

Minutes
of the
Thirtieth Annual Session
of the
Transylvania
County Baptist Association

Held With
Enon Baptist Church, Penrose, N. C.
October 12-15, 1911

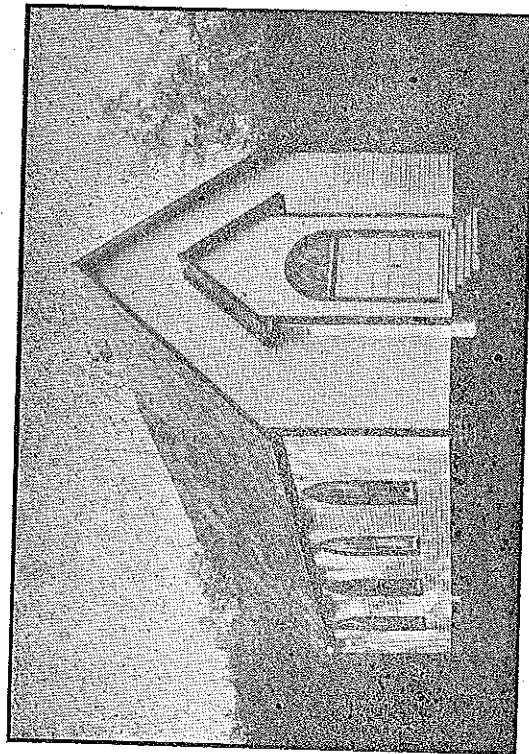


Officers

Moderator A. J. MANLEY, Rosman, N. C.
Clerk T. C. HENDERSON, Quebec, N. C.
Historian J. M. HAMLIN, Brevard, N. C.
Executive Committee T. C. HENDERSON, C. M. GALLAMORE, G. T. LYDAY

The next session of this Association will be held with the Oak Grove Baptist Church, Quebec, N. C., beginning on Thursday before the third Sunday in October, 1912, at 11 o'clock. To preach introductory sermon, J. R. Owen; alternate T. C. Holsclaw.

PA 14-18 for J. M. Hamlin's History of Early
Baptist in Trans. Co. Bapt. Arch.



CATHEY'S CREEK CHURCH—The "Mother" Church.
The Oldest Church in Transylvania County.

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Cathey's Creek—J. A. Bryson, H. C. Barton, Fate Osteen.
 East Fork—M. W. Garren, M. M. Galloway.
 Enon—E. B. Clayton, J. H. Phillips, P. C. Surrette, C. W. Talley, A. V. Lyday.
 Gladly Branch—Judson Corn.
 Laurel Creek—H. C. Baynard, C. M. Ray.
 Little River—H. P. Moore, E. M. Allison.
 Macedonia—F. V. McCall, J. M. Owen.
 Mt. Moriah—Henry Gillespie, Julian Glazener.
 New Prospect—Walter Reid.
 Oak Grove—C. W. Henderson, John Kizer, Boling Henderson, Walter Reece, T. C. Henderson.
 Rocky Hill—D. W. Lee, Lonie J. Bishop.
 Turkey Creek—T. B. Sims, B. J. Brown, S. V. Brown.
 Zion—W. N. Gillespie, A. M. Paxton, L. V. Sigman.

Mrs. J. R. Owen, Mrs. H. Q. Adams and Mrs. W. S. Price, Jr., were enrolled as representatives of the Woman's Missionary Society of Brevard church.

After the delegates were enrolled the Association proceeded to a permanent organization. On motion of J. R. Owen the rules for the election of officers were suspended by unanimous consent and Brother A. J. Manley was re-elected moderator by acclamation. T. C. Henderson was re-elected clerk, the ballot for the body, on motion of A. M. Paxton, being cast by E. B. Clayton.

On motion of J. K. Henderson, Brother W. H. Davis, a visitor from the Carolina Association, was welcomed to a seat in the body and invited to take part in the deliberations.

The following committees were appointed by the moderator to make report at this session of the Association:

Temperance—J. K. Henderson.
 Nominations of Executive Committee—Henry Gillespie, Judson Corn.
 Time, Place and Preacher—M. W. Garren, J. A. Bryson.
 Finance—W. S. Price, Jr., A. M. Paxton.
 Preaching—Deacons of Enon church.

On motion of A. M. Paxton the order of business of the last session of the Association was adopted for this session.

At the request of Solomon Jones, of Blue Ridge church, the moderator excused him from further attendance on the meetings of the Association.

The committee on preaching reported that there will be preaching this evening at 7:30 by W. H. Davis and tomorrow at 11 a. m. by J. R. Owen.

The congregation sang "Draw Me Nearer," and the Association then adjourned until 10 a. m. tomorrow. Brother Jordan pronounced the benediction.

Second Day—Morning Session.

The Association met this morning at 10 o'clock as per adjournment. Sang "Bringing in the Sheaves" and engaged in prayer, led by T. C. Holsclaw.

On motion of J. M. Hamlin visiting brethren were invited to seats and counsel. Brother Z. I. Henderson from North Greenville Association, and Brother W. R. Bradshaw, evangelist of the Baptist State Convention, were recognized and welcomed by the moderator.

The report on periodicals was called for, presented by the committee and read by the clerk. It was spoken to by G. T. Lyday who emphasized the importance of prayerfully and devotedly studying the Bible, stating that as we are physically benefited by food for the body so the spiritual man is benefited by the spiritual food received by a careful study of the word of God. Brother Bradshaw spoke enthusiastically on this report emphasizing the importance of the work that is being done by the Biblical Recorder in disseminating Bible truths, principals and doctrines, and giving information in regard to the progress of the great Baptist hosts in the state and the spread of the Gospel of Christ throughout the world.

After these discussions the report as read was adopted.

Periodicals.

Jesus said in John v:29: "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me." It is a lamentable fact that we do not read and study the Bible as earnestly and as prayerfully as did our ancestors, therefore many of us are still standing on the banks of the baptismal waters and the Cause of our Saviour is bleeding at every pore. Let us as

a Baptist denomination emphasize the fact that it is impossible to be an active and faithful soldier of Christ unless we know His commands.

I would recommend any good newspaper which would aid us in the study of the Bible, but parents cannot be too careful in guarding their homes against the mass of pernicious literature flooding the country in our day, the evil results of which are seen on every hand. A good religious newspaper is a great help in a family, appealing as it does to the higher and nobler sentiments of each member of the family and aiding the parents in starting the children in the paths of rectitude and right. A denominational paper should be put in the hands of every Baptist if we are to be efficient and intelligent members. I therefore urge our people to buy and read some Baptist newspaper. The Biblical Recorder, Foreign Mission Journal, Home Field and Charity and Children give us wholesome information and will meet our wants.

