never get paid for any more than they do."—Elbert Hubbard, quoted in bulletin First Baptist Church, Ridgely, H. L. Carter, pastor.

In the first services of Woodrow Medlock as pastor of Powell's Chapel Baptist Church, Concord Association, there was one conversion and approval for baptism and four additions by letter.

President Lawrence T. Lowery of Blue Mountain College was elected to the Board of Trustees of the Baptist Memorial Hospital, Memphis, by the Mississippi Baptist State Convention in its recent session at Philadelphia, Miss.

The brotherhood will pray for the speedy recovery of Mrs. J. R. Kyzar, wife of Pastor J. R. Kyzar of the Grandview Baptist Church, Nashville, who on Nov. 24 underwent an appendectomy in the Protestant Hospital, Nashville.

**What Shall I Give Them Christmas?** Let us answer for every Sunday school teacher who teaches from the Intermediate department. Give a copy of "We Southern Baptists." Five or more copies prepaid for six cents per copy. Order from Executive Board, 149 Sixth Avenue, North, Nashville, Tenn.

Beginning November 29, there was a Centralized Baptist Associational Training School for Sunday School workers in the First Baptist Church, Springfield, Norris Gilliam, pastor, the faculty being furnished by the Baptist Sunday School Board in co-operation with the Sunday School Department of the Tennessee Baptist Convention.

On a recent Sunday Jimmie T. Williams, Dyersburg, supplied for Pastor H. W. Hargrove at the First Baptist Church, Hickman, Ky. The pastoral field of Bro. Hargrove is, so far as our knowledge goes, entirely unique; that is, there are two Baptist churches in the city of Hickman and he is pastor of both, preaching half-time at each and doing a fine work. Do any of our readers know of another similar pastorate?

—BAR—

**Christmas Presents for Your Class.** Sunday school teachers will be glad to know of a cheap, valuable present to give to members of their classes. Order "We Southern Baptists" for them. Neatly bound, full of Baptist history, rich in facts and Gospel truths. Five or more copies prepaid at six cents per copy. Order from Executive Board, 149 Sixth Avenue, North, Nashville, Tenn.

—BAR—

Centennial Baptist Church, Nashville, Eli Wright, pastor, recently held a revival in which the preaching was done by M. C. Ledford of Polk County. It was a great revival which touched both the saved and the lost. There were 9 professions, 7 baptized and 12 additions by letter and a widespread reconsecration of the church membership.

—BAR—

November 28 Poplar Heights Baptist Church, near Jackson, began its mid-winter revival. Westover Baptist Church, also near Jackson, has been in a building campaign and at the last report had the basement completely enclosed. L. G. Frey is the aggressive pastor, as also of Maple Springs near Jackson, which is also moving on in the Lord's work. Rev. Calvin Guy, son of Pastor R. E. Guy of the West Jackson Baptist Church, recently supplied for Bro. Frey at his churches, evoking splendid commendation. Pastor Frey pushes the Baptist and Reflector in a fine way. Is this not one reason why his work moves so well?

—BAR—

November 14-21 the Old Hickory Baptist Church, Old Hickory, Ray H. Dean, pastor, held a revival in which the preaching was done by L. S. Sedberry, pastor First Baptist Church, Murfreesboro, and the music directed by Singer H. E. Barnette, Nashville. Of these Pastor Dean says that Bro. Sedberry "did some good old-fashioned preaching that bore rich fruit" and that Brother Barnette, who is giving all his time to evangelistic work, "is well equipped both in spirit and ability for this work. He knows music and he knows the Lord." In the meeting there were 72 additions to the church, 46 of them by baptism.

—BAR—

**With the Churches:** Etowah welcomed 40 additions by baptism. Knoxville—Fifth Avenue received 2 for baptism. Chattanooga—First, Pastor Huff welcomed 1 by letter, 2 for baptism and baptized 10; Eastdale received 1 by letter; East Lake welcomed 2 by letter and 5 for baptism; Northside received 1 by letter; Red Bank, Pastor Pickler baptized 2; Oak Grove welcomed 2 for baptism. Bristol—Calvary welcomed 3 for baptism and 2 by letter. Memphis—Temple received 2 by letter. Nashville—Grace, Pastor Ewton received 1 by letter and baptized 1.

Why not send the Baptist and Reflector to some one as a Christmas remembrance? With the first issue of the gift papers we will send a beautiful Christmas card calling attention to your thoughtfulness.

On Sunday, November 21, the First Baptist Church, Covington, held a farewell service in expression of appreciation for Dr. Homer G. Lindsay and his wife and children. It was Bro. Lindsay's last service with the church prior to leaving for his new pastorate, the Avondale Baptist Church, Chattanooga. The other congregations in the city met with the First Church in honor of him and his family at the evening hour. He had been with the First Church for seven and one-half years. A committee consisting of J. H. Fortner, Will McGowan and Hays E. Owen, read some very fine expressions of appreciation and resolutions respecting Bro. Lindsay's work and concerning him personally and his family, and these were adopted by the church as the expression of its attitude toward them. Addressing the Avondale Church, the communication said, among other things: "We commend him to your church and people. We believe you will soon learn to love and appreciate them both as we do."

—BAR—

**SOUTHSIDE BAPTIST CHURCH,  
Birmingham, Alabama  
Nov. 19, 1937**

Baptist and Reflector,  
Nashville, Tenn.

Dear Brother Editor:

Sunday, November 14, was a most significant day in the history of Southside

Baptist Church, Birmingham. On that day the church had as its guests of honor Dr. and Mrs. J. E. Dillard, the former pastor and his wife. A plaque, designating the Educational Building as Dillard Hall, was unveiled. The congregation planned this service to honor Dr. Dillard because of his monumental work during the eighteen years of his pastorate at Southside.

During these years, he received into the church 5,498 people. Under his leadership the congregation gave \$1,670,725.38 to all purposes. Of this amount \$806,974.72 went to Missions and Benevolences. Dr. Dillard increased the value of the church property during his ministry from \$152,000 to \$628,200.

The brotherhood should know that as Dr. Dillard urges the churches of the Southern Convention to support the Co-operative Program and the Hundred Thousand Club, and suggests a fifty fifty division of gifts as between local expenses and the mission and benevolent program, that for eighteen years he practiced here at Southside what he is now preaching to Southern Baptists.

This magnificent Educational Plant, now named in Dr. Dillard's honor, is but one of the many evidences of the marvelous contribution he made to the Kingdom of our Lord during the eighteen years of his ministry here.

A great congregation, which overflowed the large auditorium, was present at the service.

Cordially yours,  
JNO. H. BUCHANAN, Pastor.

—BAR—

**PASTORS' TWENTY-SECOND  
ANNIVERSARY CELEBRATED**

On Sunday, October 31, the Immanuel Baptist Church of Knoxville, Tennessee, celebrated the ending of the twenty-second

For  
Christmas



give  
"Open Windows"

**THE** enduring gift is a year's subscription to this distinctive pocket-size monthly magazine of daily devotionals. Truly a Christmas gift, the January, 1938, issue includes the devotionals for Christmas week.

**SEND** us the names and addresses of those for whom you subscribe, with sixty cents for each individual subscription. We shall send each of these persons a Christmas card telling him that you are subscribing to "Open Windows" for him for a year. Or, if you prefer, we shall send you the cards to mail yourself. . . .

**PLEASE** send your subscriptions to us not later than December 15; otherwise we cannot guarantee to deliver the announcement cards and magazines before Christmas.

*Send your subscriptions to  
"OPEN WINDOWS," BOX C  
161 Eighth Ave., N., Nashville, Tenn.*

**NOTE:** Be sure to—

1. Send us your name and address.
2. Send us the names and addresses of those for whom you are subscribing.
3. Tell us whether we are to send the announcement cards direct or to you for you to send.

year of the pastorate of Rev. Audley R. Pedigo.

At the morning hour Rev. Pedigo and his good wife were given surprise gifts from various organizations of the church, which included many very beautiful floral offerings and a three-tiered cake, on which was placed twenty-two lighted candles.

This was a very loving and fitting tribute from a devoted congregation to a devoted pastor.

This service also closed a very successful revival service led by Pastor Pedigo, in which many souls were brought to a saving knowledge of Christ and many others reclaimed. This revival was held in cooperation with other Baptist churches of Knox County Association in their simultaneous evangelistic campaign.

