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VOL. 109

LOUISVILLE, KENTUCKY, DECEMBER 12, 1935

No. 50

Seeking

Not in some vast cathédral, rich and grand,
Nor work of sculptor's art, or painter's hand,
 Though wondrous fair;
But in the very lowliest place of all,
Where humble tasks and simple duties call,
 I find Him there.

Not in the organ's sweet, majestic roll,
Nor loftiest anthems, speaking to the soul
 Of heavenly joys;
But in the silent watches of the night,
While craving strength to live and work and fight,
 I hear His voice.

Not in some cloud of heav'nly hue,
Whose matchless radiance reveals, anew,
 His love and grace;
But shining through the darkest clouds of grief,
Bringing my burdened heart a blest relief,
 I see His face.

Yet, though I may not feel, nor see, nor hear,
Still must I not give room to doubt or fear,
 Nor downcast be;
For through the darkest moments of my quest,
This blessed thought throbs, joyous, in my breast,
 "He seeks for me!"

—MARY P. GWYN

Devotional and Religious Thought

HIS PROMISE

I sit by the window and listen
To the patter of falling rain;
Each little drop is a glisten
Outside my window pane.

And though the rain falls today,
Soaking the drench'ed trees;
I hear a voice so softly say,
"Look to my promise, please."

I take my Bible slowly,
Then I turn its pages to see
Just what, among the lowly,
My Lord has promised me.

There in the book of Ezekiel
Chapter seventeen: twenty-three,
I find, "All fowl of every wing."
Surely, He included me.

Yes, you too, my brother,
May rest in the cooling shade
Under Christ, in the metaphor
The prophet, Ezekiel, has made.

DELBERT PARTIN,
Campbellsburg, Ky.

SING UNTO THE LORD!

Music is a Divinely-given art, through which the deepest emotions of the soul may be expressed. When an individual, whose fingers are skilled in playing upon instruments of music or whose voice, the most wonderful musical instrument, is trained to produce the most melodious tones, has a soul in tune with the Spirit of God, he is able to stir the hearts of others and lift them to a sacred nearness to God.

Surely, it is man's privilege through this wonderful medium of expression to magnify the name of Him, who is the giver of every perfect gift. How marvelous to make melody unto the Son of God!

God has ordained that with the human voice and with musical instruments His children shall worship Him as command was given the Israelites of old. Just as the magnificent temples of Israel vibrated with melody unto the Lord, shall not the most glorious praises to the Son of God be sounded forth from our own places of worship today?

Are we as serious and concerned about our present-day church music as were the ancient Jews? From my observation in many churches over our land, I am convinced that we are not. Too often the organist or choir director hurriedly selects a few hymns and they are sung in a listless, unconcerned, draggy manner. Too often the choir sings an anthem without soul or without a message, and the program throughout the service is followed only formally and mechanically. What a glorious opportunity of praise and worship we are

missing and how difficult it is for the pastor to overcome this cold spirit with a warm message!

God forbid that we should minimize the preaching of the Word for it is His plan that men shall be led to Him through preaching. Surely the seed of the Word will take root more easily, however, in prepared hearts just as the seed of grain germinates more quickly in prepared ground. Through worshipful music and a Spirit-filled director leading the congregation to lift their voices in the soulful singing of hymns and spiritual songs, are not the thoughts of the people drawn away from self and the world, the children of God led into closer communion with the Father and the hearts of the lost tendered and made to feel their need of Him? There is no doubt that the Holy Spirit uses a Spiritual song service as an instrument of preparation for the preached Word.

May we, in every Baptist Church, definitely plan and make our song services sane, serious, worshipful, full of the Spirit, and enjoy the happy privilege God has given us! May we have music in tune with the message and in harmony with the soul of the Spirit-filled, God-fearing minister of the Gospel! We can make it a help, an inspiration and a blessing to him instead of dampening his ardor and chilling his spirit.

Let us arise, as faithful, happy servants of the Lord and make a joyful noise unto Him, making melody with heart and voice!

DAVID M. HUGHES,
Newport, Ky.

JESUS CHRIST—THE SON OF MAN

"After this He went down to Capernaum, he and his mother, and his brethren, and his disciples: and they continued there not many days."—John 2:12.

In every aspect of the life of Jesus we see His humanity. First He was born of a woman; of the tribe of Judah; a direct descendant of David; of purely human lineage. He was a working man, the common people sought His company for human association. He suffered. He wept and "was tempted in all things, even as we are tempted."

This second chapter of John gives us a picture of Him, as guest at a wedding feast at Cana of Galilee, mingling with His friends.

This was probably the first Christian wedding that ever was in the world. How significant that the Lord, the Author of Christianity should be present in person. And I wonder if it were not the wedding of "The Beloved Disciple," John. Surely the Lord entered into the spirit and festivities of the occasion.

The twelfth verse tells us that after the wedding He went with His mother, His brethren and His disciples, back to Capernaum, there to resume His daily walk, very much as you or I would do after an enjoyable social event.

It is one of the wonders of the Christ that He was the Son of Man: so human, so understanding and sympathetic of all our human needs, weaknesses and temptations.

How glorious that He, who understands so well from personal, human experience:

"Bids me at His Father's throne
Make all my wants and wishes known."
C. FRED HUNT.

MERELY REMOVING THE FOUNDATION

The story goes that one morning one of the lunatics was found with a pick-digging at the foundation of the main building in which the unfortunates lived. When asked what he was doing, he answered that he intended to dig out the foundation and remove the first story of the building, so he could raise potatoes and cabbage on the site of the building. When asked where he intended to live, he answered, that he had been living in the first story, but as it was necessary to remove that in order that he might have a garden, he intended to move upstairs. When reasoned with that, if he destroyed the foundation and removed the lower story, the superstructure would fall, he insisted that he was sane, intelligent in fact, fully abreast with the best modern scholarship, and that all who opposed him were ignorant, non-progressive, and back numbers.—Leewin B. Williams in "Pungent Paragraphs."

WESTERN RECORDER

Published Weekly by the
GENERAL ASSOCIATION OF KENTUCKY
BAPTISTS
The purchasers of the Western Recorder,
The Baptist World and the Mission
Monthly
205 E. Chestnut Street, Louisville, Ky.

Entered as second-class matter at the
Postoffice at Louisville, Ky., acceptance for
mailing at special rate of postage provided
for in Section 1103, Act of October 3, 1917,
authorized January 3, 1920.

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

VOL. 109

LOUISVILLE, KENTUCKY, DECEMBER 12, 1935

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An Analysis of the Poteat Committee Report

IT IS evident from an intimate study of the proposed report of the committee on the Social Research Bureau movement that the beloved brethren who prepared and signed it were earnestly endeavoring to present a paper that would appeal to all schools of thought among Southern Baptists and gain such general and generous approval that those of us who had expressed opposition to the movement, as well as those who have acclaimed it, would join hands in sponsoring the set-up of a salaried executive and committee or board.

It reminded me of the funeral sermon the Negro minister preached over the dead body of the worst Negro in town, who had recently been shot and killed. After looking down earnestly at the face of the departed, he raised his voice and said: "Brudder, we hopes you'se gone whar we knows you ain't!"

As an evidence of the earnestness of the members of the committee, I am moved to quote here the following from the preamble of the report:

We believe the Gospel of Jesus Christ is a Gospel of individual salvation—that men find forgiveness, redemption, eternal life, through a personal acceptance of Jesus Christ as their Lord and Saviour. In Him alone is eternal life. We believe also that in Christ men find new motives and ideals, a new impulse caught from the fire of Christ's own love of humanity, and a sense of obligation to serve men in all their needs.

When the beloved brethren add that the saved soul acquires an "obligation to serve men in all their needs," they impinge upon realms not directly contemplated in the process of regeneration nor in the predestinated activity of the soul after it has been redeemed.

I

WE MAY find a concrete illustration of the point I am seeking to impress in the example of Andrew, who, when he was converted, "findeth his own brother, Simon, and brought him to Jesus." When he found the mercurial Simon, he didn't pause to discuss racial prejudices, rift in that time, nor social conditions, when there was more than the submerged tenth evident everywhere, nor political conditions that stirred in every Jewish heart on account of the tyrannies of the Roman Government, nor the question of house rent, (but let me quote again) "he findeth his own brother, Simon, and brought him to Jesus."

It thus appears that when the committee says that the saved man acquires a sense of obligation to serve men in all their needs, they take in territory not contemplated in the New Testament concept of the proclamation of the Gospel and the scheme of redemption.

Following this diversion from the well-ordered introduction to the preamble, the committee goes on to say:

We believe that Christ desires to rule in every area of life.

This sentence precipitates an issue that was presented to Jesus during His personal ministry and by Him settled for His children for all time. There were currents and cross-currents of political alignment and conditions in the time

J. B. CRANFILL, Dallas, Texas

This is one of the most important articles Dr. Cranfill has written in the present Social Service discussion. He here subjects certain statements in the proposed report of the Social Service Committee of the Southern Convention to careful analysis. This he does in such terms that all readers will, we think, be able to see where lie the basal distinctions on this vital matter, concerning which confusion of thought has apparently come to some otherwise discriminating minds.—*Editorial Note.*

of Christ that are pulsing through our world even to this day, and the beloved brethren of this committee are not the only ones that seek to find a better adjudication of the ponderous problems this sentence precipitates than the solution advanced by our Lord Himself.

When Jesus was asked whether it was the duty of His hearers to give tribute to Caesar, he asked his querist for a coin, and, holding it high in his hand He Himself asked a question, "Whose is this image and superscription?" The answer given Him was, "Caesar's." Then He spoke the pungent and penetrating sentence that has rung round the world through nearly 2,000 years, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."

It thus appears that Christ while on earth did not rule nor desire to rule "in every area of life." If He didn't then rule in every area of life, then why should the beloved brethren of the Social Research Bureau committee conclude that He seeks to rule in every area of life now?

In courts of law, when a written document is under discussion, the thoughtful attorney will say, "The instrument itself is the best evidence." By a parity of reasoning, what Jesus Himself did is the best evidence. He had the power to smash the Roman government and re-establish the throne of David. Indeed, that was what his Jewish brethren expected of Him. When He iterated and re-iterated, "My Kingdom is not of this world," they turned away from Him, and it thus appeared that He came to His own and His own received Him not.

If He had exercised His Divine power and clasped the sceptre of political rulership in His hands, thus sweeping out of office the minions of Rome, and re-established the Kingdom of Judah, He would have been acclaimed by the Jews as the Messiah.

BUT IN FACT HE DID NOT IN HIS PERSONAL MINISTRY RULE "IN EVERY AREA OF LIFE," NOR SEEK TO DOMINATE MEN'S SOCIAL CUSTOMS OR MEDDLE IN THEIR BUSINESS OR POLITICAL AFFAIRS.

II

THE ministry of Jesus was spiritual. When it did touch human life in any of its aspects, the Divine hand of the Master reached down into the world in which that life moved and had its being for the purpose of saving the lost man's soul. That his body was also healed was a by-product of salvation and not its real objective. When men were snatched from the clutches of demons, or blind eyes received their sight, or the dead were raised to life again, there was just one big object in it all and that object was the salvation of the lost.

Our beloved brethren of the committee go on to say:

We are conscious of the evils of our time, the problems that touch our moral and spiritual life, that baffle our youth and threaten not only the work of our churches, but the very freedom which our faith has enjoyed.

The truths set out in these last-quoted words are self-evident. Problems abound on every hand. These beloved brethren are pre-eminently right when they say that we are threatened with the "loss of the very freedom which our faith has enjoyed." But this menace is not inherent in the social problems these brethren seek to solve. Emerging from Washington and financed with billions of money, the threat to our freedom is through the fact that our Federal Government is bringing into requisition the very measures and methods contemplated in the Social Research movement these brethren seek to inaugurate.

Really, if the committee had studied intimately the Tugwell socialistic enterprise, they would probably have fed their whole report to the parsonage cat and driven on as was. With 12,000 workers under him, Tugwell is superintending, with all the vast army of subsidized governmental factoti, 5,000 "working" under all these 12,000, with Tugwell thrown in for good count. The 5,000 are being overlorded and managed by the 12,000 through the New Deal Government Social Research formula—two and one-half bosses to each employee! The rest of us have little freedom left. We cannot plant a potato patch, grow cotton, wheat, corn, oats or fruits; we cannot raise our cattle or grow our hogs; we cannot breathe freely, notwithstanding we were promised a breathing spell; we cannot turn around, in fact, without government supervision. Regimented by government overlordship, a census is now being taken throughout the country covering more than all the things contemplated by the Social Research Bureau.

Flaming youth, educated in picture shows as the primary department and finished off in atheistic schools of so-called higher but really lower learning, are in large measure insensate to the motives that stirred in the hearts of their parents, and that were yet more regnant in the spirits of generations past. Something ought to be done about it, but that something is not a counting of their noses or a survey that would elicit "facts" these beloved committee-men already know.

There is a deeper need than all this and that need is the Gospel of Christ. A re-incarnation in pulpits and pews of the Great Commission will solve all these problems without the invention and intervention of a new board or committee to perform this work of supererogation that, in the lives of many of our churches, are already being performed and that could not be done by a Social Research Bureau in those areas where the work is not yet being done.

III

OVER and over again Jesus said, "My Kingdom is not of this world." He was in the world, but not of it. When the twelve Apostles fared forth on their mission of salvation, there was not a whisper of survey of social conditions regnant then. When the seventy were sent out, the command that Jesus gave was, "As ye go, preach."

He might have said, "As ye go, take book and pencil and interview tenant farmers, discuss the race question, take a census of Romans, Jews and aliens, look into rental values and make sure that you strut your stuff as a fact-finding commission, and then bring the facts back to Me."

Yes, He could have said all of that, but He didn't say any of it. Those immortal men were sent out as evangelists, not of so-called "social justice," but of the Cross of Christ, that from the beginning of the ministry of Jesus loomed large in His life and teachings day by day. The committee goes on to say,

Not, therefore, as a substitute for the Gospel, but as an expression of our devotion to the Gospel, to humanity and the Kingdom of God, and our confidence in its power to redeem all life, we bring the following report.

This expression of fidelity to the Gospel of Christ as a panacea for all human conditions and ills is couched in such beautiful words that it seems almost a profanation to venture

even to breathe an adverse sentence concerning it, and I don't. I take it at its full face value, and believe the dear brethren themselves believed it when they wrote it. If they had paused at this point, there would have been nothing left for any of us to say, but they didn't. They kept on with a recommendation that the work of their committee be enlarged, an executive secretary employed and \$5,200 a year expended in the work of adding to the sublimated perfection of the Gospel they had already registered and acclaimed.

An old story is told by lawyers concerning the absence of an important witness, whose failure to appear in court was thus stated by his apologizing friend:

"There are fifty reasons why this witness cannot be present in court this morning." To which the Judge replied: "Name some of them." "Well," said the friend of the absentee, "the first is, he's dead." The court replied: "You needn't name the other forty-nine reasons; Mr. Sheriff, call the next witness."

Since the climax of this preamble is true, there is no need to enter upon the forty-nine expedients for saving men and civilization outlined in this beloved committee's recommendations. If the Gospel of Jesus Christ is what these brethren proclaim that it is (and I believe with all my heart that it is), then **THERE IS NO NEED FOR ADDING THE FRILLS AND FURBELOWS PROVIDED FOR IN THE SOCIAL RESEARCH BUREAU MOVEMENT.**

IV

I HAD an experience the other day when I was shaving that I think will illustrate this point in a most illuminating way. When I entered my bathroom I switched on my electric light (and because of my poor eyesight, it is always a bright light), and began the process of shaving. (I shave with a safety razor, believing, as I do in safety first in shaving as well as saving.) As I went along in my tonsorial activities it seemed that my electric light had gone out, but it hadn't. The sun, with a burst of almost celestial splendor, had begun to shine into my big window, and thus the necessity for the artificial light had disappeared.