G. T. LYDAY, committee.

After the adoption of the report on Periodicals, the congregation sang "Rock of Ages." The hour for preaching having arrived, J. R. Owen read the fourth chapter of Mark and Z. I. Henderson led in prayer. Bro. Owen then preached a sermon of great spiritual power from the text, "What manner of man is this, that even the wind and sea obey him?"—Mark iv :41.

After the sermon the congregation was led in prayer by Rev. W. H. Davis. The Association then adjourned for one hour after "Peace, Be Still," was sung by a male quartette from Fruitland Institute. The Moderator pronounced the benediction.

Afternoon Session.

The body re-assembled at 1:00 p. m. while singing "All Hail the Power of Jesus' Name." After the song Mark R. Osborne led in an earnest prayer for the blessings of God upon our churches and the continued guidance of the Holy Spirit in all the work of the Association. The Moderator recognized and welcomed to seats in the body Brethren N. A. Melton and F. P. Drake of Fruitland Institute.

The report on State of Religion was read by the committee, E. M. Allison, and was spoken to from a pessimistic view by E. M. Allison and Mark R. Osborne, and from an

optimistic view by H. P. Moore, J. Q. Adams, M. L. Jones, T. C. Henderson, T. C. Holsclaw and F. M. Jordan. The report was then adopted.

State of Religion.

We find the state of our churches very much as at our last Association. Some progress has been made in a few of the churches. As to the spiritual condition of the people, we need to be greatly concerned if we are to judge by our works. The great work which He has assigned to us as His servants we should gladly do; but the returns show very little work and no growth in some of our churches, and furnish very little to encourage us. A few of the churches which have been enrolled in this body have not enough spiritual life left in them to even send a delegate to this Association. This seems to indicate that there is in some a lack of an ardent love for the Master's cause as well as a lack of LOVE, GENUINE CHRISTIAN FELLOWSHIP, and an earnest desire for an upward movement of our Master's kingdom. "Where two or three are gathered together in my name there am I in the midst of them."

I would recommend that our pastors urge their people to more earnest prayer for a great spiritual blessing, that we may rise to our privileges and do more for the cause of our blessed Redeemer

E. M. ALLISON, Committee.

The report on Orphanage was read by the Clerk for the committee. H. P. Moore spoke on this report and emphasized the importance of caring for the orphans who are depending on the free will offerings of those who wish to contribute to their welfare. W. H. Davis spoke of the practical results of caring for orphans, giving a number of interesting illustrations. Z. I. Henderson spoke of the excellency of our orphanage, F. M. Jordan gave a brief history of the orphanage and its work, and W. R. Bradshaw spoke briefly of the general managers and also of the expense of maintaining the orphanage, stating that the expense is \$100 a day. He recommended that the Sunday schools take a collection for the orphanage on the first Sunday in each month. After these discussions the report as read was adopted:

Thomasville Orphanage.

Your committee begs leave to report on the Baptist orphanage at Thomasville, N. C., as follows:

On November 11, 1885, the first child was received at this institution. The last on April 25, 1910. This report does not include 1911.

For ten years John H. Mills was manager. His work was hard and his burden heavy, but he laid the foundation upon which the present structure was erected. During Mr. Mills' administration 300 acres of land were acquired, and buildings were erected sufficient to shelter 150 children.

The Rev. Jesse Boone was elected at Mr. Mills' retirement and served for ten years. Under his wise management many new and commodious buildings were erected.

Rev. Boone retired in 1905, and M. L. Kesler, the present manager, assumed control. Under his wise and careful management the institution continues to prosper and grow, but not as fast as the demand requires. More than 100 needy applicants are now waiting and more coming daily.

Since its organization this institution has received 1,192 children, 802 of whom have been sent out to better the world. 390 were in this institution in April, 1910.

These children are receiving the best of training in agricultural, mechanical and domestic arts, and this was probably more than they would ever have learned in poor homes.

Whose children are these? These are God's children, for He says He is "Father of the Fatherless." Now, they are God's children and we are His servants. Ours is the duty of a servant to the Master's children. It is our duty as Christians, servants of God, to take care of these, His children. They are deprived of the affections of earthly parents, but should not be deprived of the comforts of life.

The expenses of each child in the orphanage is about seven dollars per month. It rests on the members of the church of God to meet these required expenses. Let us not fail to do our duty in this matter.

Respectfully submitted,

H. P. MOORE, Committee.

After the adoption of the report a collection for the orphanage was taken and \$9.31 received.

The report on Temperance was read by J. K. Henderson, who then discussed the report, portraying the evil effects of intoxicants being shipped into our state from non-prohibition territory. J. M. Hamlin spoke on the report and especially urged the importance of emphasizing the temperance lessons in our Sunday schools. W. R. Bradshaw gave a practical illustration of the necessity of a united effort on the part of Christian people to try to secure the passage in congress of such legislation as will prohibit the present blighting jug traffic. The report was adopted as follows:

Report on Temperance.

It seems that the cause of temperance continues to grow in interest among the leaders and local contestants against the manufacture and sale of intoxicating liquors. But the masses of the people where the business has been outlawed seem to consider the battle won, and to take little or no interest in what is being done here and elsewhere to strengthen the cause and to carry on an aggressive campaign against the life-destroying and peace-hagging and soul blighting business.

The result of the recent election in Maine should be a warning to the over-confident and unaggressive constituency of the prohibition movement, and bring us to realize, with reference to the saloon forces, that they sleep not except they have done mischief.

Therefore we recommend that this body, with the constituency here represented, put itself on record as favoring the work of the Anti-Saloon League of North Carolina and of the whole nation, and that we lend our financial as well as moral support to this great movement. And we would further recommend the adoption by this body of the following suggested resolution by our Anti-Saloon League with reference to the bill now pending in congress to give each state or territory the right to control the liquor traffic within its borders:

"Whereas, under Federal regulations inter-state shipments of intoxicating liquors are delivered to the consignee before the state can have jurisdiction of the same; and

"Whereas, by this arrangement the state is seriously hampered in carrying out its policies relative to the traffic of intoxicating liquors; and

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"Whereas, we believe the state should have full control under its police powers over all liquors within its borders, whether domestic or interstate. Therefore be it

"Resolved, That we hereby declare ourselves in favor of such action by the congress of the United States as will guarantee to the states the fullest jurisdiction over all intoxicants consigned to them from the time they enter the state, and to this end we request the members of congress, both in the senate and house, from this state to support such legislation as is contemplated by the Curtis-Sheppard bill (S. 1523 and H. R. 13242) now pending in congress."