This has been a season of true spiritual refreshing and a fitting climax to twenty-two years of service to God and the church.

The Immanuel Church has been extremely fortunate in having this man of God, and his loving, consecrated wife as their leaders for so long a period of time.

God has been with us and through His name we can conquer all difficulties. May the number of such ministers as Rev. Pedigo increase.

—Wm. Lee Thomas, Choir Director.

## In Memoriam

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

### McCALEB

Mrs. D. R. McCaleb, 71, wife of the late D. R. McCaleb, died at her home with her only daughter, Mrs. W. W. Murphy, on Swan, August 14, 1937. Funeral services conducted by Rev. Wallace Owen, of Murfreesboro, Tenn., and burial at Poplar Union cemetery beside her husband and preceding children.

She is survived by one daughter and three sons, who are Mrs. Murphy, Clare and Bruce McCaleb of Duck River, Tenn.; Bernice McCaleb of Grand Haven, Mich.; one brother, J. M. Ragsdale of Brentwood, Tenn.

She was a member of the Missionary Baptist Church sixty-one years.

### CARR

"Verily in the midst of life we are in death." Our hearts were touched with sadness when on July 31, 1937—sixty-seven years from the day of her birth—our Father sent His angels down and took from her bed of many years of suffering, Miss Geneva Carr; yet mingled with the sadness was a feeling of gladness, because we knew to her—death was but the dawning of a brighter day; and the end of all suffering with earth's barriers broken away.

Therefore be it resolved:

First. That the Woman's Missionary Union of Bledsoe Association, of which she was an efficient Superintendent for several years, has in her going lost a devoted member and a consecrated worker.

Second. That she leaves a vacancy in home, church and Sunday school that none other can fill, but God in His wisdom doeth all things well, and to His will we bow

in humble submission, praying we may, in a measure, be able to emulate her example as a Christ-like Christian.

That a copy of these resolutions be sent the family, a copy be sent the Baptist and Reflector and a copy be placed on our minute book.

Committee:

Mrs. J. J. Upshaw,  
Mrs. P. F. Burnley,  
Miss Lucy Ferguson.

Portland, Tenn.

## Book Reviews

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

**Women of the New Testament** by Abraham Kuyper. Zondervan Publishing Company. 100 pages. Cloth \$1.00; paper 65c.

Dr. Kuyper has gathered all the facts which the Scriptures give with regard to some twenty-nine New Testament women and has given them to us in interesting narrative. The book is arranged so that it can be used by classes and organizations which may be interested in the study of Bible biography. It is an interesting and helpful book.

J. C. Miles.

### FELLOWSHIP OFFERINGS AT LORD'S SUPPER

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION would be grateful to the churches if they would take a "FELLOWSHIP OFFERING" on the First Sunday in November, or on some other date more suitable to them, for the purpose of supplementing the meager checks which the

Board is able to send out to its one thousand two hundred relief beneficiaries consisting of aged ministers and widows. Will not the pastors and deacons of our churches in your State give special heed to this request and send in through your State Secretary-Treasurer the amount that you realize from this offering marked, "For Ministerial Relief Special."

Many churches in the several states have taken these "Fellowship Offerings" at the Lord's Supper during the past year, but the many amount to only a scattering few when we think of the whole number of churches in our Southern Baptist Convention.

How reasonable a request this seems to be and how pleased our churches should be to respond to it. Surely there will be interest manifested by thousands of our churches and church members in providing something extra for the winter months to be sent to our needy veterans and to the widows of deceased veterans. A simple statement by the pastor one week in advance of taking the offering would insure worthy gifts. Thomas J. Watts, Executive Secretary, Relief and Annuity Board, Dallas, Texas.

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# THE RECORD OF A YEAR

## How Does Your Church Compare With Others?

Below we give the complete record of gifts from the churches of the State for the twelve months beginning November 1, 1936 and ending October 31, 1937. The churches whose names do not appear in this list sent not one cent through my office to help carry on the work of the Lord for an entire year. This list, together with the names of all other churches about which we know, will be published soon in the minutes of the State Convention.

**PLEASE DO TWO THINGS.** (1) Study this record, compare your church with others of its size and location and see if you can be satisfied with what you did last year. (2) If there is any error in this list, please write me immediately and let me know what it is. So often money is sent us without definite information as to what church it comes from or for what purpose it is sent that we may have made mistakes. If so, we want to correct them before the list goes into the Minutes of the Convention.

A new year has started. Already many churches have set out to beat last year's record. Won't your church do that too?—John D. Freeman, Treasurer, 149 Sixth Ave. North, Nashville, Tenn.

### RECEIPTS NOVEMBER 1, 1936—OCTOBER 31, 1937

	Co-operative	Designated
<b>BEECH RIVER:</b>		
Bath Springs	\$ 4.16	
Bear Creek	2.31	\$ 5.74
Bolen's Chapel	12.15	
Corinth		2.10
Cross Roads	3.00	
Darden		11.10
Decaturville	19.11	2.75
Judson	4.25	80.00
Lexington	192.39	306.41
Luray	14.00	
Maizes Chapel	7.50	
Morris Chapel	11.75	2.51
Mt. Ararat	4.30	
New Hope	5.55	1.23
Parsons	42.38	73.56
Perryville, First	3.00	4.85
Rock Hill	9.00	5.00
Sardis	1.00	4.00
Sardis Ridge	6.45	2.00
Tom's Creek		9.93
Union	5.50	5.00
Utah	3.17	
Waldersville		7.00
<b>BEULAH:</b>		
Alamo	\$ 13.87	\$ 3.55
Antioch	31.72	
Bethel	10.90	25.78
Beulah	28.35	46.60
Burnett's	23.41	21.27
Cypress Creek	14.15	11.25
Fairview		5.00
Gibbs	2.00	
Hornbeak	6.65	40.95
Johnson's Grove	12.31	11.91
McConnell	7.30	
Macedonia	8.10	4.33
Martin, First	1,229.88	206.94
Mt. Moriah	26.63	
Mt. Olive	8.10	1.00
Mt. Pella	37.23	32.38
New Home	22.50	
New Salem	128.93	155.45
Obion		16.78
Pleasant Grove		8.79
Pleasant Hill	48.11	8.75
Reelfoot	22.45	15.50
Ridgely	272.78	108.27
Tiptonville	23.69	31.31
Troy	30.00	19.47
Union C'ty	499.40	292.25
Willingham	13.77	
Woodland Mills	89.82	46.75
Wynnborg	36.76	13.20
<b>BIG EMORY:</b>		
Beech Park	10.10	17.97
Boswell	12.00	3.00
Caney Ford		10.00
Cardiff		2.00
Crab Orchard	3.73	
Crossville	123.26	211.76
Emory Heights		8.40
Eureka		28.00
George Jones Memorial	107.90	42.26
Halley's Grove	8.00	16.61
Kingson	241.24	121.92
Lansing	5.88	22.45
Liberty	25.59	1.31
Middle Creek		6.86
Oakdale	25.00	24.05
Orchard View	32.00	1.00
Petros	16.95	21.97
Pine Grove		2.00
Pine Orchard	18.57	18.57
Piney	1.30	
Pleasant Grove	17.33	8.32
Prospect	7.25	
Riggs' Chapel		10.00
Rockwood	69.20	21.75
S. Harriman		6.61
Sugar Grove	12.00	
Trenton Street	531.74	518.03
Walnut Hill	9.84	69.69
Wartburg	10.85	46.86
White Oak		5.25
White's Creek	26.00	3.30

