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No. 1

New Year, A Welcome

H. W. ELLIS, Humboldt, Tenn.

I'M glad indeed to see you come, O bright New Year,
You are so young and strong, resourceful, glad,
That I am sure you hold each day some treasure rare,
And for your coming thus to me I'm glad.

I greet you as a friend who comes to me, New Year,
Upon a mission, noble, holy, true;
And I would covenant to-day, New Year, with you
To be a helper, faithful, kind and true.

I covet much, New Year, to use each golden day
In such unselfish, useful, worthy way
That as together we shall pass in journey on
To others we shall bring a smile, a song.

I do not ask, New Year, that I shall shielded be
From toil or burden which may come with you;
But that for every coming trial I may be strong,
And to life's noble purposes be true.

If hidden in thy mystic folds, New Year, shall be
The shrouded messenger of death's dark night,
I greet thee still, New Year, with faith that rests in God—
The outer harbour gleams with welcome light.

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Devotional and Religious Thought

ONE DAY AT A TIME

God broke our years to hours and days,
That hour by hour, and day by day,
Just going on a little way,
We might be able all along
To keep quite strong.

Should all the weight of life
Be laid across our shoulders, and the
future, rife

With woe and struggle, meet us face to
face,

At just one place,
We could not go;
Our feet would stop, and so—

God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so
steep,

But we can go, if by God's power
We only bear the burden of the hour.
—George Klinge.

SIMPLIFY LIFE THIS YEAR

Let us set out this year to simplify our lives. In a thousand ways we are asked to spend our money for that which is not bread and our labor for that which satisfieth not. We struggle beneath an ever-growing mountain of purely artificial wants. Let us simplify. We must. Thus relieved from the little things, we shall have time for the great. Free from the burden of the fictitious, we shall have leisure for the real. No longer slaves to our bodies and to the whims of other people, we shall have opportunity to be ourselves, and to think about our minds and souls.

Let us learn this year to sing at our work. The curse of labor is seldom or never the labor itself: it is the spirit in which we do it. The finest and highest work in the world becomes drudgery if we perform it in the spirit of a drudge. The most menial work in the world is glorified if we do it with heart.

Let us try this year to make the most possible of our social relations, and in ways that are worth while. Perhaps some of us do not go into society enough; then let us go more. Perhaps some go too much; then let us cut off. What is more important than anything else, whenever and wherever we go let us carry with us our best selves. I mean, let us carry heart, sincerity, real interest in those we meet, and interest in things of some value to the world. Then our social intercourse will be not the mere shallow and hollow thing that it is so apt to become, but out of it will arise influences that are satisfying and sweet, and helpful to ourselves and others.

Let us make much of friendship this year. A thousand superficial acquaintances cannot make good the loss of one

friend. God gives us few so precious treasures in this world as true friends. Friends and friendships are worth making sacrifices for—sacrifices to get them, and sacrifices to keep them.—J. T. Sutherland in The Maritime Baptist.

HELPING HANDS

"Let him labour, working with his hands the thing which is good" (Eph. 4:28).

The hand is the symbol of service and power. How marvelous its adaptability to all the creative skill of man! How much of good and how much of evil is within its power!

Think of the kindness and the cheer that can be brought through willing hands. In the description of a worthy woman in Prov. 31 it is said that she "worketh willingly with her hands" and "she reacheth forth her hand to the needy." One of the most pathetic sights we can think of is that of a strong healthy man without hands; using strength, but being unable to use it. Not only is he not able to use his strength, but he is in a position where he must be waited upon: he is helpless. It is only as we realize our helplessness without hands that we can begin to appreciate the privilege that is ours in possessing hands and having the ability and power to use them.

Jehovah, in speaking to the people of Sodom and Gomorrhah through Isaiah, said: "When ye make many prayers, I will not hear: your hands are full of blood." The context shows that while it was within the power of their hands to do well, they had done unjustly and had oppressed the poor and the fatherless and neglected the widow. It is a solemn warning.

For a supreme example of the right use of hands we must turn to our Lord. How wondrously He used His hands! He labored with His hands at the carpenter's bench during His earthly ministry. Then what a beautiful picture we have of Him placing His hands upon the heads of the children and blessing them! We see Him in the temple court making clay and anointing the eyes of the blind man that he might receive his sight. They were ever stretched out to heal the lepers, the maimed, and the halt. It was with those same hands that He took a towel and girded Himself and washed the disciples' feet. When His hour of agony came, His hands were bound. He gave Himself into the power of wicked men, knowing that soon these same hands would be pierced, thus fulfilling the great purpose for which He had come into this world.

We have still another picture of these hands: It was some time after the resur-

rection. The disciples were gathered together in an upper room and Jesus appeared in their midst showing them His pierced hands. We will do well to meditate upon this picture. They are the hands that are beckoning us to come unto Him: they are appealing to us for our fidelity to Him.

—Ernest Nichols in the King's Business.

STARTING RIGHT

When Queen Victoria was a little girl, her mother purposely left the papers containing the line of succession to the throne of England where she would find them. After awhile the little queen-elect came to her mother with the question: "Mother, who is to be the next heir to the throne after Uncle William? It looks as if I am."

"Yes, daughter," said her mother, thoughtfully, "you are."

The little princess answered not a word, but stood thinking deeply as she saw the responsibility of the nation upon her young shoulders.

Suddenly she turned, and, lifting her sweet, young face up to her mother's, she said earnestly: "Then, mother, I will be good!"

The childish resolve was never forgotten, and Queen Victoria's long reign was one of unusual blessing and happiness.

You may never be called upon to be ruler of nations, but every day you will have to be ruler of your own heart, and no resolve that you can sincerely make will bring more peace, happiness and blessing into your life than Queen Victoria's motto: "I will be good."—The King's Own.

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WESTERN RECORDER

"Earnestly Contend for the Faith Once for All Delivered to the Saints."—Jude 3.

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No. 1

Facing a New Year

H. C. WAYMAN, D.D., Newport, Ky.

GOD'S children will face our untried tomorrow with calm confidence and hope. Faith in God as Father, trust in Christ Jesus as Saviour, love for God's people as brethren and co-workers, make each New Year and each new day a venture and an earnest.

Our experiences of the past year and years assure us that God is ours and because of this we have a hand-clasp of life and everything wears a different look. No matter what may be the chill of the days of the coming years, we will have the summer time of the soul, since God is our very own. It may be that grim want will break by the defenses and lay its torturing hand upon us; yet because God is ours, we have a defense, a Rock. In Him all our needs are supplied; all our deep wants and hungers of the heart satisfied. Whatever lies beyond today, we have assurance God is there.

Happy New Year, blessed gift of God. Truly our times are in His hand; He doeth all things well. His time He has put in our hand—the years, the days, the hours—"God's angels" given to us. Oh solemn thought! What shall we do with them? At Bethel, or Peniel, or Ebenezer, or elsewhere, we erect a stone as a witness of a release from sin, signed and sealed in Christ's blood. Oh miracle of miracles—the great Divide itself! "Death hath no more dominion over you." Then we will confidently and lovingly go on in His way, the way of the cross and the blood, persuaded that He will keep that which we have committed unto Him against the great and final day. Happy New Year with our God!

The year that is ahead need not be simply another year. It may be a new year, new because we ourselves have become new. Or it may be a new year, new even though we become "new creatures" in Him years ago. He is ours and we yearn for day unto day with Him because grace for grace is ours in the new experiences. He stands in our presence today as He stood centuries ago, crying after us as we go our fear-filled ways, "Come unto Me."

We need not stand bewildered at the forks of the road and knowing which way to turn. "When He, the Spirit of Truth is come, He will guide you." Yes, He who graciously guides the birds of the air to lands of springtime will not leave His lovers to grope uncharted ways in the dark. At times, the road bends but that is not the end; We come to the tunnel but it is not the terminus. The sunlight is just beyond. Whatever else the New Year shall bring, we can be assured there will be offered walks—walks whether in Earth's shadows or sunshine with the Christ of God. The sweetest thought that comes to me is, Christ loves me. Happy New Year with our Christ!

The New Year will be new to "new creatures in Christ" because He stands in a world grown old and shouts, "Old things are passed away; behold they are become new." In the days ahead fellowships (partnerships) new await: fellowship with God and with the people of God. These fellowships, the joys of earth, will be hallowed and more sacred not only by a common "Faith and Hope and Love" but by loyalties discovered in a common "labor of love" in His church for a lost world that lieth in the evil one. Rare, choice, golden opportunities will be afforded for working to-

gether in the New Year with Him that "through the Church shall be made known the manifold wisdom of God."

Long ago "seventy returned with joy," because they did more than they thought they could. The days ahead hold plenty of joy for plenty of workers, working, witnessing, praying "causing all men to see" Jesus. Happy New Year with such fellowships!

Thus at the end of the year we come to take an account of ourselves with God, to meditate on the opportunities for growth, service and prayer the new year will offer. Surely in taking an account of ourselves with God we gratefully remember all the blessings He has given us through the year and the years; for the friends who have been raised up,—friends who have cared and shared; for privileges of the sanctuary and opportunities to witness in and through His churches; and for Him who taught us to say, "Our Father," who called us "Friends" and made us brothers and sisters in Him.

Happy all ye who begin the journey through the New Year in humility, in repentance, in prayer, in love for God and love for mankind, confident He will lead us home, should the journey end here. For love is stronger than death. He loves us too much, has invested too much in us, has trusted too much to us, to leave us in any day of the New Year or the years till He come.

The New Year Is Stock-Taking Time

M. P. HUNT, Pastor,
Eighteenth Street Church, Louisville, Ky.

THE NEW YEAR is upon us. As the Old Year goes out and the New comes in what a time for serious reflection. Here we may take a lesson from the business world. It will with the dawning of the New Year be busy taking stock. It is essential that business men know just where they stand, what they have done, to take their bearings for the future.

Why not just as important, yea more so, that all of us who claim to be the followers of our Lord Jesus Christ obey the divine injunction, "Examine yourselves whether ye be in the faith; prove your own selves."

Stock-taking has disillusioned many merchants and brought them face to face with situations they had no idea existed.

Seriously taking account of ourselves as Christians will discover to many who bear the name, that genuine evidence that they are in the faith is sadly wanting. Unpleasant as such a discovery should be better now by all means, while the situation can be remedied, than when it is everlastingly too late.

Myriads are going on indifferently saying, when interrogated as to whether they are Christians or not, "I hope so," and letting it pass at that. Such a state of mind supplies a poor title for heaven, and indicates a willingness to take a chance on a home in the Hereafter that they would not take on a home in this world, be it ever so humble.

Then as we take stock of ourselves another and most important question presses for consideration. Reader what of your state and standing before God? Can you say with Paul, "I know in whom I have believed?" If so then your state is that of a child of God. That is good but not nearly so good as it is too often thought to be. What is your standing as a child of God? Is it good or bad? Bad boys are not withstanding their badness still in a state of sonship to their parents; but alas their standing is bad. In all too many instances heart-breakingly bad. How is it between you and your heavenly Father? "Is there nothing between your face and the Saviour?"—Are you living up to your covenant vows? Does God's Word and prayer have the place in your life that is theirs of right? Are you on familiar terms with your Heavenly Father? What—if you are a parent with growing children—is your relation to your Heavenly Father all that you could wish your children's to be to you? Frankly do you read your Bible much? Do you get much out of it? Do you have an ever increasing hunger to understand what thou readeest?

What about your church? Has it the place in your life that it should have? What about your pastor? Are you supporting him with your money, your life and your prayers? Are you satisfied with the progress you have made in your growth in grace in the past year? If not what are you going to do about it? What about your attitude to the millions that sit in darkness and the shadow of death? Has missions, has the great commission of our Lord, the place it should in your life?

Other queries without number suggest themselves; but enough possibly to be suggestive in thorough examination of yourself. What are you planning when you have discovered yourself, to do about the things wherein you have come short? To know where you are and then to go on as you have is to add to the things for which you will have to give an account. Surely you cannot be content to add to your guilt. Have you thought how empty falls the exhortation to sinners to repent when Christians all about them are indifferent as to their remissions? Let us suggest that you give yourself seriously to resolutions for a higher and better life the coming year. Make more of your opportunities. Be a prayer-meeting Christian. Take and read your denominational paper. Enlarge your vision. Have a world touch with your Baptist brethren and sisters and their work. Remember that he "Who saves his life shall lose it and he that loses his life for Christ's sake shall find it." Be earnest to lay up treasures in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Above all make it yours to enjoy during the coming year, if spared, the constant favor of God and to be transformed day by day into His image.

More In Appreciation of Dr. Davidson

DEAR DR. MASTERS: It was sure a delight to see the picture of Dr. Davidson, of Livingston, Ala., and read your article concerning him. Dr. Davidson and I went to Georgetown the same year; he as loved and honored president and I as a student from a minister's family in the mountains of Kentucky.

Among the many men and women whom I consider contributed most to my moral and spiritual well-being, I think of him among the first five, putting him a close first, if not indeed first. His gentle spirit and consecrated wisdom did me an incalculable amount of good at a time perhaps when I needed it most. He and dear Dr. J. J. Rucker were two of the saints that live in a special place in my memory of College days. His spirit of gentleness and Dr. Rucker's spirit of sympathy radiated on mine for good which has lasted through the years. It must have been Jesus in them.

I have done as you suggested, written Dr. Davidson a few lines telling him, or trying to tell him, how much I owe to him and how much I love him. His daughter, Mettie C. Davidson (now Mrs. Thomas J. Seale, of Livingston, Ala.),

and I were in the same class together, 1899. He and I were pastors together in Northern Kentucky, he at First Church, Covington, on his second pastorate there, and I at Bellevue. I went to Richwood, Ohio, in 1914, and he to Birmingham. I have not seen him since; but I am sure our spirits have found a common meeting place at the feet of Jesus our common Master.

One evening I introduced him to an audience in Dayton, Ky; and I remarked about him and me being in Georgetown together, but that he being the more apt, and having the harder job, finished a year before I did. When he came to the front, he replied, in that gentle, soft and slightly drawn out expression or manner of his, "Yes; Brother Payne and I were in Georgetown together; and we expect to be in heaven together." Those who know him will say, "That is just like him." He would thank the other person for his own favours.

Thanks for the many courtesies of the Western Recorder. May it long live to witness for the truth in Christ, and report the work of the Lord to those interested.

Cincinnati, Ohio.

B. H. PAYNE.

ON THE front page of our honored contemporary, The Western Recorder, in its issue of December 13, is a large and fine portrait of our friend, Dr. A. C. Davidson of Livingston, Ala. The Recorder calls him, "Augustus Cleveland Davidson, D.D., LL.D. But all his old friends know him anyway, and are thankful for such a fine presentation of him.

The Editor of The Baptist Courier knew Dr. Davidson in Georgetown, Kentucky, when he was president of Georgetown College and this Editor was pastor of the First Baptist Church there. Who that ever knew this delightful man can possibly forget him? Usually he is seen with his good wife, but she went Home some years ago. Somewhere underneath, the picture is written, "his eighty-eighth birthday." Well, he is not as young as he once was.

We suppose that it was this picture in the Western Recorder that caused a real dream that came last night. We were all assembled in Montgomery, Ala., in a church there. Dr. Davidson's friends gathered in the First Baptist Church and all were listening to a "Deacon Moore" tell of the good Doctor. In that speech the deacon told of some thoughts that he had had about the Doctor for which he felt he ought to apologise, "but," he said, "in my own mind I forgot all about these thoughts and my intended apology, until I came on the Doctor in our church and felt that I ought to go at once to him, and not only tell of the thoughts but also of this wandering forgetfulness." The deacon stopped Dr. Davidson and told him all, whereupon Dr. Davidson said, "That is all right Deacon Moore. That is the way to keep one's thoughts intact, forget them." Everyone broke out in applause, and so ended the dream.

It is more than likely that "a Deacon Moore" does not exist. But the reply of Dr. Davidson to him was much like the good Doctor and we are not surprised at his friends applauding the remark.

Greenville, S. C.

Z. T. CODY in Baptist Courier

Pastor Clinton B. Coots has resigned at the church at Dover, Ky.

Pastor W. S. Coakley, Owensboro, writes: "The following is a brief report of our meeting. Walnut Street Church, Owensboro, Ky., has enjoyed one of the best revivals in many years. The visiting preacher was Bro. C. B. Jackson of Russellville, Ky. His preaching was Biblical, convincing and earnest. He completely won the hearts of our people, by his beautiful manner of life while among us. The after-effects of the meeting are wholesome and good. He left such a good taste in our mouths that we invited him back to help us in our debt-raising campaign. This he did in a worthy manner. There were thirty additions to the church; twenty by baptism. We will continue to thank God for sending us this faithful servant."

Dr. A. W. Lamar Dies In Georgia

DR. ABNER WHATLEY LAMAR, aged eighty-seven, died at his home recently at 1010 Tenth Street, Alpharetta, Ga. He was born in Edgefield County, S. C., March 30, 1847, and attended Furman University, and the Southern Baptist Theological Seminary. Throughout his seventy years in the ministry he has held some very prominent pulpits and positions of leadership in our Baptist fellowship over the South. He was ordained January 24, 1871 at the Mt. Zion Church, in South Carolina, of which church he was pastor in that year.