Since the Gospel of Jesus Christ is all that these beloved brethren claim, why try to add to what is already perfect? The electric light cannot compete with the sun, nor can any Social Research Bureau supplement the glorious Gospel the perfect God brought to our sinning, dying world when Jesus came and which is still doing its work among men and bringing them into the highways of happiness and eternal love.

But there's something more this beloved committee says that is very interesting. They declare as one of the purposes of the new set-up—

To seek to improve the moral of our churches, and bring the attitude of our people on moral and social questions into increasing accord with the mind of Christ.

"Are we to understand by this declaration of the committee that one of its purposes is to furnish assistant pastors to all our churches? What are the pastors for? What are the Sunday-schools for? What are the Baptist Training Unions for? What are the prayer-meetings for? Indeed, what is the life of the church for, if all these things are not already being done in all our churches?

This brings me to the suggestion that the beloved members of the committee, in their insistent and eager desire to do something for somebody somehow, seem to be planning for this new Social Research Bureau executive and his understudies, to invade the sacred precincts of our churches and, all uninvited as it would seem, meddle with all of their internal affairs.

V

THERE'S more that could be said, but it must be reserved to a future discussion. In the meantime, let all of us ponder the possibilities of embarrassments and complications that would be precipitated by these uninvited functionaries of a board who would, unannounced, enlist in so-called reform activities in the inner lives of our churches, and thus

lord it over God's heritage with their gratuitous meddlingness.

I'm glad, however, that the beloved committee mentioned the churches. That shows that they still have a care for the highest expression of Christ's will on earth, which is the Church, and the Church is His Bride.

It is said, and I think truly, that Thomas Jefferson was a frequent visitor of a Virginia country Baptist church before the Declaration of Independence and the Constitution of the United States were formulated. Some of the good brethren thought that the great statesman was interested in the salvation of his soul, but when he was approached upon that vital matter, he shook his head, saying,

No, dear friends, I didn't come as an inquirer concerning the question of religion. I came to study your church polity, and I have found that a Baptist church is the most perfect Democracy the world has ever seen.

The power of our Baptist denominational life is not in our boards or Social Research Bureaus or more human instrumentalities kindly devised by Christian men. It is in the church itself. It is improper to refer to the Baptist de-

nomination as "the Baptist Church," because each Baptist church is an ecclesiastical unit, absolutely complete in itself. As such does not need and our Lord did not intend for it to have the over-lordship of any bureau, board or convention to direct its destinies.

It derives its power and activities from a higher source, and that source is Christ Himself. If it expends its energies in keeping in touch with Him, it will gain the power it needs to bless mankind. If it tries to save the world by the derrick of human fact-finding, it will find no power in the steam chest to lift the load.

That brings me to say that the proper disposition of this whole matter when the Southern Baptist Convention meets at St. Louis is to follow the lead of the Northern Baptist Convention held last May. A motion prevailed that the whole matter be referred to the churches for such action as in their wisdom they deemed best. That will be my motion if I am privileged to attend the next session of our great Southern Baptist Convention, and, my beloved brother, Dr. John R. Sampey, sees me when I seek to get the floor. The Holy Spirit will empower the church of Christ, rather than mechanisms of our own brains.

Christian Education

PROFESSOR FRANK A. CLARKE, Salyersville, Ky.

LITTLE progress can be made in Christian education without a clear conception of its intention and program. Education may be defined as the purposeful effort to give a set to young minds.

Faddists will cry out against this definition, saying it is unfair to prejudice the child this way or that. The objection is absurd, since no child would stand a chance of reaching manhood or womanhood if older persons did not "prejudice" the child in favor of wholesome foods and healthful habits.

And so the secular teacher will seek to give the child a set towards the use of reason the habit of observation, the desire for knowledge in general. Morally the secular teacher may seek to give the child's mind and its desires a set in such a direction as will make it pleasant and helpful member of a community, a good citizen. Beyond this they cannot well go.

But in Christian education the parent or the Christian teacher will seek to give the mind of the child a set towards that reverence for the Word of God, and the Law of God, as shall on the human side prepare the child or the youth to receive the message of God.

I think it more suggestive to look upon education as an effort upon the part of a more mature person to help a younger person to come into his inheritance. This wonderful inheritance includes all that the human race has acquired by experience through the ages. It includes the stores of hard-won facts, the priceless results of human experiences, the arts and skills, so that the child may not start at the beginning of the ladder, but may in a few years time stand where others have left off, and may be prepared to enjoy the fruits of all the past, and to add to this inheritance which is to be passed on to those yet to come. The secular teacher would help the youth to enter into his material inheritance, his scientific inheritance, to enjoy institutions which the fathers have builded, but he omits the most important of all, the spiritual inheritance.

The Christian teacher would especially seek to lead the youth into his heritage of that revelation of God which has slowly come to us through long ages by prophet and apostle and above all by the Son of God. The Christian teacher should realize that the unity of nature and the unity of all things in God requires that there be no separation between the sacred and the secular, and he will help the pupil to find the harmony of all his material inheritance from the past, of his scientific inheritance, along with his

spiritual inheritance, all in and through God in Christ. It is not true, then, that a Christian school is merely a school like secular schools, except that it is the contribution of a denomination to the same work the other schools do. If true to its high calling, a Christian school is the only school that can offer a complete education. What a loss and what a hindrance it is to the highest development of youthful natures when the unity of education is destroyed, when one part is received from a wholly secular and materialistic viewpoint, and another part from separate teachers with a different viewpoint on Sunday!

One educator, perhaps in a Baptist college, may say "There is no such thing as Christian science, no such thing as Christian history." But there most assuredly is, and such science is the only science that is not devitalized, such history alone is able to point out in any satisfactory measure the meaning of history.

It offers us a clue amidst the mass of facts and data, by which we come to see something of the outworkings of divine purpose, with Christ as center, all things before Him preparing the way for Him to appear in the fulness of time, and then the movements of the ages after Him explained so largely by the radiating influences of His words and teachings. By the words of prophets, some fulfilled and some looking to the final goal, light is thrown upon the meaning and purpose of the course the human race is running.

As a church loyal to God should never lower its standards, nor be silent as to truth for the sake of popularity or members, just so a real Christian school or college will never allow the loss of prospective students to turn it away from its emphasis upon religion, nor from its frank and open exalting of Christ as the center of all learning, by whom and through whom are all things, in whom all things consist, or hold together, and in whom alone the bewildering array of facts and mysteries in the universe can be resolved into a unity.

Such Christian schools and colleges will be distinguished by strong Christian personalities in the faculties, for one of the most powerful factors in education is the personality of the teacher. The subject matter of the education will be affected, and the spiritual environment of the student will be positively and markedly such as to aid him in finding the true way, and in walking therein.

Such Christian education can only be given in schools free from all connection with the State or dependence upon the State, or other entangling alliances.

Mr. Rockefeller and His Money

Watchman-Examiner Editorial

THE papers of November 15 carried an official release of a letter which was sent by John D. Rockefeller, Jr., last March to the officers of the Northern Baptist Convention notifying them that he was discontinuing his annual gift to our united budget.

Of course leaders in our denomination knew all about this letter months ago, but outside our denomination its publication created great excitement. On the very morning of the release such papers as the Literary Digest and the News-Week telephoned us and asked us to comment on the letter through their columns. This we courteously refused to do on the ground that what Mr. Rockefeller does with his money is entirely his own business. Since then, however, the matter has been so widely discussed that we now feel it to be our duty to say certain things especially to our own denomination concerning the history and implications of Mr. Rockefeller's publicly announced position.

First of all let it be thoroughly understood that our Baptist denomination fully appreciates the long, continuous, generous support of Mr. Rockefeller. The sum total of his gifts is very large, and the withdrawal of his annual approximate contribution of \$300,000 to our united budget will seriously handicap our work for the present. While this contribution was not larger in proportion to Mr. Rockefeller's means than hundreds of contributions which we are now receiving, it stands to reason that the loss of his gift must be made up in general giving. If a thousand of us will increase our contributions \$300 a year or three thousand of us will increase our contributions \$100 a year, the \$300,000 can be raised and that would be a healthier and better way than for our denomination to depend on one man for so large a sum.

How long Mr. Rockefeller has been contributing to our denomination with something of protest in his heart, it is not for us to say. On the other hand, that his views have not been in harmony with our general denominational position for many years is abundantly evident. As far as we can remember his first declaration of dissent was made at the New York City Baptist Social Union of December 4, 1917. At that meeting Mr. Rockefeller announced his belief that "inarticulate Christianity," that is, a Christianity in no sense connected with organized churches, had become a great force in the world. He pleaded for a reborn church and said in effect:

I fancy it will be called the church of God. The sole door of entrance will be the love of God and the desire to serve God and humanity. It will be without creed or ritual and without emphasis upon ordinances. Its object will be to promote applied religion. It will be democratic in its organization. Its ministers will be trained less in the seminary and more in the vocation of life. In it all denominational barriers will be obliterated.

This creedless church did not arrive, despite Mr. Rockefeller's prophecy and desire and so he kept his church connection with Baptists. This whole matter was discussed at length in the Watchman-Examiner of December 13, 1917.

The next step in the direction of Mr. Rockefeller's goal was the Interchurch World Movement which he enthusiastically endorsed and generously supported. That Movement cost the Christian churches co-operating in it millions of dollars and burdened many with debts from which they could not extricate themselves for years. It was supposed that much of this "inarticulate Christianity" would manifest itself in the gifts of people not associated with the organized churches. At the end of the campaign some shrewd wit said: "The outside saint—he ain't." Practically no money was raised for missions by this great conglomerate federation, unless it went through denominational channels, and scores of good men having left the pastorate to promote the Movement were stranded and suffered much hardship.

The next movement looking to the realization of Mr. Rockefeller's ideals was the Laymen's Foreign Missions Inquiry, whose commission of appraisal visited the foreign mis-

sion fields and afterwards made a voluminous report in which there was little praise of the foreign mission movement as now conducted. In this report there were strong recommendations for the union of all foreign mission enterprises and also that missionaries should realize that they were not simply to carry the gospel of Christ to the foreign fields but that they were to be open to the reception of hitherto unrecognized values in the ethnic religions. This Laymen's Inquiry was not only sponsored by Mr. Rockefeller's but in large measure paid for out of his own pocket. Mr. Rockefeller's support of this movement can easily be understood in the light of the earlier statement of his views and of his continuous activities in nondenominational philanthropies.

Following this came the Modern Missions Movement which a pamphlet of its own describes in these words: "Re-thinking Missions' has become a Movement." This Movement with headquarters in Chicago is non-denominational and in its own words proposes "to seek out, endorse and encourage co-operation with concrete enterprises on the field which, under whatever auspices, are undertaken and prosecuted in harmony with the principles and recommendations of the Report of the Laymen's Inquiry." It is our understanding that this Movement thus far does not plan enterprises of its own but proposes to help evangelistic, educational, medical, agricultural and social service agencies and enterprises under denominational or other auspices, which command themselves to the judgment of its Executive Committee.

Denominational and other agencies operating in the foreign field have been asked to submit specific projects to this Modern Missions Movement for its endorsement and help. Though Mr. Rockefeller is not listed as being on this Executive Committee, those close to him are. Certainly the Movement stands, at least in part, for his ideals as expressed elsewhere. From all that we can hear this Modern Missions Movement has thus far not proved an extraordinary success.

In the light of the foregoing steps it is not in the least surprising to us that Mr. Rockefeller has withdrawn his contribution to the unified budget of the Northern Baptist Convention. Indeed believing as he does, we are surprised that he has continued his contribution so long. We have taken the pains to recall this history because we feel that it throws a great flood of light on Mr. Rockefeller's final conclusion. We have no doubt at all that the same inevitable conclusion would have been reached by him if he had been a communicant, let us say, of the Protestant Episcopal Church or of the Presbyterian Church. He has simply "outgrown" his interest in general denominational missions though he may yet give to definite projects of our denomination through the Modern Missions Movement or independently of that Movement. In our opinion the abandonment of denominational missions upon the part of anyone is a grave error, for as our observation goes such missions constitute the very backbone of all Christian endeavor at home and abroad.

There are many statements in Mr. Rockefeller's letter which we would like to discuss. For instance, we would like to ask why he is more influenced by the views of the present generation than he is by the views of the father and mother who reared him in the historic Baptist faith? We would like to inquire on what grounds Mr. Rockefeller bases his opinion that nondenominational activities and agencies show more of the love of God as revealed in Christ and work more for the vital translation of this love into Christ-like living, than do our denominational agencies? For the present we shall have to let all this go.

—o—

A program of Christmas music will be broadcast over WHAS, Louisville, Ky., by the chorus of the Baptist W. M. U. Training School on Tuesday afternoon, December 24, at 3:30 C. S. T. It will be under the direction of Miss Claudia Edwards, of the Music Department.

EDITORIAL

John D. Rockefeller, Jr., Ceases Giving to Baptists

AN ASSOCIATED PRESS dispatch of November 15 spread throughout the country a statement from Mr. John D. Rockefeller, Jr., to the effect that he would no longer make contributions to the missionary and other budget enterprises of the Northern Baptist Convention. The dispatch was based upon a communication Mr. Rockefeller had sent to Northern Baptist officials on March 7, 1935, but withheld from publication until November 15. We publish the letter elsewhere.

We also reproduce the major portion of an editorial in the Watchman-Examiner of November 28 on "Mr. Rockefeller and His Money." This editorial deals with certain historical matters. They show how the relationship of Mr. Rockefeller to the organized Baptist body has developed through the past years. These facts throw important light upon the present action of Mr. Rockefeller. This action by the multi-millionaire, who inherited his Baptist faith from a venerable father who did not share the son's "advanced" views as to what the world needs to help and save it, is being largely commented upon in the religious press.

I

OUR re-action, which we are sure is shared by the great mass of our Baptist people in the South, is primarily and distinctly one of relief that Mr. Rockefeller has formally disassociated himself from the Baptist faith and fellowship. We say this without any lack of consideration for the character or any questioning of the motives of Mr. Rockefeller. We say it because, in the words of the Christian Advocate, of New York, "Mr. Rockefeller's sayings and doings [on religion] command attention chiefly because he addresses the public from the top of a heap of money which his father amassed." Obviously this has been true all the while.

We say it because it is a patent negation of the revealed faith of Christ that the preferences of an individual of staggering wealth should give his views on religion and reform an influence hundreds of times more powerful in the public mind than those views would have if they had to make their way purely upon their worth and weight as truth. But it seems that Mr. Rockefeller has had no qualms of doubt as to the propriety of his projecting his peculiar ideas upon his own denomination and the religious public by the use of hundreds of thousands of dollars to that end, often without their invitation or even consent.

The Watchman-Examiner quotes Mr. Rockefeller's own creed of a creedless church. Many will remember that he also wrote an article in the Saturday Evening Post a number of years ago in which he elaborated this same anti-creedal creed. In principle that article would permit Jews, Mohammedans, Free-Thinkers, Mormons, Universalists, Christian Scientists, and even Agnostics and Near-Atheists into the church fellowship. If any were to be left out in the cold, they must have been those wholly abandoned in rebellion and degradation or definitely tied in with the cult of anti-Godism. This "catholic" creed did also generously allow old-fashioned Bible-believers into membership, provided they were dull and spiritually stupid enough to allow themselves to be propagandized into the folly of joining so grotesque an aggregation.