	Co-operative	Designated
<b>BIG HATCHIE:</b>		
Allen	\$ 17.70	\$ 14.35
Antioch		10.90
Brighton	61.18	64.90
Brownsville	422.06	162.94
Charleston	12.00	18.61
Covington	988.21	414.24
Elim		11.10
Garland	74.02	54.23
Harmony	147.90	108.60
Henning	82.02	29.30
Keeling	36.00	
Liberty	100.15	126.82
Mt. Lebanon		.80
Oak Grove	25.71	53.60
Pleasant Grove		13.96
Ripley	1,055.00	1,513.93
Smyrna	27.80	5.50
Stanton	213.44	142.50
Woodland	37.84	77.33
Woodlawn	27.60	22.23
Zion		2.00
<b>BLED SOE:</b>		
Antioch	\$ 4.25	
Bledsoe Creek	5.25	
Chestnut Grove	15.30	
Cottontown	5.00	40.00
Dixon Creek	11.62	36.35
Friendship	71.12	75.16
Gallatin	814.64	479.99
Hartsville	51.60	98.90
Hillsdale		6.87
Hopewell	89.33	
Mitchellville	16.00	56.20
New Hope	4.56	
Portland	275.00	262.97
Westmoreland	7.45	20.25
Zion		1.00
<b>CAMPBELL COUNTY:</b>		
Bethlehem	\$ 2.00	
Careyville	36.78	33.39
Cedar Creek		2.00
Cedar Hill	13.45	3.85
Clinchmore		40.22
Davis Creek		1.00
Demery		12.37
LaFollette	102.37	116.13
Macedonia		6.00
Morley		6.00
Pioneer	5.00	
Red Ash	1.09	
Westbourne	33.18	
White Oak	7.45	
Whiteman	3.00	
<b>CARROLL COUNTY:</b>		
Atwood	\$ 9.19	
Bruceton	63.50	61.68
Camden	67.91	79.58
Chalk Level	8.25	19.45
Enon	7.40	
Eva	6.30	14.01
Hopewell	5.67	
Huntingdon	58.36	101.08
McKenzie	100.43	111.80
Missionary Grove	7.10	4.00
Mt. Nebo	1.40	9.22
Prospect	38.50	50.65
Trace Creek	17.90	24.85
Trezevant	120.57	162.58
Union Academy		1.00
<b>CHILHOWEE:</b>		
Alcoa	\$ 86.23	\$ 59.63
Armora	7.88	29.95
Beech Grove	15.00	48.00
Bethel	16.65	76.27
Bond's Creek	12.71	9.38
Calvary	153.64	56.29
Caylor's		5.65
Cedar Grove	49.93	60.13
Central Point	32.36	35.08
Chilhowee	286.23	117.69
East Maryville		9.27
Ellejoy		2.77
Forest Hill	6.00	20.50

	Co-operative	Designated
Friendsville	5.15	
Galilee	9.65	3.80
Gayland Heights	14.61	10.00
Kagley's		12.77
Laurel Bank	17.48	2.00
Liberty		44.33
Maryville	2,725.47	1,453.05
M.ller's Cove	4.00	19.45
Mt. Lebanon	42.05	107.32
Mt. Olive	283.33	119.11
New Hopewell	14.75	127.83
Old Piney Grove	3.09	9.05
Piney Grove		10.40
Piney Level		12.25
Pleasant Grove	122.26	69.44
Prospect	25.00	43.00
Providence		3.19
Rockford	1.37	4.40
Rocky Branch		1.00
Six Mile		8.00
Stock Creek	126.00	38.43
Valley Grove	3.00	64.50
<b>CLINTON:</b>		
Andersonville	\$ 10.78	\$ 67.39
Beech Grove		12.16
Bethel	8.00	27.38
Black Oak	5.00	17.50
Blowing Springs	23.60	32.17
Briceville		11.45
Clear Branch		11.11
Clinch River		2.30
Clinton	74.00	123.61
Clinton, Second		.50
Clinton, South	3.40	10.73
Coal Creek	5.51	21.25
Main Street, Coal Creek	9.00	11.00
Cumberland Mountain		19.00
Farmer's Grove		15.53
Fork Mountain		121.50
Indian Creek		19.41
Island Ford		2.42
Jacksboro	232.41	62.07
Laurel Grove	2.00	6.00
Longfield		10.75
Moran		7.00
Mountain View		5.00
New Hope	1.00	13.43
New Salem		8.17
Oliver Springs	101.47	23.59
Poplar Creek	5.00	35.42
Robertsville	8.70	
Spring Hill		1.00
Union Valley		4.61
Zion	42.00	10.70
<b>CONCORD:</b>		
Baker's Grove	\$ 4.00	\$ 34.50
Barfield	30.50	37.81
Bradley's Creek	83.68	40.42
Christiana	11.20	16.80
Concord	9.00	31.67
Eagleville	31.50	174.85
Fellowship	34.60	9.52
Florence	23.50	4.00
Holly Grove	19.25	17.75
Lascassas	127.00	52.30
Milton	17.00	44.77
Mt. Herman	28.40	26.73
Mt. Pleasant	3.50	9.91
Mt. View	16.61	36.80
Murfreesboro	1,002.49	213.55
Patterson	9.68	7.68
Powell's Chapel	86.00	92.00
Republican Grove	2.00	
Smith Springs		5.00
Smyrna	162.78	94.99
Taylor's Chapel	12.01	28.50
Ward's Grove		15.00
Wayside	5.50	3.35
Westvue	48.67	69.80
Whitsett's	3.40	1.80
<b>CROCKETT COUNTY:</b>		
Alamo	\$ 160.29	\$ 73.45
Barker's	2.36	
Bells	55.53	66.83
Cairo	5.05	10.00
Cross Roads		21.10
Enon		1.60
Friendship	80.05	45.75
Gadsden		25.00
Johnson's	.25	
Maury City	56.50	36.90
Providence	10.00	3.82
South Fork	10.62	2.15
Walnut Hill	1.59	8.32
<b>CUMBERLAND:</b>		
Alva	\$ 12.00	\$ 1.00
Blooming Grove	124.15	32.60
Clarksville, First	5,273.79	1,144.28
Cross Creek		17.00
Cumberland City		20.00
Dotsonville		21.23
Erin		1.85
Erin	34.45	52.84
Fern Valley		12.25
Harmony	35.01	36.52
Hickory Grove	45.00	15.00
Immanuel		13.26
Kenwood	3.61	5.60
Kirkwood	10.00	26.10
Little Hope	30.00	72.80
Little West Fork		26.00
Mt. Hermon	23.10	46.20
New Providence	25.55	71.95
Pleasant View	2.00	5.40
Spring Creek	200.00	146.25
Tennessee Ridge		3.00

