

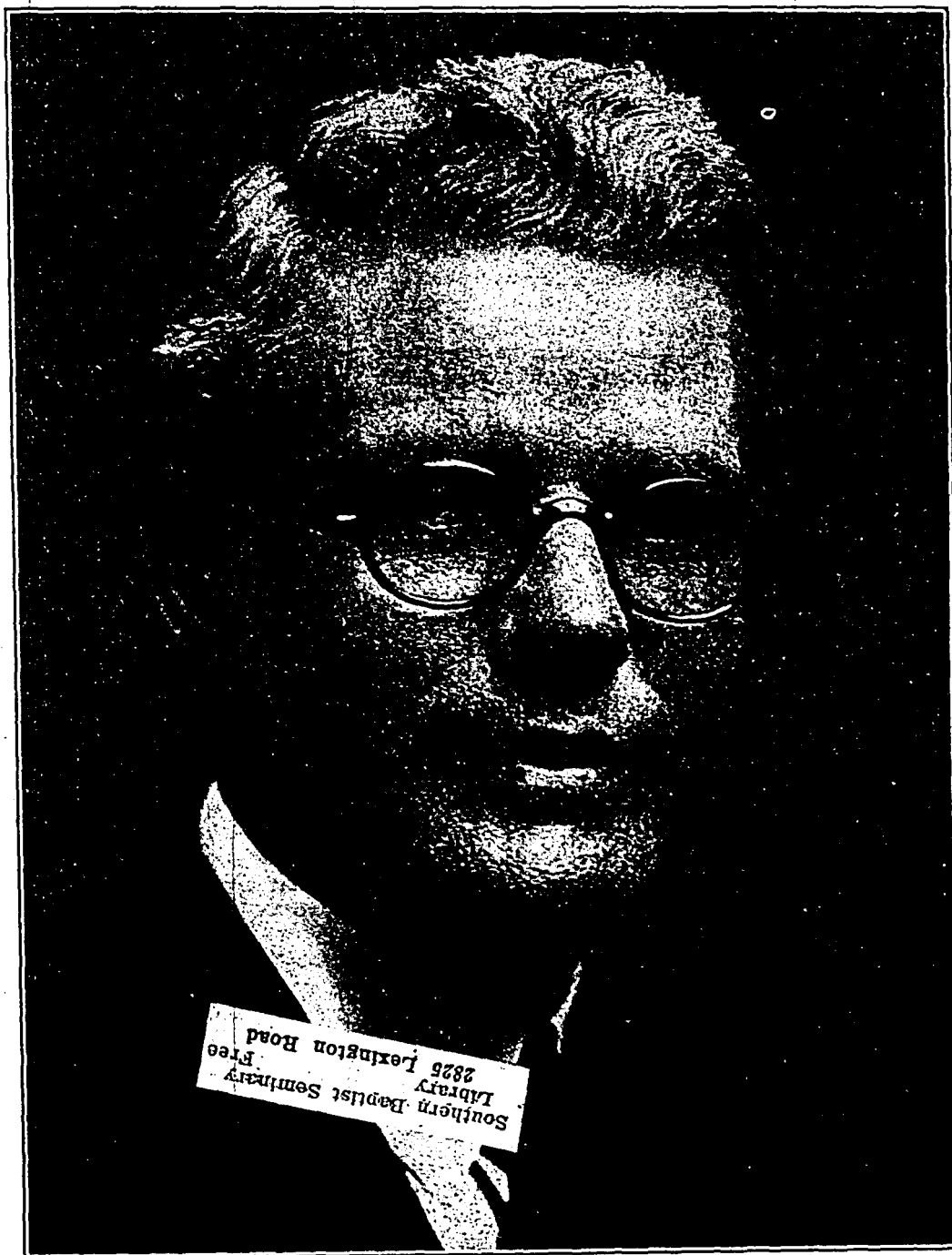
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WESTERN RECORDER

VOL. 109

LOUISVILLE, KENTUCKY, JANUARY 10, 1935

No. 2



JOSEPH A. GAINES, D.D.,

Pastor of the Church at Glasgow, Ky., who has recently been made
the Kentucky Leader of the Hundred Thousand Club.

WESTERN RECORDER

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

VOL. 109

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Our Debt-Liquidation a Growing Success

DR. JOHN R. SAMPEY, President, Southern Baptist Theological Seminary, Louisville, Ky.

THE good hand of our God has guided in the birth and growth of the Baptist Hundred Thousand Club, a band of Southern Baptists keenly conscious of the debts upon our Southwide boards and institutions and firmly resolved to pay them as quickly as possible, without in any way crippling the well established Co-operative Program. Every member of the Club is urged to make his gifts over and above his regular gifts for the support of his own church and the missionary, educational and benevolent work fostered by his State Board of Missions and the Southern Baptist Convention. What we give through our church envelopes helps to maintain every cause at home and abroad. We must increase our gifts to carry on the work and seek to enlist every church member in giving regularly and systematically to the whole program of the Lord Jesus.

After we have pledged liberally as stewards of God's grace we then are free to do something over and above for the payment of the debts on our mission boards, our theological schools and the one hospital owned by the Southern Baptist Convention. How grateful we should be that twenty-three thousand Southern Baptists, more or less, have definitely enrolled in the Baptist Hundred Thousand Club, resolved to set the Southwide causes free from crushing debt!

Let us never forget that we have something to show for the money to finance our boards and to erect new buildings for our seminaries. I would challenge any fair-minded Baptist to spend a day on the campus of the Southern Baptist Theological Seminary inspecting its buildings and equipment to point to any waste of Baptist money. It was fitting that the permanent home of the Seminary should be equipped to take care of five hundred young preachers during their years of preparation for the pulpit and the pastorate. The money has been well spent.

With the exception of two unfortunate experiences with dishonest treasurers, the entire indebtedness of our Southwide Boards and institutions represents wise investments in buildings and equipment and in the proclamation of the Gospel at home and abroad.

If our Baptist people could know what inspiration has come to our boards and seminaries from the money received month by month through the Hundred Thousand Club they would count it a privilege to have a part in this wonderful movement. The idea can be sold to a debt-paying Baptist in five minutes by any member of the Club who understands what it is all about and the ease with which this simple and sensible plan can be put in operation.

The Baptist Hundred Thousand Club

DR. W. W. HAMILTON, President Baptist Bible Institute

1. **The debt is small.** Any debt-paying plan upon which Southern Baptists could unite would probably succeed, for they have sufficient numbers and adequate means quickly to retire their obligation of about \$1.50 per member. If we say that only one-half of our people do the giving, even then a debt for each giver of \$3.00 for Foreign Missions and Home Missions and Christian benevolence and education is certainly too small to frighten us.

2. **We expect to pay.** There is not one of us who is willing to fail those who trusted us with their money. We are not any more willing to be dishonest as to our denominational obligations than with our own personal debts. This is the attitude of young and old as they have expressed themselves individually and in churches and associations and conventions. We are not asking our creditors to take less than we owe them.

3. **Add another tithe.** We are not making new debts while paying the old. The work must go on here in the homeland and across the seas. As the Jews did, so we can and will add another tithe for the honor of our Lord's cause. A going concern can better pay its debts than one that is closed up. This was the attitude of New Orleans bankers toward the Baptist Bible Institute, and their decision has been justified. Some people once said, they could not live on nine-tenths of their income, but they came to the place where they lived on one-tenth. "Lest we forget!"

4. **It is very simple.** Surely it is easily understood, that we are to give \$1.00 per month for debts. This goes into the treasury of the church as any other extra gift, and is designated "Hundred Thousand Club." The church treasurer

sends this along with other funds to the State Treasurer, and thus the debt gifts reach Nashville and are sent to the Southwide boards and agencies according to their "debt needs."

5. **The amount is definite.** Anyone who has sought to secure gifts knows how decided is the advantage and how much more effective is the appeal when you fix a definite amount. To ask for "something" is far different from requesting "1.00 per month." A newsboy in New Orleans was willing not only to give his tithe but also to go fifty-fifty on the money he had been spending for moving pictures. We can visualize "1.00 per month," when we cannot imagine our part of a total debt of five million dollars plus.

6. **The appeal is personal.** This is not for organizations or groups primarily, but as in the every-member canvass it is an individual appeal. When we call to mind the thousands of pastors and the tens of thousands of deacons and superintendents and teachers and leaders in the work of the women and young people, we feel that we have set our goal too low at only "One Hundred Thousand." Surely we need only to make the appeal personal in order to secure all that we need.

7. **It is workable.** In every church and group with which the writer has come in contact the "1 in 40" of the membership has been more than met. The response has been more nearly "1 in 20," and sometimes "1 in 10," and this is quite clear proof that the movement needs only to be given a chance and it will bring surprising results. This has been invariably true.

8. **There is no expense.** Not one postal card, not one stamp, not one sheet of paper or envelope, not one cent

for printer's ink, not one dollar of travel cost or of salaries for secretaries, or leader is taken out of the money given for debts. All of it, every dollar of it goes to the reduction of capital debts. The total expense of the movement is a gift by the Sunday School Board to help Southern Baptists meet their obligations.

9. **It is comprehensive.** All of the debts of all South-wide boards and institutions are included. Our Foreign Mission Board, our Home Mission Board, our Baptist Seminaries, our Baptist Hospital, our former Education Board, our Southern Baptist Convention in the obligations placed upon the Executive Committee, all are included. What a time of rejoicing that will be, when in our denominational papers and in our churches and associations and conventions it is announced that all of our debt-needs have been met and our every obligation has been marked, "Paid in Full."

Men and the Baptist Hundred Thousand Club

DUDLEY R. ISOM, Shreveport, Louisiana

THE Southern Baptist Handbook of 1934 startles one with some amazing facts concerning Southern Baptist men. There are 4,173,928 Baptists in the Southern Convention, 829,695 of whom are men ranging from twenty-one years of age upward. The author of the Handbook claims there are 580,000, or seventy percent, of these men who are unenlisted and practically lost to the cause of Christ. Herein, my friends, is the reason for our present condition of churches, institutions, boards and agencies. Our great and grave problem is a man-problem.

An enlisted man power over the Southland will banish our moral, spiritual and financial problems into nothingness just as sure as we live and breathe to-day. Concentration on and prayer for the enlistment of our Baptist men should be uppermost in our thinking, innermost in our hearts, and outermost in our actions at the present moment. The enlistment of one-tenth of this half million Baptist men would guarantee the success of the Baptist Hundred Thousand Club.

If our present problem is a man-problem let us seek a means of solving it. There must be a solution and I sincerely believe the following five steps will lead us out, bringing victory to the whole cause and success to the special causes:

1. **Organization.** Organization is essential to success in any known undertaking. Let the recognized leader of the church call his men together and suggest an organization, a permanent organization. Let this organization be as much a part of the work in that church as any other one sponsored by the church. By no means should the men be led to believe that such an organization is being perfected solely to raise money. The main business of the organization should be to enlist those unenlisted men of the church and seek to provide programs that will tend to develop them for larger Christian service. Of course along with the ordinary procedure of development special attention could and would be devoted to the outstanding denominational interests, such as the Baptist Hundred Thousand Club. With the organization of the men in the church the chances of the promotion of the Club are one hundred percent better.

2. **Enlistment.** What a challenge! Seventy percent of our men unenlisted. Use the organization to enlist these unenlisted. There is not much chance to interest an unenlisted Baptist in giving a dollar to a cause that is foreign to his heart. Enlist that man, interest him in the work and then try selling the Hundred Thousand Club. If the unenlisted man is carefree about his local church program and its indebtedness surely it is lost motion and time to try interesting him in liquidating the indebtedness of Southern Baptist Boards and Institutions. Let us get the cart behind the horse by first enlisting the indifferent and unenlisted men through organized effort and then tell him about our Hundred Thousand Club plan.

3. **Information.** Why must I give a dollar each month to a cause of which I am totally ignorant? The summary of the

10. **It is succeeding.** The Hundred Thousand Club has caught the imagination of our people, and over and over again they have said, "Why, I can do that much." As the glad news of debt-reduction has gone out many more are saying, "I want a share in that." The Baptist Bible Institute has this last year cancelled \$29,000 of its bonded indebtedness, reducing this from \$200,000 to \$171,000. The first month of the movement the Institute received \$6.86, and last month the amount was \$1,578.45.

The Hundred Thousand Club is our Gideon's Band and with the small number who can and will give \$1.00 per month, Southern Baptists are going to pay every cent they owe. With their double team, the Co-operative Program and the Hundred Thousand Club, they are going on in their journey around the world giving the gospel of our Lord Jesus Christ to every creature. How challenging is the call and how glorious will be the victory!

whole matter is, I will not. I must first have some information. Are we paying for a dead horse? How did these debts get that way? Who was responsible for them? Did any good come out of them? Does work still go on as a result of them? Could we have made the progress we have without this indebtedness? Let us give the facts to our men as they assemble in their organizations. Let us do it in an unapologetic manner, with the assurance of a more conservative program in the future. Let us show how the payment of these debts will save an amount equal to the principal, in interest, over a period of some twenty years. In other words, let us put on a little salesmanship talk that will prove the worth of such a special cause. Organize the men, put on an enlistment program, inform them and then promote the cause.

4. **Promotion.** Now the church has everything in readiness for promoting all regular and special causes. The men are now ready to promote the Baptist Hundred Thousand Club and any other proposition the church favors and the pastor desires.

5. **Development.** Why save a man and not save his life? When man's soul is saved, some measure should be taken to save his life. God does everything up until the time man finds salvation, then that man should do all possible to show his appreciation of salvation. The reason that seventy percent of our men are lost to the cause is that we have been top-heavy in evangelization. I do not advocate letting up on evangelization, but I do advocate the mighty importance of developing that life after the soul has been saved.

Not enough attention has been paid to the development of our men. We have led them to Christ and let them drift away from service. Organize the enlisted men of the church and through them seek to enlist the unenlisted. Now inform them denominationally and promote the church and denominational programs and special interests. This is a process of development that will enrich the lives of men and prepare them for a more sympathetic support of the church and denominational program and make it far easier to secure that "over and above" for the liquidation of Southern Baptist debts. With the united co-operation of our Southern Baptists in the above enlistment program there should be added fifty thousand new men members to the Baptist Hundred Thousand Club.

The William Jewell College Bulletin of January 15 is devoted quite largely to the tributes paid by prominent men to Dr. John Phelps Fruit on his seventy-ninth birthday, recently celebrated so auspiciously by the college.

A. Holladay, of Augusta, Kansas, will soon be eighty-seven years of age. He has been a reader of the Western Recorder for at least seventy-five years. He was formerly a member of Zion Church, Columbia, Ky., until he moved to Kansas in 1914.

Russellville Pastor "Reads Between the Lines"

EACH month I try to look over the financial report as given and it proves to be enlightening if not inspiring. I have just finished making a rather hurried survey of the report in this week's issue concerning the month of November. This report reveals:

1. That out of about 2,000 Baptist churches in Kentucky only about 540 report any gifts during November. Perhaps many others made gifts but did not get them into the office.

3. If very many others made gifts and did not get them in, this delay causes unnecessary expense in the central office which could be corrected by promptness on the part of churches or associational treasurers.

3. This report shows that the larger churches are about as indifferent along this line as the smaller ones. Of the eighty-eight churches in the State with 500 or more members, thirty-two made no report for November.

4. Of the 540 churches reporting gifts only 330 gave something to the regular budget and 210 designated all their gifts.

5. Seven out of the seventy-eight associations did not report a gift of any kind for any of our co-operative work in Kentucky or the Southland.

A careful study of these monthly reports should stimulate us to more regular giving and sending in of the gifts that the people we select to carry on our general work may not be embarrassed.