II

THE WATCHMAN-EXAMINER recounts the Rockefeller priority in the Inter-Church World Movement, the purpose of which was to bring about the so-called world church agglomeration envisaged by the great financier. The Laymen's Foreign Missions Inquiry, which is now seeking to perpetuate itself into a movement called the "Re-Thinking Missions Movement," has also lived by his fat contributions.

This Movement has headquarters in Chicago, and it will support welfare work in Foreign Missions, but not preaching the Gospel of redemption through Jesus Christ, provided the

consciences of the missionary groups are "broad" enough to take money tied with such restrictions. Mr. Rockefeller has had experience, that justifies him in believing that there will be among them those weak enough to be tolled along step by step so long as this dollar-fodder dangles before their noses. It appears that this principle has guided him in all the mischief-making to the confusing of the faith of Baptists and others to which he has devoted a portion of the staggering fortune he inherited from his Bible-believing father.

Here is an interesting fact. Following the letter of Mr. Rockefeller to the Northern Convention on March 7, Dr. Harry Emerson Fosdick, his pastor, preached a sermon at New York Riverside Church on March 17, in which, according to the Christian Advocate of November 28, "he declared with all possible emphasis that never again would he ask his people to contribute their benevolence to any denominational pool." The timing of the second utterance is suggestive.

The Advocate thinks Mr. Rockefeller purposes a smashing blow to the whole missionary enterprise as now conducted. Perhaps. But he has really rendered that service larger aid than he ever did in his reported \$400,000 a year to the missionary cause, in our judgment. His repeated and persistent revolutionary proposals, aside from the hush-hush power of so much money, from the first would have been treated frankly on their merits and as such cast out. Who doubts that such a disturber would himself have been cast out, aside from the glamour and power of that vast amount of money?

III

THE RELIGIOUS HERALD expresses itself at some length on this latest move of Mr. Rockefeller. Of his frank antagonism toward denominations and insistence that they must all merge, apparently after the fashion of a business octopus, the Herald says:

The strong and admirable man whose letter provokes these reflections surely knows that the current weakness in the Christian situation is not over-emphasis on what he calls non-essentials of Christian belief. It is rather found in the alarming presence of under-emphasis on Christian fundamentals, on those aspects of Christian truth whose disappearance will mean nothing less than the dissolution of all that is vital in Christian history and in Christian doctrine.

Yet, one feels like suggesting, every religious movement which Mr. Rockefeller's large gifts has under-girded, aside from the work of the Northern Baptists, has been definitely set toward a least-common-denominator, ethical-system, social-gospel religion that would empty those Christian fundamentals of their content. That has been clear enough through the passing years to all willing to face up to the issue.

To us probably the largest error in Mr. Rockefeller's position is an utterance near the close of his letter—as follows:

The Baptist denomination was founded upon principles of religious tolerance and freedom that permit the fullest co-operation with all groups in sharing the Christian experience and teaching.

The error in this statement is not obvious, but of vast import. We hope to deal with it more at length than space now permits. Let the reader try on it his own analysis and skill at definition. Suffice it now to say it has for a quarter of a century been used to open the way for a man to believe anything or nothing, and yet remain free from criticism so long as he called himself a Baptist. If its assumptions were true, Baptists would be the greatest Free-Thinkers club on earth. Real Baptist liberty is the liberty of those who first of all are bond-servants of Jesus Christ. Any other kind is anti-Baptist spiritual anarchy. Baptist liberty does not work to destroy the liberty of others. This merits fuller exposition than is here possible.

Paragraphic Comment

BAPTIST CHURCHES AND THE ANTI-SALOON LEAGUE

One of our pastors in Kentucky asks that we give expression to the accepted attitude of our Baptist churches toward supporting the Anti-Saloon League. The request is based upon another which has been sent out to churches by the League asking for the appointment in every interested church of a Temperance Committee, and the firing of the personnel of the committee with the League. There is in the request an implication of moral and financial support. No one is in position to speak by way of authority in regard to what a Baptist church must feel moved to support or how. Our denomination has a co-operative program which all of the churches are asked to support, but the terms of the request specifically set forth that it is a fellowship invitation and not an ecclesiastical mandate. We think every church entirely competent to decide for itself whether or not it is pleasing God in the support of the Anti-Saloon League. Our own full confidence in that organization is set forth in another paragraph.

LOST CAPACITY FOR INDIGNATION

There is a present lost capacity in many religious quarters for indignation against the betrayal of the most obvious committals of the inspired authority of the Gospel of God and the Holy Book through which it is revealed to us. Doubtless many readers have had occasion to ponder this fact. It would seem that the religious fashion is in the making to consider it a hallmark of scholarship and intellectual superiority to find soft words wherewith to characterize flabby courses of action in relation to the faith of the Word of God that old-time Christians have thought to be impossible, except by a sycophantish hypocrite. To remain silent while the Bible is being cut to pieces in the fair name of scholarship and higher faith, has in it implications of cowardliness and spiritual stupidity which one might almost think worse than the bold defiance of frank betrayers and enemies. Yet who of us is unacquainted with the unbroken silence to-day on the part of many Christians, including ministers and religious scholars, in the face of such betrayers?

PASSING BY ON THE OTHER SIDE

The lost capacity of indignation against the betrayal of committed Scripture truth reminds one of the priest and the levite, who found it convenient to pass by the desperately beset Samaritan, that they might spread the sweetness for their compassion and service where it would be less expensive to selfishness and conceit. An English exchange offers some illustrations. It tells of the Archbishop of Canterbury recently sending out the statement that "Modernism has enriched the life of the Church of England." It says Church of England members and others received this utterance with unbroken silence! Our exchange further tells that Principal Underwood, a Baptist educator, finds and holds forth that the Apostle Paul "dashed off the Epistle to the Galatians in a temper." This Baptist of marvelous gifts exhibits them further in the statement that "when we read the discussion in John 8 between our Lord and the Jews, our sympathies are necessarily with the Jews." We are told no Baptist leader had a word of rebuttal. Maybe every one was too busy praying! One wonders if they shall perhaps need Principal Underwood's brilliancy on the next prominent Baptist platform! A Methodist scholar is also quoted. His bid to be accepted in the cult of best minds is that he denies the miraculous deliverance of Israel at the Red Sea, and declares that the doctrine of Calvary as a sacrifice for sin is "old Jewish rags." And all remains quiet along the Methodist front! It is less likely to incite angry rebuttal for us to take such illustrations from Great Britain. But what honest and alert American Christian is unaware of this same guilty quiescence on the part of professed orthodox Chris-

tians, while presumptuous men in the name of Bible scholarship tear to shreds the sacred Oracles of God? Such statements are seldom rebuked by the fellow-religionists of the offender. The attitude of silence and apparent indifference has come to be almost habitual. Has moral indignation become a badge of inferiority? **God will smite with confusion and weakness religionists to who dare in His name to foster such wickedness by winking at it.**

THE CHURCH BORN CRUCIFIED

The great French preacher Lacordaire, said the church of Christ was born crucified. Until, like her divine Lord and Head, she falls into the ground and dies, she abides alone. Likewise each Christian is born crucified. That is the determinative fact in the New Birth. It is life imparted by His Spirit to all who in repentance and faith look to and receive the Christ crucified on the Cross for man's sins. Thus "receiving" Him is in itself in spirit a renunciation, crucifixion of the old life of sin. But the old life is not thus eradicated, but a new life is implanted which is the Christ life. It is the purpose of God that this implanted life shall conquer the old, not in man's strength, but in the strength of Him whom the believer daily appropriates through faith, just as he did when first he received Him for justification from guilt and forgiveness of sin. If we had such crucified churches, crucified Christians, we would not be swept off our feet by plausible winds of doctrine. We would, in Christ, win victories for Him against all the weaknesses of men and angel-robbed schemes of Satan himself.

OUR GOD OF LOVE ALSO A GOD OF JUDGMENT

In these latter days unbelievers are saying a God of love cannot or will not punish men for their sins. Their leaders work out for them a philosophy to give intellectual standing to this devil's lie. The common sense of men tells them that the love which can never be stirred to wrath and indignation against wickedness and rebellion is nothing better than sickly sentimentality. A government that does not punish evil-doers is a bad government. By coddling them it becomes the enemy of law-abiding citizens and encourages destructive elements to keep on destroying. Common sense tells the wrong-doer that God's justice demands punishment of his sins. If the doctrine of no punishment for the wicked were to succeed, it would ruin the human race. Beyond doubt the Bible teaches that God is a God of judgment. He is indeed a God of amazing grace—grace that spans all the distance from the divine majesty and holiness to the divine emptying through love on the Cross. But the hardened wickedness which spurns such amazing love under the sinner's feet, God will not fail to punish.

ABOUT MR. ROCKEFELLER LEAVING BAPTISTS

Mr. John D. Rockefeller, Jr., years ago left Baptists in principle. The great Riverside Church, of New York City, largely built by him, years ago announced its departure from Baptist tenets, apparently under his influence. The only tenet they seemed to find acceptable was that of soul-liberty—which, however, they so interpreted as to make it spiritual anarchy rather than liberty. The prominence is justified that we give in this issue to Mr. Rockefeller's announced withdrawal of monetary support of his denomination in its regular activities. Failure to recognize that it is would suggest that one does not understand the vast influence the money of Mr. Rockefeller has had toward playing down revealed Bible faith to a naturalistic and social-welfare basis. This gentleman has performed wonders with his money in the line of supporting scientific investigation for the cure of human ailments and in other ways. We would give full and appreciative recognition to all that he has done for human welfare. But no human being, even

if he had all of the wealth of the world in one pile, is big enough to assume the right by boring from within to take away from the churches of God the supernatural Gospel of Redemption and commit them instead merely to a great program of human culture and social betterment. Mr. Rockefeller's large gifts to Northern Convention objects undoubtedly tended to stifle just and needed criticism of his persistent apparent efforts to empty Christian missions and church ministry of their supernatural Gospel message. His course had repercussions of a similar nature among Baptists in the South, and indeed among other evangelical bodies. Nor can it be said that the views here expressed are a case of sour grapes. Southern Baptists did not get any of this money and many of us felt we had reason for gratitude in that fact. We realized that such gifts were likely to bring into exhibition among us the weakness of an un-Christian deference to so much money. We were spared that humiliation.

* * *

THE SPIRIT OF CHRIST AGAIN

Readers of Modernistic writers are familiar with the fact that they habitually misquote or misapply many Scripture teachings. Just as most of them habitually neglect most of the Bible and really know very little about it. Here is an example of their misuse of Scriptures. Paul taught that "no man can say Jesus is Lord but in the Holy Spirit." He taught "if any man hath not the Spirit of Christ he is none of His." In order to misuse this Scripture to his own ends the Modernist does not have to do anything more than to write "Spirit" as "spirit." By this simple expedient, this slight-of-hand theologian, is able to transform the Third Person of the Holy Trinity into the human spirit of "an example Christ." The holy supernatural teaching becomes merely a matter of following the example of the man Jesus. Thus perverted they use it as a proof text of social-gospelism. Sad it is, but there is need that tens of thousands of our people, if they are to be protected from wolves in sheep's wool, shall be faithfully taught line upon line and precept upon precept many simple truths of faith, if we are even to begin to fortify them against the snares of those who would by slight of hand steal from them their faith. May God look in compassion upon the guilty lack of spiritual maturity of many of His spiritually thoughtless children and save them from the enemy's snare.

* * *

THE BELIEVER AND THE SPIRIT OF CHRIST

In the New Testament the Holy Spirit is often spoken of as the Spirit of Christ. Examples of this are Philippians 1:19, "The supply of the Spirit of Jesus Christ," and Romans 8:9, "If any man hath not the Spirit of Christ, he is none of His." One may have an orthodox creed and teach it and yet be the self-deceived. He may be a defender of faith and yet a Pharisee. What he is is needful in the Christian but these things do not make him a Christian. A real believer follows and obeys Christ and reflects something of the character of Christ. Every believer is "born of the Spirit." He is "born of God," "born from above." Our Lord said that He would send another Comforter, the Spirit of Truth, "that He may abide with you forever." Every Christian—not every church member—is born of the Holy Spirit. But many Christians habitually grieve the Spirit by their conformity to the world and by allowing the fleshly nature to pursue its objectives of self-satisfaction, contrary to the Spirit of Christ. One of the greatest tragedies in the position in which genuine Christianity in America finds itself now, is that it is so largely babe-in-Christ in character. It is spiritually untaught and has been following after the loaves and fishes of worldlings. Subtle enemies of our Lord are pressing in from without with the purpose of destroying faith in the redemptive Christ and setting up substitutes therefor, and these babes-in-Christ multitudes are no match for all this subtlety of Satan. They are emotional, and ready to be swept off of their feet, many of them are, by whatever looks generous and appealing. They think that is the way out from the near stalemate with which such Chris-

tianity feels it confronts the subtle and determined efforts of the enemy. **But the only way out is for them to be built up in Jesus Christ and His faith, by the Holy Spirit who came to abide in the hearts of Christians and build them up. But we have taught this almost not at all. Multitudes of our people have had small experience in Him. May the Lord save us from our own weaknesses and the enemy of our souls!**

* * *

ORGANIZATION SCHEMES TO DESTROY VITAL CHRISTIANITY

The Inter-Church World Movement sought to gather up American Christendom into a great aggregation which supposedly would have been called "The American Church." Happily it failed—failed shamefully. It left debts of millions of dollars on denominations whose leadership had been so blind as to tie their denominational bodies on to it. Its chief sponsor was understood to be Mr. John D. Rockefeller, Jr. The failure was not enough to stop Mr. Rockefeller from other efforts that promised to undermine the churches in their supernatural, God-appointed work of bringing men to Christ and building them into Christ. The Laymen's Missionary Inquiry was set up. It was not requested by any denomination or denominations. Apparently their consent was not even asked, unless *ex post facto*. Yet it was sought to be jacketed upon American Christendom in their name. It sent out to foreign mission fields expert surveyors of pre-determined outlook. Their surveys, when they were brought together, oddly had in them those "findings" which the various preceding emptying "Movements" financed from New York had purposed. They were expected to find that old-line Bible missions is a failure. But this must be said in soft words, while social improvement and welfare work were boldly thrust to the front as the things needed by pagan populations in which Christian denominations have been working. Does the reader understand? We are sure he does. If he does, he will be prepared for the statement we now make, that the money of Mr. John D. Rockefeller, Jr., has for years, however high his motives may have been, regularly wrought to break down the revealed Gospel of Christ both in America and on the far-flung missionary fronts.

* * *

ANTI-SALOON LEAGUE WORTHY OF SUPPORT

For forty years the Anti-Saloon League has been the great organization in America through which the Christian conscience of the nation has functioned in its conflict against the legalized sale of intoxicating liquors and the debasement and ruin of men and homes resultant thereon. For years each evangelical body, including Southern Baptists, has in the various States regularly appointed trustees who would speak for it in the conduct of the work of the Anti-Saloon League. This great organization has, in a measure not otherwise even approximated except by the Woman's Christian Temperance Union, marshalled the Christian conscience and faced and fought the common enemy in the name and spirit of these supporting Christian bodies. To meet the crisis of demoralization which followed the agitation that resulted in the destruction of the Eighteenth Amendment other organizations sprang up to fight legalized liquor. They have done good work, though we share the view that they would have accomplished more if they had spent the same energy in re-inforcing the Anti-Saloon League. But their work was temporary. The support which many of our Baptist churches have given through the years to the Anti-Saloon League has been wise and merited. It is our hope that that support shall gather back of the League at the present time with renewed devotion and determination. It has already become apparent that the biggest fight and the finest prospects of success are just now coming into view. Let every good Christian back up the Anti-Saloon League. Its record has been examined with a spyglass more than once. Let the churches give it confidence and good will. Not even the always-unscrupulous liquorites have been able to besmirch it. It is clean as a hound's tooth. Give it your support.