	Co-operative	Designated		Co-operative	Designated		Co-operative	Designated	
<b>CUMBERLAND GAP:</b>									
Big Springs	\$ 3.15		Somerville	211.60	105.28	Calvary (B)	430.48	161.33	
Blair's Creek	12.85		Williston	9.93	10.00	Calvary (E)	135.57	108.19	
Chadwell's	4.18	3.00	<b>GIBSON COUNTY:</b>						
Cumberland Gap	42.75	103.12	Antioch	90.24	17.05	Cherry Grove	4.30	11.82	
Greer's Chapel	6.75	21.00	Beech Grove	11.55		Chinquapin	65.00	95.20	
Little Mulberry	10.00	10.00	Bethel (H)	23.00		Clear Branch	10.00	25.06	
New Tazewell	25.64	75.09	Bethel (Y)	16.05	8.20	Coffee Ridge	12.25	3.40	
Pump Springs		5.38	Bethlehem	101.20	7.43	Double Springs	22.00	24.00	
Shawnee	4.50	11.02	Bethpage	67.73	83.60	Enon	5.00	12.54	
Springdale		31.75	Bradford	20.00	35.65	Erwin	1,982.65	758.28	
Tazewell	15.75	4.00	Center		58.75	Erwin (Hulan)	1.96	19.17	
Union Chapel		2.00	Chapel Hill	14.96	4.20	Erwin, Ninth Street	8.00	19.87	
Walnut Hill	13.00	5.50	China Grove	28.89	9.34	Fall Branch	16.95	44.63	
<b>DUCK RIVER:</b>									
Altamont	\$ 3.00		Clear Creek	86.95	1.00	Fall Creek	4.37	7.60	
Bell Buckle	76.61	86.86	Eldad	285.72	60.32	Flag Pond	149.78	69.46	
Cornersville	33.79	31.65	Dyer	73.48	37.68	Fordtown	11.50	43.58	
Cowan	39.80	53.40	Fruitland	20.96	21.30	Glenwood	4.00	22.25	
Decherd	13.90	13.90	Gibson	335.65	90.83	Greeneville	556.78	201.93	
El Bethel	256.78	130.58	Hickory Grove	63.00	80.87	Greeneville, Second	3.00	7.00	
Estill Springs	8.50	32.22	Humboldt	1,116.14	484.70	Harmony		24.21	
Fosterville	22.87	8.80	Kenton	50.50	140.25	Higgins' Chapel		8.00	
Hannah's Gap	38.74	8.50	Laneview (K)	9.95	6.65	Holston	2.00	31.13	
Huntland	4.00	12.00	Laneview (T)	13.80	20.00	Holston Valley		16.55	
Hurricane	5.00	5.00	Lavinia	15.19	15.19	Johnson City, Central	2,583.20	1,446.83	
Lewisburg	489.91	304.05	Medina	29.10	33.60	Fall Street	6.00	1.00	
Longview		2.00	Midway	5.78	4.70	Jonesboro	86.13	108.97	
Magness Memorial	245.67	290.13	Milan	759.00	520.27	Kingsport	1,603.00	645.29	
Manchester	8.60	23.02	Mt. Pleasant		6.38	Limestone	140.00	34.30	
Maxwell		8.90	New Bethlehem	25.00	10.00	Long Island	3.50		
Mt. Lebanon		7.67	New Hope		6.30	Lovelace		4.00	
New Bethel	10.00	4.00	Northern	12.95	26.50	Mountain View	26.35	31.64	
New Hope	50.00	10.00	Oak Grove	5.00	3.76	Mt. Zion	4.00	5.00	
North Fork	4.00		Oakwood	30.00	24.35	Muddy Creek	1.26	1.77	
Shelbyville	469.56	184.68	Poplar Grove		12.68	New Hope	18.50	2.00	
Shelbyville Mills	8.40	4.51	Right Angle	8.56		New Lebanon	12.25	16.25	
Smyrna	122.24	59.73	Rutherford	95.52	42.58	New Victory	34.36	64.02	
Tracy City	13.62	9.31	Salem	45.10	61.72	Oakdale	6.00	5.00	
Tullahoma	357.94	111.00	Spring Hill	10.00	20.90	Oak Grove		3.00	
Union Ridge	62.85	21.42	Treaton	1,409.39	459.74	Oak Hill	38.75	57.44	
Wartrace	54.10	31.42	Walnut Grove	48.89	93.95	Oak View		4.50	
Winchester	98.30	92.24	<b>GILES COUNTY:</b>						
<b>DYER COUNTY:</b>									
Beech Grove	\$ 3.00	\$ 14.12	Bradshaw	4.00	25.55	Pleasant Grove		10.00	
Chic	1.74		Minor Hill	48.61	7.70	River Bend	11.32	18.43	
Curve	13.31	4.10	New Hope	46.00	50.00	Shady Grove		2.00	
Dyersburg	833.25	603.20	New Zion	2.50		Shallow Ford		1.64	
Elon	1.50	2.60	Pulaski	58.18	101.53	Snow's Chapel	120.15	36.98	
Emmaus		8.85	Rock Springs		8.00	Solomon's		4.00	
Enon	9.50	7.24	Scott's Hill	7.68	2.58	Southside	5.00	7.00	
Finley	2.00		Thompson's		15.50	Tempe	334.20	33.87	
Fowlkes	10.97	14.26	Union Hill	3.00		Unaka	47.35	46.64	
Gates	8.50		<b>GRAINGER COUNTY:</b>						
Halls	266.95	159.00	Avondale		8.00	Union	10.00	27.40	
Harmony	14.00	11.20	Bean Station	4.25		Virginia Avenue	119.29	19.73	
Heloise	1.20		Blackwell's	7.00	24.60	Walker's Fork	6.00	5.30	
Lenox	2.00	6.70	Block Springs	7.30	3.82	<b>HOLSTON VALLEY:</b>			
Macedonia	5.00		Blue Springs	2.50	2.50	Beech Creek	\$ 11.32	\$ 30.57	
Mary's Chapel		3.00	Buffalo	30.40		Beech Grove		14.95	
McCullough's	8.80	4.06	Central Point	17.39		Big Creek		36.93	
Midway	11.90	15.00	Fairview	14.82	24.48	Bridgport		11.10	
Mistow	24.43		Head of Richland	12.00		Cave Springs		3.27	
Mt. Tirzah	14.22	24.10	Helton Springs	2.30		Compromise		5.26	
Mt. Vernon	18.63	15.55	Indian Ridge	12.26	38.51	Fairview		6.30	
Newbern	95.00	102.02	Locust Grove		4.40	Gill's Chapel		1.75	
Parrish	25.05	18.06	Mitchell Springs	3.08	20.84	Hickory Cove		7.95	
Ro Ellen		7.00	Mouth of Richland	16.20	196.90	Hickory Cove		10.16	
Southside	1.00	2.00	Narrow Valley		4.50	Howe's		1.41	
Spring Hill	1.16	11.63	New Corinth	16.50	11.00	Independence		4.57	
Trimble	15.65	22.28	Noeton	17.00	15.25	Long's Bend		2.50	
Williams	15.06	2.35	Oakland	2.00	51.50	McCloud's		1.60	
Woodville	17.50	5.00	Powder Springs	15.59	29.25	McPheeter's		60.42	
<b>EAST TENNESSEE:</b>									
Allen's	\$ 6.00	\$ 8.99	Red House	5.00	5.00	Maple Hill		2.50	
Bethel	1.80		Rutledge	136.00	93.65	Morrisett's		6.00	
Cave Hill	2.00		Sunrise	11.02	11.02	Mountain View		1.62	
Deep Gap	28.51		Washburn	40.61		Mt. Pleasant		13.56	
Del Rio	2.70		<b>HARDEMAN COUNTY:</b>						
Denton	.50		Bethlehem		7.00	New Salem		10.25	
Dutch Bottom	8.35	2.00	Bolivar	575.65	333.10	North Fork		8.00	
Forest Hill	56.55	134.15	Ebenezer	9.27	5.00	Nubbin Ridge		.40	
French Broad	1.56		Enon	2.50		Oak Grove		8.46	
Holder's Grove	8.66	8.63	Grand Junction	95.57	62.59	Persia		9.85	
Liberty Hill		3.25	Harris Grove	2.40		Piney Grove		13.70	
Manning's		5.00	Hataha	6.27		Plum Grove		4.95	
Maple Grove	1.05	5.25	Hebron	3.00	7.85	Providence		5.68	
Mt. Pleasant		10.69	Hickory Valley	12.49	14.96	Rogersville		576.77	
Newport	1,388.95	955.00	Hornsby		10.90	Shady Grove		7.00	
Newport, Second	39.60	86.70	Little Hatchie		4.00	Speedwell		4.30	
Pigeon Valley		2.69	Middleburg	35.16	27.05	Surgoinville		32.60	
Pine Springs	6.00	23.00	New Bethel	2.25		Tunnell Hill		7.71	
Pleasant Grove	5.00	52.37	New Union	10.77		Valley View		7.65	
Point Pleasant		10.00	Parron's	18.28	2.71	<b>INDIAN CREEK:</b>			
Rankin		22.99	Piney Grove		2.00	Bethlehem	\$ 9.00	\$ 9.31	
Shady Grove	10.75	.51	Pleasant Grove	1.00		Collinwood		6.10	
Swansylvania	2.00		Saulsbery	113.45	45.74	Green River		1.22	
Unicoi	24.04	33.26	Shertown		2.80	Liberty		21.00	
Wilsonville		7.50	Toone	39.61	39.15	Philadelphia		15.20	
<b>ENON:</b>									
Liberty	\$ 20.00		Walnut Grove	7.19	4.34	Savannah		42.16	
Macedonia	9.20		West Memorial	7.80		Waynesboro		15.00	
Union	7.54		Whiteville	504.71	205.46	Zion		5.00	
<b>FAYETTE COUNTY:</b>									
Feathers	\$ 1.00	\$ 4.53	<b>HIWASSEE:</b>						
Galloway		3.00	Fellowship	22.00	23.23	Fellowship	\$ 22.00	\$ 23.23	
Hickory Grove	6.00	32.20	Old Friendship	4.00		Old Friendship	4.00		
Kirk		2.00	Pisgah		4.30	Pisgah		4.30	
Liberty	1.00		Shiloh	3.40		Shiloh	3.40		
Moscow	58.71	44.75	Ten Mile	95.80	102.05	Ten Mile	95.80	102.05	
Mt. Moriah	44.72	40.26	<b>HOLSTON:</b>						
Oak Grove		2.10	Antioch	\$ 2.75	\$ 2.60	Antioch	\$ 2.75	\$ 2.60	
Oakland	21.00	6.10	Balyleton	24.09	7.78	Balyleton	24.09	7.78	
Rossville	125.22	77.18	Bethany	2.90	5.97	Bethany	2.90	5.97	
Shady Grove		.85	Beulah	44.30	27.97	Beulah	44.30	27.97	
<b>JEFFERSON COUNTY:</b>									
Antioch	\$ 5.15	\$ 4.35	Blountville	144.42	139.10	Blountville	144.42	139.10	
Beaver Creek		18.00	Bluff City	89.30	41.60	Bluff City	89.30	41.60	
Buffalo Grove		47.30	Bluff City, First	234.81	45.94	Bluff City, First	234.81	45.94	
Dandridge	110.92	99.38	Boon's Creek	14.83	54.94	Boon's Creek	14.83	54.94	
Dumplin	33.98	51.87	Buffalo Ridge	4.50	47.95	Buffalo Ridge	4.50	47.95	
Flat Gap	1.50		<b>HOLSTON:</b>						
French Broad	8.00		Antioch	\$ 2.75	\$ 2.60	Antioch	\$ 2.75	\$ 2.60	
Good Hope		6.03	Balyleton	24.09	7.78	Balyleton	24.09	7.78	
Jefferson City	755.79	485.47	Bethany	2.90	5.97	Bethany	2.90	5.97	
Mill Springs	51.41	23.93	Beulah	44.30	27.97	Beulah	44.30	27.97	
Nance Grove	5.97	34.30	Blountville	144.42	139.10	Blountville	144.42	139.10	
New Market	24.35	20.60	Bluff City	89.30	41.60	Bluff City	89.30	41.60	
Northside	67.47	69.43	Bluff City, First	234.81	45.94	Bluff City, First	234.81	45.94	
Piedmont	4.35	51.52	Boon's Creek	14.83	54.94	Boon's Creek	14.83	54.94	
Pleasant Grove, (H)		2.41	Buffalo Ridge	4.50	47.95	Buffalo Ridge	4.50	47.95	
Shady Grove		26.15	<b>INDIAN CREEK:</b>						
Talbott's	24.74	20.03	Bethlehem	\$ 9.00	\$ 9.31	Bethlehem	\$ 9.00	\$ 9.31	
White Pine	87.75	97.21	Collinwood		6.10	Collinwood		6.10	