He became Secretary of the South Carolina Baptist Convention in 1872 and remained in that work until 1880. During a part of this period, from 1875 to 1877, he was also Editor of the Baptist Courier in connection with his Secretaryship.

In 1880 he became pastor at Camden, S. C., and later at South Macon, Ga. In 1882 he was pastor of Central Church, Memphis, Tenn., where he remained until 1887. Three years of that period, from 1884 to 1887, he also was Associate Editor of the Tennessee Baptist. From Memphis he went to Omaha, Neb., then to Galveston, Texas, and Norristown, Penna. Also he was author of several books.

Hundred Thousand Club In Kentucky

C. M. THOMPSON, General Secretary

BAPTIST Institutions and Agencies in Kentucky, as in all other States in the South, have debts that are retarding the Cause. The inevitable has happened and one Kentucky Baptist Institution has already defaulted in the payment of both principle and interest. The creditors of this Institution are insisting that a plan be formulated by which at least the interest on their debt shall be paid. The total indebtedness of Kentucky Baptists is \$663,000 and other creditors are making earnest demands for their money.

This situation was brought to the attention of the Budget Committee when that body met to arrange for the 1935 Budget to be presented for adoption by the General Association of Baptists in Kentucky.

This Committee after painstaking consideration recommended that Kentucky Baptists adopt the Hundred Thousand Club Debt-Paying Plan of the Southern Baptist Convention, and divide the funds thus raised on a fifty-fifty basis: that is that fifty percent of the funds be sent to Nashville to be applied on South-wide debts and that fifty percent be retained in Kentucky to be applied on State-wide debts.

This recommendation, after careful consideration, was heartily adopted by the General Association. On every side this arrangement was regarded as just and fair to all parties concerned.

The Mid-Year meeting of the Executive Committee of the Southern Baptist Convention was held in Nashville, December 12 and Brethren J. R. Sampey, G. S. Dobbins, and C. M. Thompson attended this meeting to apprise the Executive Committee of the action taken by the General Association.

After discussion the Executive Committee of the Convention decided that it did not deem it expedient to join the Kentucky Brethren in a fifty-fifty division of the Hundred Thousand Club funds. Of course, this action seemed fraught with surprise and distress to the debt-paying plans of Kentucky Baptists.

The Executive Committee of the Executive Board of the General Association of Baptists in Kentucky met December 18 and after giving several hours consideration to the entire situation, the following action was taken:

"In view of the unwillingness of the Executive Committee of the Southern Baptist Convention to approve the debt-paying plans proposed by the General Association of Baptists in Kentucky that the Convention forces be requested to use the period from January 1 to February 28, 1935 in putting

on the South-wide debt-paying campaign and that the funds thus raised be used to liquidate the debts of Convention Causes; that beginning with March 1, 1935, according to the instructions given by the General Association, the Kentucky Hundred Thousand Club Debt-paying Campaign be launched and that the funds raised be divided on a fifty-fifty basis between State and Southwide Causes."

It is hoped that, by carrying out the foregoing plan, confusion will be avoided. Let it be remembered that the wish of the subscriber will be carried out, no matter when his pledge was made.

A Matter of Information to West Kentucky Churches

Many of our churches in Western Kentucky have been hindered from doing what they wanted to do for the Orphanages in our State because of the means of transportation. We have found a solution to this problem and want to let the brethren know about it.

The Whitney Transfer Company of Paducah will carry free of charge all that is given by the churches to either of the orphanages or to the preachers in the Seminary.

Brother John Kloss, and his good people of Olivet Baptist Church, sent the fine offering of \$32.00 worth of different things to our two orphanages last week and this company was glad to carry it free of any charges. Lone Oak Church also sent a box to the Seminary and they carried it without charges. We all know that this company will not lose any thing by so doing.

Paducah, Ky.

L. R. RILEY.

There have been 335 members who have entered the First Church of Waxahachie, Texas, under the three years of McKinley Norman's pastorate.

There have been twenty additions to the historic Two Lick Church during the year of 1934. Pastor Clinton B. Coots did his own preaching in a series of meetings held in October resulting in great good to the membership of the church and the community at large. Two Lick Church is now 110 years old.

Dr. Finley F. Gibson will be with the Barton Heights Church in Richmond, Virginia in a revival meeting January 23-February 1. The church is looking forward to the meeting with deep interest and is praying for a revival of great power. Brother Wade H. Bryant, formerly of the Second Highland Park Church, Louisville, is pastor of the Barton Heights Church.

Evangelist W. W. Hibbs, of Tarentum, Penna., preached in meetings for Pastor D. B. Lloyd at the First Church of Sistersville, W. Va., recently, resulting in a number of additions. The average attendance at these services was the highest in ten years. Dr. Lloyd has been pastor there. A series of Leadership Training classes is being conducted at the present time.

Dr. J. B. Phillips, prominently known pastor in Chattanooga, Tenn., died at his home on Signal Mountain, Chattanooga, Tuesday, December 18. At different times during the last twenty-eight years he had been pastor of three churches in Chattanooga, namely, Tabernacle, Highland Park, and St. Elmo. Born in Twiggs County, Ga., he later moved to Macon, Ga., where he entered business. Later he became pastor of the Second Baptist Church of Macon in 1903, where he remained for six years. In 1912 he became pastor of the Tabernacle Church in New Bern, N. C. He is survived by his wife, Mrs. Annie Rebecca Cowart Phillips, and five children; Cecil Phillips, Robert Phillips, Mallery Phillips and Mrs. Robert Barr, of Chattanooga, and Julian Phillips, of Florence, Ala. Dr. T. W. Callaway and Dr. J. P. McCallie conducted the funeral services from the St. Elmo Church on the afternoon of December 19.

The Offense of the Cross

EVANGELIST M. F. HAM, Louisville, Ky.

THE cross is an offense to all unconverted religionists. Whenever the cross is preached as the murder of the righteous God-Man, it is objected to because of the sins and the rebellion of those who believe not.

All who have been enlightened and not saved have crucified afresh to themselves the Son of God. Since the crucifixion, these Christ-rejecters have cried against the real preaching of the Cross, Christendom saying that its searching words reflect on preachers and churches, the Jew crying, "Anti-Semitism."

I

IT IS not the unregenerated sons of Adam who are the enemies of the Seed of Woman. It is the "Sons of Satan," the seed of the Serpent. Those who murdered the prophets. Those who murdered the Lord Jesus. Those who persecuted the apostles and reformers. These are not referred to in the Bible as the lost whom Jesus came to save, but the offspring of Satan (Matt. 23). They are referred to in Luke 11. "The last state of that man is worse than the first." They are warned in Hebrews 6:6 and in 10:26.

Satan presented his first proposition to man with a seeming altruistic motive. He and his seed have since paraded their personal interests and private passions under the pretext of personal service and public welfare. When the promised seed of the Woman came and Satan deceived the very Tribe from which He came according to the flesh, and led them to reject and ask for the crucifixion of their Messiah by the hands of lawless men, he put himself and his victims under a guilt and judgment which demands more than a washing of hands to escape. Jesus was crucified to save Judah as a people from destruction by Rome (John 11:48). In order to carry out Satan's parading of private passions, the High Priest said in substance that it is the salvation of all if this one dies. Later at Pentecost it was commanded that all preaching which incriminated the guilty be forbidden.

II

WHATEVER was the manner of the cry of the enemies of our Lord before the cross, the motive has not changed. Every message on the cross which emphasizes the guilt and wickedness of rejecting and killing the Lord will be met by the same protest. Satan has been able also to put on the Christian that magic spell of fear by the misapplication of the passage concerning the chosen seed of Abraham. "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Those deceived by this wile of Satan's overlook the fact that those who reject Jesus forfeit all claim to the blessings in Abraham's promise. Christ-rejecters are not Israel (Rom. 10-11); they are cut off. They are enemies of the gospel. If it is a curse to tell Judah that they have murdered the Lord, then Peter, Stephen, and Paul are all guilty. The real fear is no of God's curse as much as the fear of man's.

Jeremiah was accused of breaking down the morale of the people when he rebuked the wicked leaders and announced the coming captivity by Babylon. He knew that they were watching for his fall and he tried to keep quiet but could not (Jer. 20:7-13). We learn from Stephen's address (Acts 7) that every prophet who announced Jesus' coming was murdered by the same people who murdered Jesus.

"Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers" (Acts 7:52). We know also that Peter was arrested and commanded to cease preaching in Jesus' name claiming that he was trying to bring "this man's blood on our head." Paul was followed and accused of stirring up the people against the Jews (Acts 24:5). When the Jews officially rejected Jesus, all of Abraham's blessing went from them and

they became adversaries (Heb. 10:27), and these blessings will never return until they believe on Him. They are now enemies of the gospel for your sakes (Rom. 11:28).

III

THE CROSS is not only the voluntary, sacrificial death of the Saviour, it is the wilful murder of the innocent, righteous God-Man. Pilate crucified Jesus because the Jewish leaders demanded it. Because it pleased the Jews, Herod the king killed James (Acts 12:2) and he also would have killed Peter. We read in Acts 13:45 "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming," and in Acts 13:50 "But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts."

Then in Acts 14:2 "But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren," in verse 5 "And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them." In verse 19 we find "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead." Then the Judah-ized element in the church followed them opposing the gospel (Acts 15:1). "Except ye be circumcised after the manner of Moses, ye cannot be saved."

Then again in Thessalonica we find (Acts 17:5) "But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people." In Acts 18:12 "And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat."

We find the same in Jerusalem, "And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people and laid hands on him" (Acts 21:27). In Acts 23:12 we find "And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul."

And finally the accusation wherever the cross is preached. "For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes."

IV

THIS controversy is unavoidable. Preach the cross and you will offend all unconverted religionists, Jews or Gentiles. We read in the publication American Israelite, "Anti-Semitism, hatred of Jews, will never die out as long as there is preached from Christian pulpits the accepted story of the crucifixion of Jesus to harrow the souls of the listeners. Greatest is the harm done in the Sabbath schools where there is instilled into the receptive minds of the children an insidious poison which becomes very virulent with their growth and which in the fewest instances they succeed in entirely eliminating from their hearts and souls." In 1 Cor. 10:11 we find "Now all these things happened unto them for ensamples: and they are written for our admonition."

When anyone is offered Jesus Christ by preaching of the cross and they believe not, they become guilty of crucifying Him. "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame" (Heb. 6:6). These non-believers have become adversaries (Heb. 10:26-31) and have now prepared themselves for the fullest judgment (1 Thess. 2:14-16).

EDITORIAL

Kentucky Goes the Second Mile

WITH singular unanimity the Kentucky Baptist General Association at Henderson voted that, beginning with the calendar year of 1935, the Hundred Thousand Club effort in Kentucky would be on what we call the fifty-fifty basis. That is to say, one-half of the amounts raised would be given to what we call Southwide causes, and the other half to causes in Kentucky.

Two major facts lay behind the action of the General Association. One is that Kentucky Baptists have through all of the years of the Co-operative Program contributed fifty-fifty as between in-State and out-of-State Baptist causes. The other is that Kentucky has declined through the years to weaken gifts to the Co-operative Program by special campaigns for additional funds to retire debts incurred within Kentucky.

The debts have been comparatively small. Yet through a long period of years they have come to total \$668,000. The faithfulness of Baptists in Kentucky to the original agreement of contributing fifty percent through the Program to Southwide causes, instead of making that percentage less so as to take care of Kentucky's debts, has been appreciated by our Southwide agencies. But it was felt at Henderson that the time has arrived when something must be done to retire the Kentucky debts.

Different ways of doing this were discussed, but it was the sense of the body that loyalty to the fifty-fifty Program, provided that Program is to work continually and satisfactorily, should be a thing applicable in both directions. It

was also felt that safe-guarding the fifty-fifty plan in Kentucky demands that the both-directions shall be manifested when the Kentucky interests are concerned as well as when the Southwide interests are concerned. The Secretary of the Foreign Board was present at Henderson, and cordially approved of the action of the body, both as to the spirit it shows and the equity it provides.

However, the Southwide Executive Committee met in Nashville in the third week of December. There was discussion as to what Kentucky had done, and in the end the Executive Committee voted to request for the present we go on with the plan of giving all Club receipts to Southwide causes. A day or two later the Kentucky Baptist Executive Committee met at Louisville. This body voted to recommend giving January and February, 1935 to carrying forward the Club Canvass for Southwide causes only, as heretofore. But it also recommended that, beginning with March the Hundred Thousand Club conducted in Kentucky shall be on the basis of fifty-fifty division between State and Southwide causes.

In this Kentucky Baptists are showing the spirit of fellowship. They are going the second mile. There are questions that the reader may ask. We have answered most of them already in these columns and there will be opportunity to answer them again, if necessary, between now and March 1. The thing for everyone to understand is that the first two months of the year are given to the Hundred Thousand Club according to the set-up of the Southwide-alone participation.

Importance of Prayer

ON THE human side two main things condition the spiritual growth of Christians. One of them is prayer. The other is the reading, study of the Holy Scriptures.

On the other hand, consider the fact—no one has disputed that it is a fact—that the last quarter of a century has been a period in which neglect of prayer and neglect of searching of the Scriptures have steadily increased. Material life is more exacting and intense. It demands for itself all power of attention and every moment of time. The tempo of life has become syncopated, jazzy. For most people there is something to amuse, entertain, or to work at during every waking moment. The things of the flesh bid for every moment of time, every capacity of attention. They leave no time in which one may take stock of his soul, or be sure that he even has a soul, or to consider what this life is all about.

THERE is no prospect that our mechanized life will ever let up in its appeal that we shall turn ourselves—our time and the energies of our spirits—over into its moulding hand. It conceives of its offerings mainly in terms of what will draw the largest number of people and elicit the largest cash profit. Its offerings are adapted mainly to be an appeal to the child mind, and to what the child mind in the mass will spend money for. Books, movies, radio offerings, games, newspaper provender, and all the rest are rigged out to keep the mass mind in a good opinion of itself and to minister to its rather cheap and rather shoddy sophistication.

Less and less room is found for and less attention is given to the needs of the individual person. He cannot be gainfully exploited for gain as can crowds, so mechanized life goes in for exploiting to the masses. With regimentation in the saddle, we may expect increasing popular resentment against what is required for the higher growth of individual

character. Such growth leads to some standing out above the general level of the mob in ability and personal force—an offense to mob psychology, and "there is no money in it."

It is a gloomy picture, but it is being painted these days before our eyes.

Unless they expect to be swallowed up by the world, and to turn their backs upon the Christ who died to save the world, Christian churches dare re-act to this in only one way. They must fight it—not with weapons of the flesh, of course, but in the power of the Spirit of God. They must fight it because it has in it the seeds and spirit of communism and spiritual anarchy. Could Satan himself cook up a brew more fraught with difficulty to the work of Christian evangelism and spiritual growth? Satan did cook it up. Man was willing and even enthusiastic as a tool, for he saw himself gaining increasing mastery over the forces of nature, that they might obey Him and do His will. But Satan saw that these newly released forces would work toward making man forget his soul and his God.

II

NOT FOR a moment can vital Christianity contemplate compromise with mechanized life to make man forget God. Yet there are many in the churches today who though genuinely converted, throughout their lives live as what Paul designates as spiritual babes. There are others in the churches not really converted. But consider the spiritual babes, for they are legion, and they constitute the chief weakness of the churches when they would function as a force against the betrayal of spiritual life, spiritual power, and spiritual understanding by tremendous material and philosophic forces that would make men forget God.

A Christian Gospel which is indeed the Gospel of Christ must and will resist to the death these world-conforming forces. But spiritual babes, like natural infants, are unable

to help in any fight against evil, while they require that those who could do so shall constantly minister to them. When the shepherd of the flock should be leading his people against spiritual wolf-packs without, he must perforce be constantly engaged with the milk bottle. No such church can be strong. No such church is in position to render front-line service in the spiritual warfare of to-day.

Yet there is no occasion for despair. In the faith of Christ the victory is not to the strong, but to the faithful. God seldom if ever wins a victory by majorities. It may seem that the unbelief and fleshly-mindedness of civilization has already won its fight against Christianity. Yet, like its Master and Founder, Christianity has come into its greatest power when it was on the scaffold and its enemies on the Throne. Whether the apparently impotent camp-followers which weaken the churches by their very numbers, under the power of God in times that try the hearts of men, shall turn back to Egypt, or develop faith and courage toward God, we do not know. But the testing will mean strength to those who stand it, and God will use and honor the faithful few with power and victory—which He never will give to a carnally-minded multitude.

III

P RAYER meetings have fallen off. Our human schemes for success in God's work have increased. Bible reading has been crowded out of the lives of most Christians, even though the Book remains the best seller—while we acclaim that tangible fact, but do not see or refuse to acknowledge the broadspread backsliding in intangible reality. Private prayer is little practised. Even earnest and devoted preachers sometimes confess that they have allowed their prayer life to wane, under the ceaseless demands upon them for every moment of their time in a round of activities, which for the most part are not named in the New Testament, though prayer and Bible study are named and required.