Mr. Rockefeller's Letter to Northern Baptists

To the Northern Baptist Convention—

GENTLEMEN: Some months ago I sent you my contribution for the current fiscal year, and in so doing stated that it would be my final annual gift to the unified budget of the Northern Baptist Convention. Hereafter, such sums as I may donate to general religious work, it is my present thought to contribute to specific projects, chiefly interdenominational or non-denominational in character, which interpret the Christian task in the light of present day needs and which are based not so much on denominational affiliation as on broad, forward-looking principles of co-operation. Any of your specific undertakings, either in the home or foreign field, that fall within this category I shall be glad to have presented for consideration along with other enterprises.

After so many years of co-operation with your organization I naturally regret taking this action, the more so because, following the footsteps of my father, I have always been identified with the Baptist Denomination, working with and supporting its various organizations. I believe in denominations—insofar as they make necessary provision for individual variation in religion experience. I recognize the significance the beauty and the helpfulness of ritual and creed as developed by different denominational groups. What gives me pause is the tendency inherent in denominations to emphasize the form instead of the substance, the denominational peculiarity instead of the oneness of Christian purpose. I have long felt that this denominational emphasis is a divisive force in the progress of organized Christian work and an obstacle to the development of the spirit and life of Christ among men. My faith is increasingly centered on the few fundamental principles of Christ's life and teaching as set forth in the Four Gospels. I believe these principles can be applied with practical vision and spiritual power.

If the Church is to go forward, if it is to hold the young people of to-day who, generally speaking, are not greatly concerned about denominational distinctions and have a decreasing interest in sectarian missions and if their support of its activities is to replace that of older givers who pass on, these denominational distinctions are bound to fade in the forward movement of a great united Church open to all who seek to follow Christ and to find in Him the abundant life. Such a Church will, I believe, meet the needs of young peo-

ple and enlist their support of its missions at home and abroad. We of the older generation should not discourage them or be instrumental in lessening their interest by passing on the divisive elements of our present day religion. Rather should we work with them in relegating the non-essentials to a place of secondary importance and stand with them for the fundamentals of Christian unity, feeling confident that on such a foundation they will rear a Church far better adapted to the requirements of their day and generation than any we could build for them.

Relating this statement of my personal view and interest to present general trends, I am sure you will understand the action which I have taken. It does not indicate any lessening of my interest in religion and the Christian Church. On the contrary, it springs from a deeper and growing desire to encourage and further those united and non-sectarian activities and agencies which emphasize above all else unity in Christian service, love for God as He is revealed in Christ and His living spirit, and the vital translation of this love into Christ-like living. I am therefore seeking to use such influence as I have in emphasizing the basic truths common to all denominations, in lowering denominational barriers and in promoting effective co-operation among Christians of whatever Creed. Definitely to support such co-operative movements seems to be the next step for me to take in that direction.

Lest this explanation of my position be construed as a criticism of any who think differently, let me hasten to say that I concede to others the same right to freedom of thought and action that I cherish for myself. The Baptist Denomination was founded upon principles of religious tolerance and freedom that permit the fullest co-operation with all groups in sharing the Christian experience and teaching. I am simply acting in accordance with the principles of that denomination with which I have all my life been so happily associated.

With the assurance of my deep appreciation of the consecrated, devoted service which the officers of your organization and the many organizations which it represents have rendered through the years, I am,

JOHN D. ROCKEFELLER, JR.

30 Rockefeller Plaza, N. Y. City.

Kagawa Is Coming—M. E. DODD, Shreveport, La.

TOYOHICO KAGAWA of Japan will arrive in San Francisco, December 18, and will start on his return trip home from St. Louis, following his engagement in a joint session of the Northern and Southern Baptist conventions in St. Louis on May 19. Between these dates he will meet various groups of Christian leaders and workers in the colleges, universities, theological seminaries, conferences and conventions.

It was my pleasure to meet this world citizen and Christian leader during the recent visit of Mrs. Dodd and myself to Japan. I saw him in action in a great evangelistic service and one Sunday night. I spoke to the same crowd with Kagawa as my interpreter. We had tea with him and his lovely family in their home in a Bamboo grove in the suburbs of Tokyo. I walked with him among his flowers and fruits and weeds in what we would call an agricultural experiment station. We visited his kindergarten school under his personal Guidance and observed the love and reverence which the little children of Japan have toward him. We heard him plead the cause of the poor and needy for more hospitalization and for more relief.

Because of these experiences and for the reason that I had something to do with the resolution which was passed by the Southern Baptist Convention in Memphis, inviting him to address the next session of the Convention in St. Louis, I feel

like sending the word to our Baptist people throughout the country.

In public addresses I have referred to Kagawa as the greatest living Christian. Whether this is a wise or proper estimate or not, and whether others will agree with it or not, it is nevertheless my impression. He is at least a wonderfully great Christian in three respects, namely: (1) in his great experience with Christ, (2) in his great spirit, and (3) in his great service.

I am thoroughly convinced that in his experience he is a genuinely born-again, born-from-above, Christian. I asked him definitely what Christ means to him and he answered without hesitation; "Christ is first of all a Redeemer, Cleanser from sin;" I asked him if he said this out of personal experience, and his reply was; "Indeed, because Christ saved me, a geisha man born of a geisha woman."

In his spirit he manifests more of what I believe is the spirit of Christ than any man who ever touched my life. His gentleness, kindness, love, peace, and all the other fruits of spirit mark him as one who is imbued wholly with the spirit of Christ. And, "If we have not the spirit of Christ we are none of His."

His selfless, sacrificial service for all kinds and classes of sinning, suffering, sorrowing, broken and bleeding humanity is significant of the genuineness of his Christian ex-

perience and profession. With a financial income which runs into many thousands, he lives, with his family of wife and two children, in a \$75.00 home which he built with his own hands. His family budget is about \$6.00 a week. He wears a plain black workman's suit costing about \$1.50. All the rest he gives away in his various ministries in the name of Christ.

I am glad he is coming to America. I am glad he is to speak to our young people in Birmingham, to our convention in St. Louis and to other groups. I only wish we might have had him in Shreveport.

I have not read all of his ninety-four books. I understand that an inter-denominational paper in the north has picked out questions from some of his books and is using them to raise the question as to whether Kagawa is a safe teacher. Kagawa is not a theologian. He has not been trained in the hair splitting differences of which we Americans are so expert. He may not pronounce all of his sibboleths like we do. His highly figurative, oriental style and mysticism may not suit our American mind.

But I sincerely hope that these things will not lead our people to raise questions and cast suspicions upon this great and good man of God. Multiplied thousands of our people will hear him and be impressed with the genuineness of his Christian character and conduct. To raise hair splitting questions about his theology and to sound out critical notes about him will only serve the purpose of causing our young people especially, to raise the question in turn as to the genuineness and sincerity of our Christian spirit and attitude in attacking such a great Christian as Kagawa of Japan.

[The above communication came to us on December 4, without a letter of transmittal, but we suppose it has been sent at least to all Baptist papers in the South.—Ed.]

William Lyon Phelps Is Right

PROFESSOR PHELPS says: "The most successful clergymen are not those who believe in obsolete ideas; grant that they are unsuccessful; but even less successful are those who try to be up to date, who substitute economics or sociology for religion." No minister can be successful while clinging to "obsolete ideas," but since the New Testament is our classbook and guidebook there is no danger of its becoming obsolete. Our present day civilization demands the most profound study of economics and sociology. Ignorance of them has helped to bring us to our present condition. Professor Phelps is right, however, in suggesting that they are in no sense a substitute for religion and that the shoemaker should stick to his last. Entrusted with preaching the glorious Gospel of Jesus Christ, why should our ministers turn aside to economics and sociology? Let them realize that in the realm of religion they are supreme, but in economics and sociology they are mere tyros! Public displeasure is developed against the church due to preachers dealing authoritatively with such problems they know so little about.—Watchman-Examiner.

A Good Kind of Drunkenness

WOODROW WILSON in a notable address on Robert E. Lee, in 1909, said this magnificent thing: "I wish there was some great orator who would go about and make men drunk with the spirit of self-sacrifice."

The world has gone forward spiritually, on the spirit of self-sacrifice and on nothing else. Self-sacrifice constitutes a bank which doesn't break when the banks whose vaults are filled with gold and silver and securities go up or down or out like bubbles.

This explains why the churches not only remain open, but new ones were being built, while more than 6,000 banks broke and 250,000 corporations and business institutions were driven to the wall.

Ask, if you please, who made the greatest sacrifice to keep the churches open and going and the answer is forth com-

ing. It was the preachers of the land. We know of only one Baptist minister in all Alabama whose salary was not drastically reduced and now that conditions are getting better financially it is time these men were more favorably considered.

One thinks of the distress the Southern Baptist Seminary found itself in during the period of Reconstruction. Some said the Seminary would have to die, but Drs. John A. Broadus and J. P. Boyce said, "maybe so, but we will die first." And some of our brethren in the Southwestern Seminary and the Baptist Bible Institute have recently suffered as much as the Godly men who founded the Southern Baptist Seminary in an earlier day.

Had Mr. Wilson lived a little longer he would have found the kind of drunkenness he was looking for in the lives of some of our pastors and other religious workers.—Alabama Baptist.

Brother McKinley Norman has just concluded four years as pastor of the First Church of Waxahachie, Texas. He has received 502 members into the fellowship, and \$46,351.20 has been contributed to all causes. An effort is now being made to raise \$16,000 cash with which to remodel the Waxahachie church during next summer, which will be the Texas Centennial Year.

Mrs. Sarah Taylor Speed, sister of Judson Taylor, long Clerk of the Nelson Association, Cox's Creek, Ky., died at Asheville, N. C., on Monday of last week. She was the wife of U. G. Speed, formerly Vice President of the Studebaker Corporation, South Bend, Ind., and for the last twenty years a banker and automobile dealer in Asheville, N. C. The remains of Mrs. Speed were brought to Louisville to the Lee E. Cralle Funeral Home, and burial took place in Cave Hill Cemetery on Thursday afternoon at 2:45 o'clock. She had many friends in the Cox's Creek and Bardstown communities.

Brother Earl Gooch, of Bardwell, Ky., who has recently been called to and accepted a church in Missouri, preached at the First Church of Paducah on Sunday morning, December 1, and Brother Galen Hargrove, a student in Union University, Jackson, Tenn., supplied in the evening of the same day. Pastor George D. Heaton was out of Paducah in connection with a speaking engagement that night at Berea College, Berea, Ky. In October 100 of the members of the First Church of Paducah decided that for three months they would give one-tenth of their income to the Lord's work. As a result of this the October gifts this year amounted to \$1,179.60 as compared with \$624.86 given during the same month in 1934. And for November it was \$1,337.44, as compared with \$865.20 last year.

Writing from Bessemer, Ala., which is her home, Miss Lida B. Robertson speaks with gratification of the victory won by the Drys against repeal in the recent Alabama election. That old State is being congratulated from many quarters, but as usual, the Wets are ugly in spirit. Miss Robertson speaks of the Alabama Baptist Convention as follows: "We came up to our Convention in Troy upon our knees—not a dissenting vote upon the major problems and aims of the Convention." We have had similar information about the Baptist Convention from several States and no contrary information from any State. It is an omen of which God's people shall humbly return thanks to Him while they gird themselves for still greater faithfulness both in prayer and good works. Miss Robertson adds: "I pray daily for you, and all of our editors. How I have enjoyed Dr. Cranfill's articles, written out of his long and loyal experience in the Baptist kingdom. He and I have been friends for forty years."

Pastor B. G. Arterburn, of Hickory, Route 1, Ky., has just finished his nineteenth evangelistic meeting this year, including three in his own churches. In all there have been some 250 additions to the churches in which the meetings were held.

A Fine Christmas Present

IT IS often hard to decide what to give the loved one or friend as a Christmas present. We nominate the Western Recorder as one of the best and most adapted gifts. Read our advertisement elsewhere showing how easy it is, and how attractive. There are two classes especially to whom it makes a valuable present. It is admirable for mother or father, or uncle or aunt from a younger member of the group of loved ones and friends. How highly some of the dear saintly women prize its weekly ministry! Then, what better gift for a mother or father, or elderly kinsman, or friend, to give to a young person? True, the recipient may not at once estimate its full value. But, mark this! When he or she does grow to understand the meaning of the gift, it will be to him a heart-treasure through life, speaking to him of your concern for his higher spiritual welfare, even before he knew its full meaning. And, remember, it is a gift that keeps coming all of the year, every week. Give a Western Recorder subscription as your Christmas gift to that friend or loved one!

Our Next Issue and Next Year

WE PLAN to improve the service of the Western Recorder next year, just so far as we know how and can. But let us tell you first about the next issue. It will be issued under date of December 19, and it will be our Christmas Number. We try to make the Western Recorder mechanically attractive each week, and our readers say we succeed. It does not just happen so. It means constant vigilant attention and work.

Next week we will issue a bigger paper, and it will radiate the Christmas spirit. Of that order will be a fine article by Dr. J. E. Skinner on the incarnation of our blessed Lord. And another by Prof. J. McKee Adams, of the Southern Baptist Theological Seminary, in which he will pass on to our readers some of the high values of his trip last summer with Mrs. Adams in the land of the Babe of Bethlehem and Saviour of the world.

On the cover we will publish a striking picture, secured by Dr. Adams while in Palestine last summer. When you look at it you will probably think that you are beholding the picture of Joseph and Mary as they started from Bethlehem on their way to Egypt with the Christ Child. Really, it is a recent photograph from life—suggesting how unchanged many things have remained in the land of the Christ for nearly nineteen and a half centuries, though they are now changing rapidly.

Other timely articles and the editorials will reflect something of the Christmas spirit. Among the articles we have already received is an admirable one by Dr. G. H. O'Donnell, pastor at Aurora, Ind., on the irrepressible "social gospel" discussion. Read it. You will discover that it cuts so deep along spiritual lines that it is adapted for Christmas week and every other week in the year.

Now for a glimpse of the paper next year, as the Lord may enable us to make it. In the first place, it will week by week re-act to Baptist fellowship and life in the spirit of Christ. With similar devotion it will undertake to bear faithful and timely witness in contributed articles and editorials to the great Scripture doctrines of grace. The thoughtful reader will be aware that a paper that does this in these troublous days will find itself, however restrained and considerate, bearing its witness in an environment that year by year now seems to become more unkind and antagonistic to such a witness. We mean the outside environment. For the Western Recorder has never in our time had more generous commendation from its own clientele than it is receiving now.

Then we propose the following SPECIAL SERVICE for our readers next year. At the turn of March to April we expect to issue another Doctrinal Number of the Recorder. It will be double-size, and will deal with the great doctrines

of grace in special articles by able writers. Following that it is our purpose that one issue each month shall, through a carefully prepared special article by an able writer, treat one of the great doctrines of grace or of the church of Christ. We have never done anything more popular or that attracted more broadspread attention than was our special doctrinal issue last year.

We may say more about this next week. Get your friends to subscribe to the Recorder. Give it as a Christmas present to a friend or loved one. What better thing can you do in the way of a present? And to each one a blessed Christmas and a Happy New Year!

FELLOWSHIP TIDINGS

There were forty additions to the St. Matthews Baptist Church, near Louisville, during the recent meeting in which Pastor H. Evan McKinley, Shepherdsville, Ky., assisted Pastor John J. PreVol.

The new address of Dr. M. Jackson White, now pastor at the Woodland Heights Church, Richmond, Va., is 314 West 29th St., in that city. He formerly lived in Louisville and was pastor in Union City, Tenn.

Dr. A. F. Mahan, of the Central Baptist Church, Knoxville, Tenn., held a meeting with Pastor W. Stuart Rule at the Eastern Parkway Church, Louisville, during October. W. C. Younce led the music. There were about thirty additions.