	Co-operative	Designated
<b>JUDSON:</b>		
Gum Springs		\$ 14.00
High View	\$ 15.00	
McEwen	43.00	
Maple Grove		2.25
Mt. Zion		1.00
New Hope	1.50	9.55
Oak Grove	6.25	
Parker's Creek		1.16
Sylvia	16.00	4.50

	Co-operative	Designated
<b>KNOX COUNTY:</b>		
Arlington	\$ 395.00	\$ 199.82
Ball Camp	21.35	5.68
Beaumont	25.00	
Beaver Dam	16.00	49.84
Bell Avenue	2,141.79	524.56
Broadway	3,190.42	2,408.37
Calvary	90.91	27.71
Central of Bearden	200.00	169.37
Central, Fountain City	841.61	551.36
City View	28.75	
Clear Springs	15.31	24.50
Corryton	267.85	72.47
Crichton	123.06	54.63
Deaderick Avenue	143.59	168.21
Ebenezer		2.65
Elm Street	4.64	25.40
Euclid Avenue	316.29	164.73
Eureka	24.93	17.20
Fifth Avenue	2,850.00	776.58
Knoxville, First	34,907.17	6,042.18
Fort Sanders	115.16	18.50
Fountain City	154.43	104.80
Gallahers	25.00	8.50
Gillespie	725.75	230.31
Glenwood	42.15	131.35
Grace	288.38	50.55
Grassy Valley	10.00	12.50
Grove City	69.00	39.50
Immanuel	300.00	143.98
Inskip	98.14	35.54
Island Home	1,148.38	665.54
John Sevier	58.00	50.06
Lincoln Park	1,100.00	531.70
Little Flat Creek	58.40	31.82
Lonsdale	425.37	133.26
Lyon's Creek	9.08	
McCalla Avenue	1,615.03	59.94
Marble City	22.50	
Mascot	147.80	10.26
Meridian	6.25	25.22
Mt. Carmel	13.45	7.00
Mt. Harmony	68.00	47.04
Mt. View	45.33	24.66
North Knoxville		22.00
Oakwood	541.16	127.76
Park City	10.00	
Powell	163.88	83.29
Ridge View	5.00	20.00
Riverdale	109.90	49.57
Riverview	10.50	15.00
Rocky Hill	72.05	78.81
Roseberry	65.00	51.75
Salem	78.27	105.09
Sevier Heights	28.62	
Sharon	150.00	55.55
Smithwood	532.79	219.49
South Knoxville	1,014.94	279.85
Straw Plains	32.29	18.92
Tabernacle	20.00	
Third Creek	47.23	72.20
Thorn Grove	21.55	
Union	21.85	4.00
Valley Grove	5.00	10.50
Washington Pike	42.86	86.65
West Fourth Avenue	12.79	117.34
West Lonsdale		19.00
West View		2.50

	Co-operative	Designated
<b>LAWRENCE COUNTY:</b>		
Bethel		\$ 3.00
Blooming Grove	\$ 1.00	8.50
Honnertown	9.10	10.00
Deerfield		3.25
Gum Springs		7.35
Iron City	5.00	40.08
Lawrenceburg	188.15	121.36
Leoma		5.20
Liberty Grove	7.50	17.45
Loretta	29.25	78.27
Macedonia		2.20
Mt. Horeb	8.50	27.87
Oak Hill		5.36
O. K.	20.00	11.50
Ramah		7.40

	Co-operative	Designated
<b>McMINN COUNTY:</b>		
Athens	\$ 1,041.62	\$ 495.96
Bethsaida		3.60
Brittsville		6.44
Calhoun	15.00	8.89
Calvary (D)	29.35	2.15
Calvary (E)	1.00	9.55
Calvary (McMahan)		3.60
Center Point		9.45
Charleston	27.30	75.50
Clearwater	3.10	7.30
Cog Hill	111.55	43.85
Cottonport		7.00
Double Springs		24.00
Eastanalee	2.50	2.50
East Athens	5.25	13.10
Englewood	52.09	47.81
Etowah	1,176.75	713.66
Goodfield		26.74
Good Hope		11.50
Good Springs	9.80	
Harmony		1.00
Idlewild	1.00	6.50

	Co-operative	Designated
Liberty	10.00	5.00
Mt. Harmony, No. 1	33.87	
Mt. Harmony, No. 2		4.30
New Friendship	42.80	98.10
New Hopewell		2.52
New Zion		2.50
Niota	216.11	124.69
North Athens	1.50	12.31
North Etowah	43.75	46.70
Oak Grove		3.25
Pond Hill		6.66
Riceville	81.25	56.84
Rogers' Creek		3.00
Shiloh	5.00	10.45
Short Creek		3.50
Union Grove	4.00	
Walnut Grove		4.00
Wetmore	33.17	10.25
Zion Hill	1.50	2.87

	Co-operative	Designated
<b>McNAIRY COUNTY:</b>		
Adamsville		\$ 10.50
Bethel	\$ 3.00	10.73
Center Hill	5.70	
Chewalla	2.02	
Clear Creek	193.00	26.00
Falcon		1.47
Good Hope		5.62
Gravel Hill	4.95	36.24
Hopewell		2.45
Mays' Chapel		1.95
Mt. Giload		2.00
Mt. Zion		8.20
New Prospect		2.25
Olive Hill		3.45
Selmer	127.77	203.70
West Shiloh	30.00	5.49