The Bible is full of examples of prayer and of admonition to pray. Our Lord taught His disciples to pray, and insisted on prayer, especially secret prayer. Though himself sinless, and not needing to pray about His sins, He spent whole nights alone on mountain-tops praying. The New Testament church was continually given to prayer. It made its wonderful progress and performed its wonderful work in an advance that was much on its knees. Paul places constant emphasis upon prayer in his Epistles, and continually exemplifies that to which he exhorts others.

Yet we 1935 Christians, in the midst of world conditions that make men hard quail for fear, pray very little. So far as the average lives of individual church members go, it often looks as if prayer was regarded a proper convention rather than a vital spiritual exercise in which the soul communes with God and the ears of the spirit are opened that God may have a chance to speak to it.

Spiritual revival is vastly needed. It will not come by might nor by power, nor by wisdom or ecclesiastical favor or resolution. It will come when God's people humble themselves and pray. "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their evil ways, then I will hear from heaven, and will forgive their sins, and will heal their land."

IV

W E PROPOSE as a New Year's resolution proper for each of us, that each shall determine daily to take more time for secret prayer. It does not take a Convention resolution or committee report of the best brethren to enable one to keep this resolution. It does not even require one to wait for pastoral urging from the pulpit. Each of us is competent to decide and act here on his own initiative—and not even the most timid need fear that he will ever excite heart-burnings or jealousies either of the mighty or the obscure by forwardness here.

If we shall really pray, it will turn loose a saving force in and through us that will bless and empower the churches

and will reach the world with what it so tragically needs, though it is blind to the fact, and for the lack of which, even in the midst of unprecedented human progress and plenty, it staggers like a drunken man and rocks with an instability that is filling its heart with fear and dread.

In 1935 let us fight back from the superficial intensity of a conceited, sense-worshipping age to the recovery of a real prayer life. What better resolutions can any of us make?

A. D. 1935

The wave is breaking on the shore,
The echo fading from the chime—
Again the shadow moveth o'er
The dial-plate of time!

THUS the poet Whittier saluted the New Year. Life's ebb and flow has passed another milestone. The heart's fond memory dreams of love it would fain immortalize as the sweet notes of Christmas bells. A. D. 1934 files away its records, and A. D. 1935 opens its unwritten pages.

Anno Domini, year of our Lord, another year of His grace. Carelessly as A. D. is often written, it bears witness to the grace of God in Christ. His life, death and resurrection are the pivot of human history.

What of New Year's resolutions? Most of us who make them score a less than perfect record in keeping them. It is proper enough to resolve to give up what is injurious or evil and to practice what is good and true. We wish to every reader success in keeping good resolutions in 1935.

But good resolutions play a small part in relation to genuine Christian life. One does not become a Christian by resolving to stop doing evil and beginning to do good. He becomes a Christian by coming to see that all the good in him or that self-improvement can bring to him leaves him a guilty sinner before God. The one resolution supremely important to him is the resolve to look for cleansing and safety to Him who said, "Come unto me all ye that labor and are heavy laden and I will give you rest." In revival meetings our pioneer fathers sang a hymn which places resolution where it belongs in regard to the quest for God.

"I can but perish if I go,
I am resolved to try."

It breathed the spirit of godly sorrow for sin and of surrender and faith truly and sweetly. The Holy Spirit used it to mirror for countless thousands who were troubled for their sins the natal day of their Christian experience.

Making good resolutions—New Year's and other—is more appropriate to Christians than to the unsaved. For the Christian good resolutions are to the intent that he may daily walk in the new life which has been imparted to him through faith. But even the Christian needs to keep reminding himself that he can succeed in his good resolves in a vital sense only as he makes them under urge of the love of Christ and seeks to realize them by His help.

Not one of us knows what 1935 contains. God veils the future from men—for their good. But each of us may know that, whatever may betide him, so long as he commits himself by faith to the Lord, will be the best for him and for others. And each of us may be assured that a year in which he shall daily commit himself to the Lord will be a year of spiritual fruitfulness.

When Longfellow was becoming old and his locks silvered by the years, an admirer asked how he kept himself so alert of body and so gifted in his writing. Pointing to a near-by apple tree in full bloom, the poet replied: "That tree is old, but I never saw prettier blossoms upon it than now. The blossoms come from young, new wood each year. Like that tree, I try to grow a little new wood each year."

That every one of us may do in this year 1935. We cannot always be young, nor even escape death at the end. But we can keep on "growing new wood." The Christian who does not is wasting his life. He who does is bearing true and faithful witness to the Lord.

Paragraphic Comment

CHURCH REVIVAL

In New Testament examples and teaching we learn that revival comes among the people of God first. When revival is after the New Testament pattern, it fulfills in blessed overflow the requirements of New Testament evangelism. But that modern evangelism—there is much of it—in which a church agrees to back up an effort by pastor and evangelist to bring in more members through preaching Christ, but expects to sit loose on the matter of its own backslidden condition, is deplorably warped and weakened. It is almost sure to result in spiritual confusion and increasing weakness—not in the spiritual building of the body of Christ. Evangelism minus the spirit of revival is not of God. The Holy Spirit will have little to do with any such efforts. Think of a body of professing Christians, perhaps under the urge of the feeling that they must get in new members or die, presuming to believe that God will honor them in their self-centered condition by using them as His instruments to reach and save precious lost souls! When we think of this, we make up our minds to speak of revivals oftener and of evangelistic campaigns seldom.

SOCIAL GOSPEL AND SIN

One of the weaknesses of the so-called social gospel is its inadequate conception of sin. The social gospeler often appears to think that personal salvation will come by way of an improved environment. The individual will become good when he is fed and housed well and amused. But it does not work. Sin is too deep-rooted in human life to be overcome by a program of social improvement. Sin dwells first of all in the individual. To uproot it, therefore, an adequate alternative to sin must be provided for and applied by the individual. This is the way offered by Jesus Christ our Lord, who refused to become a divider among men of material good, and deliberately thrust away from Him the multitude that followed after Him for the loaves and fishes. However, men can look religious and appear extremely progressive and statesman-like, by acclaiming ear-pleasing theories of social improvement—theories for someone else to put over. They are seldom put over, fundamentally for the reason that men are sinners. Aside from regeneration through Christ, all their talk about Utopia and how bad the churches are that they have not brought it forward, is merely so much face-saving and begging the question.

FAITH AND PANIC

There are kinds of excitement popular with the world. Money panic is not among them, but popular opinion favors unrestrained enthusiasm, where it is a horse race, football or baseball contest, pugilistic combat, or political campaign. In such things men deliberately encourage extremes of emotionalism. But they frown upon any excitement where the interests of the spiritual life are an issue. Ecclesiastical powers of all generations have tended here to join the world. From when the Jewish Sanhedrin plotted the death of the Christ until now, ecclesiastical powers have scarcely once aided or abetted spiritual revival. They do not favor stirring the masses and withhold themselves with caution from what might start the powers of darkness on the war path. Such things might cause loss of face to conventional religion. It is revealing that conventional religion does not feel a repugnance similar to this toward those who imperil revealed faith at the other extreme, where the effort is to destroy the power of the Cross of Christ in the name of culture and intellectual superiority. Here it closes its own mouth from bearing witness to danger, though it may still have courage to turn upon others who refuse to do this. In the New Testament churches the ministry of the Word regularly wrought panic. When the Apostles preached sin and salvation, multitudes were attracted, astonished, pricked

in their hearts, and led to see their peril. They cried out, "What must we do?" Have we such a Gospel? Sensationalists do counterfeit the emotion the Gospel stirs, we know. But that does not justify any preacher, in the spirit of self-saving, to often his message so as to destroy the Gospel's power to stir and save the lost.

CONVERTING THE BIBLE OR MAN—WHICH?

The Bible has been crucified, burned, cast out, times without number. But, like the Lord of whom it brings to man true testimony, crucifixion has always been followed by resurrection from the dead. When King Henry VIII had William Tyndale burned at the stake for zeal in distributing the Bible in 1536, the last words of the martyr were: "O Lord, open the eyes of the King of England." All the copies of Tyndale's version that could be collected were burned. All Bibles were "cornered" and bought and committed to the flames. But out of ashes the Book arose again in fresh copies for distribution. Like the burning bush of Moses, the more it burned the more it remained the same. Satan has in these days found a shrewder way to destroy the Book. He does it not by violence but by hypocritical friendship. The destructive critic is his instrument. The man says, "We shall make the Bible a better book, more acceptable to the intelligent, after we have finished with it." But when he has finished there is left only such things as a man of his conceit of intellect approves. He is out to save the Bible from itself, but he needs saving, not the Bible. That Book has never been acceptable to the unconverted man. It never will be. It does not need converting; he does. Since he cannot convert it, he seeks to destroy it. It affronts his pride and self-sufficiency.

PATIENCE IN WELL DOING

Noah and Jeremiah were preachers of righteousness. If there had been newspapers in their day, what a failure they would have made to impress the brethren with the number of their converts! If either made one, it is not of record. Neither of them would have been acceptable to the vast majority of modern churches—not on that record. Still less on their "gloom" Gospel. No prophet of ill for us! No preacher of the wrath of God against sin for us! It does not draw! As a matter of fact it does draw hungry-hearted, sin-burdened men, but no Pharisees. We need to make room in our appreciation for patient faithfulness, well-doing, whether or not results follow that can quickly catch men's eyes. Dr. A. T. Pierson testified that a certain missionary of the Canadian Baptist Society in India was to be taken away from his station because there were no "counting" results. But the missionary refused to leave. He said he would carry on at his own expense if they ceased to support him. Such devotion impressed the Board. Soon thereafter came a marvelous time of conviction, conversion and confession. The converts numbered 2,222, that number being baptized in one day. John Wesley was not a bright boy. His father was impatient that he was so slow to learn. To the mother he said, "How can you have patience to tell that block-head twenty times that a is a and b is b?" The mother replied wisely, "Because had I told him only nineteen times, all of my labor would have been lost." The mechanisms that make us nervous and jumpy and forever restless, have in them no promise. Nor dare we allow their tempo to become ours in dealing with spiritual values. One of the things many of us could learn to advantage as we enter a New Year, and that others need to learn over afresh is patience in well doing. It matters not how fast machinery may run and transport us from place to place, the things that matter most for time and eternity require patience and time for their maturing.

I Was Born Into Danger and Depression

J. B. CRANFILL, D.D., Dallas, Texas.

I WAS born on the Texas frontier September 12, 1858, and last September 12, when I said to my good wife, who has borne with me since I was twenty, "I have no sense of age," she flashed back, "You have no sense of any kind if you go 'round telling your age!" But here I am, at it again.

The day after I was born, my Uncle John Cranfill saw me for the first time. In the language of Marie Dressler, "My face was not easy on the eyes." Uncle John, in mock sincerity, implored my gracious mother to let him put me out of the way before my homeliness brought disgrace upon the entire Cranfill clan. The best I can remember (I was present at the time) was that she gently replied: "John, you know that no little babies are beautiful!" I never could run on my good looks, but I do have winning ways and the hollow of my foot does not make a hole in the ground.

I

B EING native to the frontier, I was born into dignified and honored poverty. My father and mother, both natives of Kentucky, pioneered to Texas in 1850, settling in Parker County, where the Comanche Indians swept down every moonlight night. Their place of refuge was Weatherford, the county seat, twenty miles away, and it was a hectic life they lived; and into this life I came. Everybody was poor, but those Texas frontiersmen were heroic souls who for themselves feared not the face of man.

My father was solicitous for his family, so when I was an infant he told his brother, Isom, that he was going back to East Texas, fearing his family, consisting of a wife and four children, might at any time be massacred by the Comanches. Uncle Isom stayed in Parker County, and when I was twelve his oldest son, sixteen, was killed by the Indians. Father never exulted over his beloved brother, but many and many a time, as I grew into manhood, I heard my father felicitate all of us that he had taken us out of that danger zone into a place of safety.

The first clothing I remember wearing was what we might call a "one-piece full dress suit"—a brown domestic shirt reaching down to my ankles. Like the traditional mother Hubbard, it covered everything and touched nothing. Later, when the un-Civil War came on, my father entered the Confederate service, leaving home for the four years of struggle when I was three. Upshur County, where we then lived, is in the East Texas piney woods and while we thought we had known poverty before, there never had been such depression and poverty as overswept our dear Southland during the fratricidal struggle between the States, but we got along.

We didn't starve, we didn't beg and we didn't steal. Mother had a spinning-wheel and a loom. We children grew cotton and helped Mother pick the cotton from the cotton pods. There were no cotton gins available. When she carded the cotton she made it into rolls and spun the thread that made the cloth, from which she fashioned our clothing. I don't remember ever seeing any money then. While we suffered the pangs of poverty, both on the frontier and in the pines, we would not have been unhappy if Father had not been in the danger zone, daily exposed to death.

II

L ATER along, when the war had ended, we moved into Southwest Texas, where my Father, the thriftiest man I ever knew, resumed his medical practice; and, while things went hard with us, he soon was on his feet again and later, when in 1868 we moved to Bastrop County, he bought a small farm and ranch, where we lived for nearly eight eventful years. We still were poor, but the poverty was of a less oppressive quality than we hitherto had known. We had no luxuries, but the necessities of life, which, in the good Providence of God were provided by our own hands.

I was always fond of candy, but never had candy. I must have been eleven, when, as a mill-boy, I took my sack of corn to Hopkinstville, five miles away, and awaited my grinding. During the interim, I went into Miller & Robinson's Store. There I saw a child about three, whose parents must have been rich, for they bought the baby candy. He had feasted on the candy all he wanted to and dropped a big stick of candy behind the counter, and soon afterwards being picked up by his mother, left the stick of candy lying there.

My mouth watered for that candy. I always had a sensitive conscience and a high native quality of honesty. I debated with myself about that candy. I reasoned that it had been paid for and that the baby, having gotten into their wagon, and being driven on off home, would never be back to get the candy. The merchant had sold it and he could not in any case restore it to the candy jar. It really was not his. As both court and jury, I decided that through the law of discovery, the candy was mine. I rescued it and ate it. It wasn't long after that until I earned fifteen cents of my own money and bought sugar with it. I really thought I could eat a barrel of sugar, but after feasting on the big teacupful my fifteen cents provided, I found I couldn't eat all that I had bought.

III

W E ARE now marooned in the most universal depression known in our world. We didn't have the sense that Joseph had, who provided in plenteous years for the years of famine. Even if we had saved up our corn, perhaps some of these alphabet organizations would have commandeered it, or if they had known ahead of time they would have reduced the acreage so we couldn't have produced the corn. Frankly, much of this depression is a state of mind. We were never happier in our more prosperous after years than we were during the days of gracious self-denial and poverty.

"A man's life consisteth not in the abundance of the things which he possesses," and again, "the poor ye shall have with you always." To begin with, the present depression isn't within a million miles as acute as the depression into which I was born and reared. Nobody died then of heart-break and nobody starved, the fact being that those pioneer men and women earned their bread by the sweat of their brow. They not only had read the fiat of God voiced when Adam fell, but they had sensed the luxury of toil.

We have entirely outgrown the fine axioms and the present economic psychology is that we are to live by the sweat of other men's brows. Through the present scheme of so-called "National Relief," we are being trained in a nationwide school of mendicancy.

No man is really helped by getting money he hasn't earned. It matters not how he gets it. Instead of the so-called reduction of hours and all of that adding to the sum of human happiness, it is quite likely to detract from it. The present idea of so-called "Labor" seems to be to get more and more for less and less.

W E ARE BEING TRAINED INTO A NATION OF IDLERS WHO ARE TRYING THROUGH GOVERNMENT AID TO HITCH-HIKE THEIR WAY TO PROSPERITY. GOD NEVER DOES FOR A MAN WHAT HE CAN DO FOR HIMSELF, AND THE GOVERNMENT THAT DOES FOR A MAN WHAT THAT MAN CAN DO FOR HIMSELF IS FLYING IN THE FACE BOTH OF PROVIDENCE AND COMMON SENSE.

IV

I AM opposed to this whole scheme of Socialism. It is the nesting-place of Communism, anarchy and revolution. The more a lazy, thriftless man is fed at Government expense, the more dangerous he becomes. Fred Douglas, the

great Negro, said that he often prayed for freedom, but never got it until he answered his prayers with his feet.

We are being cursed with a horde of idling vampires, who, either as incompetent administrators of so-called relief or as lazy beneficiaries thereof, are breeding a nation of dead-beats.

We have bankrupted the alphabet getting names for the different organizations that are doing these different nonsensical and hurtful things. When the Washington authorities learn that a man can't lift himself out of depression by his bootstraps, we shall have scored a tremendous advance. Neither can a great nation long tolerate the tyrannies that emerge from the kind of centralized government in which we are functioning now. Prosperity will never burgeon into bloom through the misguided statesmanship of impractical socialistic visionaries whose wild theories of economics will, if unchecked, Sovietize and Hitlerize free America.

