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Doctrine Without Experience

THE human resources of the church were never so great. Its opportunities were never so glorious nor the need of its work so urgent. It is sheer cant to seek the explanation of its weakness in changed conditions. When were conditions ever anything else? Confusion and impotence are inevitable when the wisdom and resources of the world are substituted for the presence and power of the Spirit of God.

Ours is the sin of denial. We have shut the Holy Spirit out from the province in which He is indispensable. Religion has been reconstructed without Him. We do not deny the supernatural, but in practice we ignore it by demanding that it conform to natural law. In practice, though we still deny it in words, we make our Lord simply the crown and consummation of progressive humanity.

The church still has a theology of the Holy Spirit, but theology without experience is like faith without works. Prayer meetings die because we do not believe in the Holy Spirit. A dearth of conversions comes because faith in the New Birth as a creative act of the Spirit has lost its grip. Many who have been converted are in the case of the Galatians, to whom Paul wrote, "Having begun in the Spirit, are ye now made perfect by the flesh?"

The rebound from materialism has given us an assortment of such movements as Spiritualism, Theosophy, and Christian Science. There is an element of truth in these things which gives them their power, though they are full of error. The heart failure of the church is responsible for it. They are the re-action of man's spirit against the bondage of the flesh and of the mind. The cravings they represent must be met by genuine experience of Pentecost. Modernism and Mysticism are likewise inevitable outgrowths of a religion that is intellectually orthodox, but knows nothing about being filled with the Holy Spirit. They flourish on impoverished soil and dunghills. They are the works of the flesh and the product of spiritual death. The remedy is not in reproach and bitterness, but in floods and rivers, winds and suns. *It is in the demonstration of a supernatural religion, and the only way to a supernatural religion is through the abiding presence of the Spirit of God.*—Samuel Chadwick, in "The Way to Pentecost," published by Fleming H. Revell Co.

- Devotional and Religious Thought -

"LIGHTS"

(Matthew 5:16)

There are many lights in the city—big lights and small ones, lights of red, and green, and blue—lights for signals, lights for warning, for beauty and display—but all of them are there to shine. So God has His lights—yours may be small, but let it shine for Jesus. The name of a certain flashlight is "Ever Ready." Its light is small, but very often it is most important for that little light to shine. Be ever ready to shine for the Lord wherever He needs you. Can He depend on your light?

Now and then I see, electric signs made up of many lights that flash on and off. They remind me of many Christians who "blink on and off instead of faithfully shining for God.

The world is getting dark these days and many people are stumbling along in the dark without Jesus. Will they see your light and find the way to Him? "Keep your eyes on Jesus, and shine, shine, shine," we sing, and that is the only way "I am the light of the world," said Jesus; "he that followeth me shall not walk in darkness but shall have the light of life." John 8:12.

—Mary Kohli, in Temple Evangelist.

IF THE BIBLE BE LOST, WE TOO ARE LOST

One day—so runs a famous story—England woke up and found that the Bible was gone. Not only the Book itself but all trace of its influence, and every echo of its music, had been erased from life. The result was appalling. A great literature became well-nigh unintelligible. Shakespeare was almost unreadable. The gorgeous pages of Ruskin looked like a moth-eaten tapestry. Everyday speech stammered and faltered. A change passed over the whole tone and temper of the nation. Life became hectic, hurried, and vulgar. Old restraints were thrown off, leaving instinct to run wild. All values were blurred, and life itself became little and mean, not so much tragic as tedious, trivial, frivolous, or else drab. Something fine, high and fair had gone out of it.

Well, something like that has actually happened, and it is the greatest calamity of the last hundred years. The Bible is not actually lost, but it is unknown. Our people do not read it; they do not even hear it read. Few have any notion of what it means, or how to read it. It fills one with dismay to see a generation growing up who know almost nothing of the Bible. If they have taken it as a lesson in school, it has been quickly forgotten. It is no longer a book either

of comfort or command, as in days of old. We are faced by an amazing spectacle—a generous, charming, candid generation without the Bible!

It needs no prophet to tell the results: it is obvious. It is ghastly! Law has lost its power, life is cheap, literature is filthy. Our most brilliant writers—many of them—tell us that life itself is a disease. Its activities—religion, culture, ambition, sex, song—are so many forms of dope which men take to deaden the pain, or the folly, of living!

If we do not find the old Bible we have lost, we are lost. Nothing can take its place as a guide, prophet, and friend. We cannot go on without its sense of God, of moral law, of the worth and meaning of life. For there is a spirit in the Bible which, if it gets into men, makes them tall of soul, tender of heart, just, gentle, patient, strong, faithful in life and fearless in death. We must recover the Bible!

—Joseph Fort Newton

THE KINGDOM OF GOD

"Jesus showed Himself to His disciples, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God."—Acts 1:3.

When Christ began to preach, He took up the message of John: "the Kingdom of heaven is at hand." Later on He spoke: "There be some of them that stand here which shall not taste of death till they have seen the Kingdom of God come with power." That could not be until the King had ascended His throne. Then first He and His disciples were ready to receive from the Father the great gift of the Holy Ghost, bringing down the Kingdom of God in its heavenly power into their hearts.

Our text tells us that all the teaching of Jesus, during the forty days after the Resurrection, dealt with the Kingdom of God, and it is remarkable how Luke, in the last verses of Acts, sums up all the teaching of Paul at Rome; he testified to the Kingdom of God, he preached the Kingdom of God (Acts 28:23, 31).

Christ seated upon the throne of God was now King and Lord of all. To His disciples He had entrusted the announcement of the Kingdom, which is righteousness and peace and joy in the Holy Ghost. The prayer He had taught them: "Our Father, which art in heaven, Thy Kingdom come," had now for them a new meaning. The rule of God as seen in heaven came down in the power of the Spirit, and the disciples were full of the one thought—to preach the coming of the Spirit into the hearts of men. There was now on earth good tidings of the Kingdom of God, a King-

dom of God ruling and dwelling with men, even as in heaven.

In the last command our Lord gave to His disciples (Acts 1: 4, 8) we shall find the great essential characteristics of the Kingdom put in great power.

1. The King—the crucified Christ.
2. The disciples—His faithful followers.
3. The power for their service—the Holy Spirit.
4. Their work—testifying for Christ as His witnesses.
5. Their aim—the ends of the earth.
6. Their first duty—waiting on God in united unceasing prayer.

If we are to take up and continue the prayer of the disciples, it is essential to have a clear and full impression of all that Christ spoke to them in that last moment, and what it meant for their inner life and all their service.

—Andrew Murray.

TOILERS TOGETHER WITH GOD

God can grow trees, and lift mountains, and fill space with singing stars, and people the earth with bright-eyed babies, and stretch the seas from continent, and weigh the nations as dust in the balance, and fill the earth with His glory; but He has so arranged things that He needs our help in the salvation of a lost world, in comforting a broken heart, in making the desert place blossom as the rose for those out of whose lives the light has gone and into whose lives the night has come. Let us help God with His work.

—Southern Christian Advocate.

"Some day the Saviour is coming,
None knoweth the time it will be;
Not even the angels of heaven,
When the Lord in His beauty we'll see;
But the blessed hope of His coming
Is given to you and to me."

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

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Some Requisites In Christian Education

E DUCATION may be classified to suit individual taste. A simple classification understood by all, is that of Primary, secondary, and higher,—and it is based upon scholastic advancement. But one may approach the subject from a wholly different angle and classify it as lower or physical, higher or mental, and highest or spiritual education.

This assumes a spiritual nature, and if the assumption be valid, it is the highest part, and the supreme expression of personality. To the orthodox Christian it is equally clear that Christianity is the final faith—unique and supreme in the spiritual realm. If these premises be admitted, then Christian Education, drawing up into itself and assimilating the best in secular culture, offers the best equipment for symmetrical character and balanced citizenship.

It is a law of the spiritual, as it is of the physical world to produce and reproduce "after its kind." Therefore we look to Christian sources and institutions for the products of Christian Education. The question then emerges—and it presses upon us with especial urgency at this time of moral and spiritual crisis—What do we mean by the term Christian Education?

THERE are certain factors whose presence would seem to be essential to a well-ordered Christian college. Most important of all are Christian instructors, men and women who have had genuine experience of grace. Here, both profession and practice should be considered in the light of the great Teacher's words, "Ye shall know them by their fruits."

Attrition is at the heart of the educational process, and it were better to have a poor preceptor with a rich spiritual glow than a Gamaliel who is a moral liability. The impact of a noble personality, stamped with the image and superscription of a Greater than Caesar, is a cultural force the value of which is beyond appraisal.

Another requisite is doctrinal soundness. It might be argued, and with force, that this is the correlative of a vital Christian experience. But there are two considerations which impair the force of such logic: (1) The best of men cannot look beneath the surface of many, if of any, lives. (2) The leaven of Christianity has so elevated human life that its indirect products may be mistaken for the direct. A Gandhi can be explained only in terms of Christian propaganda, yet he makes no profession of saving faith as we understand it.

There are men of eminence in our own land whose lives are above reproach—outwardly, at least—who not only hold themselves out as religious leaders, but exert a profound influence in religious circles; yet no orthodox Southern Baptist School would willingly admit them to its faculty. Men may jest at orthodoxy, as they did in the days of Noah, and as the Apostle says they will jest to the last. But this cannot vitiate the value of orthodoxy. Revelation and reason concur as to this, and to deny it is to impute folly to the fathers and their faithful sons who have built up our great denomination with all its organized and institutional life.

II

IF AS has been said, "it is Christ or chaos" for this world, it is not the Christ of skepticism and liberalism, but the Christ of Revelation and history, the Christ of New Testament or-

GEORGE R. PETTIGREW,
Chappells, S. C.

Pastor Pettigrew utters earnest and true words concerning Christian Education in this article. He is thinking in terms of academic training as conducted in an institution founded and supported to put the spiritual element of human personality in that rightful place given to it in the inspired Christian revelation. That is, it puts Christ at the center as the Lord of life. With admirable courtesy and restraint our author discusses what the patrons of a Christian college have the right to expect in the product turned out by it. In principle he says that the Christian college is to follow truth wherever it leads, but always and only as the bondservant of Christ. The assumption in unwarranted that the limitation hamstrings truth. In a Christian school it is anarchistic. Yet who among us has not within the last generation known of such schools? Like the secular schools they are, when they fall away, they flout the authority of the Christ of God, fealty to whom is the highest liberty? Naturally such schools are resentful of such articles as this and of such comments as we now make. But there is vast need of broadspread understanding of this issue among Christian constituencies. They must decide whether or not they are ready to patronize, under the name of Christian Education, educators who have in their essential presuppositions, turned their backs upon the Christ of revelation—Editorial Note.

thodoxy as interpreted for nineteen centuries. "The supernatural Jesus,"—supernatural in birth, in life, in works, in mission, in death, in resurrection, and in authority in heaven and earth,—such a Christ is the hope of the world.

No teacher, whatever his scholarship, who flouts these things, should train the minds and mould the ideals of boys and girls under the sanction of a Christian school. It is not a question of academic freedom for the teacher, BUT OF SPIRITUAL FREEDOM FOR THE STUDENT.

The Christ of the Bible proclaims Himself the Divine Emancipator of men, the source of life, and the arbiter of destiny; endued with all power in heaven and in earth. He alone imparts and safeguards spiritual freedom. The Christ of radical criticism is a pygmy in comparison, shorn of all power to free and to save men.

IF SPIRITUAL FREEDOM FOR THE MANY, THE HOPE OF THE WORLD TODAY, MUST GO DOWN BEFORE ACADEMIC FREEDOM FOR THE FEW, THEN OUR PLIGHT IS TRAGIC INDEED. BUT—ACADEMIC FREEDOM IN A CHRISTIAN SCHOOL IS LIMITED BY LOYALTY TO CHRIST.

The Lordship of Christ underlies the genius of Baptists, and to assert academic freedom to the subversion of denominational integrity here is to evince lack of orientation in the Baptist tradition. It raises an issue that must be met without evasion and without compromise. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds"—2 John 10, 11.

Loyalty to Christ imposes loyalty to youth as a sacred obligation. In conversation with a prominent city pastor recently, the writer asked his experience with young people before and after receiving a modern secular education. Did they retain their interest in church—and Sunday-school and employ their higher scholastic training in religious work as might be expected?

The answer was an emphatic negative, with the additional statement that even denominational schools were not immune to this reproach, as students sometimes emerged from their halls not only with diminished religious zeal, but with impaired faith as well.