	Co-operative	Designated
<b>MADISON COUNTY:</b>		
Ararat	\$ 76.79	\$ 71.76
Beech Grove	2.60	20.70
Clover Creek	22.65	10.30
Cotton Grove	15.73	16.83
East Laurel	16.20	12.25
Friendship		10.18
Henderson	73.75	68.24
Herron's	151.08	56.72
Jackson, Calvary	1,245.36	362.79
Jackson, First	5,669.36	1,424.45
Jackson, North	115.81	24.23
Jackson, Royal Street	22.60	61.17
Jackson, West	771.89	866.12
Liberty Grove	2.05	4.29
Madison	37.35	69.64
Malesus	60.47	11.50
Maple Springs	99.87	104.45
Mercer	82.22	78.65
Oakfield	14.93	4.95
Parkburg	15.83	11.80
Parkview	15.43	23.32
Pinson	52.38	46.41
Pleasant Hill	2.65	8.45
Pleasant Plains	94.58	68.74
Poplar Corner	3.60	6.75
Poplar Heights	136.47	123.70
Spring Creek	33.81	25.75
Unity	1.00	1.85
Ward's Grove	5.25	7.90
Westover	85.06	52.24

	Co-operative	Designated
<b>MAURY COUNTY:</b>		
Centerville	\$ 15.00	\$ 15.00
Columbia, First	816.07	199.16
Columbia, Second	1.25	17.50
Cross Roads		3.00
Fairview	14.83	31.50
Friendship	11.87	86.63
Hohenwald	11.25	3.75
Holt's Corner	15.80	33.93
Knob Creek	93.00	62.65
Lawrence Grove	100.00	97.63
Liberty		7.34
Mt. Pleasant	199.90	157.03
Rock Springs	21.65	
Santa Fe	5.00	5.00
Theta	3.36	5.64
Union		2.00

	Co-operative	Designated
<b>MIDLAND:</b>		
Bell's Camp Ground	\$ 16.75	
Bethany	7.00	
Bishopville	\$ 55.00	
Cedar Grove		4.30
Fairview	33.63	45.76
Graveston	11.00	25.00
Pleasant Gap		5.00
Pleasant Hill	16.71	16.71
Union	9.09	

	Co-operative	Designated
<b>MULBERRY GAP:</b>		
Branard's		\$ 5.00
Blackwater	\$ 6.00	
Brewer's	7.75	
Cedar Flat	7.22	
Chinquapin		7.42
Choptack		56.19
Cool Branch		2.00
Duck Creek	12.90	
Friendship	14.31	
Quarry Hill	1.50	
Rock Bridge		3.46
Stoney Gap	12.00	5.00
Trent Valley	9.27	
Valley View	10.00	
War Creek	32.76	14.08

	Co-operative	Designated
<b>NASHVILLE:</b>		
Antioch	\$ 90.06	\$ 125.84
Ashland City	21.75	

	Co-operative	Designated
Belmont Heights	2,276.42	1,876.23
Calvary	558.35	81.50
Centennial	40.70	19.33
Central	21.66	9.85
Dickson	74.07	35.50
Donelson	638.48	463.36
Eastland	727.11	210.84
Edgefield	894.76	346.54
Nashville, First	9,918.52	10,102.08
Franklin	192.76	587.93
Goodlettsville	45.71	36.80
Grace	3,286.03	628.19
Grandview	465.29	200.24
Green Hill	38.53	70.33
Immanuel	1,425.35	1,503.80
Inglewood	285.00	383.27
Joelton		20.68
Lockland	4,224.43	1,514.72
Mt. Creek	896.31	435.64
New Hope	14.41	
North Edgefield	44.75	54.28
North End	125.00	116.50
North End	7.31	23.88
Old Hickory	559.78	358.39
Park Avenue	807.74	384.58
Radnor	252.72	104.25
Richland	160.20	62.06
Seventh	427.24	169.16
Shelby Avenue	239.82	120.00
Tennessee Home	15.42	284.99
Third	390.19	173.22
Una	11.50	27.47
Union Hill	50.00	69.65
Woodbine	6.00	30.65

	Co-operative	Designated
<b>NEW RIVER:</b>		
Antioch		\$ 2.00
Bethlehem		2.00
Lone Mountain		3.25
Moore's Chapel		17.60
Nicks' Creek		5.25
Oneida	\$ 73.70	53.57
Robbins	21.00	21.06
Sugar Grove	3.00	2.25
Union Grove		1.00

	Co-operative	Designated
<b>NEW SALEM:</b>		
Brush Creek	\$ 64.95	\$ 79.12
Buena Vista	17.50	14.25
Caney Fork Seminary		5.00
Carthage	124.96	141.37
Hickman	47.11	53.81
Hogan's Creek		5.05
Lancaster		1.50
Macedonia	128.84	116.24
New Home	11.00	4.20
Nash Grove	30.75	18.53
New Macedonia		2.53
New Salem		16.19
Peyton's Creek		37.66
Plunkett's		9.98
Riddletn		18.95
Rome		18.47
South Carthage		4.45

	Co-operative	Designated
<b>NOLACHUCKY:</b>		
Alpha	\$ 7.00	\$ 34.25
Bethel	7.88	20.49
Beulah	33.96	58.47
Brier Thicket	2.97	
Brown Springs	50.00	88.30
Bull's Gap	237.87	221.33
Catherine Nenny	11.68	15.00
Cedar Creek	55.72	10.18
Central	21.00	5.00
Concord	72.02	14.05
Enterprise	4.50	
Fairfield		3.00
Fairview	156.41	45.28
Fernwood		3.00
Grace	23.50	25.47
Holt		4.30
Leadvale		14.17
Lebanon	22.05	7.60
Macedonia	37.00	9.00
Montrose	7.50	22.03
Mooreburg	6.16	16.63
Morristown	1,010.00</	