Russellville, Ky.

C. B. JACKSON

Plans and Progress, Hundred Thousand Club Campaign in Kentucky

DR. JOSEPH A. GAINES,
Kentucky Leader, Glasgow, Ky.

I BEGAN my active participation in the Baptist Hundred Thousand Club Campaign in Kentucky for 1935 when, on Christmas Day, I left my home and went to Louisville for a conference with Dr. John R. Sampey, Regional Leader for the States of Kentucky, Tennessee, Missouri and Illinois, Dr. G. S. Dobbins and Dr. H. W. Tribble, of the Seminary, and Brethren W. A. Gardiner and J. S. Ransdell of our State Mission Board staff of department workers. Realizing that the time for preparation has been seriously curtailed by unavoidable delays, we shucked off our coats, figuratively at least, and plunged into our work. We were occupied with this all of the day after Christmas and part of the day after that. I have found it necessary to spend another day also in Louisville since then.

Our first task was to revise, by request of Dr. Frank Tripp, our General Leader, the list of Associational Leaders for the district associations in Kentucky. We found it necessary to make very few changes in this list. Except in a few cases where the Leader appointed last year was not able to serve this year, that list remains as of last year.

We then laid plans for conferences with these Associational Leaders at strategic points in the State, as follows: Elizabethtown, January 3; Hopkinsville, January 4; Somerset, January 8; Paris, January 9; Ashland, January 10, and Hazard, January 11. We hope to have the leader of every association present at one of these conferences most accessible to him.

The next step was to set up two central committees, one on publicity, the other on speakers. The Committee on Publicity is composed of Dr. G. S. Dobbins, chairman, and Dr. V. I. Masters, Louisville; Rev. Geo. D. Heaton, Jr., Paducah; Dr. W. R. Cole, Dayton; Dr. Chas. T. Ricks, Corbin; Rev. Buell H. Kazee, Morehead; Dr. W. J. Bolt, Harlan, and one other to be appointed.

The Speakers' Committee consists of Dr. H. W. Tribble, chairman, Louisville; Dr. P. C. Walker, Hopkinsville; Rev. R. Ralph Couey, Carlisle; Rev. W. L. Shearer, Lexington; Rev. Arthur Stovall, Elizabethtown, Rev. I. E. Enlow, Whitesburg, and Rev. G. W. Ellers, Harrodsburg.

Before I came to the task of Kentucky State Leader, the General Leader, Dr. Tripp, had made partial arrangements for inspirational meetings at a number of our centers of Baptist population. These arrangements will stand as Dr. Tripp made them. Those definitely dated are New Castle, January 6; Somerset, January 11; Murray, Mayfield, Henderson, Cynthiana, and Harlan, January 14. We have since made definite arrangements for Shelbyville, Sunday evening, January 13, and Danville, Sunday afternoon, February 3. We are now working on plans for similar meetings at Owensboro, Ashland, Frankfort, Paducah, Lexington, Louisville, and for one in the Covington-Newport-Ft. Thomas area, of which more specific announcement will be made later.

As the time for these vital matters of preparation is so short we are having to work swiftly, under high pressure. It would be a miracle if no mistakes are made. I beg the brethren to be patient and forgiving, and that they will lend us their best possible aid.

The Exhaustless Christ

G. H. O'DONNELL, Ph.D., Pastor, Aurora, Ind.

A DISTINCTION which it is very necessary for us to make, is that between our constantly changing and enlarging understanding of Christ and the Infinite, Changeless Christ Himself. Our understanding of Christ, and of the truth which centers in Him, may change, indeed, must change, as our minds and characters grow and enlarge and expand. As the various experiences of to-day present themselves to us, we see how the Infinite Christ fits perfectly into all possible experiences and situations of life. We have the promise of Christ Himself, that the Holy Spirit will reveal to us the things which pertain to Him.

But Christ is Himself the Infinite, Changeless Saviour, who is always far out beyond humanity, calling us on to Himself. He is the Perfect Goal of humanity, as well as the only Way to that Perfect Goal. No matter how long humanity may continue to live upon the earth; no matter how many new truths men may discover in the future; no matter how radically life on earth may change by human initiative and human skill; we may be sure of one thing—we will never get beyond the Changeless Christ of God. Beyond Him there is nothing. He is the end, the goal, of all. In Him all things consist. In Him all truth centers—truths of science, truths of history, truths of philosophy, truths of education. He is the center of life and love and truth in the universe of God. The only progress possible is progress toward Him.

All the study, all the experiments, of the ages to come will never exhaust Christ. He is the exhaustless Christ because He is the Infinite, Changeless Son of God. Let history study Him. Let science study Him. Let psychology study Him. We have nothing to fear. He is the Truth, and the Truth will at last prevail.

But we must carefully distinguish between our narrow, imperfect, but ever enlarging, conceptions of the Truth and the Truth itself. Let man conquer the universe. Let him explore its secrets in every realm. Let him analyze the stars of farthest space. Let him study the realm of the infinitesimal. Let man master the world. Let him subdue it, and put all things under his feet. And when man has done all that human skill and human wisdom and human investigation can do, he will still see, on beyond him, in the white light of eternity, the Majestic, Changeless, Exhaustless Christ, the center of all truth in every realm and in every form of existence.

And the life of man will always be imperfect, apart from that Christ. Human society will ever be imperfect apart from that Christ. He will ever remain the Way of God the Father, the Truth about God the Father, and the Life of God the Father; and we will come to the Father only by Him.

Dr. G. D. Faulkner has returned to become head of the Bible Department of Jonesboro Baptist College in Arkansas.

Together

FRANK TRIPP, General Leader Baptist Hundred Thousand Club

IT IS said that when the American Salvation Army was being organized a cablegram was sent to General Booth, asking him to suggest a suitable slogan for the organization and that he replied in one word "Others." If I were asked to suggest a slogan for the co-operative efforts of Southern Baptists, it would be one word, "Together." When we think of our tasks together, we take courage and hope. When we think of our combined denominational assets which have been accumulated through many years of working together, we are persuaded that after all there is much evidence of God's approval of our efforts.

This business of living and serving must be thought of in terms of community or co-operative endeavor, or the bigness of it will scare us. A very few, if any, of us will ever be able to support a missionary, build a hospital, establish and endow a school or maintain an orphanage, but by working together in Christian co-operation and fellowship with our fellow churchmen, we can do all of these.

Just as we think of the assets of our denomination as the result of working together, so must we think of our liabilities or debts as the responsibility or obligation of all. It will be a good day for Baptists when we refer to these debts as "ours" instead of "theirs." Instead of trying to side-step the responsibility of meeting our honest obligations, we should face them together and meet them in a spirit becoming to Christians.

Southern Baptists should think of their institutions and agencies plus four million church members, along with their debts of more than five millions in principal plus the annual interest of \$300,000. What we owe should never be separated in our thinking from what we have and what we are. These two things should always be weighed together. You cannot measure the efficiency or worthwhileness of a denominational program with the yardstick of financial statement. The far-reaching influence of missions and Christian education at home and abroad will never be reflected in a bank balance. When we think of our debts, let us view with sincere Christian appreciation our achievements.

I am deeply concerned now about the January-February membership drive for the Hundred Thousand Club. This is the time designated by the Southern Baptist Convention and indicated on our denominational calendar for the second major effort to enroll our people in this worthy movement. The one absolutely necessary thing to the success of the drive during these two months is that we stay together. Our pastors must go together. The Lord only knows what Southern Baptists could and would do if we preachers would get together and stay together until the job is finished. If ten thousand pastors would storm the heavens with their united prayers and work together in our plans, Southern Baptists would pay every dollar they owe in one year and never miss the money.

Fellow preachers and pastors, let us get together in January and February for a great and glorious victory. The several departments and auxiliaries in our churches must work together. Paying our debts is not the job of the Woman's Missionary Union. I will never subscribe to any plan that would unload the debts of our Convention on the good women; neither should we expect the Brotherhood to shoulder the entire responsibility of paying our debts. The men are ready to do a big and worthy thing in this movement, but should not be expected to do it all. The Sunday-school and B. T. U. groups cannot be made collection agencies. However, all of these groups can and must help if we succeed.

It is together we must work. Every man at his post, pulling his part until the goal is reached. The leaders in these departments and groups must work together; counsel together; pray and plan together for this and every other cause.

Likewise must the state and southwide conventions, boards and committees plan and pull together. We cannot travel in two directions at the same time. There can be no division of loyalty. Southern Baptists have at the last two Conventions voted with an overwhelming majority, if not unanimously, to pay their debts by the Hundred Thousand Club plan.

Let every loyal Southern Baptist, wherever he may live, fall in line, catch step with his fellow Baptists and together we will march to victory. Not a few large gifts, but many small ones; not the rich only, but the rich and the poor; not the women alone, but the women and the men; not simply the grown-ups, but the young people and the children praying, planning and pulling together in January and February will bring success.

Can Southern Baptists Save Themselves? Will They Do It?

**DR. L. R. SCARBOROUGH, President,
Southwestern Baptist Theological Seminary, Ft. Worth, Texas.**

IN THE period of January and February Southern Baptists are on trial as to their ability and willingness and capacity to save their honor, their good name, and their chance to witness for Jesus Christ around the world. The Baptist Hundred Thousand Club facing all the circumstances has had a remarkable record of achievement. Already the debts have been reduced. Already there is a growing success psychology and purposefulness and determination to win on the part of our pastors and people. I am sure if all of our people realized the ease with which it can be done and the value of its achievement, it would be done far more quickly than we are even now planning. The success already achieved has put a new radiance, a new hope; a new encouragement, a challenging spirit of conquest in the hearts of the institutions involved and many beyond.

Shall we go on with this good work? There is no question about our ability to do it. There are certainly more than 100,000 Baptists in the South who can give, without hurting anything else, over and above all the other they are doing, a dollar per month until the debts are cleared. It is not a question of our ability; it is a question of our willingness. So I am urging all who read this, from the point of view of the Southwestern Seminary, to give their best to it and see that all the people have a chance to get in on this remarkably wonderful achievement.

How grateful we all ought to be to dear Dr. Tripp and the church that he is pastoring for their self-sacrificing and co-operative spirit in this matter! Eternity alone will be able to reward him and them for their unselfish service. We owe it to ourselves, we owe it to this noble pastor and generous church, we owe it to the causes involved, we owe it to the credit and honor we possess as Baptists and our chance to witness in a distressed world, to give our best—ourselves and sufficient sums of money—to the achievement of this great movement.

Surely it can be done; surely it ought to be done; surely it will be done.

The Southwestern Seminary has already gotten a great blessing, far greater than the sum of money would indicate which we have received—in a new morale, a new courage, a new encouragement. It has put a new rainbow in the horizon of our future. Our forces are 100 percent and beyond in on this movement, and we are grateful beyond words to express for what it has already done for us, and we are singing a song in our hearts for what it will do for us.

Let us save ourselves from dishonor and from the discredit that shall surely come to us unless we pay our debts, save ourselves and our institutions to a larger achievement in the realms of the Gospel. The heart of the Southwestern opens itself with an appealing plea to the dear Baptists of the South to help us and our other causes win in this worthy undertaking.

EDITORIAL

"The Kingdom . . . Is Within You"

THE Kingdom of God is not of outward show. It does not come (Weymouth) "so that you can say, See here! or See there!" The Kingdom of God is within you.

This inner reality, however, does produce marvelous outward fruits. But the devil, who of all things most hates this reality, is able to produce plausible counterfeits of these fruits, and to get his counterfeits accepted by many. World conditions to-day are alarming, so much so that worldlings are crying out for the churches to help mend them, and censoriously criticizing God's people because they do not do it more quickly.

They care nothing for the Christ of the church. They will not have Him as their Saviour and Lord. But, seeing that organized Christianity is a power, they covetously seek that it shall work to help them get the things they want. They demand that it shall get busy in helping to stave off the bitter fruit of sin in society. But He, whose person and work are the essence of Christianity, declares that the Kingdom of God "cometh not by observation . . . it is within you."

Not that the people of God are indifferent to the woe and need of the world. Not that they are or should be hands off in helping toward material and social betterment. Throughout Christian history and notwithstanding the times of its own backsliding and the guilty carnality of many Christian

professors, Christianity has indeed been the salt of the earth, the chief force that has wrought social betterment and political liberty. But woe betide the day when Christianity misinterprets its mission to be that of a "divider" of material advantages between contending classes, each seeking for itself more of the loaves and fishes than it wants the other party to have.

Yet that which passes for expert Christian philosophy to-day persistently thrusts the "divider" ideals upon God's people and not a few preachers are capitulating. They are becoming pulpit voices of the flesh-pleasing teachings. The social application of the Gospel is deeply needed. Old-fashioned Christians always, when they were true Christians, worked in that direction. Christianity did more to build betterment than any of the other forces that criticise it because their greed and sin have led them to make such a mess of society that they cannot straighten it out.

They want it to help, but they do not want its Christ, who gives the power to help. The best "social gospel" must always be first the redemptive Gospel of Christ for the individual. Any other sort will fail. Christians who rush into the other sort are often unconsciously betraying how little confidence they have that the old Gospel really does transform the hearts of men, and change their lives.

Prayer and Spiritual Success

IT IS safe to say that spiritual success is not won at any less cost than that of a genuine prayer-life. This applies to every individual Christian, every church and every minister of Christ.

The world movement toward regimentation in material life has not failed to touch and influence religious life. Religious success is not much thought of any more in terms of building the spiritual life of individual Christians. Baptists, though we have borne a great witness concerning the worth of the individual in the sight of God, in practice have usually expended their force in bringing the individual to Christ in faith, rather than upon trying to build him up in Christ after He has professed faith.

I

ONCE the convert has professed faith and joined the church, the next thing we have had to propose to him in regard to growing in the new life, has been decent and orderly outward life plus giving of his substance to support the Gospel. Nor have we usually taught him as fully as was needed even on those two points.

The large majority of our people have not been consistently or regularly taught that the whole life is to be brought over into the worrship and service of the Master, with every one of its powers. In regard to inner Christian growth or sanctification, though the Apostolic writings overflow with it, we have not had a sustained message.

Here, we venture to believe, has been our main lack. We began in the Spirit, but we had an unwarranted notion, as did the Galatians (Gal. 3:3), that we could "be made perfect by the flesh."

In practice most of our efforts looking to spiritual culture dwindle down to seeking to get the converts to support with money gifts missionary and other great causes. Paul brought actual giving over into the category of spiritual graces from the category of external deeds, doubtless because giving is so naturally and regularly the outcome of an inner sacrificial spirit. But he called it "this grace ALSO." In building our people spiritually we have done little to

magnify and develop the inner spiritual values. Often almost exclusively we have stressed the external evidences of spiritual life.

II

MANY things are used in churches to-day as instrumentalities of success that appear to be unknown in the Scriptures. Eloquence in a preacher, power to sway multitudes with emotion, may be something quite apart from real spiritual quality in his ministry. He may sway their emotions by fleshly appeals, and there are preachers and evangelists who do. His eloquence may be an instrument to make himself pass for a large and significant personality rather than one brought into captivity to the crucified Christ and used only to exalt His name.

Church organization, however appropriate, may be a device to hide out of sight inner spiritual failure. It may keep the wheels turning by the energy of the flesh and lead the unwary to mistake this for the holy work of the Spirit of God.

The modern Gospel Singer can perform wonders in a revival meeting in stirring the folk to sing. It is a proper thing to do. Its propriety, like that of the propriety of all other instrumentalities, depends upon whether or not it is something to take the place of spiritual reality, whether or not it is a real leadership of God's people in making melody in their hearts unto the Lord.