Joe Dudley Buckner, brother of Hal Buckner, died November 29. The two brothers have spent their lives in carrying on the work founded by their father, R. C. Buckner, namely, the Buckner Orphans' Home, in Texas. Of the seven children in the Buckner family, only Hal remains to carry on the work.

The Fulton, Ky., Church is trying something new in the evening services—not in the nature of the service but in the time it is held. From October to April the service is moved forward from the regular evening hour to 5:00 o'clock. The church likes it, and it works admirably. They find that the second service of the day draws many more of the older people as well as many of the young. It was interesting to their Sunday visitor, and he found himself captivated. There are several advantages, and we saw not a single disadvantage.

On Sunday, December 8, the Editor had the pleasure of speaking at the morning and evening hours for Pastor Woodrow Fuller and his people in the church at Fulton, Ky. Despite a gloomy day, the congregation was good, and the kindness of the church to the guest speaker something to be remembered with gratitude. Brother Fuller has been with the church since last March, and he and the fine wife are already deeply enshrined in the affections of their people. The present membership is 860, and the Sunday-school and other special organizations of the church are flourishing. It was the pleasure of the visitor to attend with the pastor the Training Union meeting, which at this season of the year follows instead of preceding the regular worship of the church. The Adult Union, under the leadership of Brother Joe Clapp, is surprisingly large and is devoted to Bible study in a most helpful way. Mrs. Hemphill is the capable director of the Union. The assembly of entire Union after the separation-period for study made a concourse so large that it looked like the entire congregation of the church. Pastor Fuller is a native of Mississippi, and a graduate of Union University in Tennessee. There he met the young lady who became his wife, too a Union University graduate. Under his encouragement the Western Recorder subscription list is growing beautifully at Fulton. Among the many acquaintances the visitor made was Mrs. Allen, beloved daughter of the famous Dr. J. N. Hall. To visit Fulton Baptists makes one wish to go again.

NEWS FROM UPPER CUMBERLAND ASSOCIATION, HARLAN COUNTY.

The writer has been associated with Pastor A. J. McVey, of Three Point, Ky., in a meeting. The object of the meeting was to plan a building program, which was done, and we expect to have the building well under way by the first of the year. Also during our stay at Three Point preaching each evening we had two for baptism and two by letter. Also quite a bit of interest was manifested on the part of those who had been indifferent toward the church, so we feel that a general good was done. Elmer Hall, the mahager of the mines, assured the writer that he would give full co-operation to the building program, he also donated a car load of coal to the Louisville Baptist Orphans' Home.

Rev. Jackson Jones has had with him in a meeting Rev. Roscoe Douglas at Benito, Ky. The results of the meeting were ten for baptism, and the church has been greatly strengthened, and is considering going to full-time preaching. Brother Douglas is the pastor of the Black Mountain Baptist Church, and is doing a very efficient piece of work there. He also has a building program well under way.

Rev. J. D. Lundy, pastor of the Creeches Baptist Church, has had with him in a few days meeting Rev. Lee Ward, of Petros, Tenn.

Rev. O. L. Angel, pastor of the Elcomb Baptist Church, near Harlan, Ky., has with him Rev. Lee Ward. The results thus far have been some twenty for baptism and it seems that the meeting is just getting started, Angel and Ward seem to be a great team and are doing a splendid work at Elcomb.

The meeting at the Harlan Baptist Church, of which Rev. W. J. Bolt, is the pastor, Dr. T. C. Crume, doing the preaching, resulted in 117 professions and additions to the church. The meeting had a very wholesome effect on our town. Business houses closed their business for thirty minutes each day while Dr. Crume spoke at the Harlan County Court House.

Rev. E. J. Caldwell, pastor of the Loyall Baptist Church reports a growing interest along all lines of his work since our revival with his church. The attendance is better; also the offerings have increased quite a bit.

Rev. Oscar F. Davis, pastor of the Cumberland Baptist Church, reports his work is going along nicely. He had with him some brother from Alabama, whose name we did not learn.

The writer will be associated with Rev. M. R. Lovett, pastor of the High Splint Baptist Church at High Splint, Ky., beginning December 8, for a few days' meeting.

The following brethren attended the General Association at Ashland, Ky. from Harlan County: W. J. Bolt, J. D. Sayers, Rosco Douglas, Oscar F. Davis,

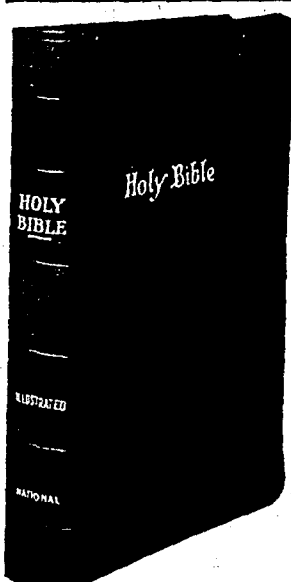
J. W. Simpson, F. D. Perkins, H. B. Veach, E. J. Caldwell, Cilis Cornelius, H. B. VEACH, Field Worker, Harlan, Ky.

Brother M. J. Schultz, Principal of the Middletown School, Middletown, Ky., has accepted the call of the Long Run Baptist Church, in Jefferson County.

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Christ purgeth t to him, and saith Israelite indeed 48 Nâ-thân'-a-Whence knowe

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8. 7 Jê-hô wh years old wh and he reigne

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Richmond, First, Standard

The First Baptist Sunday-school of Richmond has again qualified for the Standard award. Dr. C. L. Breland is pastor and Dr. Robert Sory is superintendent.

Long Run Banquet

Recently there was a banquet in Louisville for the General Superintendents and pastors of Long Run Association. Associational Superintendent C. F. Barry and Associate Superintendent Thomas R. Brown, rendered a great service in planning this. About 100 were present, representing forty of the churches. Addresses were made by H. E. Ingraham and Dr. G. S. Dobbins. A few words were spoken by the writer as to this Association as a field for work.

The best spirit was manifested concerning Sunday-school work we have seen for several years. Certainly our cities are mission fields of tremendous importance and our churches are realizing this in an unusual way. The city feels the need of reaching and teaching more of the people who come to it from the country. The country church can render a wonderful service to the city church by carefully training and developing its people who later head for the big city. The city can render a great service to the country church by being interested in it and by occasionally sending some of its choicest workers to the country church for help rather than for just a visit to the home folks. When you people from the city visit in the country on Sunday go to church and enter into the spirit of the services. Be prepared to offer suggestions when asked for them about the work. Let both country and city churches be mutually helpful in all good work.

Primary and Junior Superintendents' Manuals

Mattie C. Leatherwood

These Manuals, which are based on the Graded Bible Lessons, will meet a long felt need on the part of Primary and Junior Superintendents.

They carry definite helps in connection with organization, equipment, program planning, workers' meetings, and co-operation within the department, with other departments of the school and with the homes.

Charts are provided that will enable the superintendent to see at a glance the title, Scripture lesson, the desired outcome, the memory verse and integrated

memory work for each grade in the department on any given Sunday. Price 75 cents paper. Order from the Baptist Book Store, 323 Guthrie Street, Louisville, Kentucky.

Whites Run Association

On the first Sunday afternoon of this month I met with the Whites Run Sunday School Association in its monthly meeting. The program with L. O. Griffith in charge was built around the church budget for the coming year. Following this excellent presentation it was the privilege of the writer to discuss the goals for our Kentucky Baptist Sunday-schools for 1936. This Association is on the up-grade and the workers are co-operating in a wonderful way for better results. We expect Whites Run to qualify as a Standard Association by the middle of next summer.

High Objectives For 1936

The Sunday-school Department has set some high goals or objectives for the work in 1936. The State Executive Board approved these goals. Kentucky Baptist superintendents, we humbly ask you to join us in working for their attainment. We suggest that you ask your teachers and officers to help you decide on a fair share of these for your school.

1. Enrollment increase25,000
2. New Sunday-schools..... 100
3. New classes in the
Sunday-schools 1,500
4. New Sunday-school
Associations 25
4. Training Awards15,000
6. Standard Sunday Schools 150
7. Vacation Bible Schools.... 150
8. Evangelism—a more genuine effort to win the lost to Jesus Christ the Saviour.
9. Deepened spiritual life for our workers.

Kentucky Baptist Sunday School officers and teachers, we challenge you to do your best this coming year for the Master.

SUNDAY SCHOOL ATTENDANCE

December 1, 1935

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

Louisville, Walnut St.	1,206
Newport, First	1,138
Owensboro, First	794
Louisville, Ninth and O	651
Paducah, Immanuel	605
Lexington, Porter Memorial	592
Harlan	581
Mayfield, First	575
Owensboro, Third	567
Lexington, Calvary	561
Louisville, 23rd and Broadway	515
Louisville, Clifton	485

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Danville, Lexington Avenue	458
Louisville, Franklin Street	450
Akron, Ohio, Calvary	435
Covington, Latonia	422
Princeton, First	402
Bellevue	363
Louisville, Virginia Avenue	358
Fulton, First	338
Covington, Madison Avenue	326
Louisville, Baptist Temple	324
Paducah, Baptist Tabernacle	318
Jellico, Tenn., First	318
Elizabethown, Severns Valley	317
Louisville, West Side	303
Pineville, First	302
Louisville, Third Avenue	300
Louisville, Fourth Avenue	299
Beaver Dam	295
London	275
Franklin, First	263
Hopkinsville, Second	256
Louisville, Grace	212
Erlanger, Elsmere	209

ALLISON IS IMPROVED

In reporting the Moderator's Conference at Ashland, my name appears as Moderator of the Greenup Association. Dr. Ralph A. Herring is Moderator, and I am his assistant. Please make this correction.

I wish to express my most sincere appreciation of the great kindness of the brethren during my sickness in Ashland. We surely have a noble brotherhood.

They came to the hospital in a stream to express their sympathies and pray with me.

Brother W. K. Wood installed a radio in my room that I might hear their Sunday evening worship at Pollard. It was truly a great service.

This is my first day to be up all day. I am rapidly improving and hope to be in my pulpit tomorrow.

A. O. ALLISON.

Grahn, Ky.

The sum of \$300,000 has been donated by an anonymous giver for the erection of a new library building at Denison University, Granville, Ohio.

checks

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Pleasureville	63.70	14.12	Leitchfield Crossing	1.25	1.05	Walnut Street	18.42	26.22
Port Royal	13.18	8.80	Mt. Moriah	16.55	10.00	Woodland	6.33	5.80
Smithfield	8.00		Munfordville	2.75	4.00	Zion (H)	6.30	7.35
Turners	2.89	7.00	Upton	9.30	18.50	OLD BETHEL		
W. M. U. of Henry Co.		4.00	LYNN CAMP		5.00	OWEN COUNTY		
IRVINE			Association		1.83	Dallasburg	55.86	27.20
Stone Coal	10.00		Horse Creek		8.42	Long Ridge		27.38
JACKSON COUNTY			Piney Grove			Mt. Hebron	.88	
LAUREL RIVER			McCREARY COUNTY		1.75	Mt. Pleasant		2.40
Association		1.22	Green Wood			Mussell Shoals	9.00	2.85
East Bernstadt		10.00	MOUNTAIN			New Columbus	8.00	
Liberty	3.75	1.66	MT. ZION			New Liberty	16.95	7.55
London	5.75	53.85	Bethlehem	9.05		Owenton	54.11	
Long Branch		2.00	Corbin, Central	82.68	80.07	Pleasant Ridge		1.75
New Salem		5.50	Corbin, First	77.22	78.53	Squiresville	24.00	
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LIBERTY			Rockhold		3.26	Association		49.44
Canmer	14.00		West Corbin		5.00	Burnside		42.00
Cave City	6.65	9.75	White Oak Mission		1.50	Ferguson		3.01
Edmonton		5.00	Williamsburg, First		118.00	Sinking Valley		2.61
Glasgow	232.52	108.76	Williamsburg, Main St.	8.00	5.00	Somerset		55.17
Hiseville	2.50		MUHLENBERG			ROCKCASTLE		
Horse Cave	31.44	31.20	Beech Creek	15.85	13.18	Brodhead	7.17	23.00
Little Bethel		5.00	Carters Creek	3.00		Clear Creek		4.00
Salem		14.80	Central City	213.36	15.61	Conway	1.54	3.51
LINCOLN COUNTY			Forest Grove		4.07	Flat Rock		6.52
Crab Orchard	2.00	25.52	Greenville	49.40	23.76	Hummel Grove		1.00
Fairview		10.00	Moorman		4.00	Livingston	18.49	
Hustonville	7.12	9.29	Nelson Creek		3.50	Mt. Pleasant		2.00
McKinney	2.50	3.50	Oak Grove	3.25		Mt. Vernon	2.15	8.75
New Salem		2.50	Penrod	7.60		Ottawa		2.20
Pilot		3.00	Woodland	10.00		RUSSELL COUNTY		
Stanford	98.80	48.60	NELSON			Fairview		1.18
LITTLE BETHEL			Bardstown	70.00	45.67	Friendship	20.00	
Corinth	6.00		Bardstown Junction		5.02	Jamesstown		36.75
Dawson Springs	44.00	11.21	Belmont	1.00	9.05	Poplar Grove		3.13
Earlinton	31.67		Bloomfield	17.74	23.28	Russell Springs	14.94	6.00
Liberty		40.00	Bullitts Lick		2.60	Sano	1.34	
Madisonville	24.15		Chaplin	1.50	4.00	White Oak		6.00
New Hope	7.00		Chaplin Fork	1.50	4.06	RUSSELL CREEK		
Olive Branch	9.65		Cox's Creek	41.20	30.59	Campbellsville	244.15	32.10
Pond River		1.25	Glenn Meadow		2.66	Columbia	67.91	50.33
Richland		9.25	Lebanon Junction	16.90	19.82	Greensburg	21.91	10.22
Salem		3.00	Little Union	3.30		Macedonia	8.82	2.58
Stoner	1.55		Mill Creek		3.00	Milltown		2.00
Slaughters	1.10	1.00	Mt. Carmel		2.00	New Salem		6.88
Trade Water Valley	3.58		Mt. Washington	12.83	12.39	Palestine		20.00
White Plains		3.00	New Salem	21.00	49.30	Zion		13.25
LITTLE RIVER			River View	3.68	3.40	SALEM		
Blue Spring	2.66		Shepherdsville	5.50	17.00	Buck Grove	11.40	16.20
Buffalo	5.70	3.00	NORTH BEND			Ekron	3.10	12.10
Cadiz	79.05	.75	Bellview	7.45	4.20	Guston		4.00
Cumberland River	2.80		Big Bone	21.75		Little Bend		1.51
Oak Grove	12.31		Bullittsburg	16.00	2.00	Muldrough	12.63	12.28
Wallonia	2.85		Burlington	46.91	.54	New Brandenburg		13.53
LOGAN COUNTY			Covington, First	88.00	9.00	New Highland	8.35	11.60
Liberty	5.95		DeCoursey	2.00		Phillips Memorial		9.75
LONG RUN			East Bend	3.50	2.00	Rock Haven		3.15
Baptist Tabernacle	28.00	1.00	Erlanger	60.13	37.00	Salem		31.48
Baptist Temple	24.63	7.25	Florence	7.15	8.38	West Point	14.25	
Bardstown Road	5.65	5.50	Ft. Mitchell	26.70	3.50	Wolf Creek		6.00
Beechland	36.05	5.60	Hickory Grove	.32		SEVERNS VALLEY		
Beechmont	63.58	100.31	Immanuel	86.00	125.80	Cecilia	12.45	7.50
Broadway	16.85	13.40	Latonla	242.89	53.92	Gilead	.45	10.38
Buechel	88.85		Madison Avenue	111.75	31.20	Mt. Zion	12.45	7.45
Calvary	88.85		New Bethel	6.25	22.20	Severns Valley	280.44	74.25
Carlisle Avenue	105.00		Oak Ridge	34.24		Sonora	13.46	17.22
Cedar Creek	16.93	28.80	Petersburg	22.81	4.55	Stithon	3.25	5.30
Clifton	196.96	17.85	Sand Run	8.55	13.25	Valley Creek		3.00
Crescent Hill	564.33	74.85	South Side	99.58	12.00	Vine Grove	18.10	15.50
Crestwood	74.03	59.48	Union	11.00	9.89	White Mills		5.00
Deer Park	334.44	137.65	Visalla	3.00		Youngers Creek	8.35	
East	59.57	20.40	Walton	21.50	20.65	SHELBY COUNTY		
East Audubon	2.47	19.31	NORTH CONCORD			Bagdad	7.80	8.50
Eastwood	2.55		Barbourville		20.30	Buffalo Lick	6.25	10.60
Eighteenth Street	99.88	27.76	OHIO COUNTY			Christiansburg	4.00	1.00
Elk Creek	3.81	1.00	Beaver Dam	112.68	78.67	Clay Village		16.61
Fairdale	2.00	9.72	Bells Run		11.00	Cropper	19.25	5.00
Farmdale	19.25	10.50	Centertown		7.78	Dover		11.16
Fourth Avenue	330.26	225.40	Clear Run	6.60		Finchville	20.94	53.71
Franklin Street	13.13	5.85	Concord	4.66	1.00	Grafenberg	8.25	56.40
Grace	5.78	3.95	Deanfield		1.00	Hempridge	4.00	2.00
Hazelwood	106.91	28.28	Dundee	4.44		Little Mount	18.00	20.00
Highland	407.35	96.03	Hartford	49.14	31.34	Mt. Moriah	13.00	18.00
Highland Park, First	37.42		McHenry	7.33	17.81	Pigeon Fork	8.00	19.00
Immanuel	303.02	17.25	Mt. Pleasant	4.40	4.00	Salem	21.77	7.65
Jeffersontown	46.05	6.73	New Panther Creek	1.95	4.50	Shelbyville	772.82	
Kings	6.19		Pleasant Grove	6.16		Waddy	76.50	41.85
Lee's Lane	.25		Rockport	1.81	4.00	SIMPSON		
Little Flock	11.60	15.75	Slaty Creek	14.30	2.00	Franklin	57.98	56.35
Lyndon	17.21	25.20	West Point	4.98	1.00	Shady Grove	3.60	
Manly Memorial	2.00		OHIO RIVER			Sulphur Spring	2.95	12.25
Meadow Home	5.00	10.13	Dycusburg	1.15	7.50	Whippoorwill		18.51
Middletown	28.32	9.16	Marion		13.52	SOUTH CONCORD		
Ninth and O	8.75	63.75	Mexico	1.00	2.15	SOUTH DISTRICT		
Ormsby Avenue	62.91	18.65	Union	3.00	2.27	Beech Grove		20.10
Parkland	294.75	14.00	OHIO VALLEY			Burgin	51.26	
Pleasant Grove (B. C.)	1.78		Advance		4.82	Bruner's Chapel	30.00	19.03
Pleasant Grove (J. C.)	20.07	6.70	Audubon	36.17	5.95	Danville, First	25.61	23.16
Plum Creek	5.16	1.00	Blackford	1.00		Doctor's Fork		8.20
Portland Avenue		6.00	Calvary	23.30	17.00	Harrodsburg	111.38	53.96
St. Matthews	13.29	11.28	Cash Creek	20.40		Junction City	11.00	8.96
Shawnee	21.75	22.45	Cherry Hill		2.30	Lancaster		13.00
Shirley Memorial	3.00	2.25	Clay	64.50	14.00	Lexington Avenue	117.00	
Shively	17.13	4.03	Corydon	27.60	11.95	Mt. Hebron		13.33
South Jefferson	10.00	35.70	DeKoven		2.97	North Rolling Fork		6.00
South Side	10.40		Gospel Tabernacle		6.50	Parkville		6.50
Taylorville	75.00	16.00	Henderson, First	211.13	14.23	Perryville	91.00	26.37
Third Avenue	96.08	21.71	Immanuel		94.06	Shawnee Run	7.89	9.50
23rd and Broadway	150.00	33.70	Little Bethel	5.00		SOUTH KENTUCKY		
Victory Memorial	207.09	26.55	Morganfield	74.90	93.26	Liberty	6.15	6.55
Virginia Avenue	126.86	42.01	Mt. Pleasant	10.15		Middleburg	6.00	7.20
Walnut Street	1280.57	91.78	Pilgrim		1.00	SOUTH UNION		
Weaver Memorial	75.31	31.21	Poole		10.00	Jellico Creek	2.00	1.00
West Broadway	148.59	45.64	Providence	5.85		SULPHUR FORK		
West Side	3.00	13.84	Sebree	3.89	1.00	Antioch	.70	.50
LYNN			Shady Grove	3.00	3.00	Ballardsville	14.33	6.65
Buffalo	114.29	16.04	Uniontown	7.43	1.00	LaGrange	91.25	5.00