	Co-operative	Designated		Co-operative	Designated		Co-operative	Designated
Chamberlain Avenue	670.71	129.19	Vine Ridge		1.44	New South Memphis	184.40	15.50
Chattanooga, Central	2,103.13	1,133.30	West Union	.50	3.25	Prescott Memorial	850.41	74.90
Chattanooga, East	710.66	248.05	Willow Grove		2.02	Raleigh	187.49	73.92
Chattanooga, First	3,097.37	5,031.88	<b>ROBERTSON COUNTY:</b>			Seventh Street	395.65	232.25
Chickamauga	3.41	7.60	Battle Creek	\$ 25.50	\$ 63.56	Speedway Terrace	449.06	564.64
Cleveland	1,169.30	343.61	Bethel	112.15	43.04	Temple	2,593.17	466.93
Cleveland, South	67.03	17.12	Bethlehem	21.15	20.60	Trinity	127.91	60.81
Clifton Hills	20.31	12.40	Cedar Hill	49.06	38.70	Union Avenue	2,625.05	832.29
Concord	304.65	103.34	Center Point	15.00	6.70	Whitehaven	139.40	75.65
Daisy	81.00	29.30	Concord		2.25	Yale	473.85	27.38
Eastdale	112.42	72.12	Ebenezer		13.50	<b>SOUTHWESTERN DISTRICT:</b>		
Eastlake	73.80	112.97	Flewellyn		6.50	Flatwoods		\$ 7.00
Edgewood		37.92	Grace	33.50	17.21	Oak Grove		2.80
Falling Water	20.00	5.59	Greenbrier	413.95	80.79	Unity	\$ 1.10	8.06
Friendship	2.00	4.42	Hopewell	394.89	240.62	Westport	33.05	63.89
Greenwood	22.63		Lebanon	71.69	54.98	<b>STEWART COUNTY:</b>		
Highland Park	3,476.80	1,147.29	Mt. Carmel	65.75	66.99	Bethlehem	\$ 5.35	
Hixson	9.00	11.86	North Springfield	10.12		Big Rock	222.83	\$ 110.90
Lebanon	80.60	92.63	Oak Grove	189.36	110.70	Crockett Creek	10.54	
Lookout Valley		6.00	Oakland	25.37	6.00	Dover	119.21	37.13
Macedonia	10.00	9.00	Orlinda	432.34	332.18	Model	16.40	9.25
Middle Valley		13.85	Pleasant Hill	55.41	71.93	Pugh Flat		57.74
Morris Hill	34.25	40.60	Red River	10.00	60.78	Stewart	2.00	
Mountain Creek	15.00		Rock Springs		6.27	Tip Top		3.78
Mt. Carmel	22.00	15.00	Springfield, First	3,993.70	1,079.79	Weaver's Store		6.57
New Liberty	2.58	7.54	White House	16.35	37.87	<b>STOCKTON VALLEY:</b>		
New Salem	4.00		Williams'	17.46	36.34	Cedar Grove		\$ 11.25
New Union	2.50		<b>SALEM:</b>			Miller's Chapel	\$ 2.25	
Northside	1,552.48	630.75	Auburn	\$ 43.00	\$ 134.27	Mt. Era	5.49	
Oak Grove	175.27	116.65	Barren Fork		18.92	Van Branch	7.13	
Oak Street (Soddy)	15.45	-11.67	Burt		26.40	Wolf River		5.00
Oakwood	60.00	26.51	Cave Springs		3.08	<b>STONE:</b>		
Ooltawah	30.50	81.00	Center Hill		1.54	Bear Cove		\$ 10.00
Parker's Gap	25.20	9.60	Cooper's	10.00	15.50	Brotherton	\$ 5.98	5.42
Phillippi	8.20		Dry Creek		4.42	Buckner		1.00
Pleasant Grove		10.59	Gath	11.50	11.15	Cane Creek		2.50
Providence	5.00	12.15	Mt. Zion		15.00	Caney Fork	6.80	28.08
Red Bank	1,794.76	301.32	New Hope	7.00	12.45	Cedar Hill	48.50	25.32
Ridgedale	3,971.50	989.37	Pleasant View	1.30		Cookeville	186.80	270.48
Salem		1.00	Salem	63.37	255.24	Dodson's		7.00
Shepherd		4.00	Smithville	55.45		Gainesboro	29.50	19.25
Signal Hill	.90		Sycamore		8.28	Monterey	110.50	35.79
Silverdale	32.00	33.65	Woodbury	48.90	157.10	Poplar Grove		2.30
South St. Elmo		5.00	<b>SEQUATCHIE VALLEY:</b>			Rocky Point	2.85	
Spring Creek		25.00	Dunlap	\$ 10.15	\$ 12.10	Sand Springs		1.55
St. Elmo	417.49	90.40	Ebenezer		14.00	Thorn Hill		.50
Summerfield	55.73	70.77	Evtonville		10.00	Wilhite	4.60	
Tyner	108.85	61.23	Jasper		35.52	<b>SWEETWATER:</b>		
Union	4.00		Pikeville		35.64	Blairland		\$ 3.00
Union Fork	28.00		Pleasant Hill		6.37	Cane Creek	\$ 1.50	1.70
White Oak	80.63	48.95	Richard City		18.89	Chestnut	16.47	34.23
Woodland Heights		5.00	Sequatchie	11.47	5.00	Christianburg	5.50	30.87
Woodland Park	283.23	93.41	South Pittsburg	206.67	210.53	Coker Creek	8.20	5.00
<b>POLK COUNTY:</b>			Whitwell		31.28	Corinth		4.27
Benton Station	\$ 5.25	\$ 3.86	<b>SEVIER COUNTY:</b>			Holly Springs	1.60	
Boanerges	4.85		Alder Branch	\$ 132.99	\$ 187.65	Loudon	63.41	46.73
Chestnut	2.00	5.80	Antioch	15.09	1.55	Madisonville	114.72	130.75
Cookson's Creek	32.62	63.41	Beech Springs	63.43	58.03	Mt. Zion (L)	5.00	20.83
Hwysee Union	15.00	12.86	Bethany		10.00	New Providence		3.00
Isabella		42.35	Bethel		34.60	Notchy Creek		2.00
Liberty	4.10		Dupont		5.00	Oak Grove		5.00
Mine City	293.29	39.58	French Broad Valley		20.00	Old Sweetwater		6.39
Mt. Zion	34.50	21.58	Gatlinburg		124.51	Philadelphia	54.70	265.03
New Zion	1.00		Gum Stand		1.50	Prospect		17.50
Ocoee	3.90	11.09	Hill's Creek		13.20	Reed's Springs		8.27
Old Ocoee	7.50		Laurel Branch		5.00	Rocky Springs		19.70
Pleasant Grove	15.00		Mill Creek		2.61	Sweetwater	405.75	226.93
Smyrna	6.35		Millican	37.71	25.72	Tellico Plains	12.12	12.25
Shiloh	9.32		New Era	1.50	3.86	Unicoi	77.48	1.00
Zion	15.00	7.19	New Salem		10.25	<b>TENNESSEE VALLEY:</b>		
Zion Hill	3.25	6.02	Oldham's		3.27	Bethel	\$ 5.50	\$ 5.70
<b>PROVIDENCE:</b>			Pawpaw Hollow		17.50	Clear Creek	4.00	7.85
Baptist Tabernacle	\$ 1.00	\$ 12.00	Pigeon Forge	71.20	25.50	Coulterville	7.40	15.34
Beal's		1.00	Providence	8.95		Dayton	144.26	68.83
Bell Avenue	6.00		Richardson's		3.06	Grandview	2.00	64.24
Cave Creek	1.65	8.64	Rocky Grove	9.44	1.68	Graysville	18.01	22.04
Jones' Chapel		4.57	Sevierville	274.14	50.47	Mt. Vernon	8.56	22.27
Lenoir City, First	482.04	207.15	Shiloh	10.00		New Union	40.09	63.28
Lenoir City, Second		4.53	Wear's Valley	3.00	5.00	Sale Creek		6.75
Mt. Pleasant	6.65	12.35	Zion Grove	4.30	10.47	Salem	14.00	18.25
New Bethel		2.12	<b>SHELBY COUNTY:</b>			Smyrna	5.00	
New Midway	10.00		Ardmore	\$ 110.50	\$ 78.19	Spring City	59.94	49.14
New Providence	10.00	5.00	Partlett	200.08	79.89	St. Clair	2.38	2.25
New Zion		2.00	Bellevue	5,269.64	3,475.81	Texas Grove	1.12	
Old Ballard's	5.50	39.50	Berclair	22.75	37.83	Walden's Ridge		5.15
Old Midway		5.16	Big Creek	12.00	11.35	Washington	8.47	8.65
Oral	6.50		Boulevard	21.22	82.65	Wolf Creek		3.66
Pleasant Hill	1.00	49.37	Brunswick	10.75	10.20	Yellow Creek	11.00	8.75
Shady Grove	2.39	23.31	Calvary	357.29	134.27	Zion Hill		6.00
Silver Ridge		3.25	Capleville	9.00		<b>UNION:</b>		
Stony Point		2.05	Central Avenue	36.25	84.45	Chalbeate		\$ 1.00
Union Chapel	8.00	8.45	Central Avenue	396.24	59.14	Doyle	\$ 42.12	23.76
Union St. Valley		4.07	Colliersville	170.66	363.91	Greenwood	7.07	1.00
West Broadway		3.50	Cordova	904.97	293.19	Laurel Creek	7.29	1.03
Zion Chapel		12.00	Eads Creek	3.63	7.00	Liberty		-11.83
<b>RIVERSIDE:</b>			Egypt	20.51	24.75	Lovejoy		
Allardt	\$ 1.25	\$ 2.00	Eudora	281.80	129.89	Pistoles		2.00
Bowden		.54	Memphis, First	9,043.89	2,978.40	Pleasant Hill	1.48	26.54
Byrdstown	49.81	13.17	Fisherville	20.75	25.05	Shellsford	5.00	15.00
Canary		3.00	Forest Hill	100.46	89.67	Sparta	72.10	92.29
Celina	8.67	3.00	Galliee	119.63	125.40	Spencer	16.10	9.86
Clear Creek	4.80	4.50	Germantown	25.00	20.65	<b>UNITY:</b>		
Columbia Hill		1.26	Highland Heights	697.50	551.06	Friendship	\$ 76.00	
Creston	6.00	6.50	Hollywood	335.08	51.73	<b>WATAUGA:</b>		
Double Top	1.30		LaBelle	1,635.97	184.84	Bethel	\$ 43.71	\$ 40.95
Etter	21.17		Long View	70.00	27.50	Butler	109.29	108.58
Falling Springs	1.00	2.00	Louisiana Street	10.00	50.72	Caldwell's	2.25	8.50
Hanging Limb			Lucy	11.61	11.95	Cobbs Creek		15.16
Helena	1.25		McLean Boulevard	505.92	202.38	Doe River	27.19	15.38
Isoline	3.34	1.15	Malcomb	298.22	43.61	Doe Valley	63.32	56.10
Jamestown	59.52	96.14	Mallory Heights	16.00	3.93	Dugan		10.00
Livingston	7.06	15.32	Merton Avenue	353.09	180.93	Eastside (Elizabethton)	5.50	41.12
Manson		4.16	Millington	91.25	99.92			
Mayland	9.09	1.17	National Avenue	12.00	4.75			
Mt. Union		5.00						
Muddy Pond	11.50	1.33						