Surely, we have the right to expect the conservation of vital religious values, to say nothing of a preparation for more efficient service, as a result of matriculation in a Christian school. These ends cannot be insured without instructors endowed with a living faith and a vital adherence to the faith once delivered to the saints.

III

ANOTHER requirement of Christian Education is a course in religious (Bible) instruction, with major emphasis in the curriculum. It is my conviction that this should be a pre-requisite to every degree conferred. This is an integral part of the Plus that should differentiate a Christian institution from all others. Secular schools may offer everything from ballistics to bee-culture, but a real Christian school cannot be a slavish imitator. For it to play down or soft-pedal the Plus that makes it a law unto itself and is its chief glory, to betray the faith that built and supports it.

Mrs. Smithson's case is in point by analogy. She started some lilies and sunflowers in a porchbox and when they

were growing finely had the gardener transplant them. He placed them in parallel rows in the garden, heavily fertilized and carefully cultivated the sunflowers, and left the lilies to make their own way in the world. The sunflowers soon overshadowed the lilies, which were choked and partially destroyed by a tangle of weeds and grass.

That is what may happen to the spiritual nature when left to make its own way in a new environment, where major emphasis is placed upon intellectual or classical culture. It is a time of new growth—in concepts, ideals and outlook,—and what is grafted into the growing life will evince itself in "the fruit of the tree." Nature will follow the lines of nurture. The pampered sunflower will shade and dwarf the lily, and who knows what noxious weeds will mar the prospect? The Christian college should major on positive Christian teaching!

Are we afraid our schools will be "different?" It is this difference that justifies their existence. This was the vision splendid that sustained Luther Rice, Jesse Mercer, James C. Furman and a host of others who wrought mightily that it might become a reality. World-conformity has ever been the peril of the church and if secularism is a menace in the denominational school, it is due, at least in part, to the failure of the church to vindicate its high origin by spiritual apartness from the world.

Why We Should Preach the Personal Second Coming of Christ

JOHN A. BRUNSON, Sumter, S. C.

THERE are many reasons why we should preach the second coming, but in this discourse I shall mention only three.

The second coming is an essential part of God's plan of redemption. The salvation of sinners, which we usually preach, is of course a part of the redemptive scheme; an exceedingly important part, but only a part. God's redemptive scheme included also the reclamation of this earth.

Bear in mind that God formed this earth, to be inhabited. It may be that the other planets were also designed for habitation. If so, we do not know it. But we know that the earth was: For it is written, "Thus saith Jehovah . . . that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited" (Is. 45:18).

Note well the last statement—"that formed it to be inhabited." That reveals to us God's purpose concerning this earth. He wants it to be inhabited.

This earth which God formed for habitation was at first free from the blight of sin. For it is written that at the close of the sixth days' work, "God saw everything that He had made, and, behold, it was very good" (Gen. 1:31). At that time everything, animate and inanimate, was not only good, but very good. It was exceedingly good, just what God wanted. Nothing was contrary to His will, nothing displeased Him. Hence the necessary inference is that at the close of the sixth day there was no sin in the earth; for we cannot conceive of God's saying that sin is good. God hates sin and condemns it.

I

GOD formed the earth to be inhabited by sinless human beings. For again it is written, "And God created man in His own image, in the image of God created He him; male and female created He them" (Gen. 1:27).

And here note that the verb create is used thrice in that short sentence, thereby emphasizing the fact that man was created and not evolved through a long evolutionary process. And it is manifest that the man thus created was without sin; for he was included in the "everything" which at the close of the sixth day's work was pronounced very good.

Not only was he sinless, but it is evident that he was of full size, symmetrically formed, handsome, and in perfect health. So was the first woman. To that sinless and splendidly endowed pair dominion was given. The record is, "And God said to them . . . have dominion over the fish of

the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth."

This earth which God formed to be inhabited, was free from sin's blight. Its first inhabitants were sinless beings. To these sinless beings was given dominion. Man was appointed lord of the earth, subject to God's commands. And, being a creature in God's image and endowed with God-like attributes of heart and head, he was well equipped for the position. But remember that man was in a sinless state when he was made lord of earth.

After this earth had been fitted for habitation and sinless beings had been created and put on it, sin entered. Then trouble began. Not only did man, the actual sinner, feel the blighting effect of sin, but the earth also felt it. For God cursed the ground. For it is written, "Cursed is the ground for thy sake . . . thorns also and thistle's shall it bring forth unto thee" (Gen. 3:17, 18). From that day the earth has been under the curse.

Now halt here a moment and recall these four facts.

1. God formed the earth to be inhabited.
2. The earth was at first free from sin's blight.
3. God created sinless beings to inhabit the earth.
4. Sin came in as a disturbing factor. Man fell and the earth was cursed.

II

BUT it is not God's purpose to allow the earth to remain under the curse. He has not been in a hurry about removing it, but He intends to remove it. The Scripture says so. Hear what is written, "The creation was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." And when, the sin-cursed earth has been entirely freed from the bondage and blight of sin, it will be in a sense of a new earth. Hence Peter wrote of "a new earth wherein dwelleth righteousness" (2 Pet. 3:13).

Thus the Scripture teaches that this inhabited earth will be ultimately reclaimed. The curse pronounced upon it after man's fall will be removed and it will be restored to its former state of perfection and beauty. This reclamation is included in God's redemptive scheme.

But the earth will not be reclaimed by the preaching of the Gospel. By the preaching of the Gospel a people will be

called out from the great mass of unbelievers. All who believe of all the nations and tribes and tongues will be called out. And all who are called out will be God's own people and will live with Him in the reclaimed earth. And then will come to pass what is written, "The tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them and be their God" (Rev. 21:3).

At the close of this age, Christ will come in power and glory to judge the world, and in connection with His coming the old sin-blighted earth will be reclaimed. And when the earth has been reclaimed and all the effects of sin obliterated, and God's called-out and redeemed people are living thereon, then the redemptive work will be complete. But that completed work requires the Second Coming of Christ. Hence I say again that the Second Coming of Christ is an essential feature of God's redemptive scheme. Therefore the Second Coming should be preached.

III

THE Second Coming of Christ should be preached because it brings into prominence the fundamental facts of His bodily resurrection and of His bodily ascension of heaven.

No one who is well informed doubts that Christ is a person of history, that He lived and labored in Palestine about 1900 years ago and that He was crucified under Pontius Pilate. Expressed in other words, all well informed persons believe in the humanity of Christ. They admit that Christ the man lived. And many accord to Him a large measure of praise.

For instance, Renan, a noted French writer and an unbeliever, referred to Him as a "sublime Person," and declared that He "is the individual who has made His species take the greatest step toward the divine." And Strauss, a German rationalist, said that "in every respect Jesus stands in the first line of those who have developed the ideal of humanity."

But we need not go back to the time of Renan and Strauss, who wrote more than a half century ago. Recent writers of the school of rationalistic theology are equally clear in their statements concerning the character of the human Christ and the wisdom of His teaching. I mention Dr. Charles W. Elliot, for many years president of Harvard University. Speaking of Christ's teaching, he said that they "have proved to be the undying root of all the best in human history since He lived." And again he said, "The Church of the future will reverence more and more the personality of Jesus, and will dwell on the extraordinary qualities of His teaching, as proved by their historical effects during nineteen centuries."

But though these men, and others, extol the human Christ and recognize the wisdom of His teaching, yet they deny that there was anything supernatural in connection with Him. Said another, "They deny His supernatural birth, His miracles, and His resurrection. They accept only a human Jesus, and consider everything beyond that as mythical and unreliable."

Because they hold such views they do not believe that Christ arose bodily from the dead. They deny that He lives now as a Person, and teach that He lives only as an influence. They concede that His teaching has come down to us through the centuries and has done much to shape men's opinions and ennoble their lives. They admit that through His teachings He is still a potent force. But they deny that He is now a living Person. They hold that His personal career ended at death. So they of course do not expect His second coming.

But if Christian leaders and teachers had through the centuries held firmly and unequivocally to the doctrine of His Second Coming, and had given to that doctrine the prominence that properly belongs to it, there would be less confusion of theological thought to-day, less doubt and less darkness. For, as I have before said, the doctrine is an essential part of God's redemptive scheme. The Gospel message is incomplete without it. When it is omitted there is a

break in the message, an opening through which doubt easily enters.

All who believe that Christ is in person coming again from heaven must believe that He arose bodily from the dead, that He ascended bodily to heaven, and that He now lives in heaven as a person. For that He cannot come in person from heaven unless He is now a Person in heaven. And He cannot now be a Person in heaven unless after His resurrection He went in Person back to heaven. His personal down-coming from heaven implies His previous personal up-going to heaven.

HENCE THERE IS A VITAL CONNECTION BETWEEN BELIEF IN CHRIST'S PERSONAL SECOND COMING AND BELIEF IN HIS BODILY RESURRECTION AND HIS BODILY ASCENSION.

IV

THE Second Coming of Christ should be preached because it involves the question of Christ's deity.

To-day the deity of Christ is denied by many who call themselves Christians. There are theological professors who deny His deity and who teach their students to deny it. There are pastors who deny it and who are leading many astray. **And there are laymen galore who deny it. Intelligent and thoughtful laymen. They believe only in a human Christ.**

Take the words of Dr. McGiffert, of Union Theological Seminary, New York, as an example. Said he, "Christ is essentially no more divine than we are or than nature is." Another representative of liberalism is quoted thus, "We do not believe that Jesus was the Son of God; we do not believe He was God-man; we do not believe He was a perfect man; we do not believe He was free from every error, from every sin. Neither his sayings nor his life are to us authoritative in every respect. He is to us a great prophet, like many others."

Now the doctrine of the personal Second Coming is wholly incompatible with such views. No one can believe that Christ will in person come back to this world and at the same time deny His deity. Impossible! For, as I have previously said, the doctrine of Christ's personal return necessarily involves the doctrine of His resurrection. And the Scripture plainly states that by His resurrection Christ was declared to be the Son of God. The statement reads thus, "Who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

Christ did not become the Son of God by His resurrection; for He was as truly the Son of God before His resurrection as He was after it. Never at any time did He cease to be the Son of God. By His resurrection He was only declared or defined to be the Son of God. When He was in the flesh He seemed to be a mere man; but when He in power arose from the dead, then He was declared to be (who He really was and is) God's only begotten Son. In other words, the deity of Christ was made apparent by His resurrection.

V

THERE are four notable facts concerning Christ all of which were once matters of prophecy. These are, His virgin birth, His sinless life, His bodily resurrection from the dead, and His bodily ascension to the Father. These are facts, not theories; facts of history as well as facts of theology.

In due time a fifth notable fact will be added to the four, viz., the fact of His personal Second Coming, which is still a matter of prophecy. These five stand together. They are like links of a chain. And together they offer irrefutable proof of Christ's deity.

And His Second Coming, which is the last of the five facts, will be the climax. **For when He comes in power and glory to smite his enemies, then all doubt in reference to His deity will vanish like dew before the rising sun.**

IF THE DOCTRINE OF THE SECOND COMING HAD BEEN WISELY KEPT BEFORE THE WORLD DURING THE PAST CENTURIES, THERE IS REASON TO BELIEVE THAT THE DENIAL OF CHRIST'S DEITY WOULD NOT BE SO WIDELY SPREAD AS IT IS. HENCE I SAY AGAIN THAT THE SECOND COMING OUGHT TO BE PREACHED.

The World's Need of Real Christians

CHARLES W. HORNER, Cynthiana, Ky.

AMONG Christians today one often hears the statement, "What this world needs is Christianity." How true it is! But a different brand of Christianity is needed from that which the average Christian carries around.

Christianity is the religion Christ revealed. A Christian is one who has believed on Christ for salvation and is being builded up in Christ-like living. Are not real Christians scarce today?

Jesus "went about doing good." For thirty years He prepared himself for that one thing. Every moment of every day He was doing or preparing to do good—healing the sick, restoring sight to the sightless, feeding the hungry, bringing joy to the sorrowful, SAVING THE LOST. If he rested, if He slept, if He ate, if He prayed, He did it for what?—to gain strength to do good. His whole life—speech, thought, actions—was given to that one purpose.

The Christian bears the name of Christ. We are to follow Him in doing good, after we have come to Him in true repentance and faith. The world needs the Christ-following brand of Christianity. If the spirit of sacrificial love which He lived, dominated the hearts of men, and was injected into the bloodstream of the world, strife would be dispelled, there would be no homes suffering heart-break or disgrace, dire poverty would vanish away and men would cease hating and envying one another.