No, I'm not a Republican. Last month I voted the straight Democratic ticket, and afterwards ate some peppermint drops to allay my nausea at having done so.

From Dr. Davidson

MY DEAR DR. MASTERS: Please accept many many thanks for your gracious words of "Appreciation." You have done me a great favor. My many friends have seen the picture and they are now doing as you suggested, "Write him a line," and I have letters from Cincinnati, Ohio, Frankfort, Ky., Lakeland, Fla., etc., etc. No telling how many more. I am greatly your debtor. The bundle of sample copies also come in to-day and I am using them to cheer and comfort some dear old sister, a brother and others, who are far down the way! Blessings and sunshine and long life be yours. With all good wishes and great love and abounding prosperity to the great paper.

Livingston, Ala.

A. C. DAVIDSON

God Gives Us Men

**HOWARD HUDSON, Superintendent,
Hope Rescue Mission, Louisville, Ky.**

God give us men—both strong and brave—
To stand and face the awful wave
Of sin's destructive power that's found
To wreck our homes and curse our ground.

God give us men—keen and elite—
Whose souls are pure—whose hands are white
To fight with power from Above
The sin that blights and robs of love.

God give us men who know no fear
When earth's most precious and most dear—
The younger people of our land,
Are daily building on the sand.

God give us men whose voice can speak
In tones that wake the souls asleep;
So sin will have no more a place
In breaking hearts, and homes, and race.

God give us men with hearts aflame
To free our land from sin and shame,
So once again our homes shall be,
A sacred place to live with Thee.

Founder's Week Conference will be conducted at the Moody Bible Institute of Chicago February 5-8, 1935. This occasion always comes during the birthday of the founder of the Institute, Dwight L. Moody, who was born on February 5. Program may be secured by addressing the new President, Dr. Will H. Houghton.

FELLOWSHIP TIDINGS

W. A. (Billie) Sunday is to conduct a series of evangelistic meetings in Chattanooga, Tenn., in April.

A charming daughter was born to Rev. and Mrs. Thomas W. Lamkin, 220 Rice Hall, at the Southern Baptist Theological Seminary, on December 17. Congratulations.

A check for \$5,000 was handed to Dr. Porter M. Bailes, Pastor of the First Church of Tyler, Texas, recently. This is to be applied toward the erection of a Sunday-school addition to their present church. More than \$15,000 has already been raised, and it is hoped to secure \$20,000.

The reference in our issue of December 20 about Dr. J. R. Brown resigning as pastor of the Stanleytown Baptist Church, in Virginia, should have been the Glade Spring Baptist Church, where he has been pastor for twelve years. He was located at Stanleytown previous to 1921.

Pastor Hollis S. Summers has closed his ninth year at Madisonville, Ky. The Sunday-school has an average of 356. There have been 721 new members, of which number 405 were received into the fellowship of the church by baptism. A total of \$96,000 in gifts has been raised for all causes.

Dr. Fred F. Brown, Pastor of the First Church, Knoxville, Tenn., has just completed a successful series of revival meetings with Dr. Ross E. Dillon, pastor of the First Church of Frankfort, Ky. The Baptists of Frankfort were greatly enamored with the splendid sermons brought by Dr. Brown. The church was greatly stirred. Mr. and Mrs. W. Earl Robinson, of the Third Church, Owensboro, Ky., had charge of the music.

The Mt. Pleasant Church, Smith Mills, Ky., observed its ninety-second anniversary with a Homecoming on December 30. Mt. Pleasant was organized on Christmas day in 1842, when several members of the Highland Church, Union County, met at what is now Smith Mills, Ky., and constituted the new church, which was called "The United Baptist Church of Jesus Christ." B. E. Morrison was the first pastor, and Brother Davis Wooley is the present pastor.

Dr. M. E. Dodd, upon his return from his round-the-world tour to the Baptist mission fields, announces that the program has been completed for the Spiritual Life Bible Conference in Shreveport, January 20-27. Entertainment for preachers will be on the Harvard plan, bed and breakfast free. The program includes such nationally known leaders as Dr. Geo. W. Truett, Dr. John R. Sampey, Dr. Robert G. Lee, Dr. Warren L. Steeves, Dr. E. F. Haight, Mrs. Una Roberts Lawrence, Mr. J. T. Henderson and Mr. J. Earl Mead. Dr. Dodd also expresses the hope that many churches and sections of our Convention territory will conduct similar conferences for spiritual recovery.

According to annual custom February 10 has been designated as Race Relations Sunday and will be widely observed throughout the country. For the use of those interested in putting on such programs, the Commission of Interracial Cooperation, with headquarters in the Standard Building, Atlanta, is again offering a selection of pamphlets dealing with various phases of this subject, together with suggestions as to how they may be used most effectively. This selection includes "The Bible and Race Relations," "The Quest for Understanding," "America's Tenth Man," "Recent Trends," "Southern Opinion," "Burnt Cork and Crime," "Judge Lynch," "Popular Fallacies," "Negroes in the Economic Structure," and other interesting titles. The package includes twelve different booklets, aggregating more than a hundred printed pages. The Commission makes no charge for this material, but will appreciate the inclusion of ten cents in payment of postage. For ten cents additional there will be included a copy of "Singers in the Dawn," a twenty-eight page anthology of Negro poetry, which alone will afford the basis of an interesting program.

F. L. Speiden Died Last Week

GEORGE R. JEWELL,
Western Recorder Office, Louisville, Ky.

FILLISON L. SPEIDEN, fifty-nine years of age, now of Atlanta, Ga., but formerly of Louisville, died last Thursday morning at 4:00 o'clock in the Sheppard and Enoch Pratt Hospital, Towson, Maryland, where he had gone for a period of rest.

His body was brought to Louisville last Saturday morning, and funeral services were conducted at the Highland Baptist Church, this city, by Dr. T. D. Brown, Pastor. Dr. Ellis A. Fuller, pastor of the First Baptist Church, Atlanta, Ga., and present pastor of the deceased, preached the funeral sermon.

Mr. Speiden is well and favorably remembered by Baptists in Louisville where he was years ago organist and ringer of the chimes at the Walnut Street Baptist Church and where he was head of the Louisville Freight Tariff Bureau. About fifteen years ago Mr. Speiden was sent to Washington, D. C., to serve on a freight-rate committee, where he served for perhaps a year and a half, and upon returning to Louisville moved to the East End and united with the Highland Baptist Church, serving actively there until the office of the Louisville Freight Tariff Bureau was consolidated with the Atlanta Freight Tariff Bureau about three years ago under the name of the Southern Freight Tariff Bureau, with headquarters in Atlanta. Mr. Speiden was retained as the head of the merger.

The writer remembers graciously four years spent in the office of the Louisville Freight Tariff Bureau under Mr. Speiden from about 1916 to 1920, and is glad to bear tribute to his high and lofty ideals, his sound integrity, and sterling worth. He ever manifested himself a splendid Christian gentleman. Mr. Speiden was one of those rare intellectuals, more brilliant by far than the average run of men, who was always pushed forward by his colleagues because they admitted his superiority and conceded his ability to command every situation. His mind worked like a flash of lightning, and he made his decisions so quickly that it would have required a watch recording split-seconds to time them. He exercised a discipline over his men so just and with such equity that we were made to feel over and over again his eminent fairness in matters of business and fair-dealing.

Though Mr. Speiden was eminently successful in business, particularly in transportation, freight rates, and mathematics, he was likewise cultured and learned in scientific and artistic fields. He was formerly President of the Louisville Transportation Club, and when the two offices were consolidated, the traffic men of that organization gave him a banquet, a number of prominent citizens bearing testimony to his fine service in his years of publishing tariffs. The work of tariff making is little known by the public at large, but is very important in the fields of industry and commerce.

At the time of his death Mr. Speiden was a Deacon and Chairman of the Finance Committee of the First Baptist Church, Atlanta, Ga.

He is survived by his wife, Mrs. Harriet Pettus Speiden, two sons, J. Hart Speiden, Fillison L. Speiden, Jr., and a daughter Marian Speiden. Burial took place in Cave Hill Cemetery.

The Sonora Baptist Church burned last Sunday afternoon. It is believed that fire resulted from an overheated furnace. The building was constructed in 1871. Brother Hugh R. Petersen, student of the Southern Baptist Theological Seminary is pastor at Sonora at the present time.

Dr. William D. Nowlin has just had a great meeting in Miami, Fla., with Pastor R. E. Downing, formerly of Morganfield, Ky., now pastor of the Stanton Memorial Church. There were 109 additions of the church. Dr. Nowlin will conduct three other meetings in Miami during the spring.

The Moral Urgency of the Hundred Thousand Club Movement

G. S. DOBBINS, Th.D.,
Southern Baptist Theological Seminary, Louisville, Ky.

DEBT is a form of slavery. The word "bonds" may mean the shackles with which one is bound, as when Paul said to King Agrippa, "I would to God that not only thou but also all that hear me this day were both almost and altogether such as I am except these bonds." The word has also come to be used to describe the fetters of debt, the obligations which bind the debtor to the creditor in "bonds" as truly shackling as those which Paul wore in prison.

There are not many of us, who, within the past few years, have escaped the galling consequences of debt. Our Baptist institutions and boards have suffered along with the rest, and the program of Christ has been delayed and halted by this terrible debt burden.

WHY THESE DEBTS?

THE debts of our Southwide agencies amount to nearly six million dollars. Our Kentucky Baptist debts are about one-tenth of this amount, or six hundred thousand dollars. It would be easy to blame those in charge of the administration of our Baptist affairs for these debts, and, like Pilate, virtuously wash our hands of responsibility. But this course is neither honest nor possible. The greater portion of these debts grew out of two conditions:

First, our debts are due to the enlargement and expansion of our work during a period of prosperity that everybody thought would continue indefinitely. With challenging need and opportunity confronting us, and with the banks eager to let us have the money, it was easy for enthusiasts in the Southern Baptist Convention and in the Kentucky General Association to secure a vote authorizing the borrowing of money for worthy enterprises, in the confident expectation that repayment could and would be readily made. Very few thought in 1929 that we were in for a long continued and disastrous financial depression. On every hand we were assured that the "panic" would soon be over, and we would go forward to new heights of economic success.

Again, our debts are due to the fact that in the interim the receipts of the Home Mission Board, the Foreign Mission Board, the Seminaries, and the State Boards fell steadily off. Instant retrenchment was literally impossible. The simple way out was to borrow, in the confident expectation that the money would soon be forthcoming and the debts paid. In some instances debts had already been contracted, and interest charges steadily mounted while income with even greater steadiness declined.

THE URGENCY OF THE SITUATION

THERE are two things about an honest debt—the principal must eventually be paid, and in the meantime the interest must be kept up. Declining receipts made impossible the former, and interest charges ate up money that ought to have been used for carrying on the work.

At length the time came when our Baptist agencies and institutions were threatened with disaster. Our creditors, patient and sympathetic, could no longer carry the load without some plan for liquidation. What could be done?

No need to appeal to the wealthy and generous few—in most cases their fortunes were swept away, impaired, or tied up. No need to go afield in our old-fashioned "debt-paying campaign"—the rank and file of the churches could not and would not respond. But always there are the "faithful few," "the Gideon's Band," the "holy tenth." Could not these be appealed to? Would they not, even out of their poverty, abound unto liberality? In much prayer the hope, deepened into conviction, arose that there were at least one hundred thousand out of the four million Southern Baptists who would join a movement to give a dollar a month toward the payment of these distressing debts. It was once clear that if 100,000 people gave a dollar a month the debts would be

wiped out in five years. And if the movement really caught fire the goal might be reached in half that time!

The Kentucky Proposal

At the meeting of the General Association at Henderson last November, Kentucky Baptists were confronted with the same threat of disaster which led to the inauguration of the Hundred Thousand Club for the payment of Southwide debts. Something had to be done about the six hundred thousand dollars owed by Kentucky Baptists, for the payment of which adequate provision could not be made out of the regular Co-operative Program receipts. During all the years Kentucky has had the high honor of dividing Co-operative Program receipts on a fifty-fifty basis. Much of the embarrassment of the Southwide agencies has been due to the fact that many of the States have failed to maintain this ideal, some of them retaining as much as eighty percent for State objects and giving only twenty percent for Southwide causes. It has been the joy and pride of Kentucky Baptists that they have kept the faith at this point, and to change the proportion would have brought grief and hurt to our people. The way out seemed clear—the same sort of loyal and faithful co-operation in the payment of debts as in the support of the causes represented in the Co-operative Program. A resolution was therefore passed at Henderson adopting the fifty-fifty basis of dividing the Hundred Thousand Club Debt-paying money, one-half to go to the State and one-half to Southwide causes as explained in the article by Dr. C. M. Thompson on page five of this issue.

On December 12 a meeting of the Executive Committee of the Southern Baptist Convention was held in Nashville. The Kentucky proposal was presented and thoroughly discussed. A resolution, brought in by a special committee after careful consideration, was passed in which the almost insuperable difficulties of changing the original plan were reviewed, and the Kentucky brethren urged to do nothing that would jeopardize the movement as set up by the Southern Baptist Convention. It was pointed out that January and February were set apart for the promotion of the Hundred Thousand Club plan throughout the Convention; that the publicity materials, prepared months in advance, could not be changed on short notice to incorporate the new idea of a fifty-fifty division; that there would be endless confusion in trying to explain the new arrangement while all the subscription cards and literature carried only the original proposal.

At a called meeting of the Executive Committee of the General Association the matter was again fully discussed, and the decision reached that the best way out was to give full right-of-way to the original plan during January and

February, and then to continue the effort throughout the remainder of the year on a fifty-fifty basis. Thus the matter stands, with two months in which to work out the necessary details of the joint movement which will have back of it all the Southwide forces as well as all the State forces, and which will present an irresistible appeal to Kentucky Baptists as a whole.

The Immediate Objective

Pastor Joseph A. Gaines, of Glasgow, has been selected as the Hundred Thousand Club State Leader. He has taken the matter in hand with characteristic vigor, and is perfecting a simple organization intended to reach every church in every Association in the State. Conferences of the Associational leaders, together with various committeemen, will be held immediately, when plans will be made for rallies throughout the State, and for other methods of promotion. It is believed that much headway will be gained during these two months, and that enthusiasm will rise from week to week, so that by March 1 we will be ready for the greatest united movement Kentucky Baptists have known in more than two decades.

As a united Baptist army we are going forth to secure at least twelve thousand members of the Hundred Thousand Club during 1935. In all these preliminary arrangements the finest spirit of Christian co-operation has prevailed, and we are determined that this shall be true to the end. Subscriptions made prior to March 1 will not be divided unless the member specifically authorizes it, and at all times the sacred right to designate the purpose for which the member's money shall go will be kept inviolate. It is the hope and prayer of some who try to see afar that Kentucky's example will help to restore vital co-operation between the Southwide and the State interests, so that by the time the Club's objectives shall have been achieved all the State in the Convention will be back on a fifty-fifty basis. It has been suggested that other States not now dividing equally might adopt the Hundred Thousand Club Movement as a joint plan for the raising of State as well as Southwide debts, provided the division of receipts were


made in inverse ratio to the distribution of funds for the Co-operative Program.

Let us hold back nothing of our zeal for a great setting forward of the Hundred Thousand Club movement during January and February in Kentucky. This plan offers the most definite hope of anything in sight for the paying of our debts, and the relieving of our boards and institutions for their Christ-commissioned work.

Pastor Harvey Daniel Bruce has just finished preaching a series of sermons in his own church at Huntsville, Texas. Joe Trussell, of Brownwood, Texas, conducted the music.

Gospel Singer W. Plunkett Martin, LaFayette, Ala., will assist Dr. E. V. Lamb and the Lansdowne Baptist Church, East St. Louis, Ill., in meetings beginning January 27.


Dr. T. W. Tippet, pastor of the Prince Avenue Church, Athens, Ga., has been elected Secretary of the Sunday School Department in Georgia, where he will succeed the late George W. Andrews.



COLEMAN'S NEW SMALL SONG BOOK FOR 1935

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480 Pages—531 Songs—Scriptures—\$60.00 and \$40.00

Also Modern Hymnal, Pilot Hymns, Service Songs, Majestic Hymns, Gospel Melodies, Reapers, Revival Songs, Songs for Men and Girls' Quartets
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Bible School Department

Rev. W. A. Gardiner,
General Secretary
Mrs. W. A. Gardiner,
Elementary Secretary
E. Kirk, Field Worker
O. P. Hargis, Field Worker

More Standard Schools for 1934

It is good to report some Sunday-schools attaining the Standard near the end of the old year. The ones we report below are in that list and are credited with becoming Standard in 1934. These bring our totals for the past year to 108.

Versailles—Pastor, G. W. Hammock; Superintendent, J. V. Yocum.
Louisville, Weaver Memorial—Pastor, W. O. Beaty; Supt., W. H. Ligon.