	Budget	Desig.
Providence	8.70	5.05
Sligo	23.02	10.00
Sulphur		20.35
Westport	1.89	
TATES CREEK—		
Berea	16.50	12.03
Buffalo	4.00	5.37
Gilberts Creek		18.31
Good Hope		2.00
Kirksville	13.94	17.59
Liberty	5.00	5.05
Maple Grove		5.00
Mt. Tabor	7.45	
Pilot Knob		1.45
Richmond, First	20.31	12.78
Waco		3.00
TEN MILE—		
Clarks Creek	10.06	
Concord	3.85	3.80
Glencoe	8.12	6.16
Glenmore	3.82	
Macedonia		15.37
Mt. Zion	16.26	9.97
Paint Lick	3.50	.75
Ten Mile	6.68	
THREE FORKS—		
Defiance	10.00	4.00
Duane		2.00
Fleming	7.20	18.00
Hardburley	2.00	
Hazard, First	23.58	9.00
Hazard, Second	10.00	2.35
Jenkins	25.25	13.30
Lone Pine		3.25
Lothair	3.05	16.45
May King	1.81	
McRoberts	1.50	34.06
Neon	2.00	2.00
Whitesburg		4.98
UNION—		
Beaver	5.15	7.41
Berry	5.55	7.62
Butler	7.00	
Cynthiana	60.00	33.81
Falmouth		7.00
Morgan	3.00	
Union		45.44
Willow	13.06	36.00
UPPER CUMBERLAND—		
Coxton		6.00
Cumberland	30.58	4.75
Everts	9.24	10.00
Four Mile		4.20
Harlan	125.00	81.00
Kentucky King		8.00
Kenvir		16.00
Liggett	19.48	13.66
Locust Grove		13.59
Loyal	14.00	14.99
Lynch		5.06
Verda		6.80
WARREN COUNTY—		
Bowling Green, First	520.37	205.75
Cedar Bluff		2.50
Clear Fork		2.43
Friendship	13.15	4.21
Greenwood		17.68
Oak Forest	3.35	6.50
Oakland	12.25	27.06
Piano		1.50
Rocky Hill	64.18	17.55
Smith's Grove	25.47	21.00
Woodburn	40.00	
Warren W. M. U.		12.00
WAYNE COUNTY—		
Monticello	6.00	13.25
New Salem		26.76
Oak Grove	1.15	
Rector's Flat	8.24	
Steubenville	2.85	8.50
WEST KENTUCKY—		
Association	27.25	13.20
Arlington		4.10
Bardwell	7.50	16.14
Clinton	4.93	4.45
David's Chapel		2.45
Fulton, First	83.18	7.00
Hickman	11.00	8.85
Liberty	3.50	11.60
Oakton		5.50
Poplar Grove		3.00
Spring Hill		4.00
West Hickman	11.20	.50
WEST UNION—		
Bandana	10.20	31.34
Barlow		8.61
Blandville	1.75	3.00
East Paducah	66.67	8.33
Harmony		21.50
Immanuel	13.25	56.00
Kevil	1.50	
LaCenter	26.00	
Lone Oak	150.02	40.47
Lovelaceville		7.00
Mt. Pleasant	6.00	5.00
North Ballard		3.35
Nortons	40.53	
Ohio Valley		2.85
Olivet	4.00	5.01
Oscar	7.27	3.00
Paducah First	439.91	209.25
Spring Bayou	10.31	.55
Wickliffe	9.75	1.37
WHITES RUN—		
Carrollton	17.50	7.00
Cove Hill	14.56	
English	1.00	1.00
Jordan		4.50

	Budget	Desig.
Locust	5.00	
Sanders	35.62	12.40
Warsaw		6.60
Worthville		5.00
MISCELLANEOUS—		
W. M. U.		68.18

Distribution of Receipts—October, 1935

Foreign Missions—		
Budget	4,600.03	
Designated	652.04	
Total		5,252.07
Home Missions—		
Budget	2,146.68	
Designated	149.08	
Total		2,295.76
Southwide Education—		
Budget	1,579.34	
Designated	5.04	
Total		1,584.38
Ministerial Relief—		
Budget	644.00	
Designated	16.01	
Total		660.01
New Orleans Hospital—		
Budget	230.00	
Designated	2.16	
Total		232.16
S. B. C. Bonds—		
Budget	383.33	
Total		383.33
State Missions—		
Budget	3,833.37	
Designated	8,055.27	
Total		11,888.64
Education in Ky.—		
Budget	2,875.02	
Designated	8.24	
Total		2,883.26
Ky. Baptist Children's Home—		
Budget	958.34	
Designated	228.91	
Total		1,187.25
Lou. Bapt. Orphans' Home—		
Budget	287.50	
Designated	99.58	
Total		387.08
Ky. Baptist Hospital—		
Budget	1,581.26	
Designated	50.72	
Total		1,631.98
Church Building—		
Budget	47.91	
Designated	.61	
Total		48.52
Western Recorder—		
Budget	625.00	
Total		625.00
Education Special—		
Designated	273.44	
Total		273.44
100,000 Club		2,303.45
Miscellaneous		1,750.00
TOTAL RECEIPTS		33,386.33

Distribution of Education in Kentucky

Georgetown College	1,113.30
(Held in reserve)	
Bethel (Woman's) College	473.16
Campbellsville College	473.16
Cumberland College	403.57
Hazard Institute	102.05
Southeast Kentucky School	102.05
Magoffin Institute	102.05
Oneida Institute	13.92
W. M. U. Training School	100.00
Total	2,883.26

FAITH AND FELLOWSHIP ABOUND IN JELICO CHURCH

Dear Dr. Masters: I took up the work here on November 17. No pastor ever received a more gracious welcome than the one extended to us upon our arrival. The parsonage was in splendid order and the pantry was supplied with every-

**HOW TO HAVE A
MOODY DAY
February 2, 1936
IN YOUR CHURCH**

Program and other particulars
furnished by addressing
**The Moody Bible Institute
of CHICAGO**
153 Institute Place, Chicago, Ill.

thing a grocery store has to offer. Nothing was left undone to make us comfortable and to aid us in getting started on the field in a fine way.

The services of our first Sunday were rather unusual but of unusual interest and benefit. In the morning hour there was a roll call of the church membership and in the evening worship period the service was in the hands of the laymen. One of the ladies presented the history of the church in a dramatic way under the title "Looking Backward." The chairman of our deacons then presented the plans for the future under the title "Looking Forward." Both of these parts were presented in a remarkable way and were received with great interest.

There is a great opportunity here and a fine spirit. I have never seen a church with a finer spirit of co-operation and unity in every department. The entire church has a spirit of optimism and faith. This church has a wonderful history—a history filled with sacrifice and loyalty. It is looking forward to still greater days in the future. We ask your prayers for us as we labor together for God.

W. F. KENDALL,
Jellico, Tenn.-Ky.

He enjoys much who is thankful for a little.

No interest in missions? The only explanation is either inexcusable ignorance or wilful disobedience: Can a Christian afford either?

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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.

State Mission Offering

The receipts to December 4, 1935 amount to \$6,740.39 (1934—\$6,118.29.)

News From The Field

Excerpts from recent letters of our Missionaries:

"It is so kind of you to write me, and so good of Kentucky W. M. U. to send me "Good Housekeeping." Magazines are such a help out here since I can put them to so many uses. David especially enjoys looking at the pictures. After we have exhausted the contents of the magazines ourselves, we share it with others and then after all has been clipped that we want to keep, it goes to the dispensary to be used for putting up medicines.

"We are thanking God for the way our work is progressing here. Interest is increasing, and these people are responding more and more. Of course we are still reaching more of them through the medical work than in any other way, but we are thankful that they can be reached thus. There are over a hundred every day at the dispensary now, and it is nearly noon every day before I get home, some days later and especially on Monday. As the patients increase, of course my drugs decrease and it is getting to be a problem to keep a large enough supply on hand. At the services, held daily at the dispensary, there is more interest manifested. The other day a woman said to me, 'Mother Doctor, I have never heard these words before and they cut me just like a knife.' Yesterday there were four women stood up saying they wanted to become Christians.

"We had a glorious service on Sunday. The church was packed as it was communion Sunday and the Christians from out-lying districts came in. Children had to sit on the floor and our Sunday School classes were all crowded. There were forty-eight to take communion. Jester brought a special message of appeal for Christians to forsake all and follow Christ in definite service. There were four men to respond. There was one conversion. We had eight last month. God's Spirit is working and these people are awakening to their great need."

—Mrs. Wm. L. (Daisy Hicks Jester).

"Perhaps the most significant happening was the coming of the R. Elton Johnsons, the first missionaries sent out to North Brazil by our Board in ten long years. Their arrival, a year ago,

marks a new epoch and a better one. Brother Johnson has a good command of the language and is serving as President of the College and Seminary, as Treasurer of the Mission, and as Secretary-Treasurer of our Loan Association for Church Building. It seems that he has plenty to do, for a new man. He recently accepted the pastorate of one of the city churches, the Estancia Baptist Church. The financial problems in connection with the American Baptist College and Seminary are grave but not hopeless. Upon taking charge of the Institution, in May, 1935, and after paying the outstanding obligations the school has a debt of more than \$5,000 (99:000 \$000 Brazilian).

"The Theological Department, the Seminary, finished the year free of debt, actually with about \$100 balance. For the first time in history the Baptist churches in North Brazil gave more for ministerial education than was received for this purpose from the Foreign Mission Board. This is truly good news. It is a sign of a most hopeful future for our young ministry. It is also proof of the wisdom and character of the work done by the pioneers in preacher training. They have built well, not only in the Seminary but in directing the churches to love and support their God-given pastors. Nothing can harm our work very seriously as long as our people appreciate their preachers and these be true to Him."

—A. E. Hayes, Brazil.

"After preaching, some of the workers gathered about Mrs. Sw'en, pleading with her to believe on the Lord Jesus. She said that she had waited until she was too old, but 'Sister Proebe' assured her that she was not too old. Mrs. Sw'en said that she wanted to believe that Jesus whom we preached could save her, but that her husband was not a reasonable man, and that her two sons were very wicked, and that they would make it hard for her as a believer in the true God. However, after much time spent with her over the 'Word', and in prayer, she asked the Lord to forgive her, and promised that she would from that time forth give up all idolatry, and accept the One True God, and the Lord Jesus as her Lord. The next day she came back confused and very troubled. She told her family that she had made her decision and would worship the Only God, and it immediately caused family disturbance. They insisted that there was a god for the wind, and a god for the field, and a god for the rivers and so on, until she became confused and angry with them. Mrs. Tatum and some of us took her into a side room and spent a great while with her again over the 'Word', and in prayer. The Light broke upon her soul, and she smiled, and smiled, and praised the Lord that He had saved her. It was a real revival born from above."