Christianity holds the solution to every problem faced today. Christ, who encountered all temptations, did not leave a single problem without solution.

Because Christianity makes no place in its category for hatred, envy and jealousy, it abolishes all cause for war. Unselfishness, its dominant virtue, can settle all disputes between capital and labor and can solve every economic problem. Its tenets of purity and love can bring the home back to its holy status when Christ reigned there. Its mandate, "love thy neighbor as thyself," destroys the very motive for all crime. There is no problem it cannot solve. God, the author of Christianity, never failed to solve each of Israel's innumerable problems. The same all-wise Lord reigns on high to-day, ready to solve when insignificant man realizes his insignificance and his helplessness without him.

Real Christianity is the world need and to my fellow-members of the new generation I would say, it is needed in every walk of life. This old world does not necessarily need more doctors, but it does need more CHRISTIAN doctors—doctors who will risk their lives to save lives, who will go to attend the sick anytime and anywhere without assurance of remuneration, who are doctors because they believe God called them to be. Doctors who take Christ, the great healer of souls, with them on their missions to heal the body.

More lawyers are not so much needed, but there is great need for CHRISTIAN lawyers, lawyers who will risk their chances of advancement, political or otherwise, for the cause of equal justice to all, who will fight for laws which favor the cause of the down-trodden, and are on fire to see men turn from the path of crime and destruction to Christ, the supreme judge.

Journalists, without conviction or principle, are not needed, but the world is unconsciously crying for CHRISTIAN journalists, who are not afraid to print the truth or to uphold Christ in the columns they write, who are not ashamed to let the world know that their first and foremost business is the business of Christ.

There is no need for more "just preachers" (there are far too many now). But there is great need for REAL GOSPEL preachers, who will proclaim the whole Word of God, are not afraid to point out the sins of both sinner and church member, calling them to repentance, who will stand fast with courage and conviction even in the face of losing a pastorate.

This world needs Christian men, real men; men in every walk of life who "are not ashamed of the Gospel"—Christ-like, Christ-following men.

Undoubtedly the world is soon to choose its object of obeisance. Will it be Christ or Mammon? Will the world's religion be Christianity or Communism, Facism or Nazism? Christianity will be the choice if the world can see proven its powers of healing. **But half-hearted, indifferent Christianity will not be tolerated. If the religion of Christ, which holds the solution to every problem, is degraded into a mere formality, a set of rules and regulations, the world will turn its back upon it and accept something else.**

Can we afford to sit idly, self-centeredly, by and see some "ism" accepted which will aggravate, rather than cure, the sores of the world? Certainly not. Paul says in 1 Cor. 4:2—"Here, moreover, it is required in stewards, that a man be found faithful." Being stewards our obligation, our privilege is a two-fold one, viz, (1) To be found faithful in living unspotted from the world, and (2) to be found faithful in leading others from darkness into Light, even to Christ as Savior.

Christian comrade, the world needs you and me because, if indeed we have Christ, we have within ourselves the force which can conquer all evils, which can solve all problems.

The Georgia Baptist Convention

W. W. GAINES, Atlanta, Ga.

GEOORGIA Baptists met in their one hundred and fifteenth Convention, November 17-19, at Savannah, with the Bull Street Church, Dr. William A. Taliaferro pastor. This church is enjoying a new building, one of the most complete in Georgia. The session met Tuesday afternoon at 2:00 o'clock, and adjourned at noon Thursday.

The prepared speeches were of a notably high order. Dr. B. D. Ragsdale's historical address at the opening session was most interesting. He gave the history of the Baptists in the Savannah area. For some years he has done this same service in connection with the Convention in the several cities wherein it met. Other principal addresses were by T. F. Callaway, Bishop Warren A. Candler, J. Clyde Turner, J. E. Dillard, and W. Hersey Davis.

The Convention sermon was preached by Rev. T. R. Harville, of Millen. The sermon deplored the undevoted type of Christianity which is now current and which, he said, explained the non-conquering history of our religion of the present time. He closed with a plea for a completer devotion. We need more preaching of this kind.

Secretary James W. Merritt is recovering from a severe operation and was unable to leave his hospital bed. He was sorely missed. The reports for the year were highly encouraging, showing larger receipts, and a lowering of denominational indebtedness.

Aquila Chamlee, president of Bessie Tift College, was made president of the Convention; and Dr. B. D. Ragsdale, secretary, for the forty-second time.

Savannah is one of the most interesting cities in the nation, to the thoughtful visitor. Here the colony of Georgia was founded—a splendid marker on Yamacraw Bluff indicates the place where Oglethorpe and his companions landed. Not far from here the battle of Bloody Marsh was fought. But for Oglethorpe's victory here our Southland, perhaps the United States, might have been a Spanish-speaking and a Catholic country today.

Savannah is a city of monuments, mostly to Revolutionary heroes—to Pulaski, who lost his life at the siege of Savannah, to Count D'Staing, to General Nathaniel Greene, to Oglethorpe himself, to Tom-O-Chi-Chi, the Indian chief, friend of the colonists. Here John Wesley and George Whitefield preached, and you are reminded of this at various points in the city. And then the spacious parks, avenues of palms, and ancient live-oaks, all draped with long-haired moss, all, make Savannah unforgettable.

EDITORIAL

Fulfilled Prophecy Concerning Egypt

IN A FORMER editorial we said that the evidence of fulfilled prophecy is not truth which in itself can make a believer out of an unbeliever, but that nevertheless it convinces the intellect. God Himself appeals to it, and we do well to familiarize ourselves with and use proof that the Lord honors.

Isaiah 45:21, "Who hath declared this from ancient times? Who hath told it from that time? **Have not I the Lord? And there is no God else besides me.**" Isaiah 41:22, 23: "Let them bring forth and show us what shall happen . . . **show the things that are to come hereafter that we may know that they are gods.**"

Fulfilled prophecy confirms and strengthens the faith of believers who have allowed themselves in their hearts to be confused by the boastful anti-God allegations of modern unbelieving scholarship and rationalistic theory. There is a multitude of these today. Therefore Christians, especially teachers of the Bible, should be more familiar with the abundance and exactness of fulfilled prophecy than are the large majority of them.

In its time Egypt was one of the greatest civilizations of history. Known to the present day only as a debased land in which are many arresting ancient ruins, it was yet for 2,000 years one of the chief nations of earth. It was developed by the descendants of Ham, who appear to have had a knowledge of the primitive revelation of God. But they apostasized and became nature worshippers—deifying cats, dogs, beetles, bulls, rivers and hills.

They had great cities, such as Noph (Memphis) and No-Ammon (Thebes), each of which is the theme of specific fulfilled prophecies. At one time Egypt is said to have had a population of 20,000,000, but in Napoleon's day it had diminished to 2,000,000. The population has now advanced again and numbers 15,000,000. Most of the prophecies concerning the land as a whole, and concerning the cities named, were uttered 2,000 to 2,500 years before their fulfillment. Nearly 600 years B. C., this prophecy was uttered:

I will bring again the captivity of Egypt . . . And they shall be there (i. e., in their own land) a base kingdom. It shall be the basest of kingdoms . . . They shall no more rule over the nations!—Ezek. 29:14, 15.

When the prediction was made Egypt had been for long and was still a mighty nation. If any nation gave promise of permanency it was Egypt. Yet about two generations after the prophecy the Persians made a terrific invasion into Egypt and it was crushed. From 525 B. C. to 1922 A. D. it remained a base nation, indeed the basest of nations. Conquered, and used as a pawn by others, it was never consulted by world statesmen.

Apart of its debasement, the prophecy declared it should have no native prince. This was prophesied in Ezekiel 30:13 and Zechariah 10:11: "There shall be no more a prince out of the land of Egypt." "The septre of Egypt shall depart away." Ezekiel also prophesied (30:12),

I will sell the land into the hand of the wicked, and I will make the land waste and all that is therein, by the hand of strangers. I the Lord have spoken it.

Who but God would be able to predict that the great kingdom of Egypt should become and remain weak and base and be ruled by strangers, yet would never perish? In each particular the prophecy became history. After 2,000 years or more as a conspicuous world power, it became the inert football of wars of conquest by other nations and remained thus until 1922.

This debasement of Egypt was to bring it into the position of being the most desolate in the midst of desolation. In Ezekiel 30:7 it is prophesied:

They shall be desolate in the mist of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

It was 1,100 years after this prophecy was uttered before it was fulfilled. When its downfall was foretold, the cities of Egypt were the wonder and envy of the world. We may easily imagine how the enemies of the prophets sneered at their foretelling that the magnificent Egyptian cities and the surrounding countries should become desolate. This is the way of the unbelief of every age, and modern education has rather intensified man's conceit of self-sufficiency. He disbelieves the supernatural, since he has no cunning of intellect to play detective on God and say that HE discovered it, and knows how the wheels go round. Asked to take it from God, he finds it beneath his dignity. He belongs to the vast cult of whom Peter spoke, who boastfully say (2 Pet. 3:4). "Where is the promise of His Coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation."

Ezekiel prophesied (Ezekiel 29:15):

Neither shall it exalt itself any more above the nations, for I will diminish them that they shall no more rule over the nations.

The weakening of the land was to include the impoverishment of the soil through drought and lack of the one-time inundations of large areas by the River Nile.

The meadows by the Nile, by the brink of the Nile, and all that is sown by the Nile, shall become dry, be driven away, and be no more.—Isaiah 19:7.

And the Nile shall be wasted and dried up . . . and the brooks shall be emptied and dried up, and the reeds and flags shall wither away.—Isaiah 19:5, 6. The papyrus

The monuments of ancient Egypt show the river covered by reeds and flags. The papyrus flags often grew as high as fifteen feet. Now scarcely any reeds or waterplants are to be found. The Nile once split into numerous branches in the delta before it entered the Mediterranean. Most of these have dried up, and the silt that covered and made fertile the land, is largely carried out into the sea.

It was prophesied that Memphis should be made waste and desolate without an inhabitant (Jer. 46:19). Also (Ezek. 30:13), that the idols and images of Noph (Memphis) would cease. So it has happened; the city was for many centuries so completely wiped out that its location became unknown until archeologists found data to decide it.

Prophecies concerning No-Ammon (Thebes) were equally explicit. It should be "broken up" (Ezek. 30:14). Thus it came to be. It is now a veritable jungle of broken columns, obelisks, and pillars of ancient temples.

Two thousand years of poverty, weakness and baseness, has been the fulfillment of prophecies of Egypt. But in 1922 Egypt shared with Palestine and Syria a partial restoration of sovereignty.

They shall cry unto the Lord because of the oppressors . . . The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day . . . Israel shall be the third with Egypt and Assyria, a blessing in the mist of the earth.—Isaiah 19:20, 24.

Egypt is now growing in power and population. Industries have been revived, and the prophecy of its restoration is being fulfilled. Also Palestine and Syria are being revived with it. What God foretells becomes history. Prophecy becomes pre-written history.

"FOR THE PROPHECY CAME NOT IN OLDEN TIMES BY THE WILL OF MAN, BUT HOLY MEN OF GOD SPAKE AS THEY WERE MOVED BY THE HOLY GHOST" (2 PETER 1:21).

Programs and Spiritual Life

THE viewpoint of this editorial is that of friendship for programs, insofar as they mean the co-operation and fellowship of Baptists in obeying the Great Commission. Christians should and normally will co-operate. For a Baptist to set himself against fellowship with his brethren in spreading the Gospel is to raise the question whether he knows "of what manner of spirit" he is born.

In the South the great body of our people acknowledge their obligation to obey the commission of Christ. Conventions with which they fellowship have wrought out and commended methods of co-operation, and these have become their program. In conforming to such a program, Baptists express their common acknowledgement of the Lordship of Christ, a common recognition of duty to spread knowledge of Him among men, and their fellowship with and confidence in each other.

It is important that the faithful support of co-operation through programs shall not by us be construed as a prohibition against searching for and conserving what is best in the relationship of programs to the blessed Gospel which they are set to serve. The purpose here is to indicate the chief reason why it is important.

I

THE word "program" is far more used among Baptists now than it was formerly. Of course it is not found in the Bible. Nor is the word "plan," except that one translator renders Proverbs 16:1, "plans of the heart belong to man." "Progress" is used three times in the Bible, but each time only in relation to the building of inner spiritual life (See Phil. 1:12, 25; 1 Tim. 4:15). "Growth," referring to religion, in the Bible always means growth of the inner man in the new life. "Program" has several meanings, the most comprehensive, as given by Webster, being "a plan of future procedure." It is therefore not in its religious use an entity, but a technique for directing to efficient expression envisaged spiritual values. It is not faith, but a plan for projecting the power produced only by precious faith. It is not life, but a scheme for directing life's energies.