Respectfully submitted,

J. K. HENDERSON, Committee.

On motion of J. R. Owen the clerk was requested to prepare a special copy of the resolutions contained in the temperance report, have it signed by the moderator and clerk of the Association, and sent to — Webb, Washington, D. C., who is general manager of this particular phase of the work of the Anti-Saloon League.

The congregation sang "I Love to Tell the Story," after which Mark R. Osborne read the following:

Home Mission Report.

Home missions is the philosophy of making real a Christian civilization in America. To accomplish its purposes is a matter of surpassing importance in any wisely conceived mission policy.

The Old Testament prophets, whose eyes kindled with a vision of the world turning to God, in furthering this divine purpose gave their whole lives to home missions. In the Great Commission our Lord gave commands that extend to the utmost limits of the earth, but for all time they also include for each disciple the limits of his own community. They radiate out from that and take in every place between it and the place furthest away.

The Home Mission Board conducts many departments of activity for saving the people and preparing them for lives of service. It has about forty-five workers among the foreigners, twenty-eight mountain mission schools with 127 teachers and 4,500 students, eighteen trained evangelists who last year baptized about 3,000 converts, thirty-five ne-

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gro missionary evangelists working effectively among the Southern negroes, thirty-four missionaries who supply fifty-six churches and mission stations in Cuba, five missionaries and four helpers doing a successful work in the Canal Zone, a church building department which aided in building 289 churches last year, and twenty missionaries among the Indians in Oklahoma.

Besides the above the Home Board participates co-operatively (principally with state mission boards) in a number of states in maintaining about 1,100 missionary pastors. This co-operative mission work is in line with the convention's instructions to the Board to form the closest possible relationship with the existing agencies of the denomination in the various states.

To the end that our Board may enlarge its activities and do for the denomination a work worthy of so great a Christian body and commensurate with the present urgent needs your committee pleads for regular and large collections for home missions in the churches. Our Board could wisely expend a million dollars a year for it. It ought to do it, if we can only bring our churches to make a liberal response to its needs. Surely Southern Baptists must raise the \$400,000 asked, and our own state its proportional part.

Your committee recommends:

1. That prayer be made in the churches for home missions, that God may open our eyes to see and our purses to use the rich opportunities to establish our country on the everlasting Rock of Ages.
2. That regular collections throughout the year be insisted on, instead of waiting, as many so do, to the end of the year to give to this cause.
3. That our pastors be requested to make an earnest effort at least once during the year to preach a special sermon on home missions and the magnitude and importance of the problems involved.
4. That a club of subscribers be raised in each church for The Home Field, the unusually attractive and illuminating monthly magazine of the home board.
5. That churches and pastors be encouraged to make a large use of the home board's informing tracts and sample

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copies of The Home Field, both of which are free for the asking.

The address of the Home Mission Board is—Austell Building, Atlanta, Georgia.

MARK R. OSBORNE, Committee.

In speaking on this report Mark R. Osborne explained some charts on the wall which represented different phases of home mission work. J. R. Owen spoke of the importance of enlisting the great number of churches who do not now contribute to missions. He spoke of the great importance of Christianizing the thousands of foreigners who are annually coming into our borders. Prof. N. A. Melton in discussing the report spoke especially of the work of the Mountain Mission school and of the business policy of the home board in reference to these schools. The report was further discussed by J. H. Anderson. It was then adopted as read.

On motion the order of business was suspended to permit the reading of the report of the finance committee. A. M. Paxton read this report and it was adopted without discussion.

Finance.

We, your committee on Finance, beg leave to submit the following report:

For Minutes—Boilston \$1.30, Brevard \$4.01, Carrs Hill \$1.00, Carson Creek .72, Catheys Creek \$1.50, East Fork .75, Enon \$2.20, Glady Branch \$1.55, Little River \$1.25, Macedonia \$1.45, Mt. Moriah \$1.53, New Prospect .50, Oak Grove \$2.00, Rocky Hill 1.00, Turkey Creek \$1.00, Zion \$2.00, Blue Ridge .50, Laurel Creek .60; total ——. For State Missions—Catheys Creek \$25.00, Little River \$12.15, New Prospect \$1.00, Zion \$10.89, Laurel Creek \$1.84; total ——. Home Missions—Blue Ridge \$2.50, Catheys Creek \$5.00, Turkey Creek \$4.50, Zion \$5.00; total ——. Foreign Missions—Blue Ridge \$1.00, Catheys Creek \$5.00, East Fork \$5.00, Little River \$5.00, Turkey Creek \$4.50, Zion \$5.00; total ——. Orphanage—Little River \$7.00, Turkey Creek \$4.50, total ——. County Missions—New Prospect \$2.00.

Respectfully submitted,

W. S. PRICE, JR., } Committee.
A. M. PAXTON, }

The congregation sang "There is a Fountain Filled With Blood," and the Association adjourned until 9:30 a. m. tomorrow. The benediction was pronounced by Bro. Bradshaw:

Friday Evening—Extra Session.

At 7:30 Friday evening the Association met in extra session for the purpose of holding memorial services.

J. M. Hamlin read the report of the Historian. It was discussed by several of the brethren present and adopted as follows:

Report of Historian.

I. CURRENT EVENTS.

The 29th session of the Transylvania County Baptist Association met with Zion church. The environments, the inter-greetings among brethren, the warm reception accorded visitors, the ideal weather, the harmony of the work, all converged into the making of Zion the place and the third week in October the time when brethren dwelt together in unity. While this occasion was a happy reunion, no departure from old times was observable, unless we note a more marked and formal respect extended to our departed co-workers. A beautiful memorial service was held on Friday evening consisting of short talks interspersed with songs emulating and emphasizing the virtues exemplified in the lives of our loved ones who fell by the way the last year.

In reading the report on State of Religion after its publication in the minutes we find these words: "And we firmly believe God's Word teaches it takes the two baptisms to inherit the kingdom of God, and if we fail to get both undoubtedly our chances to spend eternity with God stand with the foolish virgins, the man that received one talent, and may we not say the goats on the left." This extract might be construed to teach what Baptists do not believe.

The National Bureau of Census statistics gives 17% as the rate of increase of population in Transylvania county the last decade. For the same corresponding period the membership of this Association has increased 33%, Sunday school attendance 50%, contributions to benevolent and missions 245%, pastoral support 83%, contributions by Sunday schools 215%. The annual containing the proceedings of the 1901 session required seven pages; the session of

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1910 required sixteen pages, showing that the business and the business capacity of the Association has enlarged 128%.

There is nothing to show that the Association inaugurated any line of work to be prosecuted during the recess by the executive committee. All this committee has had to do has been to outline programs for the union meetings.