Antiphonal singing, group divisions of sex, or age, or parts of the building the folk are in—we do not venture to pronounce upon the propriety of such performances, but readers may remember instances in which the whole performance smacks of the flesh and not of the Spirit of God. People are sought to be stirred up, regardless of the underlying spirit or purpose. But they ought to be stirred only toward knowing and worshipping God, and they will not be stirred to worship Him by music that in spirit or words suggests the rhythm of the dance and of the flesh more than it does the cry of the human soul worshipping God, or appealing to Him for His help.

III

SPIRITUAL success is not born of any of these things. Spiritual success is born of the humble quest of human souls after God. It is born of a knowledge of God's promises in His Book. It is born of the spirit of prayer which will not let Him go, but cries out to Him for blessing. Dr. R. A. Torrey declared that prayer is the method God has appointed for us to obtain the Holy Spirit—an obtainment essential to all real spiritual power and work. He told of a preacher who came to him when he was about to preach on the theme, and said: "Be sure and tell them not to pray for the Holy Spirit." He replied, "But Jesus says, 'How much more shall your heavenly Father give the Holy Spirit to them that ask Him?'"

The minister said, "Oh yes, but that was before Pentecost." Dr. Torrey replied, "Was Acts 4:41 and Acts 8:15 before or after Pentecost?" The preacher had to concede that they were after. Dr. Torrey had him read the passages. They are:

And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost.

Who, when they were come down, prayed for them, that they might receive the Holy Ghost.

Spiritual power is the great requisite to fruitfulness, and not anything else. It comes through the Holy Spirit making real to us the power of the resurrection life of the living Christ. So prayer is requisite for the Christian in seeking spiritual success.

Prayer promotes spiritual growth. It brings sin to the light, and helps the pray-er to face and turn from his sins. It gives genuine power for religious work—not that of fleshly energy. It avails for the conversion of others—often when

all else fails. It brings blessings to the church. We offer a suggestion to those who feel that the church to which they belong is spiritually powerless—dead sometimes even when all the outward motions that suggest life are in strenuous exercise. Pray for the church. Pray for the pastor. If the church is on the point of dying because of small membership, adverse conditions, or simple worldliness, pray for that church. God honors genuine prayer. He will open the way to bring such a church back to life, or He will indicate what ought to be done that will conserve for lost men the values which the church is set to foster.

IV

MANY Christians in this generation—preachers too—have allowed themselves to fall into a warped notion of how to be successful in religious work. They imagine that organization, psychology, money, a big building, or a much-degreed preacher, will make for spiritual success. In their proper place these may all have value. But spiritual success comes first of all by being spiritual. And we know of no instrumentality on the human side so essential to it as a genuine prayer life.

Programs, co-operation, carefully framed resolutions of brethren appointed because of special wisdom for it, loyalty to group, devotion to fellowship—all these have a place. But does not every reader know down in his heart that any of these things may become a stumbling block? That they do when they are the occasion of our putting our trust in them rather than the grace and power of God through Jesus Christ our Lord.

May it be the deep purpose and determination of each one of us to seek spiritual success by prayer and obedience. For spiritual success is of God and not of anything on earth we can possibly contrive or accomplish in our own power.

What Price Freedom From Controversy?

THERE are distressing tokens that the gospel of the "open mind" is by stealthy processes displacing in many a pulpit and Sunday-school class the Gospel of the grace of God in Christ Jesus. So far from feeling their guilt before God for cowardliness and evasion, most of those who look with high consideration upon the gospel of the open mind, are telling themselves that their attitude is one of superior culture and generosity and love:

The open-mind attitude plays along a sliding scale. It probably does its largest damage at a point at which to the unwary it has seemed to depart so little from the old paths that criticism of its course is ungenerous, in fact shows bigotry. Here is a man preaching or teaching. He is aware that some influential individuals who sit under his ministry are skittish about the deity of Christ. In the cities he is often aware of the presence of persons before him whose idea of religious catholicity and courtesy has been framed by social and business club ethics and amenities rather than by obvious teachings of divine revelation.

Now the preacher or teacher does not have to deny the deity of Christ, in order to keep on terms with such misguided persons. He may merely avoid any vertebrate affirmation or explication of revealed teachings that are influentially denied. In order to be unfaithful it is not necessary for one to advocate false teachings. He may accomplish the same end with more subtlety by ignoring opposite revealed teaching when it needs to be taught and emphasized.

It may not be diplomatic to call such evasion spiritual cowardice. It is not done in drawingroom circles. Nor should we preach the truth except in love and patience. But can neglect to preach it at all be set down as anything less than insincerity and cowardice? There are some who seem to side-step the great doctrines just when and where faithful testimony would seem to be most timely and productive of Christ-honoring results. Those who do this may justify their course as that of kindness and consideration. But it deserves no such apologetic, any more than would a physician who

to please the patient diagnoses a dangerous disease as a mere bagatelle.

Open-mindedness is often appropriate toward theories of men concerning matters of this present life. But our Lord had no open mind in regard to the power and guilt of sin. The Apostles had no open mind in regard to the authority of revealed truth. The Bible has no open mind as between obedience to God and disobedience to Him nor as to wherein obedience lies. No man really great in the service of humanity was ever open-minded in regard to those things which made him great. No great preacher of Christ, from John the Baptist until this hour, has ever been open-minded on the question of the authority of the Scriptures and the power of the cross of the suffering Christ to redeem men from sin.

Our Lord said: "They who are not for me are against me." A mugwump political party once arose in America, but it had no nourishment for men and it died. For a preacher or Bible teacher in the Sunday-school or elsewhere to play the mugwump, with the idea that his compromising and side-stepping shows a high type of religion and culture, is for him to deny the Lord at the very time he esteems himself in his spiritual straddle a bigger and better man and higher type of spiritual leader.

It is true that staunchness of doctrine without love in our hearts is also a vain thing. But staunchness in doctrine should be and normally is the expression of a heart full of the love of Christ. It is inevitable that worldlings and compromisers will say that those who are jealous for the facts and faith of the cross of Christ are merely narrow, loveless "heresy-hunters." But every discerning Christian must see that these compromisers are drawing a caricature of their opponents in the hope of discrediting their witness.

There are worse things than controversy, friends. People who have no faith or principles they are willing to defend, are not real Christians. They are not even patriotic citizens of this great Republic. People of that kind are parasitic, and will win no victories worth winning either for Christ or society.

Paragraphic Comment

WHEN WE SAY "MISSIONS"

When we say that the mission of the church is missions, we do well to keep in mind that the church's "mission" includes the saving work of the Gospel preached from its own pulpit and lived and witnessed to by its own members in the daily contacts of their lives. And it includes their spiritual growth and sanctification as well as evangelism and soul-winning. This needs frequent reiteration, for many have never taken it to heart that it is the business of the church and its pulpit to nurture the inner spiritual life which was implanted in regeneration. So far as the writer understands the New Testament, winning and building up in the faith those in our immediate environment takes its place by the side of the taking and sending of the Gospel to the lost in regions beyond our environment, even to the ends of the earth. When we say that our mission is missions, it should mean that with full committal of heart we give ourselves to exalting the Christ in our hearts, our homes and our churches and communities, and at the same time that we exalt Him by sustaining those who hold Him up everywhere in every land as the only hope of sinners.

OUR IMPROVED APPEARANCE

Has the reader noticed our improved appearance, beginning with the first week of 1935? If he has not, we beg him to compare a page of any issue of the Western Recorder before 1935 with either of the issues since. We have new type. It is clearer, more attractive, easier to read. Page for page it takes care of a small fraction more of material than the old type, yet it looks larger. Let the reader compare it for himself. We could grow sentimental and poetic about those old type faces, if it was proper. They have set the Western Recorder for more than fourteen years to the writer's knowledge. In fact they have served more than twenty years. But when we remember their increasing lack of "read-ability" and that they had developed a trickiness in making typographical errors which the utmost watchfulness was sometimes unable to overcome, we cannot become pensive, for our joy that we can offer a fresher and more pre-possessing "face" to our readers. If linotype matrices ever deserved an old-age pension those which have made "talk" in the Western Recorder pages for these many years surely do. But brass letter matrices are only brass. Let them go, and let new matrices do a better job—as they will. Their supreme task for us is attractively to form printed words that shall utter the only truth that ever transformed human hearts and lives—God redeeming and sanctifying sinful men.

THE CALL TO READ THE BIBLE

A certain don of the Cambridge University was proud of his expensive library. He invited the Head of his college to come and see his books. "You really have a very fine collection," said the educator, as he peered round the well-filled shelves. "Yes," said the proud owner, "I have so many books that I don't know what to do with them—what would you advise?" "Read them!" laconically said the visitor. The counsel given that student multitudes of professing Christians, both scholarly and unlearned, need to take to themselves in their dealing with the great library of the books of the Bible. Too much Bible teaching may fairly be classed as teaching about the Bible rather than seeking to make the student acquainted with its actual contents and claims. And too much of the teaching about the Bible is in terms of trying to straddle between its claims and those of a rationalistic and unbelieving criticism which would dissect it. Apologetics is needed and must be encouraged. But the actual reading of the Word of God book by book on the part of those who profess Christian faith is an incomparably more pressing need. Both those who teach the Bible and those who profess faith in its Christ, unless they actually read and study the Bible, rather than merely run to it for

theories and proof-texts, become guilty of second-hand thinking, of passing on to others the stuff that certain "schools of thought" keep thrusting to the front rather than prayerfully and faithfully searching the Holy Scriptures to see what the Book of God has to say for itself and of its enemies.

KENTUCKY BAPTISTS IN DEBT-PAYING

If the reader has not read the articles of General Secretary C. M. Thompson and Prof. G. S. Dobbins in the issue of last week in regard to the Hundred Thousand Club in Kentucky, he should be sure to do so. We are giving large space this week to the Club interests. Dr. Frank Tripp and others appear in informational and inspirational utterances. Dr. John R. Sampey, Divisional Leader for Kentucky and several adjoining States, urges united and devoted effort. It is, we suppose, now generally understood that the appeal in Kentucky for the Hundred Thousand Club from now until the first of March will be directed especially to those who in this co-operative effort prefer to give exclusively to Southwide causes. Beginning with March, the appeal will be made especially to those who prefer that their gifts shall be used to retire both Southwide debts and State debts of Baptists in Kentucky. However, it should be distinctly understood that those who make pledges now may if they wish designate that their gifts be divided equally between State and Southwide causes. And those who contribute after March 1, may similarly designate, if they desire, that their gifts go exclusively to Southwide causes. Or the giver may elect to designate in any other way he chooses. It may or may not be the wisest thing for him to do, but his right to do so is held inviolable in our Kentucky organization. Dr. Joseph A. Gaines, of Glasgow, has taken hold with enthusiasm as the Leader of the movement in Kentucky and is rapidly organizing to reach our people in every section of the State. The set-up and purpose of the organization are presented by him on another page.

SPIRITUAL POWER IN THE PULPIT

Nothing can take the place of spiritual power in the pulpit. Education may result in versatility and ability to inform. Culture may radiate an atmosphere of charm. Big reputation may draw a crowd and "sell" the speaker's "goods" at a premium. But a divine element is supreme in all real preaching. Perhaps many do get by without it, or with a minimum of it, and a maximum of what the speaker's own gifts are able to impart. But such preaching is disappointing or utterly sterile of spiritual results. The hungry are not fed. Sinners are not convicted. The blind do not receive their sight. The supreme element in preaching is ability to impart and impress the truth of God from a life that feeds upon that truth and has learned how to walk in it. There are devoted Christians to-day who know what it means to sit under a ministry, gifted perhaps in many ways, but lacking in power to quicken and satisfy spiritual hunger. We would not seek to stir those who preach to or teach others to go on a hunt for spiritual power—much as many need it. For spiritual power is the gift of the Spirit of Christ. It is not to be won by seeking it. It is to be won by seeking after Christ and by daily committing our lives to Him. And that is no easier thing to do than it is to crucify self that we may really be alive to and in Him. Spiritual power is a by-product of the spiritual experience of a life lived daily for and in Christ; not for and in self—yet hoping He will bless and make powerful one's good deeds and words. How many are willing to pay this price for spiritual power? Would that every preacher were willing! What a transformation it would bring in many a church! Briefly, spiritual power is the power of a life that is (1) crucified to self, (2) lived through faith in Christ, and therefore (3) quickened and used by the Holy Spirit, whose chief mission is through lives emptied of self by the love of Christ, to bear witness to the redeeming power of His Cross.

The Hospital Receives Benefit From the Club

LOUIS J. BRISTOW, Superintendent,
Southern Baptist Hospital, New Orleans, La.

THE Southern Baptist Hospital in New Orleans has been a participant in the funds of the Hundred Thousand Club for a year; and money contributed through this club has greatly cheered our hearts and furthered our efforts to pay our capital debt as the bonds matured.

And we have all interest and all principal, 100 cents on the dollar, on each maturity date.

The Southern Baptist Hospital is an effective missionary agency of the denomination in New Orleans and in Louisiana. I believe no other agency of the Baptists has contributed more to the winning of the good will of the people of this section. Our contacts with folk of other faiths and with those who say they have no religious affiliation are such that we reach them in a very impressionable time. For when folk are themselves sick, or their loved ones are dying, is a time when they think seriously on the great fundamental soul facts of life. And how many have borne testimony to having been helped here only our Heavenly Father knows.

The relief of suffering, strengthening of the weak, curing the diseased, comforting the sorrowing—in a word, Healing Humanity's Hurt—that is our task. And members of the Hundred Thousand Club are aiding us in a fine way. Our hope and prayer is that many new members may be added to Club in 1935.

Thanks to the Editor

THIS special Baptist Hundred Thousand Club issue of the "Western Recorder" is made possible by the co-operation of the editor, Dr. V. I. Masters. He has not only co-operated with the General Leader in the publication of this special issue, but has been most generous in the space that has been devoted to publicizing the movement ever since it was started.

We take this opportunity to express to him and all of those associated with him our sincere appreciation of their many courtesies.

FRANK TRIPP, General Leader,
Baptist Hundred Thousand Club.

St. Joseph, Mo.

It Brought New Hope to Our Bankers

CHAS. E. MADDRY, Executive Secretary,
Foreign Mission Board, Richmond, Va.

WHEN the Hundred Thousand Club was launched at Washington, the Foreign Mission Board owed over \$1,000,000. Our bankers were in a bad frame of mind toward us. Our income had reached the lowest figure since 1918. We who had to do with the administration of the financial affairs of the Board were driven almost to the point of despair.

The launching of the Hundred Thousand Club, therefore, brought new hope and new faith to our missionaries and to our people in the churches, but it brought also new confidence and new hope to our bankers. During these twenty months since the Hundred Thousand Club was launched, the Foreign Mission Board has received a total of \$58,811.20 to be applied on the debts of the Board. This means that we have saved enough in interest to pay the salaries of several missionaries.

While our bankers are much pleased that we have been enabled to do this much toward the reduction of the debt, they are very positive and insistent that we must not enlarge the work of the Board, nor increase our current budget until we have made very substantial payment on these loans. The

only hope we have, therefore, for the enlargement of the work of the Board, is first of all to pay the debt now so heavy and burdensome. It is true that the only concrete and dependable plan devised for the payment of our debt is the Hundred Thousand Club. The success of the Hundred Thousand Club, therefore means the payment of our debt and the possible enlargement of the work.

All across the world, our missionaries are earnestly and incessantly calling for reinforcements. We must continue to turn a deaf ear to all these appeals until this debt is paid. Unless the Hundred Thousand Club succeeds, we cannot reinforce these missionaries. Our people are amply able through this agency to lift the debt from every institution and agency of Southern Baptists. We pray earnestly that it may be done.