We overheard a young minister, conversing with a group of his fellows. He said, "What is it all about anyhow, but to accept the plan of salvation, and carry out our program?" Entering into the conversation, we ventured to suggest that words of low spiritual visibility are not to be preferred in speaking of the things of Christ. Also that we must understand that what we call "plan of salvation" is nothing less than that God's Eternal Son gave up the glory and adoration of heaven and came into a sin-wrecked world to die a shameful death on the Cross that men dead in trespasses and sins might through Him have eternal life.

The young men listened kindly while we added that the slow and priceless work of building spiritual infants into spiritual manhood and maturity by the spiritual ministry of the Word of God is a vast revealed WORK TO BE ACCOMPLISHED BETWEEN conversion and the fruitful issue of any program that will be pleasing to God.

II

TODAY we received a letter from a ministerial friend of many years that is informed by this same concern. He urges that we must all bring ourselves more closely into touch with spiritual reality. His letter bristles with spiritual truth and understanding, and seeks to apply them as a yardstick to measure tendencies not thus informed now at work among Baptists and other Christians.

The searching paragraphs of this thoughtful minister are devoid of any suggestions of criticism of Baptist programs or their loyal support, but they are informed by deep concern lest Baptists shall allow emphasis upon expert methods we have formulated by imperceptible degrees to overtop or even eclipse primary emphasis on spiritual truth, with which the whole New Testament is surcharged and which outstandingly dominated the preaching and church life of Baptists up until

about twenty-five years ago. Here is something that needs heart-searching prayer and sustained consideration by us all.

Jesus declared, "I came that ye might have life, and that ye might have it more abundantly." Paul said, "Woe is me if I preach not the Gospel." "I determined not to know anything among you save Jesus Christ and Him crucified." "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified." Paul builded co-operative service among the Lord's people, but in doing so there was not the slightest indication that it would be possible for him to allow this to displace his supreme and unceasing witness to the Gospel of grace, and its work of redemption and sanctification.

Another word not found in the Bible is "specialism." There are truths in the Bible which may be furthered by the use of words not found therein. But it might be interesting to inquire to what extent this is true of any service properly called a "specialism." Paul said, "This one thing I do." That is, he was a "specialist" in preaching Christ. Those things commonly designated as "special" services in our organized life, whether within churches or for the denomination, however worthy and helpful they may be, need constantly to be rectified by applying to them the touchstone of Paul's "This one thing I do."

III

IT HAS long been our duty and privilege to foster Christly services through organization. We envisage the privilege of continuing in such service. But we would hardly be worthy to do so, if we should fail to see that there is real danger that devotion in building particular instrumentalities of service may, if the builders are not watchful, turn into disservice by failure to enshrine the Christ at the center, Who is the center, the life and the end of every service.

In building organization, it is essential that we shall keep in mind that in it we labor to keep open to traffic a highway for the transportation of the precious freight of the Gospel. It is fatal to assume that "this is to be taken for granted." It is the supreme thing, indeed the all, that Christ has committed to His people. To assume that we may take it for granted is to advertize ourselves as trying to sidestep or treating merely as a point of departure that which God everywhere in His Word for every age makes SUPREME.

In a section of Kentucky where there is a large association of Hardshell Baptists, we spoke one night before a large concourse in a rural church. The gathering was mostly the pastors and people of this anti-mission association, where churches still practise foot-washing as an ordinance. One of us spoke on the Co-operative Program. They little understood what he meant, but they heard him kindly.

When our turn came, we preached a sermon on prayer. God enabled the preacher to pour out his heart and they received it into open hearts. After the sermon, an anti-mission minister was asked to pray. He did so with much earnestness and fervor. We were deeply touched when he prayed, "O Lord, we thank Thee that Thou still hast a few brethren up in the big city, like our brother who has preached, who have the same faith we have."

There are many Baptists in this and other cities who share with that good man a like holy faith. But he and his kind will scarcely understand that this is true, except as we, when some of us have the privilege of contact with him, shall bear a spiritually informed witness to this faith. A salesman does not win a "prospect" to his wares by addressing him in an unknown tongue.

Our programs won their standing as handmaidens of the Gospel of grace. We who have responsibility to foster them are only acting as assistants to the handmaiden. But we are FIRST ministers of the blessed Gospel, which in designated ways our programs live to serve. We shall best commend our programs to God's people by a convincing witness that we ourselves know Him in whose Name we dare to speak.

Paragraphic Comment

HOW JACOB WON SPIRITUAL POWER Jacob was a schemer, and self was at the center of his schemes. He had the strength and weakness of selfishness. He coveted the Promised Land, but there was a large account to be settled with God before he could enter. Wrestling all night long on the far side of the Brook Jabbok with One in human form who was in reality the Almighty, he exhibited his old self-confidence and determination to have his own way at any cost. If something had not happened in the struggle that changed his character, Jacob would never have been called Israel. God mercifully took away his strength so that success in his physical wrestling was no longer possible. Realizing his own helpless need, this self-sufficient man gave up self-trust and betook himself to prayer: "I will not let Thee go except Thou bless me." Physical wrestling gave place to spiritual wrestling, and self-dependence to faith in God. Only when he acknowledged his weakness did he become strong. Only then was it possible for God to say to him, "Thy name shall be called no more Jacob but Israel; for Thou hast had power with God and with man, and hast prevailed." The prayer was now that of conscious weakness and need surrendering to God and pleading for His blessings. Thus Jacob won spiritual power.

PREACHING THE SECOND COMING OF CHRIST In this issue Dr. John A. Brunson, of South Carolina, sets forth invincible arguments why the Second Coming of our Lord should be preached. The reasons given equally apply to religious teaching and writing. The closing paragraph of Dr. Brunson's article we quote: "If the doctrine of the Second Coming had been wisely kept before the world during the past century, there is reason to believe that the denial of the deity of Christ would not be so widely spread as it now is. Hence I say again that the Second Coming ought to be preached." The great revealed facts of Christian faith are so inter-related that it is impossible to develop well-rounded Christian character without preaching them as a whole. The inevitable result of picking and choosing between what we regard the Gospel and the fulness of what God reveals as His Gospel, is weakness and lop-sidedness in those thus partially taught. A few—relatively very few—preachers have brought discredit to the doctrine of the Second Coming by preaching on it almost exclusively and by unwarranted dogmatism in dealing with details associated with it. But this is incomparably less harmful than for the great mass of Christians to be so childish that they allow this lop-sidedness of a few extremists to drive them to the other extreme of practically ignoring a great teaching which is wrought into its very warp and woof of Scripture. Also it is teaching which honors and exalts the Lord of glory, in whom center all our hopes.

LOTTIE MOON MISSIONARY During December our Baptist women in the missionary societies are giving themselves largely to a fresh study of the character, life and work of that wonderful early missionary of Southern Baptists in China, Lottie Moon. The women yearly give a special Christmas offering for Foreign Missions, which they have in honor of this splendid early missionary named the Lottie Moon Offering. This offering has been running in Kentucky to the amount of about \$17,000, and in the South to about \$250,000. Lottie Moon was native of Virginia, and after her long life of service in China her ashes were sent to be buried in the native soil at Crewe, Va. She was one of the earliest women graduates at the University of Virginia, and before going to China she taught school in Kentucky and Georgia for a few years. Her long service in China was abundantly blessed. But it involved learning to endure hardness like a good soldier of Christ. Like Judson in India, Miss Moon was often tried sorely by what must have looked to the missionaries like indifference on the part of the Baptists at home. Chronically funds remained unavailable to

do work which cried out for support, as God opened the doors. Time after time Miss Moon was told that funds were lacking to open fields which challenged attention. Perhaps it was this experience that suggested to our Baptist women to name their Christmas offering for Foreign Missions the Lottie Moon Offering. They were determined to do what they could to help and encourage our missionaries on the far-flung frontiers, where their noble forerunners so often met only discouragement as they sought to enter the open doors of blessed opportunity. Thank God for the missionary concern of our women. Here we have the "fruit of the Spirit" (Gal. 5:22).

KINSHIP OF RATIONALISM AND MERE HEAD ORTHODOXY

A merely head orthodox definitely tends to accept and teach the least possible amount of supernatural faith. We referred to this in a recent paragraph on this page. It comes prominently to the front again in the article of Dr. Brunson in this issue. An intellectual faith, separated from the full response also of the heart and will, is wont to go the limit to try to "prove" Christian faith to the intellect. Logic and scientific demonstration (or theory), together with an ethical system based on man's natural capacity for goodness, become his dependence. Paul taught that "the natural man receiveth not the things of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Yet evidence is not lacking of an increasing number of ministers who have set their course with receptivity toward scholars who are determined either to find God by their own searching, aside from supernatural revelation, or else reject Him. An even graver factor is the number of preachers who hold on to the revealed Gospel, but who in their hearts have so capitulated that their preaching sounds only a hesitant note and is not honored of God to lead the lost to Christ, or to build them up in Christ. There are a few exceptional minds who may feed themselves on the theories of unbelieving scholarship and come away from the experience with strengthened faith—seeing the hopelessness and weakening of the best they can do. But this is an extremely dangerous pastime for the great majority, even though they reject the conclusions of the rationalists. One does not breath poisonous gases without harmful effects.

REPROACH OF THE CROSS

The Cross has become a monument and symbol of advanced civilization. It would therefore seem that civilization would not be ashamed of the Cross. Not only is civilization so, but those Christians who at once seek to hold on to the world and the Cross also become ashamed of it. Nations in which Christ has been most preached and believed on among men have been and are the most civilized, but civilization itself is a sorry turncoat; it quickly turns its back upon the blessed Power which made it possible, being without stomach for the symbolical significance of the Cross. A child is trustful, outspoken and demonstrative. In large part this is why a little child without effort or consciousness wins the love of all mankind. But when the child grows up he learns to conceal his emotions, and to shut himself off from his fellows. Christians and churches in the New Testament exhibited boundless enthusiasm, trust, guilelessness. They were outspoken and demonstrative. But as the years passed churches became selfish and world-conforming. Simplicity, trust and enthusiasm gave place to canny worldly wisdom and to hiding from the sight of others what is within. Today many of us shy off from those Scripture passages in which the teaching and implications of the Cross of Christ are explicit. Some silly preachers and churches actually regard this a hallmark of their superiority and culture. Central Bible teaching about sin is discounted. Instead of saying like Paul, "God forbid that I should glory save in the Cross," they treat the Cross as if it were an outside or incidental matter. They are ashamed of the Cross of the Lord of glory.

The Dwight Moody Centennial

E. L. WOLSLAGEL, Asheville, N. C.

THE year 1937 will witness a world-wide commemoration of the one-hundredth anniversary of the birth of Dwight Lyman Moody, born February 5, 1837, in Northfield, Mass.

The Moody Bible Institute, which Mr. Moody founded fifty years ago in Chicago, is still teaching the doctrines which he taught, and still emphasizes, even as he emphasized, the importance of soul-winning and definite Bible study.

According to the recently issued report of Dr. Will H. Houghton, President, the total enrollment for the year numbered more than 16,000 students—1,182 in the Day School, 1,624 in the Evening School, and 14,023 in the Correspondence School. There were 162 who graduated during the year in the Institute in Chicago, fifty-six of whom went to the foreign fields as missionaries, and Certificate for the completion of Correspondence Courses were issued to 2,240.

This great work began in the prayers of Mr. Moody. One day he knelt on a piece of land and prayed that God might give it to him as the location for the Bible Institute and the Lord did so. That was a proper beginning, and the work has continued in prayer. All the way from the Saturday morning prayer period, when students, faculty, business staff, and employees gather, and the many smaller prayer meetings, to the outpouring of individual hearts, **THIS IS A PLACE OF PRAYER. The regularly appointed prayer meetings number 158 each week and these do not include the seasons of prayer always held when the heads of departments confer on plans and programs.**

During the past year sixty-five denominations were represented in the Institute student-body or family. This is an inter-denominational fellowship and service the strictest Baptist can rejoice in and encourage. While it is ever kept in mind that the purpose of the founder was to train those who had decided to do Christian work, even though earlier educational opportunities had been limited, statistics for the year reveal that 784 students were graduates of high school. 181 had partial high school training, and 203 had college work.