* The emphasis this year has been placed upon the Sunday school work. It is probable the individual school has not been perceptibly moved. It is more than probable the cause in its general bearings and outlines has perceptibly moved. The churches have been arbitrarily brought into five groups. Each of these meets once a quarter, rotating from church to church, for the purpose of obtaining reports and doing institute work. The first and second quarters the meetings were attended regularly, but the third quarter the meetings aggregated 400. The institute work was done by Elds. A. J. Manley, whose theme was Bible Relations; J. K. Henderson, Management, and J. R. Owen Teacher Training. These lectures, coupled with the sale of several books of the training course, have put many to thinking. Thinking produces action.

Another new feature is the gathering up of the most salient features of these group meetings and tabulating such reports from the schools as can be obtained and publishing them in bulletin form for distribution among the schools. The great desideratum is, closer touch. It is hoped that these two features will have this desirable effect.

An old plan of the Association was reinstated, that of appointing standing committees on the various objects to report to the session a year hence. This plan will work well when the appointees learn that it is expected of them to send up their reports whether they are messengers to the reporting session or not. The purpose is good, giving a year for observation and making the reports documents of information.

II. THE FOUNDING OF THE BAPTIST CAUSE.

The time in our history as a denomination has arrived when the mind is becoming inquisitive inception of and the planting of the Baptist cause in what is now Transylvania Associational territory. Who preached the first Baptist sermon? Who was the first convert? Who was the first resident minister? These and similar questions cannot be

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definitely answered. The only record extant, it seems, is that of "the Arm of the French Broad Church." This arm met at the dwelling house of Samuel King on April 17, 1813. The first item of business at this meeting is, "Resolved to keep a record or church-book." The second item is, "Reference from our last meeting relative to Robert Jordan refusing in a direct manner to relate whether or not he struck a certain man," evidently shows that this organization had been holding meetings previously. The natural presumption is that this arm as it is called had been meeting for worship heretofore indefinitely, but at this date a breach of discipline occurring it felt the need of preserving records.

The records for each month in the year, from 1813 to 1822, excepting the disappointments, begin with these words: The church met in love, or unison, at the dwelling houses of Samuel King, Francis Allison, Mr. Paxton, Absalom Hooper, Robert Jordan. The name of Mr. Paxton as the meeting place is mentioned many times. Tradition says these meetings were held under a large spreading poplar tree near the mouth of Cherryfield creek. On March 28, 1819, it says: "Met in love at the meeting house." This house is known to have stood about one mile east of where Selica now stands. At this place is a small graveyard. The only marked grave is Archibold Jordan's. On January 20, 1821, the church met at the "new meeting house." This house stood at the edge of the present Catheys creek graveyard. Notwithstanding the church has a house of worship it still occasionally rotates from Allison's on the east to John C. Galloway's on the west.

Many entries like this appear: "Disappointed by reason of high water." That such was often the case is not strange. It is very probable there was but one public road in what is now Transylvania county—up and down the valley. Scarcely a creek was bridged and it is very improbable that a bridge spanned French Broad south of Asheville.

June 19, 1813, Mary Wilson was received by experience. She is the ^{first} recorded convert. Sally Sutton was received the next day by letter.

The first Associational affiliation was decided upon July 6, 1815. A letter was sent to the Saluda Association, but no mention of messengers.

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Feb. 20, 1819: "Resolved, that this church do make annual donations of their substance in order to support the gospel among us and other incidental church expenses." Robert Jordan was appointed Treasurer.

June 20, 1819. "Brother —. —. McMinn was liberated to exercise his gift within the bonds of this church." This is the first licentiate ever made in this county.

Aug. 15, 1819. Elders Posey and Byers are incidently mentioned as being present. This is the first mention of any ministers in any connection. Who was pastor or supply does not yet appear. Oct. 2, Robert Jordan was liberated to preach.

Jan. 16, 1820. "Departed this life on the 5th inst. our beloved sister Kizzie Duckworth, member of the Baptist church, also a mother in Israel and truly a bright pattern of Christian prudence. We regret our loss, but believe it is her great and eternal gain." This is the first time the little pioneer church has been called upon to bury one of its members. Having in mind the removal of the meeting house to a more accessible place this noble mother was the first to be laid to rest in the present graveyard at Catheys Creek, and the following year the "new meeting house" above referred to was built. Mrs. Kizzie England Duckworth, a widow with seven children, came in company with the Wilsons from Burke county, N. C., raised these children through her own self-exertion and help of God. She is worthy of a monument.

There is no record to show the names of the charter members of this mission church, but the names of those which united with it previous to 1830 follow: Mary Wilson, Sallie Sutton, Nancy Hogsed, Kizzie Duckworth, Hannah Ball, Francis Allison, Anna Allison, Susanna Nicholson, Peggy Davis, William Gillespie, Robt. Gillespie, Anna Owen, James Owen, Phebe Burrell, Hannah Nern, Isaac Trammell, Wm. Galloway, Sarah Galloway, Esther Glazener, Surry Davis, David Hadden, Millie Gillespie, Sallie Gillespie, Peggy Hooper, Jonathan Siniard, Peggy Siniard, Robt. McMinn, Levina McMinn, John Aiken, John Galloway, Jr., Betsy Galloway, Priscilla Spigle, Kizzie Galloway, Vicey Nicholson, Jane Rea, Betsy Reid, Zilpa Trammell, Sallie Aiken.

It is probable the following names constitute a part of the charter members as they appear in proceedings and no

record having been made of their having joined: Robt. Jordan, Mary King, Nancy Patterson, Peggy Johnson, Phebe Johnson, Sam'l Johnson (excluded), John Crow, Absolom Hooper.

III. OBITUARY.

Blue Ridge Church—James Jones, died in the 59th year of his age.

Brevard Church—William Blythe Duckworth, was born Nov. 20, 1844, and died Nov. 9, 1910. John J. Shipman was born Oct. 25, 1833, and died April 28, 1911. Benjamin Franklin Kilpatrick was born Nov. 11, 1838, and died July 20, 1911. Mrs. Laura Pearson was born Sept. 16, 1863, and died May 23, 1911.

Catheys Creek Church—Mrs. Clorinda Jane Batson Bracken was born Dec. 27, 1843, and died Dec. 26, 1910. Miss Rebecca S. Glazener was born in 1827 and died March 27, 1911. Mrs. Ella Bostic Galloway was born March 5, 1869, and died October 24, 1910.

Mount Moriah Church—William Aiken was born Aug. 8, 1823, and died Feb. 14, 1911.

Shoal Creek Church—James G. McCall was born in 1844 and died March 25, 1911.

Macedonia Church—G. W. Lamance was born April 1, 1836, and died April 5, 1911. Caroline, wife of G. W. Lamance, was born Jan. 6, 1846, and died October 28, 1910.