	Co-operative	Designated
Elizabethon, First	496.32	324.11
Elizabethon, Second	389.98	360.23
Elk River	2.25	12.01
Evergreen	9.64	9.40
Fairview	10.00	5.44
Fish Springs	10.00	166.17
Hampton	113.96	10.60
Harmony	10.00	2.00
High Point	65.07	39.38
Little Doe	28.50	5.00
Little Mountain	2.50	14.85
Midway	14.85	45.65
Mountain City	14.65	5.40
Pine Grove	63.05	84.91
Pleasant Grove	5.30	3.00
Pleasant Home	1.00	12.75
Poplar Grove	1.00	5.00
Roan Creek	10.00	10.00
Roan Mountain	24.75	28.50
Rock Springs	288.00	95.63
Siam	18.32	5.50
Sinking Creek	4.00	5.35
State Line	12.50	13.27
Stoney Creek	5.00	15.00
Sugar Grove	5.00	21.00
Union	4.50	1.10
Watauga		
Westside (Elizabethon)		
Zion		

WEAKLEY COUNTY:

Adams Chapel	10.80	9.14
Beach Springs		3.75
Bethel		8.00
Central, Martin	8.60	2.61
Davis Memorial	7.50	
Dresden	69.64	28.79
Gearins Chapel		3.52
Gleason	37.32	69.98
Greenfield	9.00	43.91
Hodges Chapel	4.07	3.50
Holly Springs	24.14	22.37
New Hope	4.00	21.00
New Salem	3.40	4.10
Northwestern	9.96	6.05
Oak Grove	17.51	12.60
Palmersville	29.58	18.93
Pleasant Grove		5.25
Pleasant Hill		4.00
Pleasant View	1.50	9.55
Public Wells	40.00	
Ruthville	17.08	9.50
Thompsons Creek	22.39	19.92
Tumbling Creek		8.01
Union Grove		3.00

WESTERN DISTRICT:

Bethlehem	13.95	23.60
Big Sandy	27.32	16.45
Birds Creek		26.31
Cottage Grove	10.40	100.25
Foundry Hill	3.35	3.00
Friendship	6.90	14.50
Head of West Sandy		5.05
Henry	32.55	16.40
High Hill	21.00	19.75
Jones Chapel	3.55	7.18
Maplewood		8.00
McCampbells		10.60
McDavids	3.00	4.00
Mt. Sinai	2.76	
Mt. Zion		13.80
New Boston	1.00	21.07
New Hope	16.00	
North Fork	5.00	20.82
Oak Hill	14.33	13.88
Paris, First	2,991.05	888.78
Point Pleasant	5.60	
Shady Grove	6.72	
Spring Creek	5.41	
Spring Hill	2.00	2.02
Springville		1.40
Union Friendship	23.50	7.21
West Paris	36.37	5.29

WILLIAM CAREY:

Ardmore	85.65	19.62
Cash Point	67.56	33.96
Concord	32.75	15.80
Donaldson Grove	15.90	1.35
Elkton	7.50	6.66
Elora	8.46	15.61
Fayetteville	253.59	179.68
Flintville		13.05
Kelleys Creek	11.87	17.31
Kirklands		5.43
Lexie		2.00
Macedonia	8.00	
Mulberry	20.00	23.30
New Grove	9.30	11.25
New Hope		1.00
Oak Grove	10.00	
Oak Hill	24.18	9.70
Petersburg	31.00	41.55
Pleasant Hill	11.00	
Prospect		1.65
Willis Grove	3.00	4.28

WILSON COUNTY:

Alexandria	76.73	34.76
Bartons Creek	49.20	73.89
Cedar Creek	16.15	16.50
Cedar Grove	1.75	72.42
Fall Creek	16.15	43.55
Gladeville	29.00	139.58
Greenville	2.50	5.77
Hurricane	24.61	41.23
LaGuardo	18.85	13.10
Lebanon	919.16	177.79
Little Cedar Lick	19.40	6.65
Mt. Juliet	136.42	79.50

	Co-operative	Designated
Mt. Olivet	17.25	11.00
Prosperity	69.50	75.62
Ramah	15.00	
Rocky Valley	4.35	10.42
Round Lick	25.77	18.98
Rutland	2.00	10.50
Saulsbury	3.05	
Shop Springs	41.13	166.47
Smith Fork		5.00
Watertown	215.59	177.51

ITEM FOR YOUR BUDGET

Budget committees in the churches of the Southern Baptist Convention have a responsible task, but one of their greatest responsibilities is the proper provision for the support of their pastors. This support should include not only his food, raiment and shelter together with books and periodicals — it should also include a reasonable provision for disability and old age. This provision for disability and old age should not be considered as a gratuity and different from his regular support, but rather as a part of that support. A church that furnishes a parsonage is not giving the pastor a home as a gratuity, but as a part of his compensation; so, likewise should the churches regard old age security for their pastors, and the provision that they make in their budgets as a part of their compensation.

Remember the pastors must match the payments of their churches by an equal amount, which means that he pays from one hundred to five hundred times as much,

or more, than any individual member does for his old age security.

Much interest is being manifested at this time throughout the bounds of the formation address; Thomas J. Watts, are hesitant about presenting this matter to their budget committees. Let the laymen take the initiative. For further information in the Age Security Plan of The Relief and Annuity Board. Pastors Executive Secretary, Relief and Annuity Board, 2002 Tower Petroleum Building, Dallas, Texas.

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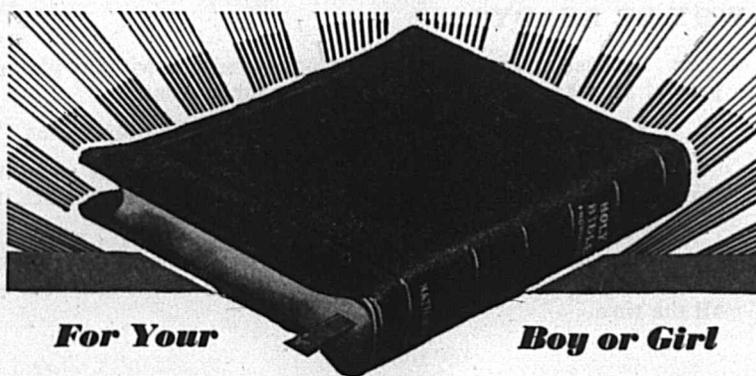
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# It's Time To Plan For 1938!

## *Churches Should Be Ready Immediately for the NEW YEAR.*

### HOW GET READY?

By entering into a season of earnest prayer and supplication for Divine guidance in all the undertakings that are before us.

By calling a meeting of the church for the purpose of making fit plans for a body of the Lord Jesus to follow.

By setting up a financial budget or goal and enlisting every member of the church to support it with regular weekly or monthly offerings.

By having a great rededication service as early in December as possible, and on that day seek to enlist every member to support all phases of the program of the church.

### WHY BE READY?

Because no great achievements are ever won without planning, and without the full and hearty support of all who must be depended upon for success.

Because our Bible proclaims the wisdom of preparation, "forwardness of mind" (II Cor. 9:2).

Because our great Baptist fellowship is dependent upon the individual members of our churches. Unless they are enlisted through their churches, their talents, time and money will be lost to the cause of Christ.

Because a wise plan, set up in advance, means most efficient labor during the year; and a definite financial goal, backed up by the subscriptions of the members of the church, will keep the program going all the time.

### HOW DO THE WORK?

By writing immediately for your literature, telling about the Program and how it works with churches and the denomination.

By setting immediately a day for your every-member enlistment campaign, and by appointing a committee of live workers to plan for it.

By ordering your enlistment cards from your state Baptist office, and having them ready for the big day.

By going out two and two, as they did in apostolic times to visit the members of the church, seek to enlist them for more loyal service, and to get everyone to subscribe a definite amount to be paid regularly into the church treasurer.

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WRITE—

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