Invitations were received from the country at least for nearly 500 one-day Bible Conferences to be conducted by the Extension Department and 543 churches reported the observance of "Moody Day" on February 2. It is anticipated that in 1937 at least 1,000 churches will observe such a day, probably Sunday, February 7, as it will be the Centenary of Mr. Moody's birth.

At a meeting of the officers of the Moody Centenary Celebrations National Council for Great Britain, held in London in May, it was heartily decided that plans would be set up for a general observance of Mr. Moody's anniversary all over the British Isles. Some cities will plan great evangelistic campaigns while others will conduct Bible conferences. Every place President W. H. Houghton visited on a recent journey to Great Britain, he found earnest Christian leaders who were not only highly appreciative of Mr. Moody's ministry, but were enthusiastic for a proper Centenary commemoration. The hope was expressed that something of the love of D. L. Moody for souls might be given to the church today. Orthodoxy is needed, but head-orthodoxy is insufficient. Orthodoxy with a burning heart is the present need.

It might be said that Mr. Moody's greatest work was done across the Atlantic, and Americans can hardly realize what he meant to Great Britain where he is today probably better known and better-remembered. Many of the greatest Christian leaders of the past and present generations were converted under his preaching. Many others received their impulse to service through him. Buildings in Liverpool, London, Edinburgh, and Glasgow are in existence because he raised the money to erect them. Converts of the Moody and Sankey meetings remain to this day because they were sent out at once to seek others.

It has been said that "For sheer, spectacular giant-hood, the Bible Institute in Chicago is the Mount Everest of the Moody institutions and, for that matter, unique in the history of Christianity. It incarnates more fully than any of the others, Moody's unique personality, dynamic power, great purposes, and deathless devotion to the Book. The Institute is not a theological seminary; and certainly the work is of too high a grade to be dismissed as a mere 'Bible Institute.'"

To make possible a memorial to D. L. Moody, there was launched at the Moody Bible Institute Jubilee Home-Coming during September, an effort to secure the sum of \$3,000,000 to provide suitable buildings and equipment to care for the ever enlarging work. New buildings that are being planned and the equipment to be provided would make for greater efficiency and economy in operations, besides making possible a more effective training for the army of eager young people who look to the Moody Bible Institute to make them ready for Christian service in the fields to which God has called them.

Only the blind will deny the darkness of the days in which we live. Crime, graft, corruption, vice of every kind increasing, and yet only those who deny God could say that the situation is hopeless. It is this very state of affairs that presents to a God-fearing, Christ-honoring, Bible-loving, Spirit-indwelt people an opportunity to show to an unbelieving world that the Lord God of Elijah still lives.

As part of the Institute's plans for the Centenary observance Bible conferences will be conducted in nearly every metropolitan center. Extensive plans are under way for these celebrations in different sections among the nationally known speakers who will be heard are: Dr. Rimmer, Duluth, Minn.; Dr. William Evans, California; Dr. H. A. Ironside, Chicago; Dr. Herbert Lockyer, Liverpool, England; Jock Troup, Glasgow, Scotland; Bishop J. Taylor, London; Rev. "Mel" Trotter, and Dr. Will H. Houghton. It is hoped that a mighty revival may be started and success will depend upon the co-operation of God's people everywhere.

Kentucky Baptist Debt-Paying Plan

Adopted by the Kentucky Baptist General Association at Paducah and Recommended to all Baptists in Kentucky, the Gifts to be divided equally between State and Southwide work.

WITH a firm conviction that Baptists want to pay their debts I hereby enroll as a member of the Kentucky Baptist Debt-Paying Plan and agree to pay \$.....per month for.....years. It is understood that all funds collected through the Kentucky Baptist Debt-Paying Plan shall be divided on a fifty-fifty basis between State and Southwide causes and shall be used for the payment of State and Southwide Baptist debts.

Name
Address
Church Association

Note: (The minimum amount suggested for each month is \$1.00, but the individual may pledge more, if he desires.) The right of designation always belongs to the individual pledging.

It is understood:

1st, That this plan is promoted on the agreement that fifty cents of every dollar subscribed and paid shall go to pay Southwide debts and fifty cents shall go for State debts.

2nd, That this Debt-Paying Plan shall take the place of both the Hundred Thousand Clubs in the State of Kentucky and that it shall be the only debt-paying plan presented to the Baptists of Kentucky.

3rd, That the goal for the Kentucky Baptist Debt-Paying Plan shall be 10,000 members each year for a period of five years.

4th, That during the months of January, February and March of each year the Kentucky Baptist Debt-Paying Plan shall be promoted and that a special committee of five, one of whom shall be from the W. M. U. of the State, shall be named by the State Board to promote this Plan.

5th, That the above mentioned Committee shall confer with the Executive Committee of the Southern Baptist Convention, and invite their co-operation with the Kentucky Baptist Debt-Paying Plan.

6th, That all expenses for the promotion of this Kentucky Baptist Debt-Paying Plan shall be paid out of State Mission funds and that all the amount raised through the plan shall go to the payment of debts.

7th, That the Kentucky Baptist Debt-Paying Plan is an over-and-above proposition and members are urged not to allow their subscription to this movement to interfere in any way with their regular Co-operative Program contributions. This movement is intended to strengthen rather than displace the Co-operative Program.

"Kingdom of God Movement" in India

DR. E. STANLEY JONES is seeking to promote a movement in India that approximately coincides in specifications with that advocated by Kagawa of Japan. He has prepared a pamphlet for wide distribution, entitled *The Christian Program for Reconstruction*, which has been printed in English and also a number of the native languages.

The particular matter to which Dr. Jones is addressing himself, is the solving of the tragic social problems of the depressed classes or "outcastes" of India. To his way of thinking, the only real solution lies in the gospel of Jesus. To him, the gospel of Jesus means what he ventures to designate as "the kingdom of God on earth." As he quotes this phrase a number of times and uses it as the basis for his social theories, the author is evidently under the impression that our Lord actually used it, and by it implied just what is developed in the tract above mentioned. Will the reader take down his concordance and look for the expression, "the kingdom of God on earth?" To suggest that our Lord ever used such an expression is but an example of what frequently happens when those occupied chiefly with social and political philosophies turn to the Bible for confirmation of their theories and programs.

The genius of Dr. Jones' propaganda may be judged by the following brief quotations from his pamphlet: "What, then, did He (Jesus) mean by 'the kingdom of God on earth'? He did not mean that the kingdom of God was some state beyond the borders of this life into which we enter at death . . . It was not a fold into which men run and are safe, ticketed and labelled until Jesus takes them home to heaven . . . It is a new order, founded on love, sharing, good-will, co-operation and brotherhood. This higher order is the final order or goal for all mankind . . . It is that order which fulfills and completes the best desires of all religions and races. It is the completion of the salvation of mankind."

In summing up the matter, Dr. Jones outlines a program for bringing about this kingdom of God, comprising a long list of items such as the following: the organization of co-operatives; The organization of cottage industries; introduction of better methods of agriculture; widespread education. Says Dr. Jones, "The coming of the kingdom of God is the one open door into a brotherhood of man for all men. Please note that we do not offer you a brotherhood of Christians only. The kingdom of God, as Jesus taught it, extends the brotherhood to man as man."

Brevity of space permits of no adequate discussion of this vital subject, but it should be pointed out that Dr. Jones is apparently completely ignoring the clearly defined message which was committed to the apostolic company—a message

that had to do with the death and resurrection and ascension of One who is the sinner's Saviour, and in whose name repentance and remission of sins should be preached among all nations.

As a social-economic program, the most of that which is suggested in the pamphlet is admirable, and we should be delighted to see it realized; but to offer that as a substitute for the gospel of our Lord Jesus Christ would be an unspeakable tragedy. We read in Holy Writ that as a result of the missionary ministry of the apostle Paul, "ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

The reading of this pamphlet only confirms what we have previously learned from missionaries in India regarding Dr. Jones' ministry. In one community, for instance, after completing a special series of meetings, or "mission," a number of the interested natives said to the local missionary, "We like Dr. Jones, for he would welcome us to the Christian fold without insisting upon giving up our Hinduism."—Moody's Monthly.

FELLOWSHIP TIDINGS

There are in Atlanta, Ga., 1,100 Russians who are not being reached by any mission work.

Cherokee Indians in North Carolina have recently spent \$100 on needed improvements to mission property, according to Missionary W. H. Fitzgerald.

Services of the Baptist church in Cruces, Cuba, where Rev. Ismael Negrin, a missionary of the Home Mission Board, is pastor, have been broadcast for four years, free of charge, over a station owned by a Catholic.

Dr. C. Roy Angell, pastor of the First Baptist Church of Miami, Fla., preached every night during November 3-15, at the Calvary Church of Lexington, Ky., where Dr. T. C. Ecton is pastor. The song and praise service was led by E. Powell Lee, assisted by a large chorus choir. There were seventy-five additions to the Calvary Church. While in Lexington he spoke in the University of Kentucky and at Georgetown College.

Pastor Roscoe Douglas of the Black Mountain Baptist church, in Upper Cumberland Association, has been assisting Missionary H. B. Veach in meetings at Creeches' Church, where J. D. Lundy is pastor. Mr. Douglas is a singer as well as a preacher, and has been at Black Mountain for the last two years. The church now has property valued at \$3,500, and also has some \$5,000 in cash to apply toward the erection of a new house of worship next Spring.

The next annual National Association of Evangelists will hold their 1936 Convention at Louisville, Ky., during December 27-January 3. These meetings will be held at the Jefferson County Armory, which has a seating capacity of 20,000. The headquarters will be at the nearby Kentucky Hotel. Evangelist M. F. Ham, of Louisville is President and will open the session by preaching the Convention Sermon on Sunday evening, December 27. Evangelist Elmer C. Miller, of South Bend, Ind., is the Convention Director.

The Upper Cumberland Association met at the Harlan Church, November 22, for the purpose of organizing the Men's Brotherhood Movement. This organization was perfected with J. T. Henderson, of Knoxville, Tenn., presiding. Fifteen of the twenty-seven churches in the Association were represented. After a full explanation of the work of the Brotherhood by Mr. Henderson, a motion was made to proceed with the organization, and the following officers were elected: Chairman, F. D. Perkins, Harlan; Vice Chairman, J. A. Jacobs, Cumberland; Secretary-Treasurer, Professor Frisby, Evarts.

Revival at Stanford

BEGINNING November 16, and continuing for twelve days, the people of Stanford enjoyed the best revival they have experienced for several years. The visible results of the meeting were forty-four additions to the church, thirty-three of whom came my baptism, the other eleven by letter and statement. Unusually large crowds attended every service. Rev. E. N. Wilkinson, pastor of Twenty-Third and Broadway Baptist Church, Louisville, did the preaching. Rev. Warren Filkin of Louisville, a student in the Seminary, conducted the song service. The services of both men were highly satisfactory to the church and people of Stanford.

Stanford, Ky.

BROOKS L. HARGROVE, Pastor.

"Though One Rose From the Dead"

LIDA BESTOR ROBERTSON, Bessemer, Ala.

LUKE 16:31: "If they hear not Moses and the Prophets neither will they be persuaded though One rose from the dead"

These are the words from the lips of the Son of God, Himself. He spoke them to the Jews, Jehovah's own Chosen People. What He said was proved in His own Resurrection. Jewish and other rationalistic scholars say to this day that His Body was stolen from the tomb. His Apostles spread it abroad that He arose from the sepulcher and the Spirit of God saw to it that the evidence was convincing—though not to wilful unbelief.

Thank heaven for the glory of Baptists who believe in the open-court of all things pertaining to the Lord's Kingdom. And so I submit this argument to that of Dr. Bruner's recent article, "A-neglected Missionary Task," written from London; browsing amid 4,000,000 books in the British Museum; seeking the plan of giving the Gospel to the Jews by the "literary method."

Now here are some striking "literary" facts about the Jews. Their own Scriptures, the Old and the New Testaments are written by their own Jewish authors and are the supremest "literature" on earth. No Gentile writers have ever equaled them and never will. Two-thirds of it is written in words of one syllable, and the entire Creation is written in words of thirty-one verses.

The Son of God was a Jew, foretold by their great Law-giver Moses. They keep "His Law" written in white satin and bring it forth at certain ceremonies in the Synagogues. The Lord had personally led His chosen people from Egypt to the Promised Land; which had been bestowed upon their ancestor Abraham, the Friend of God, by "marvelous miracles." Moses told the Israelites of this and recorded and deposited it in the Ark of the Covenant for historical preservation, that they and their children should not forget. Moses explicitly "foretold the Messiah." "And the Lord said unto me, I will raise up a Prophet from among thy brethren like unto thee, and put my Words in His mouth; and He shall speak unto them all that I command Him" (Deut. 18:18-19).