J. M. HAMLIN, Historian.

Third Day—Morning Session.

At 9:30 this morning the Association assembled, sang "Blessed Assurance," and was led in prayer by J. M. Hamlin. After the calling of the roll of delegates, on motion of J. M. Hamlin, the following resolution was adopted:

Resolved, That the moderator be authorized to appoint a committee today whose duty it shall be to ascertain the consensus of opinion of the churches composing this body relative to the expediency of holding a centennial meeting in the year 1913 commemorative of Baptist history in this county. If this committee thinks such an undertaking be practicable let it suggest the time and place of holding the proposed centennial, with such other suggestions as it may deem necessary.

The moderator appointed on this committee J. M. Hamlin, H. P. Moore and T. C. Henderson.

The report on education was read by the clerk and discussed by T. C. Henderson, who emphasized the importance of having consecrated Christian teachers in the state schools as well as in the denominational institutions. Brother N. A. Melton, principal of Fruitland Institute, spoke on the report and gave a clear and forceful description of the great work that is being done by our Baptist schools, and of the special need of these schools to prepare men and women for the best possible service in the social realm, in the state and in the church. Brother Jordan spoke of the important work that is being done by Meredith college. The report was then adopted as follows.

Education.

In the name of Jesus Christ, our great model teacher, we wish to submit this report on education.

True education is the harmonious development of human beings intellectually, physically, morally and religiously, preparing them to meet the call, the opportunity and the responsibility of social, intellectual and religious leadership and of definite Christian service.

The state is now providing a system of schools including primary, secondary and higher education in which a great struggle against ignorance is being carried on. While the chief work of the state institutions seems to be the physical and intellectual development of the pupils, still there not infrequently shines out from them the beauty and contagion of individual Christian example, notwithstanding the fact that "the state is everywhere dropping the function of religious instruction."

As family life seems to have been profoundly affected by the economic revolution of recent years and the home to a certain extent lost its moral influence upon the children; and as "it has come to be accepted as axiomatic that training in religion is not a function of the state," there is an urgent call for the reconstruction of education in accordance with the moral needs of society, and the churches and church schools are manifestly the last recourse.

The Baptists have in the mountain school system of the home board twenty-nine schools, twenty-seven of which

are receiving aid from the board. Three new schools, Oak Hill Academy, Stocton's Valley Academy and Unaka Academy are being opened this year. In this system of schools this year there will be about five thousand pupils. About these schools a religious atmosphere predominates, in them the Bible is taught as a text-book, Sunday school teacher training classes are taught and also classes in missions. The purposes of these schools are not only to create correct ideals of life but also to fit the pupils by special training for active church work. The school nearest us, Fruitland Institute, seven miles from Hendersonville, had the best opening in its history, and so far this year the enrollment is larger than at this time in any other year, and the grade of work done is higher. An urgent need of this institution is a new administration building. Mars Hill College, one of the leading co-educational institutions in Western North Carolina, begins this year with its best session by a good per cent. It has an attendance of over 250 students, gathered from fifty-one counties in this state and from several other states and countries.

The present session of Wake Forest has opened with the largest enrollment in the history of the college for so early a period in the session, the number of students being more than four hundred. About seventy-five of these are young ministers, the majority of whom are aided by the board of education. There are seventy-five applicants for degrees at the next commencement, the largest number in the history of the school. This college has a law school which is recognized as the most important in the state. Its medical school has the endorsement of the highest professional authority in the country. The college belongs to the Baptists of North Carolina, and great are its opportunities for service in the Master's kingdom.

Meredith College, one of the few colleges for women in the South giving an A. B. degree that represents four years of genuine college work, is located in our capital city, which has social, civic and religious advantages not to be had elsewhere in the state. This college stands at the head of women's colleges in this state, with the State Normal one year and the other colleges two years below. The opening of Meredith College this year was the largest in the history of the institution. The college, being very much crowded

and greatly in need of other buildings, has an offer from the General Education Board in New York of \$50,000 for endowment and permanent improvements on condition that we raise \$100,000. This amount must be raised in pledges by next July and in cash in three years.

Let us rally to the support of our denominational institution "which, in addition to the best educational standards maintain the warm and generous atmosphere of positive Christian teaching and guidance."

Respectfully submitted,

T. C. HENDERSON, Committee.

After the adoption of the report on Education the congregation sang "Alas and Did My Saviour Bleed." J. K. Henderson then read the report on

State Missions.

No section of our country is making such rapid material development as the south. While the value of the agricultural products of the whole country has increased 84 per cent. during the last ten years, the value of southern agricultural products has increased 93 per cent. North Carolina showing an increase of 94 per cent.

In manufacturing industry we have made gratifying progress during the last decade. If we suppose that we made as much progress in the six years from 1904 to 1910 as we did from 1900 to 1904, the figures would stand at \$199,764,469, an increase of 235 per cent.

In 1900 we had thirty-one national banks with deposits of \$7,477,057.97; in 1910 we had seventy-five national banks with deposits of \$26,268,062.

We have made fine advancement in educational matters. In 1900 there were in our public schools 60 per cent of children of school age, while in 1910 70 per cent were in the public schools. We expended for public school education in 1900, \$950,317; in 1910 \$2,796,079. The number attending college—state and denominational—has more than doubled, and the equipment and endowment of these institutions have been greatly enlarged.

But how about our religious development? Has that been keeping pace with our material and educational progress? The figures do not seem so to indicate. North Carolina is one of the six states in the south in which the

Roman Catholics made a greater percentage of gain than Protestants. North Carolina is the ONLY STATE IN THE SOUTH whose percentage of increase in church membership did not keep pace with the growth of population. Only 38 per cent of our population is Christian. While there are more church members in the state by 114,800 than there were ten years ago, the proportion of church membership to the total population is 4.2 per cent less than it was ten years ago. While the population has been growing more rapidly than the church membership, it must be noted that the Baptists have grown nearly 4 per cent more rapidly than the population. The most recent religious statistics are from 1890 to 1906. During this time the Baptists of North Carolina gained 90,123, or 29 per cent, while all others gained only 49,068, or 13 per cent, showing that our gain is more than twice as great as all others combined. This gain on the part of the Baptists is due in large measure to their aggressive state mission policy.