Brightening Skies

CHARLES W. DANIEL, Vice-Chairman, Executive
Committee, Southern Baptist Convention, El Dorado, Ark.

SUBSTANTIAL increases in receipts from the Co-operative Program and the Baptist Hundred Thousand Club with indications of even larger receipts next year, based on what appears to have been a very successful Every Member Canvass, formed a basis of encouragement in the meeting of the Executive Committee of the Southern Baptist Convention in Nashville on December 12.

Our hearts were further gratified in the reports from our agencies, indicating in several instances reductions in outstanding indebtedness and a courageous purpose in every case to apply the income from the Baptist Hundred Thousand Club to these debts and in other ways attempt to further reduce them before the meeting of the convention in Memphis next spring.

We still face acute debt situations in some phases of our Southwide work as well as in several of our State programs, but it is the growing belief of the brotherhood, apparently, that Southern Baptists can and will carry on the work which our Father has given us to do and pay every dollar of indebtedness on every agency, State and South-wide.

While in session our committee received heartening messages from our beloved President, Dr. M. E. Dodd, en route at the time from California to Shreveport on the last lap of his world tour, and from our honored and beloved world leader of Baptists, Dr. George W. Truett. Each of the Southwide agencies was represented at the meeting.

May we look to Him who is our wisdom and strength, praying His blessings upon the work of our people and all the people of God, seeking ever the Kingdom of God and His righteousness in the unity of the fellowship as it is in Christ Jesus.

Things to Remember

FRANK TRIPP, General Leader
Baptist Hundred Thousand Club

1. January and February have been designated by the Southern Baptist Convention as the time to promote the second membership drive of the Baptist Hundred Thousand Club.
2. All the resources of every agency of the Convention were pledged by the Convention to the support of the membership drive during these two months.
3. The Executives and employees of the Home and Foreign Mission Boards, the Seminaries and Baptist Bible Institute, and the Hospital are available as speakers in churches and for special conferences and group meetings during January and February. Pastors, State and Associational Leaders should call upon them for any service they can render.
4. A letter is being sent to every pastor in the Convention suggesting a goal for his church or churches.

5. A minimum quantity of tracts, pledge cards and report sheets is being sent to all pastors. Additional supplies will be sent promptly on request.

6. A special Hundred Thousand Club issue of all State papers has been arranged for the week of January 10.

7. Arrangements are being made for a simultaneous radio broadcast on Sunday night, January 13, from 9:00 to 9:30 o'clock. Watch for announcements of the stations and speakers.

8. Monday, January 14 has been designated as Pastors' Day and scores of Pastors' and Workers' Conferences will be held in which plans for the January-February membership drive will be made.

9. The week of January 13-20 has been designated as Loyalty Week. Let us urge the people to sign pledge cards during this week, thus demonstrating our loyalty by our whole-hearted commitment to this worthy program.

10. Victory Week is to be observed February 17-24. It is expected that all follow-up work will be completed by the twenty-fourth and if we can secure the co-operation of the people, victory will be assured.

Nashville Pastors' Conference Visits Colored Seminary

R. W. HAILEY, American Baptist Theological Seminary, Nashville, Tenn.

THE Nashville Baptist Pastors' Conference, J. H. Sharp, President, and J. R. Kyzar, Secretary, visited The American Baptist Theological Seminary [Colored] on Monday, December 17, holding a session of the Conference in the Chapel of the Seminary. This was an agreeable innovation. Some twenty-two brethren of the White Baptist Conference, together with a goodly number from the Colored Baptist Conference, were present. Dr. W. F. Powell, Pastor of the First Baptist Church, delivered the sermon for the occasion. Dr. Powell was at his best and delivered a most forceful and eloquent message on the subject of "Life Begins At Eighty."

The Seminary closed for the Christmas Holidays on Friday, December 21, with an enrollment of around fifty; and will open again for the continuation of its year's work, on Wednesday, January 2, 1935, at which time we are expecting and looking for an increase in our present enrollment.

We herein express our deepest thanks and appreciation to the ladies of the Baptist churches, both white and colored, of Nashville and vicinity, who through their W. M. U. Societies have been so gracious in sending us food supplies in the form of "Pantry Showers" for our Boarding Department. Since our opening the latter part of September we have received something over one hundred dollars worth of groceries, etc., from the good women of our Baptist churches.

It is not wide of the truth when we say that had it not been for these showers the Seminary would have been greatly embarrassed for the reason that we have not received enough money from the resident students to pay for what they have actually consumed. Your generosity, in the face of the above facts, calls forth not only generous praise, but the deepest gratitude.

The subject of coal, for our heating plant, is a serious problem with us, and if allowed to do so, we would suggest that it would make us inexpressibly happy if any church, Sunday-school, W. M. U., or individual, both in Nashville or outside of Nashville, would contribute as much as a ton of coal to this worthy cause. Thus far this School year we have received close to seventy dollars on the coal fund.

In behalf of the student body, Faculty and the Board of Directors, we thank every donor and sympathizer.

Providence has presented to the Southern Baptist Convention the opportunity to co-operate with the National [Colored] Baptist Convention in the joint undertaking of training Negro preachers and Christian workers. It is gratifying that these Conventions have accepted this great and worthy task and are addressing themselves to it.

Kentucky's New Leader Takes Command

JOSEPH A. GAINES, Glasgow, Ky.

WHEN I was a small boy, my mother, like Spurgeon's mother, taught me to hate and shun the Three D's, Dirt, Debt, and the Devil. I long to see the incubus of debt lifted from the necks of our Mission Boards, our Seminars, and all of our Baptist institutions. They are limping and staggering under this burden. Money is going out of their treasuries to pay interest on debts which ought to be supporting additional missionaries, educating young men and young women for preachers and missionaries, and otherwise serving the cause of our Lord Jesus Christ. Therefore, when I was asked to become State Leader for Kentucky of the Baptist Hundred Thousand Club campaign, I gladly consented to do it, believing that this movement is the best way yet proposed to get us out of debt.

I think of our Hundred Thousand Club as our Southern Baptist Legion of Honor, a volunteer army mobilizing for war against the tyranny of debt, fighting to free us from its bondage, and to save the honor and good name of our denomination. We want a company of this army in every church, a regiment in every district association, a brigade from every State, and an army corps one hundred thousand strong from the Southland.

I deem it an honor to be asked to lead the Kentucky Brigade of that army.

Fishin' in the Night

Did ye ever go a-fishin', in the night
We'n the little twinklin' stars wuz all the light
Hear the whippoorwill's sad cry
An' the hoot owl 'way up high
Made ye glad 'at dad wuz nigh,
In the night?

Did ye ever go a-fishin' in the dark
W'en big trees shut out the light, yes ever spark?
Ye could feel the fishes nippin'.
Ye could hear the water drippin'
An' ye 'maged snakes a-slippin'
In the dark.

Wunst ur twic't I went a-fishin' in the night
An' I felt most awful lonesome ('Twuzn't fright);—
I wuz jist a little lad,
An' the big owl sound so bad
'At I kep' right close to dad
In the night.

"Did I ketch a fish?" ye say. I don't know.
"An' the fishin', did it pay?" Surely so.
I wuz 'long 'ith daddy then,
Felt as big as other men.
Will them time e'er come again?
I don't know.

But we're all uv us still fishin' in the night
Oft we only ketches minners, ur a fright,
An' the trees above us tall
Throws their shadders like a pall,
An' we see no light at all,
In the night.

Fishin' we must fish by faith, not by sight,
An' we bait our hook by feelin', 'thout a light.
Is it good to fish that way?
Father's near, that makes us stay,
Fur our faith in him holds sway.
All is right.

F. W. HOMAN,

Colorado Springs, Colo.

Baptists to Broadcast

A TELEGRAM from Dr. Frank Tripp gives the following information as to radio broadcasts by chosen speakers for the Hundred Thousand Club.

"Please announce this week Hundred Thousand Club Radio Programs, Night, January thirteenth, 9:00 to 9:30, Shreveport, KWKH, Dr. M. E. Dodd; Dallas, WRR, Dr. W. Marshall Craig; Memphis, WNBR, Dr. Robert G. Lee; Columbia, Mo., KFRU, Drs. Edgar Godbold and Paul Weber; Springfield, Mo., KWTO, Frank Tripp; Nashville, WLAC, 9:15: to 9:45, Drs. A. N. Crouch and John L. Hill."

Dr. R. D. Mohler Ordained at Fourth Avenue

AT THE call of the Fourth Avenue Baptist Church, Louisville, a council met to inquire into the conversion, call, and doctrinal views and beliefs of Rev. R. D. Mohler, Ph.D. This Council met in the faculty room of the Southern Baptist Theological Seminary, and was composed of the following ministers: L. R. Christie, Chairman; E. L. Averitt, Secretary; W. O. Carver, Kyle M. Yates, E. F. Estes; and S. N. Mohler. After a thorough examination the council voted unanimously, to recommend the ordination of Dr. Mohler.

The ordination took place in the Fourth Avenue Baptist Church on December 19, 1934, with the following ministers composing the council: L. R. Christie, Moderator; J. B. Weatherspoon, who delivered a masterful address in giving the charge; S. N. Mohler, father of the candidate, who offered the ordaining prayer; Thomas A. Johnson, and E. G. Karnes assisted in laying on hands.

Brother Mohler is pastor of the Baptist Church at Nebo, Ky., and launches on his ministerial career with bright hopes, and a firm faith in the Christ whom he serves and preaches.

FELLOWSHIP TIDINGS

The liquor forces have said that "Prohibition does not prohibit," to which we would reply: "Neither does repeal."

Dr. George W. Truett is at the present time preaching in meetings for Dr. Robert E. Humphreys at the First Church of Owensboro, Ky.

The newspapers tell us that there were 36,000 deaths from automobile accidents during 1935. But cheer up. Prohibition has been repealed less than a year. Just wait until the drinkers get started.

There have been forty-two additions to the Immanuel Church, Paducah, Ky., during December. These have all come during the regular services, with no special intensive effort. This is the church of which Dr. A. M. Parrish is the new pastor.

Mr. Robert Jolly, Houston, Texas, has resigned as President of the Texas Baptist Encampment at Palacios, Texas, on account of his heavy duties as Superintendent of the Memorial Baptist Hospital in Houston. He has been President for perhaps fifteen years or more. Elmer Burkhart, layman of Houston, has been elected to succeed him.

A centennial is being planned in Texas. The Baptist Standard says it is in favor of such a centennial of the formation of their State, but contributes a strong editorial in protest of elements seeking to debauch the affair by the installation of gambling apparatus as suction conduits to drain money from the pockets of the citizens of Texas. One paragraph reads: "The forces of evil will try to capture the Centennial and make it an opportunity to fleece the people by gambling schemes and every crooked device known to expert manipulators of suckers. If the business men, the law

makers, the educators, the church members, the builders of industry, the farmers and laborers permit a horde of gamblers and blood suckers to control the Centennial it will be a curse to this State that will hurt financially for many years. It will be a great school of prosperity or an opportunity for the ruinous forces of evil to squeeze out of the State every dollar they can and give nothing in return. There is not a hypocritical or false claim that they will fail to make to get access to the pockets of the unwary."

Pastor H. W. Hargrove has just closed a splendid Bible institute at Hickman, Ky. Three Tennessee pastors were on the program, namely, Dr. M. Jackson White, Union City, Tenn., who spoke on "The Work of the Holy Spirit," and "The Eternal Seeker;" R. L. Clark, Martin, Tenn., "The Bible on Sanctification," and "The End of God's Choosing the Image;" and Henry Huey, of Milan, Tenn., "Christ and the Church," and "The Importance of the Church." Also there were three from Kentucky: W. H. Horton, Mayfield, "A Portrait of Jesus," and "Seeking the Bride;" B. G. Arterburn, Folsomdale, "What God Makes New About the Sinner When He Saves Him," and "Why I became a Baptist;" and L. V. Henson, Benton, "Spiritual Blessings in Christ," and "Edifying the Church."

Sunday School Seedlets

PETER'S GREAT CONFESSION

January 13, 1935

Matthew 16:13-28; Luke 9:18-36; 1 Peter 2:5, 6.

The theme question of this lesson is probably the most important question that ever confronts any individual in the course of his entire lifetime: "What think ye of Christ?" If a man might address this question to himself in a mirror, and be sure of the honesty of his heart as his lips frame his reply, his place in—or outside of—God's plan of salvation would be no longer in doubt. The fate of his very soul hinges upon his response to this simple but potent question. If he is sure that his answer is the same as that of Peter, he should go forth into the world of men, constantly bearing witness to the divinity of Christ. But if his heart makes any other reply, he should withdraw from the world and pray unceasingly that the Holy Spirit might guide him in his quest for his Saviour.

Ask your fellow-traveler what he thinks of Roosevelt and the New Deal—and you strike a rich mine of conversation. Whether for or against, he carries his opinions at the tip of his tongue. But ask him what he thinks of Christ and the New Testament, and the chances are that he will stare at you in stunned silence. He has not perfected the art of expressing his religious convictions—if he has any. And certainly he has not attached due importance to the fact that it is not the New Deal, but the New Testament of God, as revealed in Christ, that offers the only sure plan for the security of the individual and the permanence of civilization. It is far more important that we think right about Christ than that we pin our faith upon our President, as millions of our people are doing just now. In the end, Mr. Roosevelt will be successful only in so far as his program is consistent with the eternal purposes of God.

With many of us it is customary—and probably quite proper—to pray for the success of our President to whatever extent his policies are right. But in the meantime, Fellow-Travelers, WHAT THINK YE OF CHRIST?

New Castle, Ky.

C. W. CRAFT.

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Sec'y-Treas., Home Mission Board, Atlanta, Ga.

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."—Joshua 1:9.

Somewhere beyond the stress and strain of the present hour there is the dawning of a new day when we shall proceed with well prepared budgets, with due reserve for emergencies, with careful reckoning of income, with our minds not set on the business of our enterprises but on doing the will of our Lord, and the name of the new era will be "We-Pray-As-We-Go."

The Hundred Thousand Club

January and February are Hundred Thousand Club months. What a glorious opportunity our pastors have during these months to go the second mile for Christ and His cause by presenting this matter to their churches and enrolling members in the Club. The Hundred Thousand Club movement is a worthy undertaking for a worthy purpose and, as a worthy people, we should worthily respond by becoming members of this worthy enterprise.

Progress In New Mexico

Brother Stumph, our missionary to the Indians in New Mexico, writes: "This past summer has been a very interesting, very busy and very profitable summer for the workers on this field. The work at Isletta has increased in interest and in attendance. Several interested friends in Albuquerque churches have visited us at various times and have helped with their services.

"At Alamo, our far-away Navajo Indian mission, the attendance during the summer months has been very encouraging. Early in the summer some of our Albuquerque friends raised the money to buy lumber with which to floor the little rock church building. With a four-wheel trailer hitched to my car I hauled this lumber more than 100 miles, half of which was over a very rough desert road. The trip was made on Saturday. Sunday morning following we had an unusually large attendance. A call was made for volunteers to come and work the next day and I was informed that plenty of help would be on hand. The next morning they were all there. They came early and worked faithfully. The Indian women prepared the dinner and we had a fine time laying the floor of the church. It was a great occasion and one long to be remembered."

Can We Afford Not To Pay Our Debts?