Standard Sunday Schools for 1935

Applications are coming in right along. We are hoping for fifty in January. Brother Superintendent, make a real effort to have your Sunday-school attain the Standard this month and then send me your application. Last year we had thirty-eight applications come in during January. Let us beat that by at least twelve.

Evansville Training School

During the second week of December we were with Pastor C. B. Curtis and the Calvary Baptist Church of Evansville, Ind. This church and three others in Evansville belong to associations in Kentucky. Brother Curtis is doing a fine work. He is a strong preacher, an active pastor and a real man of God.

Third Avenue, Louisville

On the evening of the sixteenth of December it was my privilege to be with Third Avenue for the Prayer meeting and also the Teachers' Meeting. Pastor L. W. Benedict has taken hold in a great way and we predict a steady growth of the church.

Versailles Has Growth

Superintendent J. V. Yocum, of Versailles writes as follows: "We have been

Standard since the middle of November. We started on it eighteen months ago. It has been a hard and gradual pull but we have kept at it until we reached eight points six months ago—preaching attendance and the use of Bibles have been the most difficult. Our attendance has increased about fifteen percent during the time, which is a credit to the Standard."

Laurel River Is Aggressive

Mr. Baldwin of Laurel River Association reports that his association now has Sunday-schools in all the churches except three and they expect to get schools started in these soon. A year ago there were twelve churches without Sunday-schools.

'BE STANDARD IN JANUARY

We would like to have fifty applications for the Standard Award in January. If your Sunday-school is Standard on the first of January you may send us your application regardless of the time when you applied in 1934.

"The trained workers requirement can be met either on the old basis or when fifty percent of all teachers and officers, including the pastor or superintendent, hold credit (either old or new) on Building A Standard Sunday School."

Latonia Has Big School

Superintendent S. M. McMillan reports that they have had the largest Training School in their history. Dr. W. R. Cole taught. The New Training Course is attracting favorable attention in all parts of the State.

Nelson Association

On the sixteenth of December we were with the Nelson Sunday School Association in their afternoon meeting. There were 160 present. They will work to get half their Sunday-school to be Standard during 1935. Brother H. W. Jones is the active, aggressive, tactful and persistent superintendent.

checks
666 COLDS
and
FEVER
first day
HEADACHES
in 30 minutes

LIQUID - TABLETS
SALVE - NOSE DROPS

SUNDAY SCHOOL ATTENDANCE
December 23, 1934

Sunday-schools reporting 200 or more. Please address to "W. A. Gardiner, 205 E. Chestnut St., Louisville, Ky."

Newport, First	1,262
Louisville, Ninth and O	946
Owensboro, First	945
Louisville, Carlisle Avenue	814
Middlesboro, First	711
Owensboro, Third	605
Lexington, Calvary	596
Louisville, West Broadway	569
Somerset, First	533
Louisville, Clifton	518
Louisville, 18th Street	508
Louisville, Franklin Street	471
Lexington, Ashland Avenue	440
Jellico, Tenn., First	425
Corbin, First	416
Bellevue, First	408
Covington, Latonia	402
Covington, Madison Avenue	397
London	366
West Side	366
Greenville	364
Louisville, Baptist Temple	320
Danville, Lexington Avenue	299
Burnside	276
Louisville, Grace	214
Versailles	207

LEXINGTON PASTOR IN MISSISSIPPI

I am writing to report a fine revival meeting at First Baptist Church, Hattiesburg, Miss., closing December 17.

Dr. George Ragland of Lexington, Ky., preached for Pastor Dr. T. F. Harvey and the writer, directed the singing among the young people. There were about fifty professions and additions, more than thirty had united with the church, others will follow. It was the type of meeting that deeply stirred and strengthened the church. Dr. Ragland's sermons were Scriptural, forceful and effective in the Lord's leading. We had the use of the radio each morning and at all Sunday services. Large congregations filled the church at many services. Dr. T. F. Harvey is doing a fine constructive work. He is happy over the meeting and the way it left the church uplifted though it was held near holidays with so many other attractions.

CARLYLE BROOKS,
Atlanta, Ga. Gospel Singer.

STATE SUNDAY SCHOOL CONFERENCE

PRINCETON, KENTUCKY. FEBRUARY 20-22, 1935

We have some of the best conference leaders to be secured as you will see from the following list:

- | | |
|-------------------------|-----------------|
| Miss Mattie Leatherwood | Dr. H. L. Grice |
| Miss Jennie G. Bright | A. V. Washburn |
| Miss Alene Bryan | W. P. Phillips |
| Mrs. W. A. Gardiner | J. N. Barnette |
| Mrs. Eureka Whiteker | J. S. Ransdell |
| Miss Verda Von Hagen | |

Watch for a list of speakers next week

REVIEWING THE ACTIVITIES OF SOUTH DISTRICT ASSOCIATION

For several monthly meetings prior to the annual meeting of South District Association the Executive Board of that body discussed the need of some changes in its methods of promoting the work within the association and its co-operation with other bodies in advancing the armies of our Lord. The result of this very thorough discussion crystallized in the offering of recommendations to the Association in August suggesting that the incoming Executive Board be instructed, in laying out its program for the next year to organize and direct the promotion of an Associational Brotherhood, Sunday-school, and B. T. U. and to ask the W. M. U. Organization to co-operate with the plan. The Board was instructed through its monthly meetings to promote the work of each of the four auxiliaries, alternating the programs to emphasize the work of each department every four months, the committee of each of the four organizations working under the supervision of the General Promotion Committee in arranging their programs in order to preserve unity of purpose and to correlate the function of the whole.

At the first meeting of the new Executive Board, a nominating committee was appointed to suggest superintendents for an Associational Brotherhood, B. T. U. and Sunday-school. Glave Vivion, of Harrodsburg, was elected Brotherhood Superintendent, with Lloyd Brown of Burgin as associate. W. F. Kendall, pastor of Bruner's Chapel, was made Sunday-school Superintendent; and O. F. Threlkeld, of Lancaster, as associate. O. B. Mylum, pastor of Perryville, was elected as Superintendent of the Associational B. T. U.; and A. C. Terhune, of Danville, as associate. Each superintendent selects the personnel of his organization from the four districts of the association. The time of meeting was changed from Monday following the first Sunday to the first Sunday afternoon of each month.

The first meeting under the new set-up was held at Deep Creek Church. After a brief session of the Executive Board in its administrative capacity, the Associational Brotherhood presented the first program under the new Plan to a congregation that pressed the seating and standing room of church and overflowed well out into the yard.

The next meeting was held November 4, with Lexington Avenue Church, Danville. The program was under the auspices of the Associational W. M. U., which is directed by the able leadership of Mrs. A. L. Voris of Lancaster, Associational Superintendent. After the executive session of the Board, presided over by Chairman J. O. Carter, Burgin, Miss Emma Leachman, field representative of the Home Mission Board, and one of the most versatile, informing and inspiring speakers on the mission Platform of the South spoke in the audi-

torium to a great crowd of women. At the same hour Dr. W. M. Wood, State Mission Secretary, spoke to almost an equal number of men in the lecture room of the church.

On November 30, the Associational Brotherhood invited Dr. Austin Crouch, Executive Secretary, of the Executive Committee of the Southern Baptist Convention, to address that body. Seated around the tables in the dining room of the church were 150 men who gave the closest attention to the speaker of the occasion as he addressed them on the vital subject of "Voluntary Co-operation."

On December 2, the third monthly meeting was held with the Perryville Church. Following the session of the Executive Board a program under the direction of the Associational B. T. U. Superintendent, Pastor O. B. Mylum was given. More than 300 by actual count were present at that meeting.

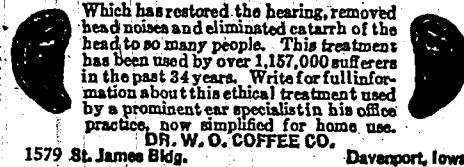
South District Association has for some time needed to unify its forces to attain the objective for which it is existent:—reaching the lost within its own territory, and building up the character of a co-operative body that will constitute a dependable link in the vast chain of effort for the redemption of a lost world.

At a time when many churches are studying about and putting on the Every-Member Canvass nothing could be more appropriate and constructive than the information about the needs of the great major mission cause Home Missions, but that gifted woman of God Miss Emma Leachman, and Secretary Dr. W. M. Wood, Dr. L. C. Kelly and others representing the cause of State Missions. This dynamic program of information, inspiration and incitation was carried to six churches in our Association laying before them the needs of the fields abroad. Dr. Austin Crouch told the men as few are able to do how God would have it done and thrilled them with his encouraging words of increased contributions to our great mission causes.

South District Association has an area within its borders that constitutes a challenging district mission task. Mission churches in this territory, three of which were not functioning, have been revived and are progressing in a splendid way under the leadership of vigorous young pastors. Arrangements are

HARD OF HEARING?

SEND FOR THIS 30-DAY TRIAL TREATMENT



Which has restored the hearing, removed head noises and eliminated catarrh of the head to so many people. This treatment has been used by over 1,157,000 sufferers in the past 34 years. Write for full information about this ethical treatment used by a prominent ear specialist in his office practice, now simplified for home use.

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being made to place a strong revivalist in the midst of this section the first of the year to further strengthen these churches and aid them in rebuilding their teaching and training agencies.

Under the direction of the Executive Board a religious census was taken of the locality of Scudders school on Perryville-Danville Pike and at Hedgeville. Lexington Avenue Church, of Danville, has organized and is maintaining growing Sunday-schools at each of these two points.

Harrodsburg, Ky. G. W. ELLERS,
Chairman Promotion Committee.

A PRECIOUS GIFT

Louis J. Bristow, Superintendent

She is a little girl whose mother reads to her stories from the Baptist papers, notably stories from the Southern Baptist Hospital in New Orleans. Recently she read to this little girl an appeal for a crippled girl and the statement that our total gifts the previous month with which to help the poor amounted to \$4.00. Having a little bank in which she kept her Christmas money, she asked her mother to send us part of her savings, that she might have a part in helping to heal some little child. So here is her letter, and five dollars is enclosed in it. How happy this girl will be on Christmas Day when she recalls that she has helped suffering little fellows who are spending that day in this Hospital! It is such genuine friends as this who enable us to go on in our work of Healing Humanity's Hurt.

Now You Can Wear

FALSE TEETH

With Real Comfort

FASTEETH, a new, pleasant powder, keeps teeth firmly set. Deodorizes. No gummy, gooey, pasty taste or feeling. To eat and laugh in comfort just sprinkle a little FASTEETH on your plates. Get it today at all drug stores. Small, medium and large sizes.

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

PASTORAL CHANGES**T. J. Barksdale, Louisville, Ky.****Called**

Bailey F. Davis, First, Cadiz, Ky. Accepted.

J. A. Sullivan, Sartartia and Hebron, Yazoo County, Miss. Accepted.

L. E. Green, Prentiss, Miss. Accepted.

G. O. Parker, Magee, Miss.

J. B. Gordon, Palmer, Tippah County, Miss. Accepted.

C. L. Boone, First, Lexington, Tex. Accepted.

Ira Harrison, First, Paducah, Tex. Accepted.

C. M. Savage, First, Piedmont, Okla. Accepted.

H. J. Rushing, State Line, Olive Branch, Miss. Accepted.

E. Floyd Olive, Park Central, Birmingham, Ala. Accepted.

D. S. Scrivner, Kakoko, Mo. Accepted.

Resigned

Leslie S. Williams, Buena Vista, Owensboro, Ky.

J. R. Brown, Stanleyton, Va.

Bailey F. Davis, Clay Village, Ky.

Leonard W. Doolan, First, Danville, Ky.

A. L. Goodrich, First, Pontotoc, Miss.

Clarence Palmer, Iuka, Miss.

C. L. Boone, Thorndale, Tex.

C. M. Savage, First, Custer, Okla.

T. W. Tippett, Prince Avenue, Athens, Ga.

James B. Leavell, Jr., Richland, Nashville, Tenn.

E. Floyd Olive, Park Avenue, Nashville, Tenn.

Sparks W. Melton, Freemason Street, Norfolk, Va.

L. E. Green, Independence, La.

A. P. Hamrick, Mt. Pisgah, Ark.

D. W. Carlton, Alta Vista, Va.

D. B. Wilcox, Rockhill, Kansas City, Mo.

W. L. Howse, Riverside, Marks, Miss.

F. E. Gimlin, Glen Echo, St. Louis, Mo.

J. F. Abbott, North Side, St. Louis, Mo.

Ordained

Ralph Acree, First, Plant City, Fla.

Clinton Clarence Chappell, Fairdale, Long Run Association, Ky.

Died

Allyn K. Foster, Baltimore, Md.

W. H. Yates, Camden, Tenn.

W. W. Walker, Fayetteville, Ga.

UPTON ENJOYS BIBLE INSTITUTE

Beginning on Monday evening, December 3, we heard a different speaker each evening for a week. The program was as follows: Monday, C. K. Hoagland and about thirty children from the Kentucky Children's Home; Tuesday, J. E. Darter, Glendale; Wednesday, C. J. Bolton, Elizabethtown; Thursday, a former pastor, C. W. Bowles, Sonora; Friday, D. P. Curry, Cave City; and on Saturday, James Middleton, pastor of Mun-

fordville and student of our Southern Baptist Theological Seminary.

Each evening was a mountain-top experience with our Lord as these men of God brought messages. Already I have seen great evidence that our church was greatly benefitted.

On Wednesday we observed missionary day. The W. M. S. spent the day in prayer for our mission work. At the close C. J. Bolton brought to us one of the greatest missionary messages I ever heard. He spread before us a chart of our Co-operative Program. The chart is almost nine yards in length and our work is set forth so plainly that a child can understand.

A Sunbeam went to her leader after the service and said, "Do I help all those things when I give to missions?" The Leader replied: "Yes." "Do you mean to say that when I give a penny it helps all those?" she continued. The answer was: "Yes." With glad eyes which revealed the joy of her soul, she said: "Then I am going to give more next year." I believe the little girl spoke the desire of every one present.

One of the fine men in my church told me the next morning that he had been giving to missions, but knew nothing about how it was divided among the various phases of the work. I thought I had preached on missions as much as I possibly could, but I confess I had not explained how and where the money went.

Brethren, our members ought not to be ignorant of these things. If knowledge creates interest, then let's enlighten our people. If about eighty-five percent of knowledge retained comes through the eye, I am persuaded Brother Bolton has a method which demands our consideration. I wish he had the opportunity of explaining his chart to every Baptist in the State.

GROVER W. SPLAWN, Pastor.

CLINIC FOR BUSY PASTORS

President W. W. Hamilton,

Baptist Bible Institute, New Orleans, La.

A clinic for intensive study for pastors and other church workers is being offered at the Baptist Bible Institute for January 14 to February 15, including the Layne and Tharp and other lectures during Home Coming Week. A full program will be sent to those who desire it.

The program will offer studies in ministerial ethics and the proper administration of the ordinances, urban sociology illustrated by field trips to social agencies in New Orleans, the modern approach to religious education together with modern educational movements, personal soul winning and the evangelistic messages of such books as Psalms and Proverbs and Ecclesiastes, and the set-up of various W. M. U. organizations with history and methods.

Biblical customs in dress and food

and business will be studied together with Old Testament history and intensive work in Isaiah and the Psalms. There will be given in the Life of Christ the later Judean ministry, and then in the Acts and Epistles intensive study in Romans and Hebrews.

Church history classes will offer the Reformation and a concise consideration of Baptist history. Theology classes will study the doctrines of the atonement, election, and regeneration, and will consider modern religious problems such as pantheism, neo-realism, and evolution.

Those desiring to attend this mid-winter school will please apply at once for reservations of rooms. An enrollment charge of one dollar will be made, and bed and board will be offered at one dollar per day. Because of the increased student body this year the accommodations are limited.

Our Dead.

Obituary notices of not more than one hundred words will be published without charge. We make a charge of one cent per word on all words above one hundred. Writers of obituaries should count the words and send the amount in with the obituary notices. This is not done for the purpose of making money from these notices, but because we have found it necessary to conserve space.

It is usually impossible to publish obituaries promptly. We will endeavor to publish them within four weeks after they are received in our office. We ask contributors to note this and not expect publication at an earlier date.

BEECHER CAMBEST

Beecher Cambest, aged twenty-nine years, died recently after suffering ill-health for the last four years. He had been a member of the Cedar Point Baptist Church, Pulaski Association, for the past three years. Just a few hours before he passed away he had a vision of heaven. He was so weak that he could scarcely be heard. He told how beautiful heaven is, and told how to raise his children so that they may go to that place. This event will never be forgotten by those who were present at the time of his death.

MARY L. WILSON.

FAE HUNLEY KISSEE

A short but sweet life was cut off when Fae Hunley Kisse was killed in an automobile wreck on September 20, 1934. She was a member of the Cedar Point Baptist Church for the last five years. Her earnest pleadings with members of her family and many young people of the community will long be remembered, and her fervent prayers in our W. M. S. of Cedar Point will be missed since she has gone to live with Jesus.

RELLA WILSON,
MATRICE CAMBEST,
DOROTHY DAWES.