It would seem from these figures that there rests upon the Baptists a tremendous weight of responsibility so far as the religious future of our state is concerned. Our greatest struggle in the immediate future will be to save our state from commercialism. The most effective way of doing this is to put the emphasis on things of great importance. Already the baneful effects of commercialism are being seen and felt upon our religious life. Our present era of prosperity began about five years ago. During the last five years times have been easier and money more plentiful than at any other time in the last half century. During the first five years of the past decade, when times were hard and money scarce, we increased our contributions for missions from \$32,926.36 to \$62,190.10—an advance of 100 per cent; while from 1905 to 1910, when times were easy and money plentiful, we went from \$62,190.10 to \$96,957.85, an advance of only 50 per cent. This shows that the wave of prosperity is already threatening to submerge us, and the vigorous prosecution of our state mission work will stand as a mighty break water against it. We are operating this year on a basis of \$48,000 for state missions. This is an advance of 25 per cent over last year. At this date we have raised only \$..... of the amount. Every pastor and delegate is urged to place this matter before his church.

Those who do give should give more liberally, and many who have not given should, through committee or otherwise, be reached for their own sake as well as for the sake of the cause.

The call of state missions is an appeal to Christian patriotism. He who contributes to state missions is aiding in the effort to keep the religious progress of the state abreast with its material and educational development, and he is at the same time helping to make North Carolina a greater power in hastening the coming of our Lord's kingdom throughout the whole world.

Respectfully submitted,

J. W. BRIGGS, Committee.

This report was discussed by Brother W. R. Bradshaw, who spoke of the progress which Baptists have made in our state in a little more than half a century from no religious newspaper, no high schools and no colleges to a "weekly letter," one of the best religious newspapers in the country—the Biblical Recorder—fourteen high schools, and one of the finest colleges for women in the United States. He stated that as missions and religion are "twin sisters," and as the Lord has no other way of making known to the world His plan of salvation except by means of His servants no child of God can be opposed to missions. He said that the key word of the New Testament is grace and the governing word is do; and that those whose lives are directed by the grace of God will strive to do the will of the Father.

After this address and the adoption of the report, on motion of J. K. Henderson, pledges were taken for state missions, home missions, foreign missions and the orphanage. The following pledges were made:

	State Mis.	Home Mis.	For. Mis.	Orph.
Blue Ridge.....	\$ 4.00	\$ 2.00	\$	\$
Boilston	5.00	5.00	5.00	5.00
Brevard				
Cathey's Creek.....	10.00	5.00	5.00	5.00
East Fork.....	5.00	2.00		
Enon	10.00	10.00	10.00	10.00
Glady Branch.....	2.00	2.00	2.00	
Laurel Creek.....	2.00			1.00
Little River.....	15.00	5.00	5.00	10.00

Macedonia.....	5.00	2 00	5.00	4.00
Mt. Moriah	5.00			5.00
Oak Grove.....	12.00	6.00	6.00	Mo. Col.

After the pledges were made the body adjourned for one hour after a song by the congregation and benediction by W. R. Bradshaw.

Third Day—Afternoon Session.

The Association assembled while the choir was singing "Revive Us Again." Mark R. Osborne led in prayer.

The moderator appointed committees to report next year as follows:

Biblical Recorder—M. W. Garren.
 State of Religion—W. B. Henderson.
 Orphanage—J. S. Heath.
 Temperance—A. M. Paxton.
 Home Missions—J. R. Ower.
 Education—Mark R. Osborne.
 State Missions—J. M. Hamlin.
 Foreign Missions—Judson Corn.
 Ministerial Education—T. C. Henderson.
 Sunday Schools—C. W. Henderson.

The committee on preaching reported preaching this evening at 7:30 by A. J. Manley and tomorrow at 11 a. m. by W. R. Bradshaw.

J. R. Owen read the report on foreign missions. He then discussed the report and spoke of the importance of obeying the last command of Christ, "Go ye into all the world and preach the Gospel to every creature," stating that we are not true to our Lord until we have done all in our power to help carry out his commands. The report was then adopted.

Foreign Missions.

The Foreign Mission Board is in the glorious work of world evangelization. It is appointed by the Southern Baptist for this stupendous task. Splendid opportunities are before us. China, with 440,000,000 of people, is passing through a marvelous transformation. Now is the time to give these millions the gospel. Japan is leading the Orient. Shall we lead Japan to Christ? Mohommedanism threatens to submerge Africa. Shall we turn back the tide by the

power of the Gospel? South America, Mexico and Italy are sick and tired of Romanism; they are ready to receive the message which we have to give. Vast open doors which we have not yet been able to enter lie before us.

Thirty new missionaries were sent out during the year. There are now 273 missionaries and 531 native helpers, making a total of 804 workers. Among these are fifteen medical missionaries and five trained nurses working in seven hospitals and twelve dispensaries who treated during last year 40,716 patients and led many to Christ.

The report shows 297 churches and 605 out stations with a membership of 21,343. We have 233 houses of worship and 372 Sunday schools with 13,226 scholars. There are 175 day schools with 4,068 pupils; eleven boys' boarding schools with 634 students; eighteen girls' boarding schools with 958 students, and two colleges with 118 students. Special attention is called to the fact that there are seven women's training schools with 140 students and nine theological training schools with 212 students. The four mission printing presses are sending out Bibles and millions of pages of religious literature. Our missions are in China, Africa, Japan, Mexico, Italy, Brazil and Argentina. The reports coming from all the fields are most encouraging and the outlook is exceedingly hopeful.

Last year we gave \$510,008.97, but closed the year with a debt of \$89,600. To pay this debt and maintain the work will require at least \$600,000 this year. Our association has been asked for only \$175 of this amount, or a little more than 8 cents apiece.

Your committee would recommend that our pastors make a special study of the closing verses of Matthew's gospel; that they subscribe and read the Foreign Mission Journal; that they read and distribute tracts which are free to all who will ask for them. That we earnestly strive to pay at least the amount that we are asked to pay to this great work. God has laid this great work of world-wide evangelization upon us and we can not be true to our Lord and neglect this great command.

J. R. OWEN, Committee.

The report on ministerial education was read by F. M. Jordan. He then discussed the report, emphasizing the work done at Wake Forest College for young ministers,

calling attention to the large number of excellent preachers, such as A. C. Dixon and George W. Truett, who received their training at Wake Forest. The report was further discussed by J. K. Henderson who spoke of the importance of young men who are called to the ministry preparing themselves thoroughly for the great and sacred duty of directing the life of the church. He recommended very highly the work done for young ministers at Wake Forest College and the Louisville Seminary. After the discussions the report on ministerial education was adopted.

Ministerial Education.

The time has passed for offering an excuse for a young man entering the ministry without first taking a course of special training for this most important of all positions.

The very beginning of Christianity is prefaced by a period of special training of the most intense character, for those who were to become the leaders and propagators of the principles of Christ. And the precept for every preacher is, Study to show thyself a workman approved of God.