DEBTS! No one likes to hear the word, and yet, when one has debts honesty and integrity force him to consider the matter. Southern Baptists have debts. Their boards and institutions borrowed money to carry on their

missionary, educational and benevolent work. We claim the work done as a part of our service to Christ. We have the results as a part of our denominational assets. Shall we not now pay back the Money we borrowed with which to do this work? Will Christ be pleased by missions opened, seminaries built and hospitals equipped and maintained with money that was not ours? If we do not pay our debts, then we have done work with money that did not belong to us. That is dishonest. Therefore, there is a matter of morals involved in the Hundred Thousand Club movement, for the specific purpose of this movement is to pay our debts.

The Work At Norris, Tennessee

The T. V. A. has opened up a great field in the mountain sections of Tennessee. A new town is being built by the Government, named Norris, and all the territory round about is being developed. The Dam crosses the Tennessee River and creates an artificial lake whose shoreline will be 800 miles. Six million acres of land have been bought by the Government and thousands of people have been moved away from their old homesteads. The Home Mission Board in co-operation with the Tennessee Mission Board is endeavoring to meet the religious needs of this section. So far the Government has excluded all denominations from the town of Norris. They have a community building in which religious services as well as all other public programs, such as moving pictures, lectures, etc., are held. In addition to the town of Norris, there is in the mountain section eighteen or twenty C. C. C. Camps, each having from 200 to 250 men.

Our Missionary, Brother M. K. Cobble, located at Andersonville, is working out a mission program whereby the Gospel can be preached as Baptists believe it to the people in this territory.


The majority of the natives surrounding the Government territory have been found by a religious census to be Baptists. Our missionary in co-operation with the Tennessee State Mission Board, Carson-Newman College and Harrison-Chilhowee Baptist Academy, is working out programs whereby the services of the ministerial students of these schools can be secured for work in the churches, Sunday Schools and camps in the T. V. A. territory. The future of the work here is as yet uncertain. Let us pray that the Lord will open the work for the preaching of the Gospel in this great industrial section.

Home Missions Helped By The Hundred Thousand Club

The Home Mission Board has received up to date over \$30,000 from the Hun-

Gist of the Lesson 1935

by R. A. TORREY



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dred Thousand Club. This amount paid on the principal of the Home Board debt saves enough in interest to pay the salary of two missionaries. If the full 100,000 members are enrolled in the Club, and we must enroll this number by May 1, it will mean the progress and prosperity and enlargement of our Home Mission work. Nothing Southern Baptists could do right now would mean more to Home Missions and to the evangelization and Christianization of the homeland than successfully to complete the Hundred Thousand Club movement. If 100,000 Baptists will join the Club and pay regularly and faithfully a dollar a piece per month, the entire indebtedness of the Home Mission Board, together with all the indebtedness of southwide agencies of Southern Baptists will be liquidated in five years. This will save to the denomination over 300 missionaries in the home field, or over 300 missionaries in the foreign field, or it would provide for the education of nearly 1,000 preachers. The Home Board last Convention year paid \$106,000 in interest and \$69,000 on the principal of its debts. This \$175,000 paid on the debts last Convention year is sufficient to just about double the Home Mission force. We cannot afford the expense of remaining in debt. We must complete the Hundred Thousand Club. Dear Reader, if you have not already joined, get a card at once and enroll in this worthy enterprise.

Pastor H. L. Waters is conducting a Bible Institute at Harrisburg, Ill., beginning January 7 and running through February 1. Classes are being offered in Sermon Building, Biblical Introduction, and the Books of Acts and First Thessalonians.

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Bible School Department

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

Attend the State Sunday School Conference

Be sure to attend our Kentucky Baptist Sunday School Conference in Princeton, February 20-22. Churches should send some of their workers. The cost will not be large and the investment will be well worth the while. It will stimulate your Sunday-school to greater missionary activity in your community.

Intermediate Workers Attention!

"Have you seen the enlarged Intermediate Counselor? It contains practical and inspiring helps for pastors, general superintendents, parents, Intermediate workers, and all who contact youth.

It may be had for fifty cents the year or fifteen cents per copy. An attractive club rate of six yearly subscriptions for \$2.50 is being offered, provided, the six copies may be mailed to one address. This special rate is good only until July 1.

Your Class Should Be Represented

Your Sunday-school class should be represented by some of its members at our State Sunday School Conference in Princeton, February 20-22. Make up a purse and pay the expenses of your teacher and president. The Henrietta Hotel has agreed to give us room and meals for two dollars per person per day.

Hear These Men At Princeton

We are to have for our night speakers at our State Sunday School Conference Drs. P. E. Burroughs, J. B. Lawrence and T. D. Brown. They have real messages.

Young People's and Adult Standards W. P. Phillips

The Department Standard—Point V

The superintendent and all the other department officers and teachers shall hold the certificate for "The Young People's Department of the Sunday School" by Phillips; or if an officer or teacher in the Adult Department, for "The Adult Department of the Sunday School" by Phillips, and an award for at

least one of the diploma books in the New Training Course for Sunday-school workers.

Class Standard—Point VI

The teacher shall hold certificate for "The Young People's Department of the Sunday School"; or if teaching in the Adult Department, the award for "The Adult Department" and an award for at least one of the diploma books in the New Training Course for Sunday School Workers. And shall be working towards the completion of books in this Course for bestowal of Diploma, and shall make an average grade of at least seventy-five percent in the Six Point Record System.

If these changes are not clear to you, we shall appreciate your writing for further information.



C. P. Hargis

Mr. Hargis Secures Gold Seal

Brother C. P. Hargis is the second in the South to receive the Gold Seal for the completion of sixteen books in the New Sunday-school Training Course. There are very few men, who are as fine to work with as C. P. Hargis. He is the same any time and all the time. Not only is he a great fellow-workman but he is a superb worker. He knows Sunday-school work and he knows Kentucky Baptists. We are very happy that he was the second in the entire Southern Baptist Convention to receive this Training Award.

Thank You

Mrs. Gardiner and I wish to thank all who remembered us at Christmas time with cards. Our hearts were made to rejoice because of the kind thoughts expressed in the sending of these. We appreciate your every kindness in thought or word. May our Father give you a blessed year of spiritual experiences and the temporal blessings you need.

SUNDAY SCHOOL ATTENDANCE

December 30, 1934

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

Louisville, Walnut St.	1,067
Newport, First	997
Louisville, Ninth and O	789
Owensboro, First	733
Louisville, Parkland	661
Louisville, Carlisle Ave.	621
Owensboro, Third	556
Mayfield, First	545
Lexington, Calvary	538
Somerset, First	478
Middlesboro, First	475
Louisville, 23rd & Brdwy.	474
Louisville, Clifton	453
Louisville, Franklin St.	411
Lexington, Porter Memorial	407
Henderson, First	393
Harrodsburg	387
Covington, Latonia	368
Paducah, Baptist Tabernacle	361
Jellico, Tenn., First	355
Covington, Madison Avenue	342
Corbin, First	337
Bellevue, First	335
London	315
Louisville, Baptist Temple	311
Danville, Lexington Avenue	275
Erlanger, Elsmere	206

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Read-Aloud Book, by E. G. Rich, J. B. Lippincott & Co., 529 pages, price \$2.50.

This compilation by Mr. Rich is unique in its conception. It consists of a large number of short stories to suit different ages and classes of people from children just beginning to enjoy reading to elders who may relive the pleasures of an earlier day, there is something to be found to awaken and amuse and refresh. It is eminently suitable for reading aloud, or for whiling away the time of a railway journey with the sense that one is making good use of his time.

The Adventures of a Boy Magician, by Morrell Massey, published by J. B. Lippincott & Co., 206 pages, price \$1.50.

It is thrilling to a boy to mystify his family and friends by doing tricks. The author, who is an outstanding exponent of the art of magic, writes simply and clearly the instructions for performing many slight-of-hand tricks. Illustrations are given to help the novice to master the technique. The instructions are varied and the text is most interesting. The book will afford background for many an interesting and entertaining hour especially among young people.

KENTUCKY BAPTIST SUNDAY SCHOOL CONFERENCE

February 20-22, 1935

Princeton, Kentucky

CHURCHES WILL FIND IT A GOOD INVESTMENT TO SEND SUPERINTENDENT AND OTHER WORKERS AND PAY EXPENSES.

HENRIETTA HOTEL HAS MADE SPECIAL RATES OF ONE DOLLAR PER DAY PER PERSON FOR BED AND ONE DOLLAR PER DAY FOR MEALS.



CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

Dr. Maddry In Eastern Europe

EVERETT GILL, Bucharest, Rumania

"HE CAME, he saw, he conquered." I'm speaking of Dr. Maddry's recent visit to Eastern Europe. He was—and is—so big-hearted, so sympathetic, open-minded, so Christian and evangelistic, that it could not have been otherwise.

We organized our missionary party at Berlin, composed of Dr. and Mrs. Maddry, Mesdames Armstrong, Spooner, McWilliams, Misses Mather and Smith and our Rumanian staff, eleven in all. Since some of them were from Missouri, we "showed" them our great European work. Some of the "stories" written by the various members of our Southern press do not tell the whole story. They do not speak of hardships, of rushing from one place to another at unseemly hours because of the brevity of time, of sleeping on hard benches at night in a railroad waiting-room, and traveling most of the next day. They certainly "roughed it" and "endured hardness like good soldiers" (Had Paul been writing today, he would have said "like good scouts").

We struck our Eastern European work at Budapest, Hungary, where we have a number of strong self-supporting churches. We arrived Saturday night, and all day Sunday Dr. Maddry, and the others, were rushing from one church to the other so as to see as many as possible. We stayed over on Monday so as to see something of that wonderful Magyar capital where there has been a city of some sort since the days of old Roman Pannonia. We held an important conference with the Hungarian Baptist leaders. For years we had been wishing for and dreaming of a Training school for young women. But those terrible annual deficits and decreases in the annual budgets had sealed our mouths. But when the great opportunities were laid before the big-hearted Secretary he responded with hopefulness, so that soon after his return home he had it all planned out and decided upon. That's the way he does things!

Leaving Budapest we visited a large village, or as we should say, town. Now being an American, Dr. Maddry did not know how we know how to do things over here, with the result that he

was somewhat astounded over the simple fact that we were met at the station by a brass-band and the pastor in his long-tailed coat! What did he think we were anyhow; that we did not know how to welcome a great and distinguished Baptist Secretary? He again preached to a great throng that night and put our Baptist work several pegs higher.

Next day we moved on to Belgrade, Jugoslavia, and met our smaller band of workers. There again he brought joy and a new hope. For the last twelve years the Board's European representatives had been speaking and writing of the great need of some sort of training-school for our young ministers. But, those awful annual deficits. . . ! Now when the Secretary came on the field and saw for himself the needs, there was no need for argument. The thing was done. He promised at the earliest moment that we should have a local missionary-family and a small seminary. Again he preached, and the people responded.

Late that afternoon our missionary caravan moved on to a Slovak village far up the country. Then our hectic experiences began. Two of us were left behind at a junction in order to take care of the baggage, and come on later. We had another packed meeting, and returned by special motor-bus to catch the midnight train for Rumania. It was delayed, and we missed our connection, and spent the night sleeping on board benches till early morning. Already one of our party was ill. But next day we moved on toward Rumania, traveling most of the day and arrived half-dead.

But there was no time for rest. We hired a ramshackly motor-bus and went out into the country for an afternoon meeting with a country church where I had once held a Bible course. Again there were good crowds and fervent evangelizing and surprising responses.

But sleeping on benches at night, traveling most of the next day, afternoon preaching, unsanitary food, and the nerve-racking strain of preaching through an interpreter, all had its effect, and our "Big Chief," as he was lovingly called, was laid low by an indisposition. He managed to get through with a great night-meeting in a large

Lutheran church. He made a memorable address, so that the young Roumanian leader came to me and said, "Tell Dr. Maddry to give that address everywhere he goes in Roumania."

We moved on the next day to Arad, a city near the Hungarian border and a great Baptist center. The young Baptist leaders had prepared for a monster demonstration for that night—Saturday. Dr. Maddry was in bed. Medicine and perfect nursing were doing their best. But, as it was explained to me, it would be a "disaster, colossal" if he did not appear on the program that night, if only for a few minutes. So we went to the great theater and saw it packed from ground floor to the highest gallery. We had arranged that Dr. Maddry should be sent for at the late hour and come in a taxi. But before his time he was there, and made a great address, perhaps the best address of the series. That's the kind of man he is. You can't hold or "slow him down." It was a great occasion.

To summarize, what stirred up and astounded the multitudes everywhere was this. Here was a great, handsome, princely-looking, cultured, University man who went about among these "despised and rejected" Baptists, and called them "brothers," and was not ashamed of it. Moreover, he stated in clear-cut, incisive language the same doctrines which had been perhaps inadequately, enunciated by these farmer-preachers all over the land. His presence and language dignified the Baptist message.

More than that, he was a tremendous evangelist. He appealed to sinners right there on the spot to accept the gospel, and they with joy responded. They had never heard it on that wise; that is, many of them. The native preachers have hesitated to do openly what might be regarded by the police as being unlawful "propaganda." This direct and fervent appeal for immediate response was an unique experience to many. I may be allowed to add that on less conspicuous occasions, at Bible courses and conferences, I have done the same thing for years. But this was on an occasion of vast crowds, and many had never heard the like before.

Yes, "Doak-tohr Mad-dree" has come and gone! But for years to come over here, they will be still talking of that great American Baptist with the big smile, the big heart and the great message.

DR. TRUETT PREACHING NOW IN OWENSBORO

Pastor Robert E. Humphreys and Baptists of the First Church, Owensboro, Ky., are rejoicing in the coming of Dr. George W. Truett, pastor of the First Church, Dallas, Texas, and now President of the Baptist World Alliance, to conduct a series of meetings with them. The services are expected to run from January 8 to 18.

The First Church has installed amplifiers in the Sunday-school rooms in the rear of their auditorium to accommodate the overflow crowds who are expected.

Dr. Humphreys has been endeavoring to secure Dr. Truett for the last four years, but on account of his heavy schedule he has not been available until the present time. His coming will afford the opportunity for many in the vicinity of Owensboro to hear him.

HAND—DAWSON

Beechmont Baptist Church was the scene of a beautiful church wedding, December 29, 1934. The contracting parties were Miss Cora Hand, a talented young lady, the daughter of one of our leading deacons, and Mr. Lloyd Dawson, both active members of our church. Brother Dawson has been the able director of our B. T. U. for several years, and under his faithful administration has built up one of the best B. T. U's in Long Run Association.

The ceremony was performed by our pastor, assisted by Dr. Kyle M. Yates, a former pastor, before a large congregation.

We are happy to know they will make their home in our midst, thus continuing their helpful work in our church.

May God's blessing abide with them is our prayer.

E. J. BENNETT,

Louisville, Ky.

THE SOUTHWEST BAPTIST CHURCH MUSIC CONFERENCE

The Southwest Baptist Church Music Conference met at the Southwestern Baptist Theological Seminary, December 17, 1934. Prof. I. E. Reynolds was elected president and Rev. P. F. Squires, secretary.

The Conference is composed of song leaders, organists, pianists, educational directors, pastors, and others interested in promoting better church music.

Not all who were on the program were able to attend but there was present an outstanding group. Dr. E. S. Lorenz, of Dayton, Ohio; E. O. Sellers, New Orleans, La.; E. L. Carnett, Memphis, Tenn.; besides the Texas group composed of Profs. I. E. Reynolds, Edwin McNeely, Ira Prosser, B. B. McKinney, Dr. L. R. Scarborough, all of Ft. Worth, and Dr. Millard A. Jenkins, of

Abilene. The attendants from various States seemed to enjoy the program rendered by the above personnel and entered freely into the conference, which were of much practical value.