The Old Testament used by Jews is in Hebrew. The marvelous richness of their Scriptures to the contrary, they have never taken the trouble to have the Hebrew translated into the common languages of the countries into which they have been dispersed so their masses are absolutely illiterate as to their Old Testament. Their synagogue services use just a few excerpts in Hebrew on one page and the spoken language on the other. No people on earth are more illiterate in the revelation of God in the Old Testament than the masses of the Jews.

Contrast this with the Gentiles and how all real Christians trust and honor the Scriptures of revelation which God revealed through the Jews. The Bible is now printed in over 700 languages and dialects by Gentile Bible Societies. If the Jews feel no obligation to inculcate their own marvelous Book of the Ages to their own people, how can any "historic

arguments" written by Gentiles convince them? when their own Messiah declared: "If they hear not Moses and the Prophets neither will they hear one though he rise from the dead."

"I have many warm friends among the Jews, and their illiteracy of their own mighty Book astounds me. And their resentment toward any Jew who reads their own Book and "believes it" leads them to treat him as one dead, cast out forever! This is brutal, at the opposite pole from religious liberty toward Jesus the Christ, as it is fear of punishment, which 1,900 years ago led Nicodemus to come to Him in the night,—and Joseph of Arimathea.

I could give a whole volume out of my own personal experiences with the Jews, in which I came to see their trained, invulnerable, antagonism to their own Christ, who declared: "If they hear not Moses and the Prophets they will not hear One though he rise from the Dead." So long as the Jews refuse their own Divine inheritance, their own Book and their own Messiah, how on earth can we think Gentiles can win them by a "literary method?"

Pastor, Just a Moment, Please!

J. E. DILLARD, Nashville, Tenn.

"The Lord is my shepherd (pastor); He leadeth me."

The pastor is the leader of his people. If the pastor does not lead, his people cannot follow. If the pastor does lead some will follow, else there is something wrong with the leadership or the fellowship or both.

Brother Pastor, are you leading your people in the study of the causes included in the Co-operative Program? Are you leading them in the study and practice of Stewardship and Tithing? Are you leading them in making an Every-Member Canvass for all the causes included in the program of Christ and Southern Baptists? The flock will neither go further nor faster than their pastor.

This is the appointed time; next Sunday, December 13, closes the period set apart for the Every-Member Canvass. There is danger and defeat in delay!

Oh how we need all our people, especially all our pastors in all our work!

Another "Church" Started in the West

GEORGE R. JEWELL, Louisville, Ky.

A CHURCH (we think the word denomination is intended) is said to have been chartered in Los Angeles recently when a preacher applied to California's Secretary of State for articles of incorporation. The new organization will be a hodge-podge of many things. It is such a polyglot, in fact, we wonder how a "church" got included. Its work is to include a "church," a chain of hotels, an employment agency, a robe-manufacturing business, a baseball league, and swimming resorts. The titular head of the organization will not be called a pope, or a cardinal, or an archbishop, but will be called "Bishop General Manager." That will make him sound both clerical and practical.

But we have not yet told you the name of the new "church." Its charter says it is to be called "The International Universal Sign of the Equateral Triarchy of Truth, Mother Tabernacle of Constructive Applied Spirituality." If there had been any more words in the dictionary the "Bishop General Manager" most certainly would have included them.

But since there may be some people who might not remember such a long name, they are just going to call it by the initials, I. U. S. O. T. E. T. O. T. M. T. O. C. A. S. Brain Trusters, look out!

Dr. Curtis Lee Laws, Senior Editor of the Watchman-Examiner, New York City, worshipped at the Eutaw Place Church, Baltimore, Md., with friends on Sunday, November 29.

Fellowship Tidings

Dr. R. Q. Leavell begins his work with the Home Mission Board as superintendent of evangelism January 1.

The Mexican Baptist Church, Kerrville, Texas, has bought 500 New Testaments to distribute at Christmas-time.

Of fifty families visited on a recent survey by Paul C. Bell, missionary of the Home Mission Board, he states that only two had ever heard the gospel.

Beginning December 6, Missionary H. B. Veach, of Harlan, Ky., is in a meeting with Pastor Bryan Harkness at Balkan, Ky., in Bell County Association. Mr. Harkness has just recently gotten located at Balkan.

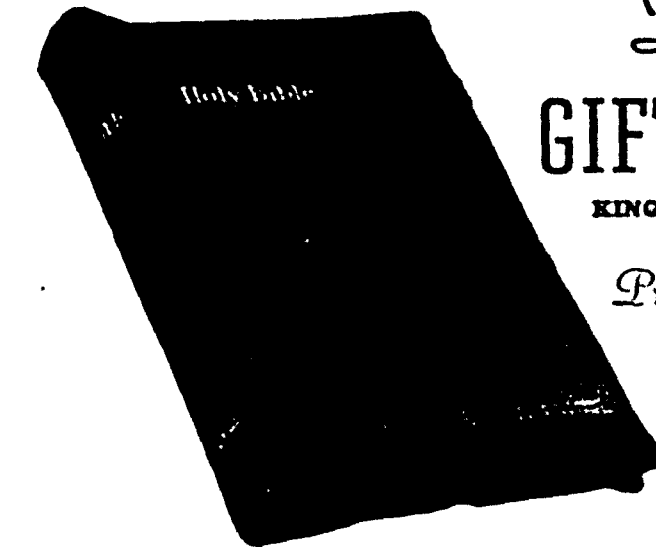
Dr. Arch C. Cree, pastor of the First Baptist Church of Salisbury, N. C., was engaged, November 29-December 6, in an eight-day series of meetings with Dr. O. O. Dietz and the Brotherhood Baptist Church of Washington, D. C.

Dr. William H. Crafts, of Catlettsburg, Ky., has just been helping Pastor A. O. Allison in meetings at Grahn, in Carter County, Ky. Of him Pastor Allison writes: "He is a noble and consecrated servant of the Lord, a plain, convincing preacher, and a hard worker both in and out of the pulpit."

President W. W. Hamilton, of the Baptist Bible Institute, and Mrs. Hamilton, have just returned to New Orleans after the former assisted Pastor W. B. Abele in meetings at the Poplar Springs Drive Baptist Church in Meridian, Miss. While in Meridian they were entertained in the home of Mr. and Mrs. Henry F. Broach.

The hearts of the Auburn saints have recently been gladdened and encouraged by the generous gift of \$3,500, to be used for the erection of a pastorium on a splendid lot already owned by the church. The donors are Mr. and Mrs. P. B. Elliott, who are among the most faithful members of the Auburn Baptist Church, says the new Auburn pastor, W. C. Skinner. He continues, "We are grateful to the Author of every good and perfect gift, for these noble saints who have done what they have done, because their love for Christ and His cause prompted them to do it. The work here seems to be making steady progress along every line."

Dr. Ralph A. Herring, pastor of the First Baptist Church of Winston-Salem, N. C., did the preaching and Rev. Buell H. Kazee, pastor of the First Baptist Church of Morehead, Kentucky led the singing in a series of meetings with Dr. Arch C. Cree and the First Baptist Church of Salisbury, N. C., November 15-29. Doctor Cree writes: "These two ministers constitute an ideal team for evangelistic service. Dr. Herring's preaching is marked with a freshness,



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14 And the name of the third river is Hid'de-kel: that is it which goeth toward the east of As-syr'-a. And

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clarity and spiritual depth and vigor that searches the souls of men and Brother Kazee's sweet tenor voice and modest leadership in the singing made for real worship. The result was a revival in the hearts of the members of the church."

A meeting was concluded at the Cave Spring Church in Hart County, Ky., on November 28. Pastor R. C. Kersey was assisted by Leon Larimore, of Uno, Ky. The meeting lasted five weeks, and resulted in 133 professions of faith. Brother Ben Lively, of Horse Cave, writes: "This was one of the greatest meetings it has been my privilege to attend. Large crowds from a radius of three countries attended each night after the second week."

In the October issue of Home and Foreign Fields there appeared the article "Marriage in the Mass," by Dr. Edward Hughes Pruden, of Virginia,

who with Mrs. Pruden has just returned to the United States after spending a year in China. Dr. Pruden was formerly pastor of Baptist churches near Winchester, Ky., while a student in the Southern Baptist Theological Seminary at Louisville, and was pastor of the First Baptist Church of Petersburg, Va., before going to China. Imagine our surprise to see this same article reproduced in The Religious Digest, issue of December 1936, with the underline under Dr. Pruden's name, "Methodist Centennial Delegate from Virginia to China." Mistakes will happen!

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

Newport Sunday School Standard

We are happy to receive the application from the First Baptist Sunday-school of Newport for the Standard award. Dr. H. C. Wayman is the Pastor and George C. Coles is General Superintendent. The enrollment is now 1,906. The attendance has been running over one thousand for months.

Three Forks Association

A report comes from the eastern end of Three Forks Association. This Association has at least ten mission Sunday-schools. One church has five and another four or five such schools. Others may be doing this type of work. This is perhaps the finest work being done by churches in the Mountains or elsewhere.

West Union Association

The Associational meeting was attended by more than one hundred Sunday-school workers last month. This Association has had an increase in enrollment of more than 700 over that of last year. We are happy over this result of genuine work.

Campbell County Association

Several Sunday-schools appear to be almost Standard. We will welcome applications from these as soon as the Standard is actually attained. Two schools lack a little in meeting the requirement on preaching attendance. This should always be easy. The teachers in these two city schools should tackle this with conviction, leading the pupils to see their obligation to the main service of their churches. Three are short on the use of the Bibles. This will be the easiest point to attain when our teachers learn to use the Bible in their teaching.

Salem Association

This Association reports larger attendance and more interest in their monthly meetings for the past two months. This is a most wholesome indication of interest in Bible study.

Whites Run Association

Nearly one hundred attended the Sunday-school Associational monthly meeting the past month. Sanders, English and Carrollton report being Standard. We expect their application soon. All but one school made report to the Associational Superintendent last month.

Nelson Association

With more than two hundred present in the monthly meeting and nineteen schools reporting it looks like Nelson Association stands right up to the front in the State. It is noticeable that eight of the schools fail to meet the requirement on the use of Bibles. It will be well for all the Superintendents to make a study of the little tract, "Using the Bible In The Sunday School." This suggestion is for all of our Superintendents. This tract is free, just write us for as many copies as you can use wisely.

Ten Mile Association

Ten Mile Association has been functioning longer with the monthly meetings than any other Association in the State. We appreciate the fine work these churches have done. We would like to see them make a great advance during the coming months in enrollment, and in training. How about it fellow-workers in Ten Mile?

Russell County Association

The monthly meeting was attended by sixty-five Sunday-school workers from six churches. The Group Superintendents might be able to visit the superintendents of the other Sunday-schools and get them to attend the next meeting. The schools reporting showed a gain of thirty in enrollment over that of the previous month. That is progress and we rejoice with the workers in this good advance.

Crittenden Association

Nearly two hundred attended the monthly meeting in Crittenden Association. Six of the schools have made application for the Standard Award and one other reports being ready to apply. We believe there will be at least twelve Standard Schools in Crittenden Association during 1937.

I Select A Teacher

I face the work of selecting a teacher to recommend to our church. By all means the one selected must be a Christian and a member of our church. But is there anything else necessary? Several things too numerous here but one suggestion I must keep in mind; that I must talk freely and frankly with the one to be recommended that he or she may understand the spiritual import of teaching the Bible to others. I shall sit down with this prospective teacher and show him or her all that it means. I will make an appeal to consecration to the work. I will be sure the teacher-to-be understands what he is asked to do. He must realize he is to do his best teaching by his living. He who lives best teaches best. Yes, I would want him to be willing to grow by studying. He should grow in knowledge and in grace, the Grace of our Lord and Saviour, Jesus Christ.

Most of my teacher problems are to be settled as we go through the process

of leading the prospective worker to see his position and get him to be willing to strive to measure up to the highest standard of life, work, and study. Many problems have been large because we have not taken this precaution in the enlistment of the worker. One who is genuinely saved can be given a spiritual insight into religious work and it is my duty as pastor and the duty of my superintendent to join me in making all of our workers see life in the light of the cross and of Eternity.