So the young man entering the ministry must not be a whit behind the teacher and the lawyer and the doctor in practical education. And then he must know his Bible as the teacher his text book, or the lawyer his Blackstone, or the doctor his physiology, lest he be found blundering along through the precious Book looking for Philemon in the Old Testament or pleading for doctrines the sayings of the devil because he finds them in the Book, or practicing fatal surgery on the souls of men.

Now quoting from the Biblical Recorder of August 9th, under the caption of "Ministerial Education" by W. R. Cullom:

"When our fathers organized the Baptist state convention they saw that to become a great people our churches must have strong and efficient leadership. The churches accordingly were asked to pray and look for God-called men to become their pastors and leaders. At the same time a college was organized and set into operation the main purpose of which was to educate these men and send them out prepared to do their best for God and for the churches. Surely in this case wisdom has been more than justified by her works.

"The Board of Education is the agency charged with this particular work at present. During last session sixty-two young men were aided by the board, and quite a large number of applications are coming in for aid next session. The prospects are that the next session will show the largest number in the history of the board. This is as it should be. With our churches multiplying, many churches calling for more preaching, the mission boards crying for men, we should rejoice to see many of our choice young men entering the ministry. Should we not pray for very many more to hear and answer the great call from God. We trust that our churches, Sunday schools and associations will sound the call for more men as well as for more money.

"We trust that every church will take up this matter during the next year and give as liberal offering to it as possible. There is a great opportunity here for the Sunday schools also. In the Sunday schools are preachers of the future. If the superintendents and teachers would take this matter up, lay before their schools and classes the claims and opportunities of the ministry and take a good collection for the Board of Education, we should no doubt see many more of our boys turning their attention to this great work and great good would come to the cause."

F. M. JORDAN, Committee.

The congregation sang "We'll Work Till Jesus Comes," and then the report on Sunday schools was read by J. M. Hamlin, who discussed the report emphasizing the importance of training the children to contribute to the orphanage and other benevolent causes. He said that the hope of the future in our church work depends upon the development of the children in the Sunday schools. The report was further discussed by M. L. Jones and Z. I. Henderson and then adopted.

Report on Sunday Schools.

Your committee, to whom is assigned the broad subject of Sunday schools, is made to feel strange that more people do not go to Sunday school especially in these days of educational enthusiasm.

That the people of Transylvania county have, with commendable zeal, set themselves about the forefront of the great educational wave sweeping over civilization cannot

be denied. A country is known by its monuments. What wayfarer, when seeing the number of modernly constructed school houses, learning that local tax for schools covers the county almost as a blanket, seeing the improved facilities, appliances and a corresponding increased attendance, etc., would but say: "These are concrete forms of educational enthusiasm." Is it not strange that this enthusiasm has not more vitally affected our Sunday schools? providing them with better facilities, appliances and an increased attendance? Surely everybody should want to know about God and his will concerning us. But more incomprehensibly strange that men and women born of the spirit and Word of God should not feel a deep interest in associating themselves with each other in the study of the Scriptures. It is strange; who can say more?

This excerpt from an observant statistician is no doubt an approximation of the facts involved in the great Sunday school world:

"In Great Britain and Ireland one person in six goes to Sunday school; in the United States and Canada, one person in seven; in Germany, one in fifty-seven; in France, one in five hundred; in South America, one in six hundred; in Russia, one in one thousand five hundred; in Italy and Persia, one in two thousand; in Spain, one in three thousand; in Austria-Hungary, one in five thousand; and in Greece, one in ten thousand."

Begin at Great Britain and go down the list as you consult educational, ethical, financial, industrial commercial tables and notice the gradual decrease of those elements that enter into national greatness. Then begin at Greece and go up and let your heart be thrilled as you notice the diminution of crime and the increase of popular education, protection of women, liberty of conscience and free speech, provision for the indigent. Do this and then ask yourself: "Will Sunday schools pay?"

Nations need the influence of Sunday school teaching. Churches need the reflective action of own teaching work. Absolve this right and duty, or suspend but for awhile, cripples the church in her influence and power, leads to lifelessness, decay, death.

The Great Head of the church commanded, "Go ye into all the world and preach the gospel to every creature." He

also said, "Go ye therefore and teach all nations." The commission then is, preach and teach. John, the forerunner, preached and taught. Jesus preached and taught. The apostles preached and taught from house to house. While the churches heretofore stressed, but not unduly, the idea of preaching, they failed to give the proper stress to the idea of teaching, hence this phase of the work slipped out beyond the control of the church. Good men as Robert Raihes and John Fox perhaps in a vague way saw the necessity of this work the churches were failing to do, and without once thinking they were encroaching upon church prerogatives and without being amenable to any one, entered the field. From their efforts because of the plausibility of the cause, arose the most stupendous independent organization of modern times—the Sunday school.

Recently a reaction has set in. Thinking leaders in scriptural thought have come to see the underlying principles of the Sunday school clearly defined by precept and example in the Bible as being the work of the churches. Churches are beginning to adjust themselves to a more Scriptural attitude to their own work and to realize the high responsibility they should assume in shaping, guiding and directing the religious instruction given their respective congregations. Churches are certainly responsible for the instruction given, whether it be in the form of preaching or that denominational Sunday school teaching.

Your committee, while it does not feel itself endowed with prophetic vision, does feel, nevertheless, that there are indications of forthcoming improvements in our Sunday school work. A good percentage of the resident ministry of our Association is applying itself to the study of the nomenclature (as we may term it) of the work and assuming unconsciously perhaps the leadership, a fact that must insure success. There is a marked increased attendance on the part of the people at all the recent appointments for institute or convention work. These are two and not the only hopeful signs. Consecration and information of the work, on the part of the leaders, especially, will bring wonderful results.

Respectfully submitted,

J. M. HAMLIN, Chairman.

On report of committee on nomination of executive committee the Association elected T. C. Henderson, C. M. Gal-

lamore and G. T. Lyday as executive committee for the ensuing year.

The committee on Time, Place and Preacher made the following report:

Time—Beginning Thursday before the third Sunday in October, 1912, at 11 a. m. Place—Oak Grove Baptist church. To preach introductory sermon—Eld. J. R. Owen; alternate, Eld. T. C. Holsclaw.

M. W. GARREN,

J. A. BRYSON,

Committee.

The report was adopted without discussion. The Association appointed as delegates to the Baptist State Convention, F. M. Jordan, C. C. Duckworth and T. C. Henderson.

On motion of J. M. Hamlin the Association invited E. L. Middleton, Sunday school secretary of the Baptist State Convention, to meet with the different groups of Sunday schools in the county at the following times and places: Broad Valley Group, Enon church, March 31, 1912; Connettee Group, Rocky Hill, April 1, 1912; Upper Valley Group, Cathey's Creek church, April 2, 1912; Toxaway Group, Oak Grove church, April 3, 1912. Grand rally of all the Sunday schools in the Association at Brevard April 5 and 6, 1912.