This was the second annual meeting of this Conference. The program was successfully carried out dealing with, organization, equipment, programs, purposes, standards and support of church music. Sentiment seemed to prevail throughout all sessions that the denomination had not given a sufficient attention and emphasis to church music.

The concluding session was a presentation for the twenty-third time of Handel's "Messiah," by the Seminary Choral Club of sixty voices, pipe organ, piano and a twenty-piece orchestra, all under the baton of Prof. I. E. Reynolds. In spite of the bad weather, there was an over-flow crowd at Cowden Hall for this great annual occasion.

This Conference mapped out a wider program for the future, and beyond any question is filling a long-felt need. The attendants seem to feel that they had been greatly helped and went away happy with the determination to return next year, with a still bigger and better program than ever. May this determination be fully realized.

P. F. SQUIRES, Secretary,
1612 Gambrell St., Ft. Worth, Tex.

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.

ANDREW NOFFSINGER

Andrew Noffsinger, Greenville, Ky., was born in Muhlenberg County, Ky., December 17, 1845. God called him Home December 26, 1933. He was a member of Cedar Grove Church, and a deacon for fifty years, and a charter member. He professed faith in Christ at an early age.

He leaves to mourn his loss four brothers and three sisters, and five sons: J. E. Noffsinger, E. B. Noffsinger, R. A. Noffsinger, E. P. Noffsinger, and S. G. Noffsinger.

RUBEN M. TAYLOR

Brother Ruben M. Taylor went to his heavenly home June, 1934, after an illness of several weeks which he bore with patience.

This church has never lost a more faithful member, he was a faithful Sunday-school student for years, a faithful deacon for thirty years, or more at his post of duty unless prevented by sickness. His influence will live on in this church for years to come; we shall miss him very much, for he was like his Master whom he loved, and he went about doing good.

We commend his wife, the sisters and brothers to the love and care of our Heavenly Father. May he help them lean on His strong arm as Brother Mat always did.

The Board of Deacons,
J. B. THOMAS,
M. G. PEAK,
G. M. FAIRFAX, Com.
LaGrange, Ky.

J. V. HARRIS

J. V. Harris died at his home in Franklin, Ky., November 29, 1934. He was a devoted husband, a kind and affectionate father. He was never happier than when his children visited the old home. He loved little children and they were always fond of him.

He was a Sunday-school teacher in his church for thirty-five years. He was always generous and charitable in religious affairs. He was loyal to his church and always loved his pastors. In church a seat is vacant that was always filled. He will be sadly missed.

Dear bereaved trust Him who doeth all things well.

Miss Nina J. Jett, of the Baptist Book Store, Louisville, and her sister, Miss Margaret Jett, were called to Newman, Ky., Saturday to attend the funeral of their mother, Mrs. J. A. Jett.

Harry M. Parrent, for many years a business man of Frankfort, Ky., and Deacon of the First Church of that city, has been elected Secretary-Treasurer of the Walnut Street Church, Louisville. He will devote his full time to the work in association with Dr. Finley F. Gibson.

FREE the SEMINARY

for its

Christ-Commissioned Work!

The Master Himself spent more of the time of his earthly ministry in the training of the Twelve than in any other activity. Under His commission the Seminary has shared in the training of more than 7,000 Christian ministers who have gone into all the world.

The Seminary's debt of approximately \$600,000 is for buildings and equipment necessary to its work. If this debt were paid the Seminary's ministry could be greatly extended. We are depending on

THE BAPTIST HUNDRED THOUSAND CLUB

to set us free and greatly enlarge our usefulness. Let every loyal friend of the Seminary join in this great movement.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

JOHN R. SAMPEY, President

ORDINATION OF HARMON EGGLESTON

Upon invitation six churches of the North Bend Association sent messengers on December 11 to sit in council with the Sand Run Baptist Church for the examination and possible ordination of Brother Harmon Eggleston for the full work of the Gospel ministry. Those comprising the council were Messrs. W. A. M. Wood, R. A. Johnson, R. D. Martin, Raymond Smith, Thomas Dunaway, M. M. McFarland, C. J. Avery, and Deacons E. Clore, E. Polsgrove, J. Varter, F. Ryle and E. Washmuth.

Raymond Smith read the scriptures and Thomas Dunaway, Petersburg, pronounced the Invocation. Pastor C. J. Avery, Sand Run Church, made some remarks, following which the formation of the Council took place. R. D. Martin, Erlanger, was made Chairman; R. A. Johnson, Big Bone, Clerk; and W. A. M. Wood, North Bend Association Field worker, examination leader.

Brother Eggleston answered readily each question he was asked, and added specific Scriptural quotations and citations as reasons for his staunch belief and the foundation on which he expected to build and serve his Lord in his gospel ministry.

Upon retirement of the council for deliberation they voted unanimously to recommend to the church that they proceed with his ordination. M. M. McFarland, Oak Ridge Church, made the charge to the candidate; W. A. M. Wood the charge to the church; R. A. Johnson presented the Bible and R. D. Martin preached a sermon. Prayer was offered by Deacon Ennis Polsgrove, of East Enterprise, Ind., where Brother Eggleston is pastor of New Liberty Church.

R. A. JOHNSON, Clerk,
Covington, Ky.

Fellowship Tidings.

Pastor George L. Youman, of Bethel Association, has been called to New Hope Church, in Nelson Association, near Springfield, Ky.

Evangelist T. O. Reese, of Sarasota, Florida, began his work for the new year at Empora on January 6. He has engagements also at the Baptist Tabernacle, Tampa; Main Street, Leesburg; First, Daytona Beach; Phoenix Park and Franklin Street, Jacksonville.

Dr. John C. Austin, Vice President of Georgetown College, and his wife, Mrs. Mildred Austin, were both injured in an automobile accident December 18 at Middletown, Ky. Both are confined in the Kentucky Baptist Hospital, Louisville. It is not thought that the injuries of Dr. Austin are serious, but the injuries of Mrs. Austin are more severe.

She has a broken thigh and facial lacerations. The automobile in which they were riding from Georgetown to Louisville went off the road and overturned twice before it was brought to a standstill. Dr. H. Hart Hagan is attending them.

There have been eighty-five additions to the First Church of Leesville, La., of which Alfred Schwab is pastor, during the past associational year. During the first six months in 1934 that church was sixteenth in the State of Louisiana in the amount given to the Co-operative Program.

Five deacons were ordained last Sunday at the Bloomfield Church, Ernest Miller, pastor. Dr. W. H. Moody, Bardstow, preached the sermon; W. E. Pound, Plumb Creek Church, Waterford, delivered the charge to the deacons; and George L. Youman, New Hope Church, delivered the charge to the church. Mrs. Moody sang a solo.

On last Monday the Louisville Baptist Pastors' Conference elected the following officers for the first six months in 1935: President, I. Ferd. Graves; Vice-President, T. D. Brown; Secretary-Treasurer, E. E. Ballard; Chorister, E. L. Averitt; pianist, I. B. McClung. Appreciative resolutions were adopted concerning the recent going of Dr. L. R. Christie and Rev. A. M. Vollmer to other fields, which will be published in an early issue.

The Highland Avenue Baptist Church, Montgomery, Ala., Chas. F. Leck, pastor, has just closed its sixth year of affiliation with the Co-operative Program with the result that its average financial income for these six years has been \$15,951.51 as compared with \$8,781.18 per year for the six years just prior to the adoption of the unified plan. The last year of the old was \$7,544.01 and

the first year of the new \$16,466.97. The per capita gifts for the first six years was \$10.31 while the per capita gifts for the second period has been \$10.95 annually. During the last six years the church has maintained its mission gifts on a level with its mission gifts during the 75-Million Campaign. And this last six years' record has been despite the depression.

In our acknowledgement of the kindness of Dr. J. B. Cranfill, of Dallas, Texas, in sending the Editor a basket of Rio Grande Valley grapefruit, we accredited Dr. Cranfill with owning a grove there. He writes us that we are mistaken, and asks us to correct it. We are sorry for the mistake, but it is pleasant to remember that basket of luscious grapefruit even in connection with the mistake. Dr. Cranfill has been furnishing our readers some unsoundly readable and helpful articles, and he has kindly promised more of these.

Dr. Frank Carney, sixty-seven, professor of Geology at Baylor University, died recently following a week of illness due to cardiac asthma. Born in New York State, he taught school in several institutions in his native State, including Cornell University, and later taught thirteen years in Granville, Ohio, at Dennison University, and in summer sessions at the University of Virginia, Cornell University, the University of Chicago, and the University of Michigan. In 1917 he left the class room and became petroleum engineer with a Cleveland concern, and spent twelve years in Texas oil fields. Having gained a considerable fortune in a few years he retired from his business interests in 1929 and established the Department of Geology at Baylor, teaching in the department himself. A memorial service was conducted by President Pat M. Neff on Thursday, December 27.

HEALING HUMANITY'S HURT

That is our task. Southern Baptists made a wise decision when they decided to establish a great research hospital in the South's greatest city. It was wise as a Christian contribution to the scientific thought of the world in the field of service to the bodies of men; wise as a denominational measure for the furtherance of our faith; and wise as a step in the social and religious movements of the time.

THE HUNDRED THOUSAND CLUB

is doing no little in paying for the physical plant of the Hospital—buildings and equipment. For the buildings are made of steel, stone, tile, and brick (fire resistive throughout); and the equipment and furnishings are of the latest and best. Every contributor to the Club is projecting his life's service into the healing of the sick in this generation not only, but also into the combatting of disease in future generations.

The Hospital does a creditable volume of free work for the poor; and pays all its operating expenses every month. It has never closed a year with a deficit.

SOUTHERN BAPTIST HOSPITAL

NEW ORLEANS, LOUISIANA . LOUIS J. BRISTOW, Superintendent

Woman's Missionary Union

President.....Mrs. Eureka Whiteker
 Cor. Sec'y.....Mary Nelle Lyne
 Y. P. Sec'y.....Josephine P. Jones
 Field Worker.....Betty Miller
 Treasurer.....Mrs. B. G. Rees

HEADQUARTERS
 205 E. Chestnut, Louisville, Ky.

CALENDAR OF PRAYER.—JAN. 13-19

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

Sunday: For large growth in Baptist work in Palestine.

Monday: For Rev. and Mrs. M. T. Rankin, educational work, Canton, China.

Tuesday: For Mrs. W. J. Cox, Treasurer of W. M. U. of the South, and for State W. M. U. Treasurers.

Wednesday: For annual sessions of W. M. U. of Florida, DeLand, January 16., and for the work of Brazilian W. M. U.

Thursday: Pray for State W. M. U. Secretaries and Young People's Secretaries.

Friday: For editors of World Comrades and for mid-year meeting of W. M. U. Executive Committee and Corresponding Secretaries in Birmingham, January 29-31 inclusive.

Saturday: For Rev. and Mrs. J. C. Powell, evangelistic work, Shaki, Nigeria.

A-1! WELL DONE!

"A-1 in W. M. U. parlance means well done. It means a goal of excellency won! An A-1 W. M. U. family means that a church has a Woman's Missionary Society and at least four graded W. M. U. young people's organizations that are doing in the most excellent way the service for which they were organized. A-1, how done? From the experience of a third vice-president of missionary societies in two churches which have attained this excellency I answer this question with the following suggestions:

"Want to be A-1: Accomplishment is born of desire. The leaders must first catch the vision of what an A-1 W. M. U. family would mean to their church and to the Kingdom of God and must earnestly DESIRE such an accomplishment. Then they must pass this desire on until every member of every member of every organization is fired with A-1 enthusiasm.

"Will to Be A-1: The desire must grow into determination. This, too, must start with the leaders and pass on until every one from the W. M. S. president to the tiniest Sunbeam is saying 'We want to, we can and we will be A-1'.

"Work to Be A-1: Then go to work and do it! Plan for it, pray for it, strive

for it. Keep busy at the job from the first of January to the last of December. 'Stick to the Standard'. Keep it before all of the organizations all of the time. Use wall standards for checking up the records of each organization. In the W. M. S. assign to each officer the points on the Standard especially related to her work, thus delegating to each a special responsibility. Reports on points reached should be made at the business meetings of all organizations. The third vice-president must keep constantly alert to the attainments of the young people's organizations. She must report these attainments to the W. M. S. and must see that the mother organization is faithful to her fostering duties. The pastor should do his part. He should co-operate with the W. M. U. leaders in giving publicity to the Standard in public announcements, bulletin etc. He should let the people know of the goals set for the missionary organizations and should invite the whole church to rejoice when the victory is won. Recognize and emphasize the spiritual significance of the Standard. Remember that being A-1 means doing effectively God's work of winning a lost world to Christ. The church, that attains the goal of an A-1 W. M. U. family, thereby increases the quantity and the quality of its missionary service both in the present and in the future. We believe that God as He looks on such an attainment says: 'Well done.'—"Royal Service."

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES
 Young People's Leader

"First Queen With A Scepter"

Martha Clifton, of Midway, Ky., has the honor of being the FIRST "Queen with a Scepter" in Kentucky. This is the first of the two additional steps in the G. A. Forward Steps, beyond the rank of "Queen." To attain this rank Martha made a dress for a needy child, wrote several papers of 500 words each, on Southern Baptist work in Foreign Fields, Home Fields and other subjects of denominational interest. She also made several maps showing where Southern Baptists have work and memorized a good deal of Scripture. Martha deserves our praise and congratulations and best wishes as she pushes on to become "Queen Regent."

W. M. U. Young People's Calendar For 1935

(Tear this out and use)

- February 10-16—Sunbeam Focus Week.
- March 1-3—Int. G. A. House Party, Georgetown College, Georgetown.
- March 4-8—Home Mission Week of Prayer.

March 8-10—Int. G. A. House Party, Bethel Woman's College, Hopkinsville.

April—District Meetings.

May 5-11—Y. W. A. Focus Week.

May—State Stewardship Declamation Contest.

June 20-28—State R. A. Camp, Clear Creek, Pineville.

June 25-July 5—Ridgecrest Y. W. A. Camp.

July 29-Aug. 3—State Y. W. A. Camp, Clear Creek, Pineville.

August 11-16—G. A. Focus Week.

September, third week—State Mission Week of Prayer.

October 16-17—State W. M. U. Meeting, Owensboro.

November 10-16—R. A. Focus Week.

December 2-6—Foreign Mission Week of Prayer.

Focus Weeks

A lovely new plan for 1935 is that each W. M. U. Young People's organization will be emphasized one quarter in a very special way in 1935 and that emphasis will culminate in a special week which will be known as "Focus Week." These Focus weeks will be:

- Sunbeam BandFebruary 10-16
- Y. W. A.May 5-11
- G. A.August 11-16
- R. A.November 10-16

At each quarterly Associational meeting the Association will give the focal organization some place on the program, —either by a talk on the organization or some part by the organization. The Associational Superintendent and Young People's Leader will try to organize as many new organizations, of the focal organization, as possible. Also have a study class for the leaders of the Focal organization, to study their Manual or the Correspondence Course.

On the Sunday preceding the Focus Week, it is suggested that that organization be recognized on Sunday by the organization sitting together in the church service and singing their hymn or repeating watchword. The focal organization should be visited by the W. M. S. and given some entertainment.

It is to be earnestly hoped that every church will enter into the plans for the Focus Week. If the purpose of these weeks is accomplished, they will be of real value in missionary education.