Superintendents' Banquet In Long Run Association

The Superintendent of the Long Run Sunday-school Association had a banquet for the general superintendents on November 24. The ladies of the Twenty-third and Broadway Church gave us a delicious meal for thirty-five cents per plate. Superintendent C. F. Barry and Associate Superintendent Ray McGinty are doing a good work in Long Run Association, and this banquet was one of the most interesting and helpful programs they have given us. Mr. J. N. Barnette was the speaker. We pass the idea of a Superintendents' banquet on to other associations.

Workers' Training Charts

We now have a supply of charts for use by churches in posting the records of the officers, teachers and others in the new Sunday School Training Course. They are free. Write for one or more. The departmental school should have nine. The small school will need only one or two.

SUNDAY SCHOOL ATTENDANCE

November 9, 1936

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

Louisville, Walnut Street	1,211
Newport, First	983
Owensboro, First	914
Frankfort, First	761
Louisville, Carlisle Avenue	752
Lexington, Calvary	710
Louisville, Ninth & O	673
Lexington, Porter Memorial	620
Paducah, Immanuel	583
Mayfield, First	572
Owensboro, Third	566
Louisville, West Broadway	564
Danville, Lexington Avenue	555
Louisville, 23rd & Broadway	500
Somerset, First	496
Louisville, Eighteenth Street	485
Harrodsburg	484
Louisville, Franklin Street	479
Princeton, First	475
Louisville, Baptist Tabernacle	467
Hopkinsville, First	461
Murray, First	436
Louisville, Third Avenue	415
Louisville, Clifton	407
Covington, Latonia	380
Covington, Madison Avenue	351
Fulton, First	329

(Please turn to Page 23.)

The Co-operative Program for October, 1936

C. M. THOMPSON, General Secretary and Treasurer

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

	Budget	Desig.		Budget	Desig.		Budget	Desig.
ALLEN COUNTY—			Olympia Springs	3.00		Stanly	5.00	7.50
Association	156.01	46.70	Tabernacle	1.00		Utica	1.11	33.91
Bethel	1.75		BRECKENRIDGE—			Walnut Street	48.09	30.19
Cedar Cross		12.83	Bewleyville	1.00		Whitesville	94.74	28.25
Holland		2.01	Blacklick	3.28		Yellow Creek		4.00
Scottsville		37.65	Cloverport	42.99	5.50	EAST LYNN—		
BAPTIST—			Corinth		4.15	Pleasant Hill	42.00	30.25
Battle	4.86	4.73	Dry Valley	2.50		Rolling Fork		5.19
Friendship	39.75		English	5.40	3.70	Union Band		8.60
Lawrenceburg	208.29	24.04	Garfield	9.70	2.00	EAST UNION—		
Mt. Freedom	3.15		Goshen	6.75	11.35	Crouches Creek	3.00	
Salvisa	4.56	3.00	Hardinsburg	3.70		Gatliff	16.65	9.50
Sand Spring	37.89	27.50	Hites Run	7.61		Jellico, Ky.		74
BARREN RIVER—			Irvington		21.50	Pruden	3.00	21.73
Temple Hill		17.15	Walnut Grove	23.46		Valley Creek		2.00
Tompkinsville	3.00		CALDWELL COUNTY—			EDMONSON—		
BELL COUNTY—			Chapel Hill	5.00		Holly Spring		5.00
Alva		8.12	Eddy Creek	11.87	23	ELKHORN—		
Fonde	8.15	8.00	Hebron	3.40		Ashland Avenue	115.47	43.25
Middlesboro, First	15.00	8.70	Mt. Zion		12.00	Bryan Station	2.50	3.00
Middlesboro, Second		6.00	New Bethel		38.50	Calvary	448.09	456.47
Pineville, First	23.60	59.64	Pleasant Grove	2.41		Cane Run	11.55	1.40
Riverside	4.30	12.00	Pleasant Hill		1.00	David's Fork	8.70	17.40
West Pineville	2.00		Princeton, Second	2.50		East Hickman	8.75	25.22
BETHEL—			Swanee Furnace	20.00		Felix Memorial	66.29	51.00
Adairville		34.43	Walnut Grove	8.27		Georgetown	94.05	72.96
Auburn	28.32	37.34	White Sulphur	11.49		Grace	78.45	15.30
Dripping Springs	6.58	13.08	CAMPBELL COUNTY—			Great Crossing		10.02
Elkton	24.15	70.00	Bellevue	47.15	26.00	Hillsboro		8.69
Epley	7.10		Dayton, First	45.22	1.00	Immanuel	259.25	274.76
Forest Grove		5.00	Flag Spring	2.00		Midway	27.49	26.00
Guthrie	28.00	18.00	Ft. Thomas	127.35	81.60	Mt. Freedom	11.15	2.00
Keysburg		1.70	Grant's Lick	9.06		Mt. Pleasant	10.00	
Mt. Gillead	6.00	5.00	Licking Valley		3.00	Mt. Vernon	14.50	18.65
Mt. Zion	26.25	10.90	Ludlow	21.42	16.61	Nicholasville	4.50	15.00
Muddy River	3.17	85	Newport, First	191.34	47.80	Paris	265.94	219.48
New Union	14.67	20.40	Oak Island		5.61	Porter Memorial	70.81	18.78
Post Oak	3.27	7.32	Persimmon Grove	1.00	3.25	South Elkhorn	20.57	25.11
Russellville	237.46	112.51	Pleasant Ridge		4.13	Stamping Ground	1.40	22.06
Spring Valley	1.83	2.00	Second 12 Mile	29.65	13.75	Stonewall	1.50	
Trenton	40.60	62.02	Silver Grove	7.94	8.74	Versailles	22.00	20.91
Walnut Grove	46.64		Wilmington	6.00		ENTERPRISE—		
Whitaker's Grove	6.50		CENTRAL—			Elkhorn City		2.04
BLACKFORD—			Bethlehem	29.60	10.85	Iner	4.50	4.12
Chestnut Grove		3.90	Lebanon	3.32	3.00	Irene Cole Memorial	7.00	4.00
Lewisport	29.48	15.25	Mackville	7.56	46.75	North Benson Memorial	8.00	3.50
BLOOD RIVER—			Muldrough Hill		23.20	Paintsville		20.21
Benton	3.65	13.75	New Hope	4.00	1.25	Pikeville	54.85	
Bethel	66.00		CHRISTIAN COUNTY—			Salversville	17.78	7.00
Bryansburg	6.00		Bainbridge	1.00		West Liberty		3.00
Calvert City		12.27	Bethel		2.70	West Van Lear	2.00	4.30
Cherry Cornbr	42.50	2.40	Casky	5.33	12.66	FRANKLIN—		
Cold Water	6.43		Gracey		19.52	Buck Run	10.00	2.00
Dexter	5.09		Hopkinsville, First	273.09	169.45	Forks of Elkhorn	10.00	5.00
Elm Grove	26.67	1.00	Hopkinsville, Second	33.05	13.44	Frankfort, First	261.67	156.00
Flint	6.60		Kelley		2.65	Lebanon		1.00
Gilbertsville	20.33		Lafayette	3.99	7.30	Mt. Carmel	4.16	1.00
Hamlet	21.68		Little River	67	1.21	North Fork		3.40
Hardin	52.50		Locust Grove	43.45		Pleasant Ridge	8.00	
Harmony	13.07		Macedonia	4.69		Providence	7.50	
Hazel	12.35		Olivet	21.93	16.44	Swallowfield	9.57	1.00
Little Cypress	62.00		Pembroke	6.35		Thorn Hill	39.65	15.44
Locust Grove	65.46	5.00	Pleasant Hill	12.34		FREEDOM—		
Murray	258.60	72.90	Salem	2.52	11.00	Albany		16.30
New Bethel	16.80		West Union	3.43	2.56	Burksville	17.25	11.60
New Mt. Carmel	9.56		CRITTENDEN—			FRIENDSHIP—		
New Zion	4.52		Bethany		5.20	Ephesus	10.00	21.15
Oak Grove	42.58		Crooked Creek		10.00	North Side		2.35
Olive	11.27		Dry Ridge	12.67	29.14	Winchester, First	258.20	28.32
Pine Bluff	9.05		Gardnersville	13.60		GASPER RIVER—		
Poplar Spring	13.73		Knoxville		5.00	Monticello		2.87
Rushing Creek	10.00		Lawrenceville	12.18	3.00	Salem		15.55
Salem	100.26		Mason		1.00	Union		14.00
Spring Creek	30.50		Riverview		4.10	GOOSE CREEK—		
Sinking Spring	51.78	3.45	Shiloh		9.01	GOSHEN—		
Sugar Creek	34.25		Sherman		5.00	Caneyville	4.55	5.00
West Fork	5.05		Turners Ridge	4.00		Clarkson		1.00
Zion's Cause	9.18		Williamstown	10.06	19.09	Hanging Rock	7.26	
BOONES CREEK—			DAVIESS-McLEAN—			Leitchfield	28.20	25.01
Allensville		10.00	Basin	1.30	1.25	Liberty	3.82	9.11
Beattyville		13.00	Bethabara	18.16	10.00	Little Clifty	10.08	1.40
Boone's Creek	2.47	3.75	Buena Vista	29.18	27.66	Pilgrim	2.14	
Irvine, First		25.55	Buck Creek	10.10		Shrewsbury		3.89
Kiddville		4.25	Calhoun	33.20	12.00	GRAVES COUNTY—		
New Zion		2.00	Dawson	7.72	4.20	Bell City	9.50	
Providence	2.00		Eaton Memorial	10.50	30.60	Cuba	12.00	6.00
South Irvine	5.06	3.00	Friendship	4.72		Dublin		28.42
Thomas	3.00		Greenville	10.78	12.10	Eanon		16.75
Williams Memorial	22.78		Griffith	50	9.78	Farmington	46.45	5.00
Union City	1.00	13.00	Hall Street	48.95		High Point	10.00	
Winchester Central	25.00	20.43	Hopewell		27.00	Hopewell	2.00	1.00
BOONEVILLE—			Karns Grove	12.32	8.15	Liberty		16.26
Manchester	35.00	5.00	Livermore	45.00		Little Bethel	30.00	
Pleasant Grove		2.60	Macedonia	6.04	4.54	Mayfield, First	65.05	81.55
BRACKEN—			Macco	18.05	5.35	Nelber		1.00
Aberdeen		15.20	Newman	14.57	6.00	Mt. Olivet		31.87
Augusta	5.00	16.40	Owensboro, First	1,200.00	63.25	Mt. Pisgah	12.30	
Carlisle	29.32	44.80	Owensboro, Third	427.00	192.70	New Concord	7.05	
Dover	1.00	8.50	Panther Creek	10.05	6.30	New Hope	4.57	
Ewing		1.25	Pleasant Grove	8.00	11.60	Pleasant Ridge		13.00
Felix Chapel	1.00		Red Hill	3.85	2.75	Pryoraburg	23.50	
Flemingsburg	1.25	1.00	Rumsey	1.00		Sand Hill	1.80	
May's Lick		46.10	Sacramento	2.35		Sedalia	12.78	
Morehead		34.00	Seven Hills	64.57	8.13	Sharon	37.35	
Mt. Pisgah	5.00	1.50	Sorgho	4.19	3.00	Water Valley	10.16	
Mt. Sterling	26.14	18.25	South Hampton	4.00	11.29	Wingo		14.00