—Mary Moorman, China.

"Our new Ford has certainly been a blessing. We have been able to do about five times the visiting we could have done when walking. We have averaged more than a hundred miles a month in trips to villages or outstations. We have made one long trip interior and two shorter ones. We have been able to take native teachers out to various places where they could not have gone to preach otherwise.

"School has re-opened after a three weeks' holiday and we observed today (which is a legal holiday much like our labor day) as parents' day. We invite the parents and guardians to come and see the school in action. Some of the pupils' best work was on display. One hundred and eleven friends and parents of our seven hundred scholars came.

"Strange as it sounds, June, July and August are our coldest months. As it is also the rainy season, there is much sickness about, which of course means busy days in the school dispensary. Many of the children wear all the clothes they own with their uniforms on top, in order to keep warm (temperature averaging about eighty). Many of them wear cotton sweaters and stocking caps and come bare footed. These cold mornings the thought of a cold bath makes you shiver and only old people take hot baths! Thus you can see why we are having a regular epidemic of scabies and ring worm. Colds are multiplying. Having warned the children before the holidays that they must get rid of these conditions, we have had a busy time examining the children as they came in. When one little fellow was asked why he had not come for treatment he showed us a red leather belt in which some magic medicine had been sewed by a witch doctor. Unfortunately for him the magic had failed to work!"

Lucille Reagan,
 Eva M. Sanders, Africa.

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

How One R. A. Observed Focus Week

The R. A's of the Carlisle Baptist Church were guests of honor at a pot luck supper given by the members of the church, on November 20, in the basement of the church. The R. A. tables were beautifully arranged with cut flowers and place cards of "Knights" on horses in R. A. colors. Delicious food was served in abundance.

After the supper, the R. A. boys gave a very interesting program in the form of

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 60 years. Price 25c. DICKEY DRUG CO., Bristol, VA.

a play, "Selling or Auctioneering A Boy" from World Comrades.

GOOD NEWS TO ALL PEOPLE

The Message of Christmas!

Help the world to know He was born by providing missionary literature for the young people in your home.

No gift could be better for your boy or girl than World Comrades, for your young lady daughter than The Window of Y. W. A.

Each published monthly; each \$1.00 a year.

Address: 1111 Comer Bldg., Birmingham, Ala. Gift subscription announcement sent on request.

A New Method of Evangelizing

[We are glad to have this opportunity for helping other through Mrs. Clarke. As she says, "Many will not have any Christmas, unless we provide."—J. P. J.]

To distribute gifts and tell the story of the Christ-child through the last half of December has been the custom of teachers and helpers at Magoffin Institute for five years. Friends from Kentucky, as well as friends from other States, have made this possible.

To have an old grandfather with tears in his eyes say, as he did to one of our teachers after the gifts were distributed and the story was told, "Come again, young man, and tell us the Story again, for that has never been told on this creek,"—makes us want to go out farther and farther to tell the story.

Please send toys for the children, and as you get new clothes and shoes, send the ones you have outgrown and dis-

Kentucky B. S. U. Convention

CHARLES W. HORNER, Georgetown, Ky.

A MEETING fraught with deep consecration to our Lord evidenced on every hand! Some of the "pickings" of our Southern Baptist leaders, and several hundred college students from all over Kentucky were there!—What?—Why the Kentucky Baptist Student Union Convention.—Where?—At Calvary Baptist Church, Lexington.—And when?—November 15-17.

"Sharing Christ With A Waiting World" was the marvelous keynote of the convention. "But how can we share Christ if we are not saved; how much Christ have we to share?" asked Chester Swor, the Christ-like personality from Mississippi College, who led the convention devotionals.

"Christ Summons Us to Share," said Dr. Robert Green Lee, beloved by students throughout the South, in the opening message of the convention Friday night. Dr. Lee impressed the great audience with the majesty of the Christ, the Son of God. How we trembled in ecstasy as we learned more fully our inheritance in Christ Jesus! Dr. Lee, as always, was a virtual Demosthenes of Christ as he stood before us.

carded to us here at this "Light-House" and we will see that they go out in the hills to help many, many children, and many people. Send to: Mrs. F. A. Clarke, Magoffin Baptist Institute, Salyersville, Ky.

What better way and at what better time to send the Message of Peace and Good Will, than will be sent out in the mountains, with the things you send to Magoffin Baptist Institute now. Come and see how God is blessing His work here.

Mrs. F. A. Clarke.

Chester Swor, the next day, impressed us more than ever before with the truth that we do not appreciate our Christian experience until we share Christ with others. Dr. Wood, our own State Secretary of Missions, related the difficulties and encouragements of our State Mission work in an enlightening way. Who would have thought that out of a population of approximately 2,600,000 there are 1,250,000 unsaved people in Kentucky? Only six percent of the population of Knott County belong to some church. And there are 356,000 white Missionary Baptists in Kentucky, or 35,000 more than that of any other evangelical church in the State. Do we really know our job, our opportunity for service?

"Those who have sacrificed the most are not the Florence Nightingales, the David Livingstones, but those who have failed to take Christ into their lives." So said Dr. Charles L. Graham Saturday morning. "Sacrifice is an unescapable necessity. We are sacrificing all the time. Judas Ischariot threw away one of the richest opportunities of all time. He sacrificed his opportunity."

Chester Swor, Professor Carl Fields,

of Georgetown College; Rev. John Mein, returned Brazilian missionary, and Dr. J. B. Weatherspoon, from the Seminary, led in four different discussions of student problems. "Student Problems of Beliefs and Doubts;" "Problems of Maintaining Christian Standards;" "Sharing Through Missions," and "Problems of Prohibition, Racism and Nationalism," were the subjects discussed. Reports from these meetings were made by students later on in the afternoon of the same day.

"The trouble with Americans is, they have lost the sense of the sinfulness of sin. We've got to remember that sin separates from God,"—from Chester Swor. Experiences on the mission field were given by Miss Mary Nelle Lyne. Then Dr. Sampey, our Seminary and Southern Baptist Convention President, brought "Need of Christian Principles in the Life of Our State and Nation."

"Christian principles must be incarnate—in human life—to be powerful. In the lives of people, Christian principles are as saving salt. One Christian can keep a smutty joke from being told. If you are the only one, be a Christian."

One of the convention's most impressive moments came in the closing minutes of Sibyl Brame's play, "The Three Links." Phil Thompson finally, after a terrible struggle, broke with the world and gave his all to Christ. And so did Burt Reeves, his roommate. Oh, the joy of a consecrated life! It was more than a play, it was real life! The cast came from Georgetown College and despite the dramatic handicaps the play "went over;" possibly better than it would have, had the facilities for it been better.

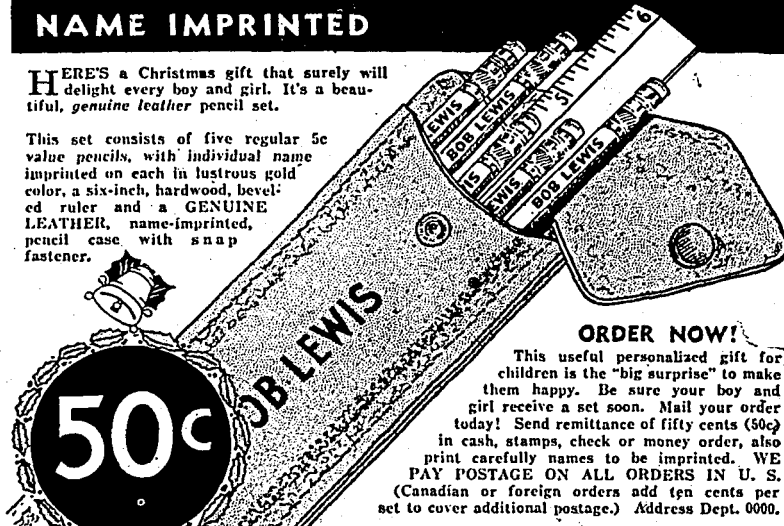
Byron C. S. DeJarnette, State B. T. U. Secretary, brought the message at the

(Please turn to Page 23.)

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HERE'S a Christmas gift that surely will delight every boy and girl. It's a beautiful, genuine leather pencil set.

This set consists of five regular 5c value pencils, with individual name imprinted on each in lustrous gold color, a six-inch, hardwood, beveled ruler and a GENUINE LEATHER, name-imprinted, pencil case with snap fastener.



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CHARLES E. MADDRY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

A LOVING WORD TO THE PASTORS

The Executive Secretary of the Foreign Mission Board, Dr. Charles E. Maddry, served for many years as a pastor in North Carolina and in Texas. With in his heart there is warm and sympathetic understanding and love for every pastor of the South. During this season of the Every-Member Canvass, Dr. Maddry and the Foreign Mission Board extend to every Baptist pastor everywhere their appreciation and best of wishes. May these days record a great revival spiritually as the pastors and their co-workers take an inventory of their assets and lead out in greater plans for all of the Kingdom work for 1936.

Financial Highlights For November

E. P. Buxton, Treasurer

A striking tribute to the confidence in its financial integrity was recently paid the Foreign Mission Board in the voluntary taking over by the First and Merchants National Bank of Richmond, Virginia, of a note for \$100,000 that was due the Receivers of the American Bank and Trust Company by the Board. Moreover, it was taken over at face value, the Receivers being paid the full amount of the obligation. The full significance of this can only be realized when account is taken of the fact that our Board already owed the First and Merchants National Bank more than \$200,000 as a part of its outstanding debt.

It will be a source of profound gratification to the denomination, and an occasion for general rejoicing with it, to know that the debt of our Board has now been brought below the half million mark. In the month of November \$16,000 was paid on outstanding bank notes, reducing the debt to \$496,500 as of December 1. Our bankers are already saying—with some tinge of regret—that soon we shall not be paying them any interest at all, but our feeling is that that day cannot come any too soon!

Among the special gifts received in November was that of \$1,500 from the W. M. U. of Virginia as a part of their Lottie Moon Christmas Offering, to cover the traveling expenses of Dr. George W. Truett to the Orient. What a fine beginning for the Christmas Offering from the Virginia women! Who can even begin to measure the far-reaching effects that will follow the visit and the ministry of this man of God in the far East?

The month of November was characterized by a number of designated gifts

of substantial size, and in these most of the various States had a share: It is heartening indeed to note that designated gifts for the month over-ran those for last November by nearly three thousand dollars, and that Program receipts were nearly two thousand dollars in excess of last November's receipts from that source. May we not count on an equally fine showing for December, the last month of the old year, and thus help to place our Board in a sound position to enter upon the New Year?

**FOREIGN MISSION BOARD
Of the Southern Baptist
Convention**

Receipts for November—1935	
Co-operative Program	\$39,562.74
Designated Gifts	17,377.41
Debt Account	12,857.03
Lottie Moon	
Christmas Offering	1,554.00
Miscellaneous Income	1,373.71
Total Receipts	\$72,724.89

Two New Missionaries Appointed

At the regular monthly meeting of the Foreign Mission Board on November 19, in Richmond, Virginia, two new missionaries received their commissions.

Miss Clarabel Isdell of Albertville, Ala., will go to Yangchow, China, the latter part of January to open the Julia Mackenzie School that has been closed ever since the depression. She will spend a year in language school studying Chinese before proceeding to her post.

Rev. Leo Eddleman, of Mississippi, was appointed as a missionary to Jerusalem, Palestine. Mr. Eddleman will go to the Holy Land with Miss Elsie Clor when she returns after her furlough. Miss Clor has been the only missionary in Jerusalem for many years, and Southern Baptists will rejoice to know that some one is at last going to that great city to fill the vacancy made when Rev. and Mrs. J. W. Watts retired in 1929.

Christmas Means New Hope

The Executive Secretary of the Foreign Mission Board, Dr. Charles E. Maddry, never tires of repeating: "In December, 1933, the Woman's Missionary Union, through its Lottie Moon Christmas Offering, definitely checked the disastrous retreat of Southern Baptists in their Foreign Mission work, and

registered the first advance in seven terrible lean and tragic years." The Board and all the 389 missionaries around the world join Dr. Maddry in thanking the Baptist women throughout the world for such brave and active love for God and His Kingdom. With the coming of Christmas, new hope and renewed life come to foreign missions. Gratitude unbounded to the women! And God's richest blessings upon their loyalty.

Decorated By The King of England

News has only recently reached the Foreign Mission Board of the supreme tribute that was paid to four Southern Baptist missionaries to Africa last May during the Silver Jubilee of Great Britain's celebration. King George and Queen Mary presented to Dr. and Mrs. George Green and Dr. and Mrs. B. G. MacLean beautifully inscribed gold medals "for distinguished service rendered to Nigeria." The golden tokens of England's appreciation of these servants of God bespeak volumes. How grateful are Southern Baptists unto God for men and women who, when sent out as ambassadors for the King of Kings, serves so acceptably and comprehensively that they win the appreciation of earthly kings, also, and come home with such tokens of well-done, thou good and faithful servants of God.

Send A Word of Greetings!

Southern Baptists are fortunate to be living in this decade when some such noble veterans and pioneers of Southern Baptists' first century in foreign lands are still living and serving vigorously. There are Dr. and Mrs. W. B. Bagby, Southern Baptists' first pioneers to South America and their senior couple of "the four hundred." They have served fifty-five faithful years. They expect to return to Porto Alegre, Brazil, next week. Do you want to have a letter there to greet them on their return to services after a few month's furlough in the States? Dr. R. T. Bryan rounded out fifty years of service on October 16. In age, he is one month older than Dr. Bagby. He was eighty years old in October and Dr. Bagby was eighty in November. Miss Willie Kelly begins her forty-third year of great service this December. Her address is 466 Rue Lafayette, Shanghai, China. A new year greeting to this beloved elect lady and favorite of the Chinese everywhere, will be a small way of expressing one's love and gratitude!

PASTORAL CHANGES

T. J. Barksdale, Louisville, Ky.

Called

C. O. White, Port Gibson, Miss. Accepted.

V. E. Boston, Temple, Memphis, Tenn. Accepted.

A. O. Hinkle, First, Goose Creek, Tex. Accepted.

I. V. Garrison, First, Ozona, Tex. Accepted.

C. E. Rodgers, Bay Shore, Tampa, Fla. Accepted.

S. A. White, Second, Arkadelphia, Ark. Accepted.

E. R. Howard, Amity, Ark. Accepted.

L. E. McGowen, Davis Memorial, Jackson, Miss. Accepted.

N. B. Saucier, Elliott, Miss. Accepted.

Mack Hughes, Good Hope, Leake County, Miss. Accepted.

M. J. White, Woodland Heights, Richmond, Va. Accepted.

W. W. Leathers, Jr., Conway, S. C. Accepted.

O. B. Darby, First, Vinita, Okla. Accepted.

P. E. Trent, Boaz, Ala. Accepted.

W. F. Kendall, Jellico, Ky.-Tenn. Accepted.

J. H. Hooks, Immanuel, Baton Rouge, La. Accepted.

E. M. Altman, Avondale, Jacksonville, Fla. Accepted.

Douglas J. Harris, Licking Valley, near Fort Thomas, Ky. Accepted.