"HONESTY IS THE 'CHRISTIAN' POLICY"

Miss Kathleen Mallory

W. M. U. Corresponding Secretary

Daily papers rather recently carried an article concerning a rare book which, though published 235 years ago, "forecast the most up-to-date virtues of citrus fruits." An infinitely rarer and far more ancient Book—the Bible—constantly reveals to its students "the most up-to-date virtues" of the fruit of up-right living. One characteristic of this spiritually produced fruit is that of

"faithfulness," and "self-control." This immediate challenge has arisen because of the piled-up debts of Southern Baptists and because of the denomination's effort to clear the Southwide debts through the Baptist Hundred Thousand Club.

In the ancient Book, the Bible, it is repeatedly taught that a steward is expected to be faithful. Is it not also clearly taught that a Christian will be faithful? Those who loaned money for other southwide causes were definitely promised the full payment as the notes fell due. To fail to keep these promises is contrary to Christian faithfulness.

Clearly does the ancient Book teach that Christians must constantly exercise self-control. Southern Baptists are at present being tested in this respect, the vital question being: "Will they refrain from self-indulgence, thus saving enough to be faithful in paying their debts?" Dr. E. P. Alldredge, the statistician of the Sunday School Board, clearly shows that last year there was much self-indulgence on the part of Southern Baptists: for instance, the most conservative estimate of the minimum average income of Southern Baptists is \$300 a year, which could mean an annual tithe of \$30; last year the average Southern Baptist gave to all religious causes, both local and otherwise, only \$5.63.

Dr. Alldredge further shows that last year only one-third of the denomination's membership gave anything to other than local causes and that those who did thus give to missions and benevolences averaged only \$2.52 per person for the entire year, making a daily average per person of .0069 which was less than a penny a day. Remembering also that two out of every three members did not give even the "chipped off" penny per day, what think you of Southern Baptist faithfulness and self-control? The Chinese constantly think and speak about "saving one's face!" The Baptist Hundred Thousand Club is indeed such a "saver" not only in regard to the paying of over-due debts but also in the light of the above-mentioned low daily average of giving.

The minimum idea of the Club plan is \$1.00 a month, which means a daily average of over three cents, which in turn is nearly five times as much as Southern Baptists now average each day for missions and benevolences. The success of the Club will thus mean a five-fold lifting of the denomination's low average, the doing of which would abundantly justify the Club's existence.

However, its primary purpose is not to lift averages but to lift debts! Roger Babson, who has been called "the highest authority on finance in America," has said that "the Spirit of Jesus is the spirit of honesty, courage and service." The ancient Book says: "Have this mind in you which was also in Christ Jesus (Phillippians 2:5). To paraphrase:

"Have this Christ-like spirit of honesty, courage and service." Familiar is the proverb: "Honesty is the best policy," the higher principle as stated above being that honesty is the Christian policy. Certainly Southern Baptists are being "watched" to see if they will manifest this Spirit of Christ by honestly paying the denomination's debts.

Trite but decidedly true is the saying that every big thing is the accumulation of many small things. The Baptist Hundred Thousand Club is founded on this principle, its aim being to enroll members one by one and to have each member pay month by month. Individual responsibility and individual helpfulness are thus emphasized and depended upon. One member paying only one dollar per month may seem a small basis but one dollar monthly payments mount up to twelve dollars a year. One hundred thousand members would thus "amount" to \$1,200,000 annually! Surely in the eyes of the business world—and maybe also in the sight of God—Southern Baptists would be appraised as showing an honest spirit toward the cancelling of their denominational debts if they would annually reduce them by \$1,200,000.

How many members does the Club have in your class or department? As intimated above and as constantly evident in your organizational life, the whole depends upon its parts. There are 21,784 Sunday Schools reported by the Sunday School Board of the S. B. C., the combined enrollment being 3,069,484. Estimating that only one-third may be adult members and then estimating that only one-third of the adult members contribute to Southwide causes, there would be over 341,000 adult S. B. C. Sunday-school students to whom the Baptist Hundred Thousand Club may look for its members. Doubtless the vast majority of its present membership is composed of such Sunday School students but it is certainly true that the Club has not yet enrolled its coveted 100,000 members. Prospects for its enrollment are unquestionably in the adult department of your Sunday School. If only one-third of your membership thus joins the Club it will be a big help even though the actual number may be small. "Despise not the day of small things" but please enroll members one by one in the Club, having as your high ideal the enrollment of the largest number possible from your Sunday School. Thus you and they will make a big contribution to the Club's effort to have Southern Baptists prove that they have the Christ-like spirit of honesty.

The quotation from Roger Babson refers also to the courage of Christ. Courage is certainly needed by each and all who in Kingdom devotedness undertake to enroll members in the Baptist Hundred Thousand Club. Perhaps the chief hindrances are (1) economic unrest;

666

LIQUID - TABLETS
SALVE - NOSE DROPS

checks
COLDS
and
FEVER

first day
HEADACHES
in 30 minutes.

(2) the average person's attitude toward denominational responsibility; (3) the fact that the Club's effort is solely in behalf of debts. A re-study of the economic conditions in New Testament days will prepare you to meet hindrance numbered (1), because in the midst of dire poverty Jesus commended the widow's gift of her all, appreciated Mary's alabaster offering and set forth the principle of "giving good measure, pressed down, running over!" Hindrance numbered (2) is far harder to combat because it is ingrained human—but not spiritual—nature. The Christian Advocate is quoted as showing that the average American citizen with an income of \$5,000 or more gives less than two percent to religious and philanthropic causes, at the same time putting about thirty-four percent into savings and other investments. Since not many whom you will urge to join the Club are ranked among such investors, you may take courage, remembering that every Christian is more or less spiritually minded and may thereby be appealed to from the spiritual rather than the human attitude toward religious responsibilities. This "weapon" will likewise help in overcoming hindrance numbered (3), for certainly there are many really splendid Christians who find little if any joy in contributing toward a debt-paying campaign. A large part of the investments, which have piled up these southwide debts, are yielding large returns in Kingdom work at home and abroad. It is not like paying for something that perished with the using: it is paying for equipment, buildings, etc. that have already exerted, and will continue to exert, a great influence in the winning of souls and in the training of preachers, missionaries and other Christians.

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THE FIRESIDE

WINTER

Caterpillars sleeping

In their cradles gray,
All the summer birdies
Flown from far away;
Little seeds lie resting

In their brown earth beds,
While the white snow blanket
Covers up their heads.

Hark, the north wind singing

In his voice so deep,
Rocks the little leaf buds
In their winter sleep.
Soft gray clouds go sailing

All across the sky,
Soon the tiny snowflakes
Will come hurrying by.

Then, on cold, still evenings,

Jack Frost steals around,
Paints us fairy pictures,
Freezes all the ground;
Yes, and turns the water
Into clear smooth ice.

Don't you think that winter's
Really very nice? —Exchange.

THE HOPPYWOOD HONOR POLE

Major Muskrat stood in the center of a large group of Hoppywood inhabitants. Walter Woodchuck was there; so were his brothers, Billy and Willy Woodchuck. Rufus Rabbit, and the Red Squirrel family were there; also Morris Mink and Calvin Coon and Willy Weasel—in fact, nearly all the animals in Hoppywood.

Perched up above them on reserved seats in the branches of the old oak-tree were different members of the Woodpecker family. And last, but not least, in the highest seat of all, perched Bobby Blue Jay, decked out in his gorgeous blue feathers. For once in his life, Bobby Blue Jay was not scolding. He was listening to Major Muskrat, and was looking with great curiosity at a long pole Major Muskrat was displaying.

"This pole," said Major Muskrat, "is called the honor pole. Do you see that odd carving at the top? That stands for the honor won by Walter Woodchuck. Just below it is another honor won by Rufus Rabbit. Sammy Squirrel has the next honor. Now, who will be the next to win an honor and have a beautiful carved emblem on the honor pole? Honors are won by well-built homes and neat dooryards. Build your homes well; gather your nuts, acorns and provisions, and have your storehouses filled before the snow flies."

Major Muskrat's speech was ended, and, as it was nearly dark, all the animals scurried off to their homes.

During the next few weeks, Hoppywood was a busy place, for all the animals wanted a carved emblem on the honor pole. Even the woodpeckers were building better nests and carefully storing away acorns for future use.

Bobby Blue Jay seemed to be working for honors with the rest, for he was making a well-built nest of twigs and grasses, and lining it with fine roots and fibres. But Major Muskrat saw something which surprised him very much. So, every day, the major kept his eyes open very wide. And it was a good thing he did, for what do you suppose Bobby Blue Jay was doing?

The day to bestow honors arrived, and Major Muskrat was again the center of all the dwellers in Hoppywood. Again Bobby Blue Jay occupied the highest seat of all, decked out in his brilliant blue feathers. He was a pretty sight, indeed, and Major Muskrat could not help admiring him, but he remembered the old proverb, "Handsome is that handsome does," and he knew that Bobby Blue Jay's actions did not match his beautiful feathers.

The honor pole was again brought out, and many interesting emblems were carved on it. The Woodpecker family pecked a circle of holes around the pole and wedged in acorns, this making an original emblem. Every one could see at first glance that it belonged to the Woodpeckers.

When it came Bobby Blue Jay's turn, he preened his feathers and looked very proud, for he knew he had built a fine-looking nest. But Major Muskrat said that Bobby Blue Jay would receive no honors that day. Bobby Blue Jay may have thought he was earning honors, but he did not know what honor meant.

All the animals in Hoppywood stopped chattering. There was a dead silence while they listened to Major Muskrat. Bobby Blue Jay had been seen taking acorns from the Woodpecker family's storehouse. He had been seen going into Sammy Squirrel's home when he was not there and helping himself to nuts. He had been seen taking eggs from other birds' nests. And, one day, he was followed when he flew into Mr. Farmer's garden with a number of his friends when Mr. Farmer was planting potatoes, and as soon as the farmer went into his house at noon, they were seen to dig up a lot of those potatoes and eat them. So Bobby Blue Jay had got his food by stealing it from the neighbors instead of gathering it from the forest trees.

As soon as Major Muskrat ceased speaking, all the animals in Hoppywood looked up in the high branch where Bobby Blue Jay had been perching, but

Bobby Blue Jay was perching there no longer. All they saw—or heard—was a flash of brilliant blue and a sharp, scolding squawk.

He was the only one in Hoppywood, however, who did not have a place on the Hoppywood honor pole. Major Muskrat's honor pole was a long one, but it was filled from top to bottom with honors.

"Three cheers for Major Muskrat and his honor pole," shouted little Billy Woodchuck, and all the dwellers in Hoppywood cheered: "Hurrah! Hurrah! Hurrah!" All but Bobby Blue Jay, and he was far, far away from the Hoppywood honor pole.—Carrie Belle Boyden, in Christian Standard.

ONE NEW YEAR'S DAY

It was the last night of the old year, and Reynold was going to bed. "I wish I could make some of those things Cousin Lucy and Cousin Esther were making," he said. "They are going to begin in the morning. Cousin Lucy is going to practice her music some and study arithmetic harder and keep her dresses cleaner."

"You mean resolutions?" asked his mother.

"Yes, that's it," said Reynold, "resolutions. I want to make some resolutions, but I don't know what to make."

"Well, let us think," said his mother. "What kind of resolutions would be good for a little boy six years old to make? You don't want to make too many. I believe if I were you I would make just one."

"Lucy and Esther made lots of them," said Reynold, "but they are big girls. One resolution would be enough for a little boy, wouldn't it?"

"I think it would," said his mother, "and I think that a whole year is too long a time to make resolutions for. If I were you, I would make one good resolution for one day of the new year—the first day—tomorrow."

"All right," said Reynold, "I will make one for tomorrow. What would you make?"

"It is your resolution," said his mother. "You ought to make it yourself. Anything that you want to determine to do the first day of the year." Reynold thought a while, and then he said: "I will mind you all day tomorrow."

"Very well," said his mother; "that is your New Year's resolution; don't forget it in the morning. Go to sleep now."

Then she kissed him good-night and went out, and Reynold went to sleep. When he awoke the next morning the first thing he thought of was his New

Year's resolution. He wondered if his mother had forgotten. She didn't say anything about it when he went down to breakfast. She didn't tell him to do anything, so he didn't have any chance to keep his resolution, but he never once forgot it until—who do you think came? Why, Great-aunt Prudence and Great-uncle Nathan. Great-aunt Prudence brought Reynold a pretty little willow basket full of cake, three kinds—chocolate, cocoanut and fruit.

Reynold liked cake better than anything else. He was delighted when his aunt said the basket of cake was for him.

Mother gave Reynold a slice of the fruit cake, then she put the basket away in the pantry. A little while after Reynold asked if he might have some more cake.

"No," said his mother; "there will be cake for dinner; you must not eat any more of your cake today."

Reynold was just about to draw his face into a frown when his mother looked at him so strangely that it made him think of his resolution. Then the funniest-looking smile chased the ugly frown from his face. Mother smiled, too, and nodded and gave him three pats on the shoulder that meant "Hurrah! Hurrah; Hurrah!"—Ex.

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

Vance H. Havner, First, Charleston, S. C. Accepted.

E. L. Pendley, Livermore, Ky. Accepted.

D. L. Goodman, Colfax, La. Accepted.

S. G. Posey, First, Austin, Tex.

R. H. Smith, Collins, Miss. Accepted.

W. L. Compere, Montgomery, Ala. Accepted.

J. B. Herndon, LaFayette, La. Accepted.

T. H. McSpaddens, Denton, Tex. Accepted.

P. W. Hudson, West Corinth, Miss.

Carl Renau, Hunter, Okla. Accepted.

E. S. Mizell, Bixby, Okla. Accepted.

S. L. Stealey, Bainbridge Street, Richmond, Va. Accepted.

Roy Harlan, Wickliffe, Ky. Accepted.

E. M. Skinner, Hamilton, Miss.

Resigned

Vance H. Havner, Weeksville, N. C.

E. L. Pendley, Olivet, Howell, Ky.

Clinton B. Coots, Dover, Ky.

A. F. Crittendon, First, Brookhaven, Miss.

C. J. Olander, Brandon, Miss.

W. L. Compere, Moorhead, Miss.

J. B. Herndon, Prentiss, Miss.

T. H. McSpadden, Frisco, Tex.

E. Z. Mizell, Clayton, Okla.

D. W. Duncan, Roanoke, Kansas City, Mo.

S. L. Stealey, First, Bloomington, Ind.

L. R. Morgan, First, Bernie, La.

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3. Bring to victory the 100,000 Club—This will save our honor, our good name, our very life itself.
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L. R. SCARBOROUGH, D.D., LL.D., President Seminary Hill, Texas

M. A. Roberts, First, Jacksonville, Tex.

Fred Eastham, McKinney Avenue, Dallas, Tex.

C. L. Truett, Shidler, Okla.

R. H. Smith, Longleaf, La.

Ordained

Warren Filkin, Salem, Ekron, Ky.

J. R. White, Jr., Henderson, Ky.

Died

J. B. Phillips, Signal Mountain, Chattanooga, Tenn.

J. R. Davis, Kosciusko, Miss.

J. R. WHITE, JR., ORDAINED AT HENDERSON

Brother J. R. White, Jr., was ordained to the Gospel ministry on Sunday afternoon, December 30, at the First Church, Henderson. His ordination was requested by the Cane Run Baptist Church, near Lexington, of which he is pastor, having been called there September 1.

On the morning of December 29, pastors from Ohio Valley Association met in council to examine the candidate and at the time a presbytery was found. Dr. Brown B. Smith, pastor of the First Church, was elected chairman, and the writer was chosen as clerk.

The examination was conducted by Dr. Smith and was thorough in every respect. After an hour and forty minutes of questioning the candidate was

unanimously commended and his ordination ordered. By his answers to the many questions asked him, Brother White showed that he was well grounded in the faith and has a strong conviction on Baptist practices.