The committee appointed this morning to ascertain the will of the churches here represented in regard to holding a centennial meeting in 1913, reported that the churches and pastors seem to be united in a desire for such a meeting, and recommended that a centennial committee be appointed to make the necessary detailed arrangements for the meeting.

The CENTENNIAL COMMITTEE was elected, which committee consists of the following named persons: W. P. Whitmire, Dr. W. M. Lyday, T. C. Henderson, H. P. Moore, J. H. House, J. M. Hamlin.

The following resolution was offered by J. M. Hamlin and unanimously adopted by the Association:

Resolved, That the thanks of this body are due and are hereby extended to Mr. J. J. Miner, former editor of Sylvan Valley News, for space used in his paper for the last sixteen years for Baptist interests. In his retirement we have but well wishes for him and will cherish appreciation for courtesies extended.

The thanks of the body, on motion of J. R. Owen, were extended to the members of Enon church and the citizens of the community for kind and generous hospitality shown the delegates during this session of the Association.

The Association unanimously adopted the following resolution which was offered by J. M. Hamlin:

Resolved, That we urge the clerk to have his manuscript in the hands of the printer in ten days; that he be paid \$12.50 for his services, and that he will have as many copies of these minutes printed as the remaining fund will warrant.

The business of the Association being finished, the congregation sang "God Be With You Till We Meet Again," and the body adjourned, Bro. Jordan leading the closing prayer.

On Sunday following the close of the business part of the Association the Sunday school of Enon church was addressed by C. C. Duckworth, J. K. Henderson and W. R. Bradshaw. All emphasized the importance of the Sunday school to the spiritual life of the church, and spoke of the need of having as superintendents and teachers men and women who are converted to the fear of the Lord in order that they may have the guidance of the Holy Spirit in leading the pupils in the schools into pure, noble, consecrated living.

At 11 a. m. Bro. Bradshaw preached a sermon of great power from the text: "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him."—Gen. xxxii:24, 25.

After the sermon a collection was taken for Bro. F. M. Jordan and \$16 was received.

This has been a glorious meeting, one of the best, we believe, in the history of the Association. May the spirit of unity and brotherly love continue and abound, and the Holy Spirit be our leader, our guide, our ruler during the ensuing associational year and during all time.

A. J. MANLEY, Moderator.

T. C. HENDERSON, Clerk.

Church Directory and Statistical Report.

CHURCHES	PASTORS	CLERKS	POSTOFFICES	Increase				Total Church Membership	Val. of Church Property	Ord. Ministers
				By Baptism	By Letter	Restoration	Decrease			
							By Death	Expulsion		
Blue Ridge	I. P. Corn	H. P. Jones	Cedar Mountain	8	1		3	1	47 \$	
Boilston	J. W. Briggs	A. C. McKinna	Etowah		1		4	1	125	1200
Brevard	J. R. Owen	Wm. S. Price, Jr.	Brevard		6		27	4	184	9000
Carrs Hill	A. J. Manley	A. C. Landreth	Brevard, R. 1							
Carson Creek	A. S. Whitmire	Coats Cassell	Brevard, R. 1	2	3		9	1	59	175
Catheys Creek	A. J. Manley			8	2		1	5	142	1550
Dunns Creek	Not Represented	J. T. Gillespie	Brevard, R. 1		1		3	2	65	740
East Fork	T. C. Holsclaw	P. G. Elsom	Brevard	23	2				160	2000
Enon	A. J. Manley	G. T. Glazener	Brevard		4		3	13	80	
Glady Branch	J. W. Briggs	W. J. Ray	Pisgah Forest						22	
Laurel Creek	J. L. Brookshire	A. J. George	Etowah, R. 1	10	2		7	1	162	1700
Little River	A. C. Queen	W. W. Galloway	Lake Toxaway				2	10	111	800
Macedonia	W. H. Davis	R. L. Hogged	Calvert		7		5	4	129	1500
Mt. Moriah	F. M. Jordan	L. F. Norton	Lake Toxaway	1	1		1		23	1400
New Prospect	A. J. Manley	W. B. Henderson	Quebec					1	120	1100
Oak Grove	Not Represented									
Pine Grove	Not Represented									
Pleasant Hill	Not Represented	J. W. Burns	Cedar Mountain			1	2		75	800
Rocky Hill	Not Represented									
Shoal Creek	Not Represented									
Toxaway	Not Represented	S. V. Brown	Brevard, R. 2	9	5		1	2	109	
Turkey Creek	T. C. Holsclaw	A. M. Paxton	Rosman	10	4		2	13	97	800
Zion										
Totals				7138	474	19	47	1710	\$22765	5

Church Finances

CHURCHES	SUPERINTENDENTS	POSTOFFICES	Officers and Teachers	Number of Pupils	Average Attendance	Number Baptized	Incidental Expenses	Paid for Literature	Orphanage	State Missions
Blue Ridge	Mrs. Mary Ellison	Cedar Mountain	3	20	45		\$	\$	\$	\$
Bolton	W. E. Taylor	Etowah	7	72	65		11 50	5 02	10 50	14 22
Brevard	J. M. Hamlin	Brevard	17	144	65			35 00		
Carrs Hill	E. C. Neill	Brevard	5	105	51			3 00		
Carson Creek	Cleveland Reece	Brevard, R. 1	5	76	40	2		6 00		
Cathys Creek			6	76	35			3 80		
East Fork	S. E. McCall	Rosman	7	50	37			8 00		
Enon	M. L. Jones	Brevard, R. 2	7	75	40			20 05		
Gladly Branch	J. N. Heath	Brevard	6	95	58			5 00		
Laurel Creek	Mrs. M. J. Baynard	Pisgah Forest, R. 1	6	46	28			10 20		
Little River	E. M. Allison	Pisgah Forest, R. 1	8	85	60	6	6 11	1 92		
Macedonia	Mrs. Little M. Galloway	Lake Toxaway, R. 1	7	121	60			6 00		
Mr. Moriah	J. W. Glazener	Rosman	7	64	35			6 61		
Oak Grove	R. O. Thomas	Lake Toxaway, R. 1	5	84	31			2 00		
Rocky Hill	S. V. Brown	Brevard, R. 2	5	63	25			9 00		
Turkey Creek	A. M. Paxton	Rosman	6	45	35					
Zion			5	107	40		1 00	15 61	6 62	
Totals			107	1328	685		8 \$18 61	\$137 21	\$31 28	\$14 22

[illegible]

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