J. F. Grizzle, First, Portales, N. M. Accepted.

H. L. Spencer, College Avenue, Fort Worth, Tex. Accepted.

H. G. West, Harrisburg Heights, Tupelo, Miss. Accepted.

L. T. Fagen, First, Grand Prairie, Tex. Accepted.

J. N. Goss, Piedmont, Okla. Accepted.

G. W. Henderson, Zion, Phoenix, Ariz.

Resigned

H. M. Harris, First, Madison, Ind.

A. O. Hinkle, Lockhart, Tex.

H. H. Stagg, Welsh, Tex.

V. E. Boston, First, Clarksdale, Miss.

I. V. Garrison, Bangs, Tex.

V. E. Temple, Rodessa, and Logansport, La.

S. A. White, Strong, Ark.

L. E. McGowen, Union Church, and Pleasant Hill, Miss.

G. A. Cooper, Good Hope, Leake County, Miss.

M. J. White, Union City, Tenn.

J. E. Skinner, First, Murray, Ky.

P. E. Trent, Shawmut, Ala.

W. F. Kendall, Bruner's Chapel, Rose Hill, Ky.

J. H. Hooks, First, Grenada, Miss.

E. M. Altman, Grant Park, Atlanta, Ga.

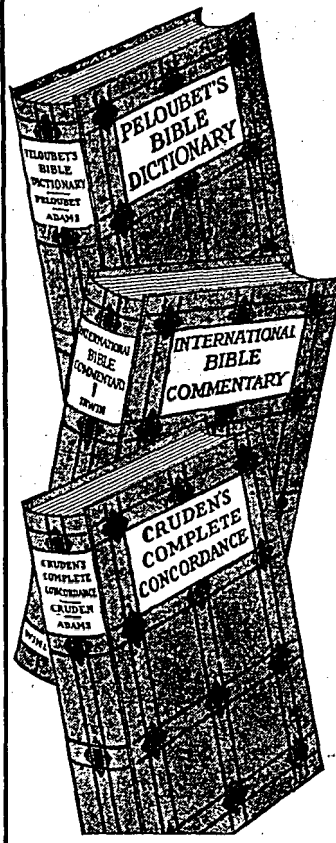
R. V. Claycomb, Little Bend, Salem Association, Ky.

L. M. Roberts, Mt. Vernon, Fayette County, Ky.

H. C. Murphy, Long Beach, Miss.

L. B. Jones, Campti, and West Side, La.

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- E. J. A. McKinney, South Highland, Little Rock, Ark.
- H. L. Spencer, Immanuel Hattiesburg, Miss.
- J. L. Riffey, First, Brinkley, Ark.
- H. G. West, Plantersville, Miss.
- Frank Patterson, Spiro, Okla.

Ordained

- Charles Brown, Cherry Hill, Muhlenburg Association, Ky.
- Cowan Jesse, Lexington Avenue, Danville, Ky.
- G. W. Henderson, Phoenix, Ariz.

Died

- W. B. Oliver, Louisville, Ky.
- Alexis Vinokuroff, Louisville, Ky.
- W. R. L. Smith, Norfolk, Va.

Pastor J. T. Gillespie has resigned at the First Church of Fayetteville, Ark., in order to become pastor of the First Church of Spartanburg, S. C.

Dr. John R. Jester, of Greenville, S. C. has been assisting Pastor C. Frank Pittman at the Central Baptist Church, in the same city, resulting in some eighty additions.

Brother C. L. Tipton, a layman of the Union City Baptist Church, long its Sunday-school Superintendent and a teacher, and prominent in the affairs for many years of the historic old Boone's Creek Association, died on November 7. If we mistake not, this C. L. Tipton is the father of Pastor L. H. Tipton, of the

Providence Church, at Woodlake, near Stamping Ground and Frankfort, Ky.

Pastor A. B. Pierce a month or more ago was called to a city church in one of the large municipalities in the Northern Convention, but he has preferred to remain with the First Church of Hazard, Ky., where he has been located for the past year. We are glad to keep him in Kentucky.

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Meeting of Kentucky Delegation—Friday at noon.

Transportation Announcement—Pastor J. B. Head, of Victory Memorial Church, Louisville, asked us to announce that he will be glad to take four with him to Birmingham for \$7.50 round trip.

Danville, Lexington Avenue, Has Good Training School

The Training Union of the Lexington Avenue Baptist Church at Danville, recently conducted one of the best Training Schools in the history of the church.

Miss Grace Morehead, of Owensboro taught the Juniors in the afternoon and the Intermediates at night. Rev. J. O. Carter, pastor of the Baptist church at Burgin was the teacher for the Seniors and the pastor taught the B. A. U. Class.

Miss Morehead and Brother Carter are two of the finest workers that have ever visited our church and their services were deeply appreciated.

Culminating the week's work, our State Secretary, Rev. Byron C. S. DeJarnette, brought us a great message last Sunday evening on "The Achievements and Outlook of the Baptist Training Union."

Our Training Union was set forward in a fine way and we confidently anticipate greater accomplishments along this line in the future. C. C. WARREN.

RECORD OF ATTENDANCE
Baptist Training Unions reporting
enrollment of 100 or over
December 1, 1935

	Att.	Vis.	En.
Louisville, Franklin St.	129	19	151
Lexington, Porter Memo.	128	19	187
Louisville, Grace	125	8	145
Newport, First	124	34	194
Louisville, 18th St.	124	16	153
Paris, First	113	8	144
Paducah, Immanuel	110	23	148
Akron, Ohio	110	16	125
Louisville, 23rd & Bdwy.	104	32	121
Louisville, Crescent Hill	100	13	144
Louisville, Beechmont	100	9	134
Louisville, Ninth and O.	91	14	121
Owensboro, First	90	16	129
Glendale, Gilead	90	8	105
Louisville, Bapt. Temple	88	14	138
Erlanger, Elsmere	83	3	112
Owensboro, Third	80	13	127
Louisville, Virginia Ave.	78	17	113
Danville, Lexington Ave.	76	18	115
E'town, Severns Valley	64	4	104
Louisville, South Side	52	24	129

STANDING BY ASSOCIATIONS

Associations	Number of Churches	Churches With Training Unions	Churches with at least 1 BYPU or BAU	Number of BYPU'S & BAU'S	Awards
Allen	24	1	1	2	14 (L)
*Baptist	14	7	10	29	137 (L)
Barren River	47	3	3	4	.... (L)
Bell County	43	3	10 (L)	27	99 (L)
*Bethel	20	4	11	23	50 (L)
Blackford	24	1	2 (G)	7 (G)	....
Blood River	41	1	1	4 (G)	16 (L)
*Boone's Creek	25	2	10	18 (G)	89 (L)
Booneville	29	....	1	2	....
*Bracken	32	4 (G)	11 (G)	21 (G)	100 (G)
*Breckinridge	19	4 (G)	4	14 (G)	85 (L)
Caldwell County	27	6 (G)	7	18	99 (G)
*Campbell County	21	5	13 (G)	31 (G)	152 (L)
*Central	12	3	7 (G)	13 (G)	41 (G)
*Christian County	29	4	12	27 (G)	131 (G)
Crittenden	24	1 (L)	7 (G)	12 (G)	.... (L)
*Davies-McLean	51	8	27 (G)	55 (L)	329 (G)
East Lynn	13	....	1	1	12 (G)
*East Union	26	9	20 (G)	49	407 (L)
Edmonson	13	....	1	1	....
*Elkhorn	36	10	18 (G)	57 (G)	258 (L)
Enterprise	31	3 (G)	4	6 (G)	....
*Franklin	16	6 (L)	11 (L)	30	92 (L)
Freedom	15	....	1	3	1 (G)
Friendship	6	1	1	3	19 (L)
*Gasper River	23	1	4 (G)	6 (G)	45 (G)
Goose Creek	13	....	1	1	....
Goshen	18	1	1	3	....
Graves County	31	....	3	5	.... (L)
Greenup	46	1	4	11 (G)	38 (L)
Greenville	7	....	....	....	....
*Henry County	14	5 (G)	12 (G)	30 (G)	71 (L)
Irvine	14	....	2	3	....
Jackson County	13	....	....	....	....
Laurel River	35	....	2	2	1 (L)
Liberty	36	3	9	22	24 (G)
*Lincoln	21	4	12	22 (G)	62 (G)
*Little Bethel	36	5	7	20 (G)	265 (L)
Little River	29	....	1	2 (G)	12 (G)
Logan County	21	....	2	2	....
*Long Run	67	54 (G)	64 (G)	268 (G)	3,540 (G)
Lynn	35	1 (G)	5 (L)	10 (G)	.... (L)
Lynn Camp	26	....	2 (G)	2 (G)	....
McCreary County	15	1	2	3	....
Mountain	17	....	....	....	....
Mt. Zion	34	5 (G)	9 (L)	31	159 (G)
Muhlenburg	40	3 (G)	11	17	42 (L)
*Nelson	27	7	17	41 (G)	195 (G)
North Bend	30	5	19	41	156 (L)
*North Concord	35	1	3 (L)	8	.... (L)
*Ohio County	44	2 (L)	7	13	108 (L)
Ohio River	41	3 (G)	1	4	21 (L)
*Ohio Valley	49	9 (G)	16 (G)	44 (G)	388 (G)
Old Bethel	7	....	1	2	....
*Owen County	31	8	16 (G)	39 (G)	102 (L)
Pulaski	45	3	5	8	46 (G)
*Rockcastle	17	1	4	9 (G)	....
Russell County	19	....	5	6	11 (G)
Russell Creek	41	1 (G)	5	9 (G)	109 (G)
*Salem	29	6	12	37 (G)	76 (L)
*Severns Valley	20	3 (G)	9	21 (G)	276 (G)
*Shelby County	24	12 (G)	19	45 (G)	228 (G)
Simpson County	13	....	5	7	.... (L)
South Concord	13	....	....	....	....
*South District	29	2 (L)	12	30 (G)	212 (L)
*South Kentucky	16	1	6	11	74 (G)
South Union	22	....	....	....	....
*Sulphur Fork	19	6	10 (G)	20 (G)	44 (L)
*Tates Creek	23	2	11 (L)	24	94 (L)
*Ten Mile	18	2	7	13	8 (L)
*Three Forks	25	6 (G)	15 (G)	33 (G)	139 (G)
Union	18	1	9 (G)	13 (G)	35 (L)
*Upper Cumberland	35	9 (G)	16	42	348 (L)
*Warren County	28	5	10 (L)	30 (L)	231 (G)
Wayne County	17	1	1	2	....
*West Kentucky	37	4 (G)	7 (G)	18 (G)	.... (L)
*West Union	35	7	13	40	384 (L)
*Whites Run	12	3 (G)	10	16	53 (G)
Total	2,048	277 (G)	618 (G)	1,543 (G)	9,728 (L)
Ohio and Indiana	....	....	....	....	291 (G)
GRAND TOTAL	....	....	....	....	10,019 (L)

(*) Indicates Associations Organized.
(G) Indicates gain over last year. (L) Indicates loss.

KENTUCKY B. S. U. CONVENTION (Continued from Page 19.)

early morning service Sunday. "I'll Do It For Him"—Who?—Jesus Christ.—When?—Now or anytime He leads.—Where?—At home or anywhere He leads.—Why?—Because He has saved me to serve." In the consecration service following many students reconsecrated themselves to Christ.

Chester Swor brought his last devotional Sunday morning on the key-note, "Sharing Christ With A Waiting World." Chester showed that there are four things necessary in the life of the one who wants to share Christ. These are: (1) the principle of love which is, "love your enemies, do good to them that hate you, pray for them that spitefully use you." "We must love the unlovely," said Chester. (2) The principle of service which is brought out in, "do good to them that hate you." "The world did little for Christ," said Professor Swor. "What if he had served only those who served Him?" (3) The principle of sacrifice. "If you see a man shivering with the cold and give him your coat, at the same time having another at home, that is sharing, but if, in the same circumstance, you give him the only coat you have; that's sacrifice." (4) "We must keep our lives unspotted from the world. The world needs a blood transfusion and the Christian, with his clean, pure blood unspotted from the world, is the only one who can give that transfusion."

The Sunday School lesson interpretation was given by Dr. Gaines S. Dobbins, of the Seminary, in a very creditable way. Dr. Dobbins brought out very clearly that Israel was unknowingly blessed in adversity. "Prosperity is not always best for us," said Dr. Dobbins.

"Have Faith in God," was the subject of Dr. Sampey's second and final message to the Baptist students of Kentucky. "Christians must outlive, outlove, outfight, outwork, and outdie the world if they would win it. The early Christians won the Roman Empire through their faith in God. They worked. The reason we lost the liquor fight in this State, was because they (the Wets) outworked us."

With so many Southern Baptists and State Baptist Leaders present and on the program, it remains near to the impossible for any report to be as complete as it should be. The presence of these leaders had its effect and benefit upon all those who attended the services, but the thing which was most impressive about the convention was the group of Christian students attending, students from all over the state who "are not ashamed of the gospel of Christ."

The growth of the Baptist Student Union work on the college campuses of Kentucky has been outstanding. As all great enterprises, this movement had humble beginnings. Many have been

the difficulties in the work, especially on some of the campuses of state-owned schools. Despite adversities that have arisen, consecrated Christian students and leaders have pushed the work until it has reached its present proportions.

The Baptist Student Union is a worthy movement. It was born in prayer. Give it yours! Kentucky should, in the coming years, move forward in this work as it has in the past and as other states are doing. To do this several things are felt to be needed by the Baptist Student leaders of the state. One is, more full-time student secretaries on our college campuses, these secretaries' jobs being to lead in the religious life of the entire campuses on which they work. Another thing which is felt by the students to be needed, is a full-time State Secretary, his B. S. U. work being analogous to that of the State B. T. U. Secretary. (These ideas are written by a representative of the Baptist Student Union of Kentucky and are entirely un-

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biased. They are given only as a means of enlightenment). The B. S. U. has reached such proportions in our State as to demand the thinking of all those in authority as to bettering its work. Baptist leaders and laymen of Kentucky, the B. S. U. of Kentucky solicits your prayerful consideration of its needs!

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Literature giving information about the various Institutions and Agencies that are supported by the Every Member Canvass Movement is now available.

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- "The Word of God Not Bound"
- "Catechism on the Work of the Foreign Board"

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- "Look Upon the Fields"

SEMINARIES:

- "Ministerial Education"

HOSPITALS:

- "Why Christian Hospitals"

WORK IN KENTUCKY:

- "The Co-operative Program of the General Association of Baptists in Kentucky."

STEWARDSHIP AND TITHING:

- "Scriptural Giving"
- "God's Message to Southern Baptists on Stewardship"
- "Seven Marks of a Good Steward"
- "I Am Resolved"
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Send all orders to Dr. C. M. Thompson, General Secretary-Treasurer, 205 East Chestnut Street, Louisville, Ky.

LARGE ENROLLMENT INCREASE IN LONG RUN

Secretary W. A. Gardiner, of the Sunday School Department, has done some investigating, studying the gains and losses which have been made in Sunday-school enrollment in Long Run Baptist Association, covering the last fifteen years since he has been here in Kentucky. Long Run is our large city association in Kentucky, including all churches, except one, of Louisville and Jefferson County, and a few churches in nearby counties. There has been some kind of a gain each year during the last fifteen, except in the year 1929, when there was seven-tenths of one percent loss in membership. The fractions are not given except when they are less than on percent. The tables follow:

Table with 4 columns: Year, Total, Gain, Loss. Rows from 1920 to 1935 showing enrollment trends.

This 30,383 enrollment is a gain of 271% over the 8,187 enrollment of 1920, which, when divided by the fifteen years, makes an average gain for each of the fifteen years of 18%.

Pastor Joe T. Odle, of Paducah was with Brother N. S. Castleberry and the Benton Church in evangelistic meetings during November 4-18. The services resulted in twenty-five additions, twenty-two of them for baptism. The Benton Church entered their new building during the past summer. Pastor Odle writes that it is one of the nicest, most up-to-date buildings in that section for a church of its size. The auditorium will seat 400, and the building has plenty of class rooms. Pastor Castleberry is nearing his eighty-second birthday.

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