MRS. N. H. WITHERSPOON

On May 11, 1934, Mrs. N. H. Witherspoon of Winchester, Ky., went to receive her Eternal Reward for many years of unselfish work in Church, Sunday School and Community.

Mrs. Witherspoon had been teacher of the Woman's Bible Class in the First Baptist Church for more than twenty-

five years. The members of her class have been inspired and indoctrinated, and each woman treasures her memory.

Under her guidance and teaching, the class had developed in membership, in a knowledge of God's Word and in spiritual power.

In recognition, therefore, of her worth as a Christian woman, consecrated church member and faithful teacher, be it resolved by the Woman's Bible Class of the First Baptist Church, Winchester, Ky., in class assembled May 27, 1934:

That in the passing of Mrs. Wither-
spoon we have lost a valuable teacher;

That the First Baptist Church, as a whole, will feel the irreparable loss;

That the memory of her will forever be cherished in the hearts of those whom she loved and served;

That the sympathy of the class be extended to her family.

MRS. LOU HISLE,
MRS. GORDON HAGGARD,
MRS. PAUL GORDON, Com.

MRS. SALLIE LUNSFORD

Mrs. Sallie Lunsford, nee McDonald, was a native of Georgia. She and Rev. Joel R. Lunsford were married in 1906. She took courses of study with him both in College and Rochester Seminary, which fitted her for her life's work as pastor's wife. She was not disobedient to her heavenly vision, and served well in the churches and associations—president of the Miami Association, sang in choirs, worked in Sunday-schools, and women's organizations, blessing every life she touched. She was mother of five children all of whom survive; she was ill but a short time, passing from Christ Hospital, December 16; interment in Madisonville Cemetery. She was a member of Ft. Thomas Baptist Church.

B. H. PAYNE,

Cincinnati, Ohio.

CLARENCE SUMMERS

Again the Lord has seen fit to call home another deacon of the Smiths Grove Baptist Church, November 12, 1934, Clarence Summers answered his Maker's call. Brother Summers had been in failing health for some months, and during this time he often expressed his readiness to go.

He loved his church and attended its services regularly. He served faithfully as a teacher of the Men's Class in the Sunday-school.

Brother Summers was the last survivor of a family of twelve, but he leaves to mourn his loss a wife, many relatives and friends.

Therefore be it resolved: First, That the Smith's Grove Baptist Church and Sunday-school have lost a true and faithful member.

Second, That we extend to the bereaved wife our heartfelt sympathy.

MRS. SAM HENDERSON,
MRS. G. C. GARMAN,
U. R. RASDALL.

W. H. DEPP

On Saturday, November 3, 1934, God, in His infinite wisdom, called from us W. H. Depp. Our hearts are saddened by his going yet we rejoice that it has been our privilege to know him and call him "friend." Mr. Depp was Superintendent of his Sunday-school, a deacon in his church, and mayor of his town. We have lost a man useful in both church and civic affairs. His prayerful life has meant much to the Baptist Church of

Smith's Grove. He was loved and honored not only by the membership of his church but by the whole Community as well. Truly we can say of him "He was a friend to man," because he loved his Lord.

Therefore be it resolved: That we extend to the bereaved daughter our deepest sympathy, For the devoted wife, who so tenderly watched over him, we implore God's comforting power and as she walks through the deep waters may the grace of the Lord uphold her.

Be it further resolved: That we bow in humble submission to the will of Him who doeth all things well that although "our friend" has slipped away he is not dead, for the memory of a life spent for Christ is a living presence.

Therefore, Let us live so that when our summons comes we, like Will H. Depp may, "with an unflinching trust approach the grave" and, "like one who wraps the drapery of his couch about him, lie down to pleasant dreams."

MRS. S. P. COOKE,
MRS. HAZELIP COOKE,
F. B. HARDY.

MRS. O. P. BUSH

On October 28, 1934, God in His infinite wisdom called our pastor's wife, Mrs. O. P. Bush, to her Heavenly home.

Whereas, Mrs. Bush was always faithful to her church, Missionary society and Sunday-school, and we have sustained a great loss in her going.

Therefore be it resolved, that we extend to her husband, children and mother our deepest sympathy.

We pray God's richest blessings upon them, asking that His mercy, love and peace abide with them each day.

Done by order of Woman's Missionary Society of Central City Baptist Church.

MRS. RUTH STEWART,
MRS. SALLIE LOVE,
MRS. B. P. STRINGER,
MRS. EDGAR NICHOLLS, Com.

MORRIS J. FARRIS, SR.

Whereas, On November 20, 1934 our Heavenly Father, according to His infinite wisdom saw fit to remove from our midst Morris J. Farris, Sr., a brother in Christ, beloved and loyal deacon of our church, and

Whereas, his name will ever be associated with the Lexington Avenue Baptist Church, Danville, of which he was a charter member and in the organization of which he was a leading spirit, and

Whereas, In the problems and labors incident to the erection of our church building his calm and brave spirit of Christian optimism, sound judgment, etc., were a constant incentive to us all, and

Whereas, His continuous liberality and generous spirit so recently found expression in the donation of our church parsonage as a memorial to his late son Maurice J. Farris, III, and

Whereas, As an official in our church he rendered devoted service and established a record of faithfulness rarely if ever surpassed, and

Whereas, His sterling Christian character, his child-like trust and manifest devotion to his Lord, his everyday living of the religion which he professed was a shining testimonial to the world as to the realities underlying our Christian faith.

Therefore be it resolved:
First, That while we feel our church to be greatly impoverished by this loss,

we bow humbly and submissively before God, who makes no mistakes:

Second: That with the deepest appreciation of what this single influence has meant in the history of our church, we do record our gratitude to God for placing this humble but vaillant servant in our midst, and that we re-dedicate ourselves to the great task of establishing the Kingdom of our Lord in Danville, Boyle County, and to the ends of the earth;

Third, That we extend to his bereaved companion and to all his sorrowing relatives, our sincere sympathy in their loss;

Resolutions drafted by the Board of Deacons, presented to and approved by the church, November 28, 1934.

LEXINGTON AVENUE CHURCH,
J. A. CHESTNUT, Moderator,
A. C. TERHUNE, Clerk,
Danville, Ky.

CHARLES G. PROCTOR

Charles G. Proctor was born December 15, 1864, and went home to be with Christ on December 1, 1934. He was converted in early youth, and for the last twenty-five years served most faithfully as a deacon in the Franklin Street Baptist Church, Louisville, Ky. For more than thirty years he was a trusted employee of the National Biscuit Company, which firm retired him in 1930 on a small pension.

Brother Proctor was known as a plain simple man, child-like in his Christian life, and Christ-like in his devotion to the Lord's cause. He loved his church above everything else in the world. He devoted his time and means to it as but few others have done. As evidence of his love and wisdom for his church he left \$1,500 to the church in life insurance. At another time during the construction of our building he gave \$700 at one time. He believed his church would carry on in the Lord's cause long after he had gone Home, and was desirous that his life's earnings should be left as a monument for the good of humanity in the name of his Christ.

Brother Proctor was a most devoted friend to his pastor. Again and again he would come to the pastor's study with the words, "I just came by this morning to have a prayer with my pastor as he leads us as our shepherd." The fervency of his prayers would warm any preacher's heart. How we shall miss him in the church and in the community! The church was filled for his funeral, and the stillness of every heart made us know that "A prince had fallen this day in Israel." Truly it is said of him, "Blessed are the dead who die in the Lord henceforth: yea saith the Spirit, that they may rest from their labors, and their work follow with them."

LEWIS C. RAY, Pastor,

Louisville, Ky.

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Woman's Missionary Union

President.....Mrs. Eureka Whiteaker
 Cor. Sec'y.....Mary Nellie Lyne
 Y. P. Sec'y.....Josephine P. Jones
 Field Worker.....Betty Miller
 Treasurer.....Mrs. E. G. Rees

HEADQUARTERS—

205 E. Chestnut, Louisville, Ky.

Calendar of Prayer—January 6-12

(For further information see Calendar of Prayer in "Royal Service")

- Sunday:** Christian work in Jerusalem.
- Monday:** Mr. and Mrs. C. A. Leonard, Manchuria.
- Tuesday:** Miss Juliette Mather.
- Wednesday:** Mrs. H. M. Wharton and Mrs. Sumter Lea, Jr.
- Thursday:** Mr. and Mrs. Nils Bengston, Spain.
- Friday:** Miss Pearle Bourne.
- Saturday:** Dr. and Mrs. E. N. Walne (retired), Japan.

A W. M. S. Member's New Year Resolutions

1. Believing that prayer brings power, I will spend more time in Jesus' School of Missions. f
2. Believing that "Knowledge is power," I will get better informed about the world-field and do my part in the bringing in of the harvest.
3. I will begin the year by being honest in my stewardship of money. I will sign a tither's pledge card for 1935, that I will bring All the Tithes into the Lord's storehouse, recognizing that that part belongs to Him. I will then try to form an estimated budget of the amount of "offerings" (over and above the tithe) which I can afford to give. These shall never interfere with the tithe and though they may sometimes require sacrifice, and some appeals I may have to reject, they shall be real Love Offerings.
4. I will try to be broad enough to see the whole program of the church in its various departments, and will follow His guidance in the faithful stewardship of my time and talents.
5. After I have found the place He wants me to fill this year, I will put His work first in my life and give Him my best.

Home Board Worker

Kentucky W. M. U. was exceedingly fortunate in having Miss Emma Leachman, whom we all know and love, with us for six weeks during November and December. She taught in Schools of Missions at Harrodsburg, Paducah, Maysville, Covington and Ft. Thomas and made a number of talks in Louisville and vicinity. Miss Leachman's soul is aflame with missionary zeal, and her messages are extremely practical, as well as inspiring. It is always a joy to have her back home in Kentucky.

Messages From Our Missionaries

"The W. M. U. meetings started on October 14. The attendance and spirit was unusually fine. On Saturday before the meeting opened on Monday, however, we felt quite perturbed over the news that Mr. Wong Kaai Ming was in the Hospital for a gallstone operation and that Mrs. Wong Kaai Ming would not be able to attend the W. M. U. meetings. To have Miss Huen gone and then for Mrs. Wong to be out, too, just seemed too hard. We rustled around though and got the Vice-chairman, Mrs. Tse on the job, and she did very well indeed. As it turned out, too, Mrs. Wong was able to come for some of the meetings. Another problem that faced the W. M. U. meetings was that Mary Dunn was just recovering from a very bad attack of dysentery. She was able to be on the job, however. There are forty-six W. M. S's in the Association and Mary visited forty-five of them during the year. The forty-sixth was Luen Woh just out from Canton. She had a date fixed to visit them on the Saturday preceding the annual meetings and was too sick to go. She certainly is a worker. The number of Mission Study awards for the year was 181. Twenty in Wuchow completed the full course and three of the Tung Shan Church. In addition to the usual subscriptions, it was voted to raise \$250 for a special Bible woman for the year, in memory of Mrs. Greene. The full amount was not raised; but by the Executive Committee each assuming the raising of five dollars each, we can make it.

"B. Y. P. U. work is certainly on the map among the workers now. I feel very happy about it.

"As to the main Associational meetings. They were splendid and every one who attended is very optimistic about the future. There was no undue boasting, and a spirit of thanksgiving and forward looking that seemed to me very encouraging. All of the Boards came nearer reaching goals set for next year than I have ever seen. The spirit of optimism and hopefulness was just splendid. The Home Board had set a goal for it of \$150,000 as a special Centennial goal.

"Mr. Tipton was here and through his efforts the Sunday School Board was revived.

Pastor Wong Ming To held all the evening meetings. He is fine at 'feeding the flock'. He has gone on to Wuchow and Kweilin for ten days meetings in each place and will come back to Hongkong for meetings, too."

—Mary Alexander,
 Tung Shan, Canton, China.

"Time speeds by when one is busy—thus I find Thanksgiving nearly here, and since I am in China that means that the moment has come for me to say 'Merry Christmas' to you and to wish for you a season of happiness with rich

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attendant blessings. For our celebration here there will be a pageant, on which I am working, with a White Gift service at its close; we have chosen this time 'We Would See Jesus'. It will be given two nights, as is customary—our auditorium is always crowded to capacity for this event. On Saturday afternoon before Christmas the children of the neighboring villages and those connected with the Yangstepoo Social Center gather on the campus for a program which always ends with a gift of a toy for each child. Too, there is an annual carol service under the star which shines from Yates Hall all week. At home we'll have a wee tree, which we share as much as possible with student friends, for the little son. Our Christmas morning is your Christmas Eve night, and we always breathe a special prayer for you people across the sea.

"This academic year opened auspiciously, with a splendid spirit manifested by faculty and students. We have now in operation in the college the Christian Student Fellowship which is a federation of eight smaller groups with special projects, all uniting in the great aim of sharing their Christian experience, ideals and service with the whole campus; many of their undertakings spread beyond our gates—village women are being taught to make things for sale to foreign homes, servants' night school is being continued from past years, Sunday School is run for the village children. How carefully we have watched the development of this Fellowship (it is a combined effort and outgrowth of the Y. W. C. A. and Y. M. C. A.) and how earnestly we request your prayers for their continued burden of responsibility.

"Plans are under way for the building of a new church here. The present auditorium, an end of one floor in Yates Hall, which is used for all gatherings, is badly needed for class room space and is otherwise unsatisfactory. We hope that spring will see the beginnings of a real chapel on the campus.

"This term there are about 580 stu-

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dents in the college, 420 in the Middle School, 132 more in the primary and elementary school, 610 in the Downtown School of Commerce, and about 1,000 attending classes for workers in the Yangstep or Social Center which, as you know, has grown remarkably from an original project of the Department of Sociology.

Mrs. G. A. Carver,
University of Shanghai,
Shanghai, China.

**W. M. U. Young People's
Department**
JOSEPHINE PROCTOR JONES
Young People's Leader

Greeting The New Year

"The sun is just rising on the morning of another day, the first day of a New Year. What can I wish that this day, this year, may bring to me? Nothing that shall make the world or others poorer, nothing at the expense of other men; but just those few things which in their coming do not stop with me, but touch me rather, as they pass and gather strength:

"A few friends who understand me, and yet remain my friends.

"A work to do which has real value without which the world would feel the poorer. . . . A return for such work small enough not to tax unduly anyone who pays.

"A mind unafraid to travel, even though the trail be not blazed.

"An understanding heart.

"A sight of the eternal hills and un-resting sea, and of something beautiful the hand of man has made.

"A sense of humor and the power to laugh.

"A little leisure with nothing to do.

"A few moments of quiet, silent meditation. The sense of the presence of God. . . . And the patience to wait for the coming of these things, with the wisdom to know them when they come."

—W. R. Hunt.

Special Focus Weeks For Young People's Organizations

Each one of the W. M. U. Young People's organizations will be given special emphasis one quarter in 1935 and one week during the quarter will be known as "Focus Week". These weeks will be the second week in the second month of each quarter, that is:

Sunbeam Band—February 10-16.

Y. W. A.—May 5-11.

G. A.—August 11-16.

R. A.—November 10-16.

The Associations will emphasize the focus organization by having that organization on the program at the Association meeting or by a talk on the organization; (2) By having an Institute each quarter for leaders of the Focus

organization, when they study the organization Manual, or better still, the correspondence course; (3) By organizing as many new societies, each quarter, of the focal organization as possible.

The local church will give emphasis to the focal organization by re-organizing it on the Sunday preceding its week, at the church service, the pastor being asked to co-operate by asking the organization members to sit together and perhaps sing the organization hymn or quote the watchword. The W. M. S. will want to give some special entertainment for the organization and invite them to give a program for the W. M. S. This will be a visitation week when the counselor will visit the members and the W. M. S. (the fostering circle where there is one or a committee appointed by the president) the mothers etc., visit the organization. Also mothers of young people eligible for membership will be visited, that they may see the opportunity for their sons or daughters if encouraged to join and attend regularly.

Continue to read about the Focus Week in Western Recorder, Royal Service, The Window and World Comrades.

These Focus weeks will mean growth to our organization. Let us use them!

Attend One of the Intermediate G. A. House Parties

March 1-3—Georgetown College,

Georgetown, Ky.

March 8-10—Bethel Woman's College,
Hopkinsville.

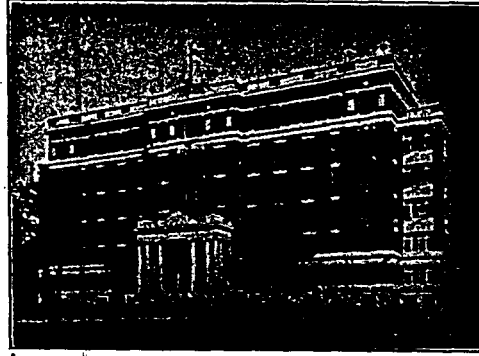
WARREN FILKIN ORDAINED AT SALEM

On Sunday afternoon, December 2, at Salem Church, near Ekron, in Meade County, where he is pastor, Warren Filkin was ordained to the gospel ministry. Rev. C. W. Bowles, of Sonora, was elected Chairman of the Council; Rev. Benjamin T. Connaway, of Brandenburg, Clerk. The writer, M. P. Hunt, led in the examination which was before a full house. It proved to be one of the most interesting of the many the writer has had part in his more than fifty years in the ministry.