The ordination service was very impressive. Dr. Smith presided, read the scripture lesson and led the ordination prayer. The sermon was preached by Dr. F. O. Criminger, pastor of the Immanuel Baptist Temple, Henderson. He used as his text the words of the Apostle Paul spoken in Romans 11:13—"I magnify mine office." This message will long be remembered by those attending this solemn service. The charge to the candidate was given by Dr. H. Grady Ketchum, a former pastor in Ohio Valley Association, and now pastor at Jackson, Ala. It was the happy privilege of the writer to present the Bible to the young preacher. Having known and loved Brother White for the past ten years it was indeed a privilege to have a part in the ordination service. After the hand of fellowship was extended, the benediction was pronounced by the newly ordained minister.

Brother White is now in his third year at Georgetown College and plans to continue his studies at the Seminary after graduation from college.

EDWIN E. DEUSNER,

Henderson, Ky.

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Baptist Training Union Department

BYRON C. S. DeJARNETTE,
State Secretary

Henry County—New Castle

The following program was carried out at the last quarterly meeting of the Henry County Associational Training Union meeting with the New Castle Church: Song, Devotional, Business Session, Song, Prayer, Christ Must Reign: In Economic Life, In Our Home Life, Among All Nations, Prayer, Adjournment.

Warren—Bowling Green, First

This church recently conducted a successful study course for seniors only, especially for the students who did not have one at home.

All eleven unions are enlisted in the Hundred Thousand Club.

South District—Perryville

Since the last annual meeting of the South District Association its Executive Board has fostered an associational meeting on the first Sunday afternoon of each month.

The plan of the Board, in addition to endeavoring to provide for the mission churches and fields, is seeking to strengthen all departments of the local church work, by emphasizing alternately at these monthly meetings the work of the Brotherhood, the W. M. U., the Sunday School, and the Training Union.

Last month 206 answered to the roll call of the churches at Perryville at which time a program was sponsored by the Associational Training Union. Burgin and Lancaster Unions furnished the special music. Danville, Lexington Avenue, conducted a sword drill for Juniors and Intermediates and the Harrodsburg union rendered a two-act playlet which contained a real message. We have a great opportunity and there was never a finer spirit of co-operation among our churches.

C. C. WARREN.

OHIO VALLEY NOTES

Henderson City Union Merges

The Henderson City Training Union held its regular monthly meeting December 3. Kendrick Griffin presided as Chairman. Ezra Lee Davis gave the devotional. Special announcement was made concerning the coming Henderson County Study Course by County Chairman, Mrs. E. C. Register. Miss Anna Utley and Daphne Chandler gave echoes of the Greenville Convention. After a discussion of the plan of work of the Association, the Henderson City Union voted to merge itself into the Ohio Valley Associational Baptist Training Union. This was a very important and forward step. It will mean more to all

the churches of the City and Association. Pastor D. C. Woolley gave the inspirational message.

Henderson County-wide Study Course

During the week of December 9-14 at the First Baptist Church, of Henderson, there was held the first Henderson County-wide Study Course. It was very successful.

The County Chairman was Mrs. E. C. Register, the local Director of First Church. Pastor D. C. Woolley was actively engaged in making arrangements for the school. Pastors Smith, Schmitz, and Criminger, of Henderson, and Pastor Edwin Deusner, and many others gave splendid co-operation.

The courses of study were as follows: Baptist Training Union Manual—C. Aubrey Hearn. Investments in Christian Living—Dr. Brown B. Smith. Junior and Intermediate Leaders Manual—Mrs. C. Aubrey Hearn. New Intermediate Manual—Byron C. S. DeJarnette. New Junior Manual—Mrs. Mary Lee Buckles.

The schedule for the school included 6:30-6:40—Devotionals based on the theme, "He Must Reign," I Cor. 15:25; "In Our Training Program," Rev. Edwin Deusner; "In Our Friendship," Ezra Lee Davis; "In Our Daily Witness," Paschal G. Riddle; "In Our Home Life," Miss Anna Utley; "In Our Church Life," Johnny Myers.

6:40—First Class period.

7:25—Assembly (inspirational messages) by Mr. Hearn, Mrs. Hearn, and Mr. DeJarnette.

One night it was devoted to a Get-Together Meeting.

7:50—Second Class period.

8:35—Adjournment.

Eight churches were represented by an average attendance of 111 and a total attendance of 150. Eighty-eight took the examination Friday night.

Henderson-Evansville District Rally

The Henderson-Evansville group of churches in Ohio Valley Association held the regular rally with the Calvary Church, Evansville, Sunday afternoon, December 16. The attendance and representation of churches was splendid. The program was both practical and inspirational. Mr. Carl B. Curtis, the director of this group, presided. After song service and devotional, the subjects under discussion by Pastor Edwin Deusner and the State Secretary were: The duty of the Baptist Training Union to the church program and to the Co-operative Program.

Fort Thomas—Campbell County

Sunday, December 23 was very pleasantly and profitably used with Pastor J. M. Rogers and the First Church at Fort Thomas in the regular teaching, training, and worship services.

Bethel

There has been received from Director B. F. Barnes, a copy of the program to

have been carried out at Russellville, Sunday afternoon, December 30, by the Bethel Associational Training Union.

The program included song service, devotional, roll call, business, talks on "Christ Must Reign" in our daily witnessing, church life, home life, economic relations, on farthest shores, and special music.

Awards for December

	Methods	Other	Total
Caldwell	9	.....	9
Daviess-McLean	13	26	39
Elkhorn .....	.....	2	2
Greenup	14	.....	14
Liberty	3	9	12
Little Bethel .....	.....	40	40
Long Run	349	567	916
Nelson	9	12	21
North Bend	4	.....	4
Ohio Valley	30	33	63
Owen .....	.....	8	8
Pulaski .....	.....	33	33
Russell Creek .....	.....	1	1
Severns Valley .....	.....	21	21
Shelby County	1	1	2
South District	1	.....	1
Tates Creek	10	.....	10
Three Forks .....	.....	22	22
Upper Cumberland....	12	16	28
Warren .....	.....	31	31
West Union	33	61	94
Total	488	883	1371

Awards For Year 1934

	Methods	Other	1934	1933
Jan.	297	222	519	603
Feb.	272	168	440	789
Mar.	646	1,112	1,758	1,781
Apr.	738	944	1,682	2,246
May	526	748	1,274	1,087
June	286	625	911	615
July	338	614	952	888
Aug.	456	271	727	679
Sept.	347	347	694	615
Oct.	70	173	243	462
Nov.	237	265	502	606
Dec.	488	883	1,371	393
Total	4,701	6,372	11,073	10,770
Goals .....	.....	.....	12,500	10,000

RECORD OF ATTENDANCE Baptist Training Unions reporting enrollment of 100 or over

December 30, 1934

	Att.	Vis.	En.
Louisville, Grace	195	6	200
Louisville, Ninth & O....	133	26	191
Louisville, 18th St.	116	8	169
Newport, First	115	15	184
Henderson, Audubon	110	6	125
Louisville, Parkland	97	35	172
Corbin, First	95	17	147
Harrodsburg	95	.....	131
Louisville, Temple	94	7	155
Owensboro, First	86	24	124
Jellico, Tenn., First	85	.....	115
Lexington, Porter Memo..	81	20	150
Louisville, Beechmont	81	.....	139
Danville, Lexington Av...	55	3	102

WINCHESTER PASTOR PREACHES IN NORTH CAROLINA

Mt. Gilead and Garland Baptist Churches in Eastern Association were happy to have Brother Charles B. Howard, pastor at Campbell College, to lead them in a revival August 27-September 5 and November 5-13, 1934, respectively. These meetings were characterized by earnest, pertinent, gospel preaching and prayerful personal work. Brother Howard's unselfish, faithful services were deeply appreciated by the people in both churches. Each community was blessed and each church was strengthened while eighteen were added in membership.

On September 19, 1934, Dr. R. P. Downey, pastor of Ephesus and Providence Churches near Winchester, Ky., came to Ingold Baptist Church to lead in a revival. The church had been praying for this season of special services and the messenger was graciously received. These days of spiritual labor together were characterized by increasing earnestness, faithful preaching, prayerful personal work, and consistent Bible reading. More than 1,170 chapters were read by a total of 471 people. This revival closed September 28 and the following Sunday the pastor baptized seventeen into the fellowship of this good church.

Center and Ebenezer Baptist Churches had their revivals September 9-16 and October 11-14, 1934, respectively. The pastor did the preaching in these meetings. In both churches the people were loyal and nine were added to the memberships. Ebenezer just has eight resident members but the Lord blessed them with five for baptism.

R. F. MARSHBURN, Pastor,
Salemberg, N. C.

THE SIMPLICITY OF THE DOLLAR- A-MONTH PLAN

Dr. J. T. Henderson, Knoxville, Tenn.

Why should we laymen support the Hundred Thousand Club?

First, It is a feasible plan—it calls for only \$1.00 a month from each member and this is easily within the reach of at least 100,000 Baptists, or one-fortieth of our membership.

Second, the Baptist Sunday School Board values the plan so highly that it voluntarily proposed to pay the expenses of the movement; therefore, every dollar that is contributed applies on our debts.

Third, The receipts of the Co-operative Program, commendable as its policies are, have not been sufficient to provide adequately for the current work and therefore we must secure money for our debts from some other source.

Fourth, This Club makes its leading appeal to the sacrificial spirit, the exercise of which always enriches life. Some of us think that our tenth, week

by week, should go into the Co-operative Program and that our response to this Club and other extras should come from our offering—tithes and offerings is the Scriptural order.

Fifth, It should be regarded a real distinction to be enrolled as a member of this elect company. Such members are willing to go the "second mile" in such an emergency—they heed Paul's admonition, "Abound in the grace of giving."

Sixth, the success of this effort has inspired hope among us all and has created a new confidence with our creditors. Depression has given place to a spirit of optimism. We are beginning to see light. One dollar a month by 100,000 members would give us \$1,200,000 a year. In five years this plan would pay all the debts of the Southern Baptist Convention.

Seventh, This effort was heartily endorsed by the Southern Baptist Convention, and January and February, 1935, were designated as a special period to promote it. We all can appreciate the value of co-operation and loyalty to the Convention's action.

Eighth, The generosity of Dr. Tripp's church in donating his services to the denomination and the zealous and resourceful services of our Leader should make a winning appeal to us all.

Will not interested laymen in large numbers join this Club and in connection with their pastors, stress its claims among their deacons and other able laymen of their churches? Memberships in large numbers should be secured in Bible classes and Brotherhoods.

In connection with the Promotion or Executive Committee, laymen should assist in presenting the merits of this cause of their Association.

EAST KENTUCKY NEWS ITEMS

Dr. Ralph A. Herring, of Ashland, Ky., recently conducted a meeting with the Lee Street Baptist Church, Richmond, Va., Rev. John L. Slaughter, Pastor. There were fifty-five additions.

Evangelist E. A. Petroff will begin a revival at the Pollard Baptist Church, Rev. W. K. Wood, Pastor, Ashland, January 13.

The Unity Baptist Church of Ashland has recently spent quite a sum in re-decorating the church auditorium and installing a baptistry. The baptistry is one of the most attractive to be found anywhere. It has the general appearance of an open tomb. The front of the pool has the appearance of a casket with a glass front. At each end of the baptistry is the appearance of two large tombstones. In the rear of the baptistry is a mountain scene from which a river flows and empties into the pool. This improvement is from a temporary viewpoint. The general program is to



build a Sunday-school building first on the new church location near the old church. This auditorium will be used during the erection of the new church.

The Tri-State Baptist Ministers' Meeting was held December 31 with the Westmoreland Baptist Church, of Huntington, W. Va. There was a splendid attendance and an interesting program.

Mr. C. P. Hargis is conducting a city-wide Training Class for the Baptist churches of Ashland at Unity Church beginning January 7.

A revival began at the Fairview Baptist Church of Ashland, December 30 with Pastor Samuel Branham doing the preaching and his brother, E. L. Branham, of Huntington, leading the singing.

The First Baptist Church of Ashland is planning to re-decorate and enlarge their auditorium. This step however is only temporary as their general program is for a new building in the near future.

Pastors R. A. Herring and E. L. Edens were pleasantly surprised recently when their churches voluntarily increased their support. May many other pastors be pleasantly surprised. The Unity Church increased her gifts to missions fifty percent.

Man is not wise enough to solve the sin-problem nor strong enough to rise above his sins. He needs God—"God with us"—who is Jesus; for He shall save His people from their sins?

—J. E. Berkstresser.

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Southern Baptists are Paying Their Debts—

"DOLLAR by DOLLAR—DAY by DAY" through the BAPTIST HUNDRED THOUSAND CLUB PLAN JUST A DOLLAR A MONTH

Read what it has meant to all our agencies and institutions, and if you are not a member of this happy family of "second milers" join now and share your little that the debt load may be lifted and these agencies released for a greater world program:

FOREIGN MISSIONS

"The launching of the Hundred Thousand Club brought new hope and new faith to our missionaries and to our people in the churches; but it brought also new confidence and new hope to our bankers. During these twenty months, the Foreign Mission Board has received a total of \$58,811.20 to be applied on the debts of the Board."

C. E. MADDRY, Executive Secretary.

HOME MISSIONS

"The Home Mission Board is depending on the Baptist Hundred Thousand Club to retire the principal of its debt. The \$37,744.28 already received and the possibility of receiving sufficient funds with which to retire the principal of our debts within the next five or six years has been the determining factor in securing the consent of our creditors to an extension of time."

J. B. LAWRENCE, Executive Secretary

SOUTHERN BAPTIST SEMINARY

"If our Baptist people could know what inspiration has come to our boards and seminaries from the money received month by month through the Hundred Thousand Club they would count the privilege to have a part in this wonderful movement. The Seminary has received to date \$33,800.70 toward its indebtedness."

JOHN R. SAMPEY, President

SOUTHWESTERN BAPTIST SEMINARY

"The success already achieved has put a new radiance, a new hope, a new encouragement, a challenging spirit of conquest in the hearts of the institutions involved. Southwestern Seminary has already received \$26,590.14. We are grateful beyond words for what it has done for us and we are singing a song in our heart for what it will do for us in the future."

L. R. SCARBOROUGH, President

BAPTIST BIBLE INSTITUTE

"We have received \$18,702.98 from the Baptist Hundred Thousand Club. This has been given us new standing with our bankers and bondholders, and new courage and hope in the task committed to us here in the training school and mission field. We are confident that our Baptist people will not only be determined but eager to go on with the movement which is so increasingly successful."

W. W. HAMILTON, President

SOUTHERN BAPTIST HOSPITAL

"The Southern Baptist Hospital in New Orleans has been a participant in the funds of the Hundred Thousand Club for a year, and the amount received from the Club—\$3,454.45—has already cheered our hearts and furthered our efforts to pay our capital debt as the bonds matured. We have paid all interest and principal, 100 cents on the dollar, on each maturity date."

L. J. BRISTOW, Superintendent

AMERICAN SEMINARY AND EDUCATION BOARD

"The Seminary for negroes located at Nashville is participating on a small percentage basis but is receiving money every month. The Executive Committee has been able to refinance the old Education Board bonds largely because of the income from the Baptist Hundred Thousand Club. \$10,478.03 has been received by both agencies up to November 30, 1934.

If you love Home and Foreign Missions; if you are interested in a trained and educated ministry; if you want to have a part in healing broken bodies; if you still love our great denomination and want to save it from the stigma of bankruptcy, join the Baptist Hundred Thousand Club yourself during this campaign and then present it to your friends and fellow church members in an earnest effort to enroll them.

FRANK TRIPP, General Leader, St. Joseph, Missouri