The candidate is the son of a Kansas City lawyer who came all the way for the occasion. He is a graduate of the University of Kansas and of Moody Bible Institute, and is now in the second year of his course at the Southern Baptist Theological Seminary.

He showed a remarkable familiarity with the Scriptures. He came nearer knowing by heart and citing where are found the passages called for than any candidate I recall having had a part in examining.

The sermon by request of his pastor, Rev. R. L. Wood of Kansas City, was preached by the writer. Rev. J. J. Prevot, Pastor St. Matthews Baptist Church, gave the charge to the candidate; Rev. Earl Johns the charge to the



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GEO. E. HAYS, Supt.

church, and the father of the candidate presented him the Bible. The benediction was pronounced by Brother Filkin.

In addition to the advantages this young man has enjoyed, he has had a tour of the Holy Land and other parts of the old world. The entire service lasted about two and a half hours and a crowded house seemed to enjoy every moment thereof. One other matter I would mention, this young man has married a cultured young woman who also has had training and promises to be an helpmeet indeed.

M. P. HUNT,
Louisville, Ky.

BECKMAN IN INDIANA MEETING

We have just returned from a campaign at the Hill's Baptist Church at Kempton, Indiana, where we assisted Brother F. Sparger as singer and young people's worker in a two weeks' meeting. In spite of the inclement weather we had a full house every night.

During the past year we have conducted ten revival campaigns. In three of the campaigns we were employed as singer and pastor's assistant and in the other seven as evangelist.

We had two campaigns in Kentucky, one in Missouri, two in Michigan and five in Indiana.

We will begin the next year with a campaign near Nobilsville, Ind.

HENRY BECKMAN
Owensboro, Ky.



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The Co-operative Program for November, 1934.

C. M. Thompson, General Secretary and Treasurer.

The Financial Record of the amount furnished by the churches for Co-operative Program enterprises during the month of November is herewith published. Amounts for Budget objects are in the first column and amounts for Designated objects are found in the second column. In some instances remittances were received from Association Treasurers who failed to give the names of the contributing churches and we had to give credit to the Association as a whole.

	Budget	Desig.		Budget	Desig.		Budget	Desig.			
ALLEN COUNTY—											
Bethel	.85		Ludlow	48.93	8.01	FREEDOM—					
Bond		2.00	Newport First	127.17	2.00	Burkesville		13.45			
Briarfield	1.00		Pleasant Ridge		6.71	Central Grove		6.00			
New Salem	.68		Second 12 Mile		11.61	FRIENDSHIP—					
BAPTIST—											
Association	1.00		Wilmington	22.50		Corinth		5.00			
Camden	3.58		CENTRAL—			Ephesus		17.15			
Freedom		3.29	Bethlehem	6.00	1.00	Winchester, First	2.52	10.00			
Lawrenceburg	43.01		Mackville	47.57		GASPER RIVER—					
Mt. Freedom		4.00	Muldrough's Hill		5.00	Monticello		4.07			
Sand Spring	27.55	13.00	Springfield	12.65	23.01	Quality		10.00			
Salvisa	4.00	37.92	CHRISTIAN COUNTY—								
BARREN RIVER—											
Antioch		3.15	Bainbridge	.91	.40	Salem	5.00	1.85			
BELL COUNTY—											
Alva		10.00	Bethel		3.15	GOOSE CREEK—					
Fonde		14.70	Caskey	3.63	5.50	Caneyville	5.75	1.00			
Kettle Island		4.00	Hopkinsville, First	235.65	84.00	Clarkson	13.90	3.44			
Middlesboro, First	30.00	15.61	Hopkinsville, Second	25.53		Hanging Rock		4.40			
Wasoto	2.50		Kelley		2.79	Leitchfield		8.06			
Old Yellow Creek		1.00	Lafayette	1.47	1.00	Liberty		5.68			
BETHEL—											
Adairville		4.07	Little River	5.24		Little Clifty	3.03	1.90			
Dripping Springs		1.05	Locust Grove	29.25	5.50	GRAVES COUNTY—					
Forest Grove		3.00	New Ebenezer		6.80	Dublin	5.00				
Guthrie	12.80	3.20	Olivet	14.05	7.40	Little Bethel		10.00			
Keyburg		2.00	Pembroke	6.25	14.15	Mayfield First	64.85	25.75			
Mt. Glead	3.00	2.80	Pleasant Hill	2.98	4.64	Oak Grove		3.65			
Muddy River	6.00	3.34	Salem	16.80		Wingo		6.75			
New Hope	3.90		South Union	2.00		GREENUP—					
New Union	2.50	5.00	Walnut Street	2.00		Ashland, First	275.55	8.10			
Post Oak	10.21		West Union	1.81		Ashland, Second	4.00				
Russellville	103.18	23.05	CRITTENDEN—								
Spring Valley	45		Bethany		2.00	Grayson		13.66			
Trenton	10.33	7.14	DeMossville		4.00	Russell, First		1.00			
Walnut Grove	3.63	2.00	Dry Ridge		2.00	Sandy Valley		3.00			
BLACKFORD—											
Blackford		3.76	Gardnersville	14.80	25.00	Unity	46.55				
Hawesville	10.00		Mason		5.00	Vanceburg	1.11				
Panther Creek		5.00	Mt. Carmel		5.00	GREENVILLE—					
BLOOD RIVER—											
Benton	4.40		Sherman		3.00	Bethlehem		20.00			
BOONES CREEK—											
Allensville		11.75	Short Creek		3.50	Campbellsburg	63.85	21.49			
Beattyville		2.50	Turners Ridge		4.00	Drennon's Ridge		6.86			
Boones Creek	3.01	3.81	Williamstown	19.59		Eminence	50.00	11.00			
Heidelberg	1.00	5.00	DAVIESS-McLEAN—								
Irvine, First	16.00		Hopewell		6.01	Lockport		6.00			
Kiddville		10.80	Livermore		1.00	Port Royal	42.13	15.60			
Providence (C. C.)	5.00	9.00	Maceo		7.40	New Castle		.67			
Providence (E. C.)		3.30	Mt. Liberty		3.79	Pleasureville	23.96	9.00			
Ravenna	2.96		Newman		3.77	Turners	5.90	6.60			
South Irvine		5.37	South Hampton		2.00	IRVINE—					
West Irvine		6.89	Yelvington		6.25	JACKSON COUNTY—					
Winchester, Central	25.00		EAST LYNN—								
BOONEVILLE—											
Bracken		5.80	Bethel		5.00	LAUREL RIVER—					
Aberdeen	2.00	2.57	Mt. Carmel		5.00	Lily		5.00			
Augusta		3.00	Rolling Fork		4.68	London	6.25	3.00			
Carlisle	26.52	8.50	EAST UNION—								
Dover	10.50		Jellico, First	73.49		Cave City		5.00			
Ewing	30.00		Pruden	2.00		Glasgow	93.10	72.81			
Flemingsburg	1.25		EDMONSON—								
Hessellton		1.25	Brownsville		2.00	Hlseville		3.10			
My's Lick		12.36	Holly Spring		2.00	Horse Cave	43.20				
Maysville	47.82	40.50	Jopna	1.00		Pleasant Valley		2.50			
Mt. Vernon	15.00		ELKHORN—								
Mt. Olivet	3.51		Ashland Avenue	76.11		Rowletts	8.50				
Mt. Pisgah	10.00	1.00	Calvary	219.35	3.87	Salem		3.00			
Mt. Sterling	20.08	21.00	Cane Run	8.45	6.54	Walnut Hill	3.00				
Olympia Springs	7.25	4.00	Clear Creek		3.10	LINCOLN COUNTY—					
Pleasant Valley	1.00	1.00	Clover Bottom		8.20	Crab Orchard	2.50	8.25			
BRECKENRIDGE—											
English	2.06		Corinth		3.50	Hustonville	1.25				
Garfield	6.00		David's Fork	11.04	3.19	Marwood		5.00			
Goshen	33.50		Dry Run		13.08	McKinney	1.50				
Hardinsburg	33.02		East Hickman		59.05	LITTLE BETHEL—					
Stephensport	5.00		Felix Memorial	13.15	12.17	Dawson Springs	20.00				
CALDWELL COUNTY—											
Adril	.65	.75	Georgetown	40.74	9.11	Dixon	7.00				
Beulah Hill	.50	3.70	Grace	11.00	26.00	Earlington	28.18				
Crider	1.41		Great Crossing		114.12	Johnson Island		8.00			
Donaldson	5.89		Hillsboro	13.15	6.00	Madisonville	193.01	107.67			
Eddy Creek	7.70		Immanuel	230.64	23.50	Nebo	2.20	4.95			
Eddyville	4.00	2.00	Midway	28.48	13.68	New Salem		2.00			
Fredonia	11.35	15.35	Mt. Pleasant	5.00	18.00	Pleasant Grove	5.00				
Harmony		6.00	Mt. Vernon	2.16		Victory	7.85				
Hebron	5.08		Nicholasville		18.00	White Plains		4.60			
Lebanon		4.00	Paris First	125.60		LITTLE RIVER—					
Macedonia	9.37		Porter Memorial	27.34	2.00	Bethany		4.64			
Princeton, First	113.45	46.04	Providence	2.50	10.00	Buffalo	6.69	2.10			
Princeton, Second	4.58		South Elkhorn	14.75	19.00	Cadiz	56.61				
Princeton, Baptist	1.97		Stamping Ground		21.93	Carmack		2.50			
Pleasant Grove	2.69		Versailles	118.60	36.75	Liberty Point	7.93				
White Sulphur	9.07	8.00	ENTERPRISE—								
Walnut Grove	4.35		East Paintsville		4.62	Locust Grove	2.00				
CAMPBELL COUNTY—											
Bellevue, First	127.00	150.57	Elkhorn City	2.56	4.50	Oak Grove	8.19				
Dayton, First	51.21	28.00	Inez		5.00	Wallonia	3.50	4.00			
First 12 Mile		5.00	Salyersville		2.40	LOGAN COUNTY—					
Mt. Thomas	69.38		Stone		40.00	Bellview		5.19			
Grants Lick	5.60		West Van Lear		5.00	LONG RUN (Louisville)—					
			FRANKLIN—								
			Association	8.00		Baptist Tabernacle	18.50	37.00			
			Bethel	1.25		Baptist Temple	17.35	3.92			
			Buck Run	10.70		Beechland	34.89	11.00			
			Evergreen		6.98	Beechmont	65.28	58.79			
			Frankfort, First	102.20		Broadway	187.60				
			Jett		3.55	Buechel	16.00	4.40			
			Lebanon		4.97	Calvary	15.00	23.15			
			Mt. Carmel	4.03		Clifton	192.38	388.69			
			North Benson		18.00	Crescent Hill	173.36	113.12			
			North Fork		6.00	Crestwood	75.97	43.88			
			Swallowfield	4.32		Deer Park	324.71	19.75			
						East	45.26				
						East Audubon	9.25	8.00			
						Eastern Parkway	45.28	6.00			
						Eastwood	3.00				
						Eighteenth Street	2.50	40.56			

	Budget	Desig.
Elk Creek	8.12	10.00
Fairdale		4.45
Farmdale	8.97	
Fisherville	2.40	15.00
Franklin Street	19.51	
Grace	6.70	28.74
Hazelwood		2.00
Highland	279.35	65.93
Highland Park, First	32.52	3.00
Highland Park, Second		3.00
Immanuel	215.94	2.00
Jeffersontown	23.24	7.00
Kings	5.00	11.60
Lee's Lane		4.85
Little Flock	26.46	
Middletown	24.37	
Ninth and O	63.50	22.80
Parkland	326.07	14.00
Pleasant Grove (B.C.)		33.00
Pleasant Grove (J.C.)	14.25	
Plum Creek	5.92	3.00
St. Matthews	9.40	4.55
Shively	20.73	2.00
South Jefferson	13.16	
South Side	12.09	12.59
Taylorville	25.00	1.00
Third Avenue	41.36	5.00
23rd & Broadway	73.00	27.00
Van Buren		4.40
Virginia Avenue	145.89	25.00
Weaver Memorial	67.38	7.00
West Broadway	115.87	62.77
West Side	12.67	11.00
S. B. T. Seminary	12.50	
LYNN—		
Buffalo	14.15	.25
Lucas Grove		1.50
Magnolia		22.06
Munfordville		2.00
Upton		11.00
LYNN CAMP—		
Callahan		1.75
Grays		2.14
MC CREARY COUNTY—		
Mountain Ash		1.50
MOUNTAIN—		
Chavles	2.00	
MT. ZION—		
Corbin Central	36.77	73.66
Oak Grove		2.00
Williamsburg, First		30.00
Williamsburg, Main St.		2.77
Wofford		1.65
MUHLERBERG—		
Carters Creek	.65	
Cave Spring	5.00	
Cedar Grove		2.64
Central City	61.12	4.00
Cherry Hill		5.87
Dunmore		7.13
Drakesboro		2.20
East Union		2.50
Greenville		42.56
South Carrollton		5.00
Woodson		2.50
Woodland	5.00	
NELSON—		
Bardstown	71.50	
Belmont		2.00
Cox's Creek	12.05	1.00
Lebanon Junction	22.60	5.50
Little Union	4.20	3.15
Mill Creek	12.00	
Mt. Washington	8.39	38.02
New Salem	15.00	4.00
Riverview	10.00	2.94
Shepherdsville	7.20	8.91
NORTH BEND—		
Big Bone	1.64	5.05
Bullittsburg	6.63	4.52
Burlington	3.57	16.43
Calvary	5.95	4.05
Covington, First	16.66	43.34
Erlanger	22.70	28.45
Florence		7.68
Ft. Mitchell		5.85
Immanuel	26.78	18.22
Independence	.74	.51
Latonla	90.35	78.18
Madison Avenue	39.87	38.19
Oak Ridge	7.73	9.29
Petersburg	3.06	2.09
Sand Run	5.44	12.31
South Side	15.27	10.40
Union	5.95	6.05
Walton	1.05	16.75
NORTH CONCORD—		
Barbourville	12.50	
OHIO COUNTY—		
Beaver Dam	83.71	66.67
Centertown		2.50
Hartford	4.36	1.00
Pond Run		5.00
Rockport		5.76
Slaty Creek	9.56	5.35
OHIO RIVER—		
Blooming Grove		.85
Crooked Creek		16.12
Dycusburg		6.25
Grand Rivers		3.80
Marion	12.15	
Mexico		3.55
Repton		1.10
OHIO VALLEY—		
Bethel		7.25
Calvary	26.30	
Hebardsville	2.00	1.00
Henderson, First	67.80	

	Budget	Desig.
Cash Creek	10.85	
Corydon	18.50	16.00
Immanuel	37.56	
Morganfield	145.08	
Robards		2.00
Sebree	4.74	1.00
Smith Mills		7.00
Sturgis		4.00
Uniontown	2.99	2.00
Walnut Street	3.25	
Zion	3.80	6.75
OLD BETHEL—		
Providence, First	3.10	
OWEN COUNTY—		
Concord		4.10
Dallasburg	10.43	7.75
Mt. Hebron	.75	
New Liberty	2.36	2.00
Pleasant Ridge	2.00	
PULASKI—		
Cedar Point	1.64	
Ferguson		4.31
Quinton		3.72
Sloans Valley		4.02
ROCKCASTLE—		
Association	5.00	
Brodhead		17.50
Clear Creek	4.56	
Ottawa		5.00
Watts Chapel		5.00
RUSSELL COUNTY—		
Jamestown		3.00
Liberty		1.24
Poplar Grove	2.50	5.48
Russell Springs	6.75	28.53
Welfare		1.03
RUSSELL CREEK—		
Beech Grove	2.23	
Campbellsville	104.52	3.50
Greensburg	12.57	6.29
Charity		5.00
Columbia	7.00	
Macedonia	6.27	
Salem		5.00
Trammels Creek	4.59	
Zion	1.00	4.25
SALEM—		
Buck Grove		35.00
Ekron	3.00	
Guston	7.63	
Otter Creek		14.26
Phillips Memorial		12.10
Raymond		3.00
Salem		6.20
West Point	23.20	
SEVERNS VALLEY—		
Cecilia	9.00	5.00
Gilead		7.76
Rineyville		3.00
Severns Valley	75.85	17.50
Sonora		2.22
Vine Grove	39.55	19.90
White Mills		4.50
SHELBY COUNTY—		
Bagdad	10.60	1.00
Buffalo Lick	11.75	10.50
Christiansburg	4.00	1.00
Clay Village	15.31	5.00
Dover		7.64
Eimburg		3.00
Finchville	11.75	30.95
Graefenburg	5.82	16.00
Hempridge		2.00
Indian Fork		7.04
Mt. Moriah	20.60	
Pigeon Fork		15.00
Salem	9.65	1.00
Simpsonton	99.19	
Waddy	1.20	
SIMPSON—		
Franklin	60.94	
Middleton		8.50
Providence		5.40
Sulphur Spring		3.75
Whippoorwill		11.65
SOUTH CONCORD—		
Association		17.44
Bruner's Chapel	30.00	36.65
Burgin		4.30
Houstonville		3.35
Lancaster		4.00
Perryville		22.72
SOUTH KENTUCKY—		
Calvary		2.70
Grove		8.40
Middleburg	19.95	35.76
Pleasant Point	11.00	
Pilot		2.50
SOUTH UNION—		
SULPHUR FORK—		
Ballardsville	20.25	3.95
Harrods Creek	7.20	
LaGrange	105.99	88.59
Silgo	20.44	20.96
Sulphur		4.09
TATES CREEK—		
Hays Fork		3.79
Liberty	4.68	2.00
Richmond, First		12.92
Tates Creek		21.72
Viney Fork		11.00
Waco		8.50
TEN MILE—		
Clarks Creek	6.29	
Concord	1.96	3.33
Elliston		4.58

	Budget	Desig.
Macedonia		4.29
Mt. Zion	9.80	3.60
Paint Lick	1.00	
Poplar Grove	7.45	3.12
Vine Run		2.30
THREE FORKS—		
Blackey		1.00
Broadway		8.06
Fleming	6.00	3.00
Hazard, First	34.18	9.00
Hazard, Second	1.00	3.00
Jenkins	4.00	
Lothair	2.77	
McRoberts	9.59	6.00
Neon		1.00
Whitesburg	3.75	11.57
UNION—		
Association		1.05
Beaver	9.85	
Berry	2.00	15.77
Butler	9.40	22.31
Cynthiana	25.00	10.00
Falmouth		5.00
Indian Creek		1.00
Lenoxburg		7.48
Morning Glory		6.50
Richland		1.90
Union	2.00	
Willow		12.67
UPPER CUMBERLAND—		
Chevrolet		15.00
Creeches		5.00
Everts		10.50
Harlan	100.00	22.00
Kentucky King	.50	
Liggett	27.37	18.40
Locust Grove		15.26
Loyal	12.00	19.14
Pansy		1.32
Verda	25.50	2.50
WARREN COUNTY—		
Burton Memorial	5.00	3.40
Clear Fork		4.62
Friendship	12.50	
Iva	1.00	
Oakland	1.75	10.00
Oak Forest	3.00	1.00
Rocky Spring		2.79
Smiths Grove		2.00
Woodburn	7.90	11.32
WAYNE COUNTY—		
Association		2.25
New Salem		10.10
WEST KENTUCKY—		
Arlington		2.00
David's Chapel		5.00
Fulton, First	39.26	
Hickman	10.00	4.80
Mt. Carmel		4.30
West Hickman	3.40	1.20
WEST UNION—		
Bandana	5.35	
Blandville	2.03	
Immanuel	11.25	103.40
Kevill	2.00	
Lone Oak	75.70	
Oak Lawn		4.50
Oscar		4.82
Spring Bayou	13.10	.50
Wickliffe	9.00	1.00
WHITES RUN—		
Carrollton	20.00	36.31
Englsh		5.05
Sanders	4.80	5.13

DISTRIBUTION OF RECEIPTS

November, 1934

Foreign Missions—		
Budget	1,586.05	
Designated	206.28	
Total		1,792.33
Home Missions—		
Budget	740.16	
Designated	13.10	
Total		753.26
Southwide Education—		
Budget	544.55	
Total		544.55
Ministerial Relief—		
Budget	222.05	
Designated	5.87	
Total		227.92
New Orleans Hospital—		
Budget	79.30	
Total		79.30
S. B. C. Bonds—		
Budget	132.18	
Total		132.18
State Missions—		
Budget	1,387.81	
Designated	2,355.37	
Total		3,743.18
Education in Ky.—		
Budget	1,057.38	
Designated	8.82	
Total		1,066.20

(Please turn to Page 24.)

**Baptist Training Union
Department**

**BYRON C. S. DeJARNETTE,
State Secretary**

Happy New Year!

I thank you for your sympathetic, prayerful co-operation and good wishes for Christmas and the New Year.

May you every one realize the best in life during 1935 because you have given your best to the Master.

BAPTIST TRAINING UNION CALENDAR FOR 1935

EMPHASIS—EVENTS—ACTIVITIES

Theme: Magnifying His Church.

Scripture: Christ also loved the church, and gave Himself up for it (Ephesians 5:25).

Song: I Love Thy Kingdom, Lord.

SCHEDULE

January

Theme: His Church a Divine Institution.

Scripture: Christ is the head of the church (Eph. 5:23).

What To Do: Re-emphasize the Standard of Excellence as the program for training church members. Seek to enlist all in the Baptist Hundred Thousand Club.

February

Theme: His Church the Herald of Salvation.

Scripture: They therefore that were scattered abroad went about preaching the word (Acts 8:4).

What To Do: Plan a training school for March. Plan to have courses in missions and soul winning. Enlist members in Baptist Hundred Thousand Club.

March

Theme: His Church the Home Base of World Evangelization.

Scripture: Go ye into all the world, and preach the gospel to the whole creation (Mark 16:15).

What To Do: Conduct a training school. Lead every member to make an offering to missions on the last Sunday in March.

April

Theme: His Church the Champion of Justice.

Scripture: Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all (Col. 3:11).

What To Do: Encourage members to visit any foreigners or Jews who may be living in the community and invite them to church. Organize unions and teach study courses in Negro churches.

Enter Local, Associational, and State events here.

May

Theme: His Church the Ally of the Home.

Scripture: Honor thy father and thy mother (Ex. 20:12).

What To Do: Make this B. A. U. and Parents' Month in the Baptist Training Union. Have a special parents' night and invite all parents to the B. Y. P. U's and B. A. U's. Enlarge the membership of the B. A. U. Plan to send representatives to your state convention or assembly.

June

Theme: His Church a Lighthouse of Truth.

Scripture: The sum of thy word is truth (Psalm 119:160a).

Go ye therefore, and make disciples . . . baptizing them . . . teaching them to observe all things whatsoever I commanded you (Matthew 28:19a, 20a).

Ye are the light of the world . . . Even so let your light shine before men (Matthew 5:14a, 16a).

What To Do: Welcome returning students and enlist them in the Senior B. Y. P. U. Do extension work in the association, teaching study courses and organizing unions in our own churches and in Negro churches.

July

Theme: His Church the Cradle of Freedom.

Scripture: Ye shall know the truth, and the truth shall make you free (John 8:32).

If therefore the Son shall make you free, ye shall be free indeed (John 8:36).

What To Do: Read "The People Called Baptists," by McDaniel, to learn of the contribution Baptists have made to the advancement of religious and civil liberty in the world. Send a delegation to the Southwide Baptist Training Union Assembly, Ridgecrest, North Carolina, July-August 3.

August

Theme: His Church a Fellowship for Worship.

Scripture: Let us consider one another to provoke unto love and good works; not forsaking our own assembling together (Heb. 10:24, 25a).

What To Do: Conduct campaign to enlist every member in evening preaching attendance in August. Emphasize importance of daily private worship for every member.

September

Theme: His Church the Stronghold of Righteousness.

Scripture: Ye are the salt of the earth (Matthew 5:13a).

What To Do: Build up the membership. Seek to lead every member to do personal soul-winning. Encourage all who are qualified to accept definite places of responsibility in the church organization for the New Year.

October

Theme: His Church a Builder of Character.

Scripture: Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ (Eph. 4:13).

What To Do: Re-organize, elect and install new officers. Lead every member to put his best into the work of his union, so that growth in character may be achieved. Make each weekly meeting a deep spiritual experience for every member. Lead each member to make an offering to state missions this month.

November

Theme: His Church the Mother of Benevolence.

Scripture: Let no man seek his own, but each his neighbor's good (1 Cor. 10:24).

What To Do: Conduct a study course. Seniors and Adults should study the book, "Southern Baptist Missions." Inform all members concerning the objects in the church budget.

December

Theme: His Church the Messenger of Good Will.

Scripture: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publish peace, that bringeth good tidings of good, publisheth salvation (Isaiah 52:7a).

What To Do: Co-operate with church plans for the every-member canvass. Lead every member to make a pledge to the church budget for 1936.

RECORD OF ATTENDANCE

Baptist Training Unions reporting enrollment of 100 or over

December 23, 1934

	Att.	Vis.	En.
Louisville, Grace	163	10	200
Louisville, Ninth and O	139	24	191
Lexington, Felix Memo	106	4	121
Henderson, Audubon	105	3	125
Newport, First	103	24	182
Louisville, Temple	92	20	157
Louisville, Beechmont	81	6	139
Danville, Lexington Ave.	56	22	102

HOWELL PASTOR GOES TO LIVERMORE

Please allow me space in your paper to say a few things. I have resigned my work at Olivet Baptist Church, Howell, Ky., and have accepted the work at Livermore, Ky.

Eight years ago last November I came here as pastor, and I must say that every minute of my association with these fine people has been indeed pleasant. With all of my blunders and misgivings they have been patient, pleasant and Christ-like. Not only have the older people been loyal, but the young people have been kind and loyal to the pastor

and his family and to all of our services here. I shall also remember with gratitude the kindly and Christian spirit manifested by members of other denominations, who live in the community and with whom I have had pleasant associations. Indeed, with the highest type of Christian character and intelligence, this is one of God's choicest communities.

Goodby Olivet and community, words fail me to express my deep appreciation for what you have done for me and my family. We take up our abode with the good people at Livermore, Ky., and sincerely pray that God's continued blessings shall be upon our work there as we labor in His name for the advancement of His cause.

E. L. PENDLEY.

WEEK OF MEETINGS AT BEECHLAND

The highways were torn up at the time we usually have our revival here at Beechland, so we were obliged to postpone it. Finally, we decided that it would be best to have a week of revival for the express purpose of enlisting and reviving our own membership. The following men spoke on the subjects indicated:

Monday, December 3—"What Church Membership Implies," by Rev. A. A. Stulck, pastor Highland Park Baptist Church, Louisville.

Tuesday, December 4—"The Church and Her Officers," by Rev. M. P. Hunt, pastor Eighteenth Street Baptist Church, Louisville.

Wednesday, December 5—"The Mutual Relation of Pastor and Church," by Rev. L. O. Griffith, pastor Sanders (Kentucky) Baptist Church.

Thursday, December 6—"The Church and Her Home," by Rev. S. F. Dowis, pastor Carlisle Avenue Baptist Church, Louisville.

Friday, December 7—"The Supreme Task of the Church," by Rev. E. F. Estes, pastor West Broadway Baptist Church, Louisville.

We have never seen any group of men come independently of others and speak with such power. Each man knew the subjects of the other men and they dove-tailed together in a wonderful way. There was a cumulative effect that was apparent to all. The last evening was a fitting climax to all that had gone before, as Dr. E. F. Estes concluded with a passionate message on soul-winning as the supreme task of the church.

Opportunities were given for those who had expressed a desire to the pastor to confess Christ to do so on several evenings. On the last night ten came forward. Six of these were by letter and four were for baptism. Counting those who came another night and Sun-

PELOUBET'S SELECT NOTES

A COMMENTARY ON THE SUNDAY SCHOOL LESSONS FOR 1935

By WILBUR M. SMITH, D. D.

(Sixty-First Annual Volume)

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day following our meeting there were fourteen additions.

We have much cause for gratitude as God is blessing and leading us in our working together here.

O. A. LINGER, Pastor,
Valley Station, Ky.

WORLD TRAVELER DISCUSSES "BIBLICAL BACKGROUNDS"

I have crossed the ocean thirty times. It is always a delight to visit Bible Lands. Of course, it is a pleasure to read books of travel and for the minister books on Bible Lands are exceedingly interesting.

It would be easy to mention a number of fine, helpful books on Palestine, but the very best volume I have ever seen is Biblical Backgrounds by Dr. J. McKee Adams, Professor of Biblical Introductions in the Southern Baptist Theological Seminary, Louisville, Ky. Dr. Adams is especially qualified to deal with this subject. He has spent a year of residence in the Holy Land studying the Land and the Book.

Biblical Backgrounds was born in Palestine, the child of a rare student and ripe scholar. Three visits have been made to Palestine since the year's residence in that fascinating land. Biblical Backgrounds is a volume of nearly five hundred pages, divided into fourteen chapters, with helpful maps and fifty illustrations—pictures taken by the author himself.

Here is a book by a scholar that will be appreciated by the most cultivated readers and at the same time it will bring Bible Lands to the average reader with a wealth of information and rare charm.

No minister can afford to be without it, while Christian men and women in every walk of life will find this volume a large addition to Biblical knowledge. On its pages the author not only brings first-hand information from the Land itself but his familiarity with all standard works on sacred Lands is reflected in the author's own splendid way.

To those who have visited the Mediterranean, to those who propose to make such a visit, and to those who have not been and cannot hope to go, Biblical Backgrounds will be of incalculable value.

May I add that Dr. Adams will sail again for the Holy Land on June 19, 1935. It is an education in the most delightful way to travel with such a fine, Christian scholar, and I hope that next summer, as in the past, a goodly number of Christian men and women, and especially ministers, will accompany the author of Biblical Backgrounds on his annual Christian cruise.

JOHN J. WICKER,
Fork Union, Virginia.

The First Church of Charleston, S. C., has called Pastor Vance H. Havner, Weeksville, N. C., to be their new pastor, and he has accepted.

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(Continued from Page 21.)

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MANY SERIOUS CHURCH FIRES DUE TO ARCHITECTURAL DESIGN

Safety and structural beauty would not be sacrificed by attention to fire hazard prevention, says Insurance Inspector.

There are five church fires in the United States each day, on the average, with resultant damage to church property of about \$3,596,000 in a single year, according to a report today issued by W. J. Tallamy, Chief Inspector of the Metropolitan Department of the Continental and Fidelity-Phenix Fire Insurance Companies.

Mr. Tallamy points out that, owing to customary design, such fires are usually more disastrous physically than those breaking out in other types of buildings, and adds: "Fire damage to churches is influenced to an alarming extent by structural features that could be eliminated without material cost or sacrifice from the viewpoint of architectural beauty, convenience or safety, if fire hazard features were given proper consideration at the time the structures are built.

"Probably the most hazardous of the structural features commonly found in churches," he continues, "hazardous in the sense of contributing most to the serious damage resulting from fire, are the concealed, combustible roof spaces hidden by the church ceilings. These roof spaces usually conceal quantities of woodwork, such as desks, platforms,

rafters, sheathing, roof boards, trusses, and so on, a condition almost certain to lead to serious destruction when involved in fire.

"These spaces are usually continuous over the entire structures, permitting flames to spread quickly throughout, beyond the reach of fire department hose streams."

The report is based upon an analytical study of 1,754 church fires that occurred during an average year, causing the destruction of \$3,596,000 of church property, a large part of which was irreplaceable. Most of the structures, it was found, were greatly under-insured. The aggregate value of the church buildings involved in these fires was nearly \$64,000,000, while the insurance carried on them amounted to about \$49,000,000, or a little above seventy-six percent. The insurance coverage on church property, in Mr. Tallamy's opinion, should be 100% of value.

In regard to the causes of the fires, the largest number—or twenty-six percent of the total—were due to lightning, indicating an absence of lightning rods, although the amount of loss caused by this hazard was less than seven percent of the whole.

The greatest amount of damage from a single cause was \$742,947, or more than twenty percent attributed to defective heating equipment. About eleven percent of the church fires were so caused.

"A number of fires in churches start in or near hot-air heating ducts and registers, where they pass through, or open into, hollow wall and floor spaces," the report states, apparently as a result of the ignition of sweeping that find their way, accidentally or otherwise, into the register openings. Hot air heating plants are therefore objectionable.

Church heating apparatus originally built for the use of anthracite coal, it is stated, and subsequently used for wood, soft coal or oil, may become a serious fire hazard because of the tarry soot deposits that accumulate in smoke-pipes and chimney flues when the latter fuels are employed.

Other cause of church fires are chargeable to electricity, open lights, portable oil heaters and lamps, carelessness with matches and smoking tobacco,

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spontaneous combustion and other common hazards.

SHERMAN CHURCH HAS TENTH ANNIVERSARY

The Sherman Baptist Church observed its tenth anniversary of its dedication on November 9 with an all-day session, under the direction of Pastor Z. W. Pigg, who gave the address of welcome. Response to his message was made by Rev. C. S. Ellis.

The principle addresses of the morning were made by Sherman's first pastor, Rev. Charles Mangold, of Demossville, Ky., dwelling on reminiscences of the church and its founders; and by Rev. C. S. Ellis, Covington, Ky., who spoke on "Hinderance and Helps in Organizing a Church and Building a House of Worship.

After a bountiful lunch served by the ladies of Sherman, Rev. B. A. Miller, Dry, Ridge, spoke on "The Value of a Church to a Community." At 2:35 Rev. E. H. Blakeman, Williamstown, preached a sermon on "Responsibility and Sin of Moral Indifference."

The weather was favorable and the attendance was good. The program was replete with special music and good congregational singing.

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