	Budget	Desig.		Budget	Desig.		Budget	Desig.
GREENUP—			Farmdale	27.97	9.35	Immanuel	89.75	100.96
Ashland, First	342.35	33.36	Fisherville	1.25	23.11	Independence		3.00
Barretts Creek		40.00	Fourth Avenue	247.13	106.78	Latonla	124.00	1.00
Central	10.47		Franklin Street	16.14	4.85	Madison Avenue	100.22	26.78
Fairview	5.00		Grace	9.78	18.39	New Bethel	6.00	14.80
Fullerton		5.20	Hazelwood	45.49	16.34	Oak Ridge	23.06	
Grayson	4.00	5.00	Highland	418.82	126.73	Petersburg	7.86	2.75
Greenup	5.99		Highland Park, First	24.24	2.00	Sand Run		8.39
Hitchens		3.00	Highland Park, Second	11.90	10.10	South Side	214.66	39.08
Olive Hill		2.10	Immanuel	330.72	34.00	Union	12.38	
Pollard	20.00		Jeffersontown	47.80	9.38	Walton	33.25	5.75
Russell		1.00	Kings	27.86		W. M. U. Misc.	.01	
Unity	81.22	24.69	Little Flock	31.90	25.51	NORTH CONCORD—		
Vanceburg	7.14	2.85	Lyndon	18.20	22.31	Barbourville	34.85	
GREENVILLE			Manly Memorial	3.00		OHIO COUNTY—		
HENRY COUNTY—			Meadow Home	6.00	3.00	Beaver Dam	158.60	145.34
Bethlehem	28.40	24.05	Middletown	8.31	10.66	Bells Run	2.64	6.66
Drennon's Ridge		14.15	Ninth and O	85.05	81.62	Concord	2.82	
Eminence	18.70	8.46	Ormsby Avenue	24.28	9.56	Centertown	6.89	4.81
Hopewell	3.00	3.75	Parkland	452.02	80.20	Hartford	7.35	18.70
Lockport	2.10	10.52	Pleasant Grove (J. C.)	31.60	7.75	Mt. Carmel	15.09	
New Castle	8.85	3.35	Portland Avenue	5.00	4.60	New Panther Creek	9.99	7.00
Pleasureville	32.56	7.83	St. Matthews	10.56		Pond Run		4.07
Port Royal	12.70	8.65	Shively	25.69	6.43	Slaty Creek	13.11	9.16
Smithfield	4.00	2.00	Shirley Memorial	3.00	9.50	West Point		1.83
Turners	12.52	4.40	South Jefferson	67.74	1.35	OHIO RIVER—		
IRVINE			Taylorville	25.00	27.85	Caldwell Spring		7.44
Association	13.44		Third Avenue	201.07	29.37	Dycusburg	.70	3.10
JACKSON COUNTY—			Twenty-third & Broadway	150.00	29.70	Hampton	1.00	
LAUREL RIVER—			Van Buren		5.30	Marion		42.40
Colony	7.00		Victory Memorial	188.97	64.35	Mexico	1.00	1.00
East Bernstadt		.90	Virginia Avenue	107.91	50.61	Old Salem	2.00	6.57
Friendship	6.30		Walnut Street	1,212.05	341.50	OHIO VALLEY—		
Green Hill	10.00		Weaver Memorial	66.10	30.37	Audubon, Henderson	3.75	30.00
Liberty	3.75	1.50	West Broadway	130.04	2.00	Bellfield	4.85	
London	7.00	74.00	West Side	14.44	12.63	Bethanv		5.75
Long Branch	10.00		LYNN—			Blackford		1.50
Mt. Zion	1.51		Aetna Grove	18.93		Calvary, Evansville, Ind.	20.90	18.70
Sand Hill		4.89	Aetna Union	12.27		Cash Creek	3.50	54.66
Slate Lick	5.37		Bonnieville	7.95		Corydon	28.80	56.20
LIBERTY—			Bowling Spring	10.42		Geneva	2.00	5.00
Association	197.35		Buffalo	28.84	12.10	Henderson, First	419.20	41.46
Cave City	2.90	19.10	Cove Hill	.98		Immanuel, Henderson	39.55	13.83
Canmer	20.06		Cane Run	3.40		Morganfield	49.18	18.00
Glasgow	156.97	128.41	Falling Spring	5.10		Mt. Pleasant	10.50	
Hiseville	1.05		Friendship	5.95		Old Bethel		1.00
Horse Cave	20.44	27.49	Hiawatha Street	27.48		Pilgrim	3.00	3.56
Little Bethel		7.44	Knox Creek	19.23		Poole		8.50
Pleasant Valley	8.00		Leitchfield Crossing	4.16	.75	Providence	8.00	12.70
Salem		8.30	Lucas Grove	11.05		Sebree	6.35	8.35
Walnut Hill		8.00	Magnolia	33.09	10.37	Shady Grove		4.15
LINCOLN COUNTY—			Millerstown	6.59		Sturgis	1.26	36.63
Double Springs	17.00		Mt. Moriah	1.85	8.83	Uniontown	12.76	2.01
Ephesus	3.38		Mt. Olivet	.95		Walnut St., Evansville, Ind.	26.73	4.35
Friendship		6.07	Mt. Pisgah	5.10		Woodland	5.41	
Hustonville	3.65	2.40	Mt. Tabor	21.15		Zion (H)	7.33	5.63
McKinney	8.70		Munfordville	22.00	2.00	Zion (U)		6.00
Olive	5.00		Oak Hill	18.25		OLD BETHEL—		
Pilot		6.50	Pike View	56.55	5.00	ONEIDA—		
Stanford		13.50	Pleasant Valley	1.11		Oneida		1.00
LITTLE BETHEL—			Pleasant Hill	5.95		OWEN COUNTY—		
Concord	7.27		South Fork	5.10	3.40	Caney Fork		27.85
Corinth	9.68		Upton	57.50	34.80	Dallasburg	38.30	56.93
Dawson Springs	6.00	12.28	Three Forks, Bacon Creek	34.16		Elk Lick	5.00	
Diamond	4.00		LYNN CAMP—			Greenup Fork		5.25
Earlington	5.20		Horse Creek		2.81	Long Ridge	21.00	14.41
Green Grove		1.25	Pleasant Ridge	2.60		Monterey		7.55
Harmony	1.00		MCCREARY COUNTY—			Mt. Hebron	1.00	4.57
Johnson Island		22.40	MOUNTAIN—			Mt. Pleasant		11.26
Liberty	40.00	15.00	MT. ZION—			Mussell Shoals	1.45	2.25
Madisonville	446.45	65.00	Association	32.07	132.50	New Columbus	3.00	
Nebo	30.55	5.00	Bethlehem	32.07		New Liberty	5.00	32.13
New Salem	4.82		Corbin, First	56.67	66.10	Old Cedar	3.62	
Nortonville	8.00		Corbin, Central	128.38	36.08	Owenton	35.52	9.45
Pleasant Grove	5.60		Hopewell	2.00		Pleasant Ridge	3.00	
Pleasant Valley	10.00		Rockhold		2.31	Squiresville	9.00	
Providence, Second	3.47	3.00	West Corbin	9.50	6.04	PULASKI—		
Salem	10.00		Williamsburg, First	150.00	86.00	Association		108.47
Slaughters	10.10	4.00	Williamsburg, Main St.	3.00	4.10	Burnside		126.04
Trade Water Valley	6.70		Wofford	1.00		Ferguson		6.65
White Plains	6.44		MUHLENBERG—			High Street		4.65
LITTLE RIVER—			Beech Creek	9.00	37.95	Liberty		6.56
Bethany	15.90		Central City	39.02		Pleasant Hill No. 2		1.00
Bethlehem	9.75		Cherry Hill		1.00	Somerset, First		63.00
Blue Spring	1.64		Dunmor		3.35	ROCKCASTLE—		
Buffalo	5.00		Ebenezer	4.00	5.62	Conway		3.00
Boyd Hill	47.45	4.37	Greenville	15.00		Livingston	11.08	
Cadiz		20.00	NELSON—			Mt. Vernon	4.89	15.88
Canton	3.00		Bardstown	61.00	27.25	RUSSELL COUNTY—		
Carmack	9.56		Bardstown Junction		5.00	Friendship	5.78	4.50
Cerulean	7.40		Belmont	4.50	21.60	Poplar Grove	4.55	2.00
Cumberland River	4.00		Bloomfield	54.60	15.52	Russell Springs	20.59	30.24
Hurricane	3.50		Bullits Lick		3.30	Welfare	3.15	4.85
Liberty Point	10.59	8.95	Cedar Grove	2.40		RUSSELL CREEK—		
Oak Grove	10.30		Chaplin	3.00	6.16	Association		2.33
Pleasant Valley	4.50		Chaplin Fork		3.00	Beech Grove	2.30	5.00
Rocky Ridge	10.35		Cox's Creek	7.44		Campbellsville	216.83	26.50
LOGAN COUNTY—			Lebanon Junction	51.97	22.63	Columbia	13.50	4.00
Concord		5.00	Little Union	3.70	1.00	Greensburg	17.99	26.79
Green Ridge	5.10		Mill Creek		13.05	Macedonia	2.28	13.65
Liberty	8.21	9.85	Mt. Carmel		6.85	New Salem	4.72	
LONG RUN—			Mt. Moriah		13.43	Zion		2.00
Baptist Tabernacle	68.00	90.61	Mt. Washington	9.37	10.88	SALEM—		
Baptist Temple	24.80	5.00	New Salem	24.00	4.00	Buck Grove	5.00	19.77
Bardstown Road	4.00	2.00	Riverview	5.27	8.26	Ekron	20.80	6.02
Beechland	59.42	29.56	Shepherdsville	27.81	23.55	Guston	7.91	
Beechmont	157.80	185.67	Victory		1.50	Little Bend		10.03
Broadway	75.20	7.60	NORTH BEND—			Muldrough	11.50	4.00
Buechel	25.29		Beaver Lick	1.00		New Highland	11.30	8.00
Calvary	82.28		Big Bone	2.50		Rock Haven		2.58
Carlisle Avenue	76.40	5.00	Bullittsburg	41.00	3.00	West Point	10.00	8.25
Cedar Creek	50.35	24.18	Burlington	9.56	20.50	SEVERNS VALLEY—		
Clifton	224.44	41.34	Covington, First	92.00	27.00	Cecelia	9.90	8.70
Crescent Hill	538.80	54.65	Crescent Springs	2.37	3.30	Gilead	4.45	31.33
Crestwood	88.88	54.15	East Bend	3.00	1.67	Hodgenville	77.55	87.41
Deer Park	482.61	183.58	Eismere	3.45	2.19	Severns Valley	228.30	8.30
East	25.81	25.42	Erianger	75.53	52.00	Sonora		7.45
East Audubon	6.75	21.48	Florence		.35	Stithon		6.23
Eighteenth Street	82.32	30.29	Ft. Mitchell	12.60	7.68	Youngers Creek		
Elk Creek	12.94	1.00	Gun Powder	10.00		SHELBY COUNTY—		
Fairdale	4.00	12.50	Hickory Grove	8.30		Bagdad	35.95	11.45

	Budget	Desig.		Budget	Desig.
Buffalo Lick		3.10	Burton Memorial	27.75	
Burk's Branch		2.50	Cedar Bluff		1.57
Christiansburg		1.00	Clear Fork	10.00	2.76
Clayville	27.35	13.75	Friendship	12.50	1.00
Cropper	3.00	5.77	New Gasper		2.10
Dover	55.00		Oak Forest	4.40	2.00
Finchville	17.71	46.58	Oakland	27.55	8.70
Graefenburg	25.50	31.05	Rocky Hill	5.65	13.67
Hempridge	5.00		Woodburn		3.00
Little Mount		5.00	WAYNE COUNTY—		
Mt. Moriah	10.00	17.30	Monticello		10.00
Pigeon Fork	8.00	27.00	Oak Grove	1.00	
Salem	17.86	21.01	Staubenville	5.90	15.20
Shelbyville	141.57	78.67	WEST KENTUCKY—		
Simpsonville	40.00	1.31	Antioch	5.00	10.00
Waddy	29.75	60.75	Arlington		11.65
SIMPSON—			Bardwell	8.75	5.75
Franklin	125.76	35.79	Berkley	5.00	
Providence	10.00	9.70	Cayce		1.00
Sulphur Spring	6.95	1.00	Crutchfield	13.03	
Winippoorwill		10.43	Emmans	23.80	
SOUTH CONCORD—			Fulton, First	138.13	41.66
SOUTH DISTRICT—			Hickman	18.55	
Beech Grove		27.65	Liberty		10.00
Bethel		60.00	Milburn		14.00
Bruner's Chapel	15.00	17.85	Mt. Carmel	11.55	2.50
Burgin	33.38	34.84	Mt. Moriah	10.30	
Calvary	8.11		New Bethel	4.50	
Danville, First	38.97	25.83	Oak Grove	8.25	
Doctor's Fork		9.00	Oakton		5.00
Forks of Dix River		26.50	Poplar Grove		4.00
Gilberts Creek		7.60	Sassafras Ridge		8.60
Harrodsburg	115.30	133.66	Spring Hill		4.00
Junction City	20.05	3.50	West Hickman	3.90	27.71
Lancaster	10.26	10.47	WEST UNION—		
Lexington Avenue	104.00	137.64	Bandana	7.30	33.00
Mt. Hebron		20.07	Barlow		16.21
North Rolling Fork	15.00	10.00	Bethlehem		4.91
Parksville		10.00	Blandville		1.50
Perryville	90.00	36.00	Calvary	46.37	
SOUTH KENTUCKY—			East	102.00	30.00
Liberty		9.08	Immanuel	57.60	86.03
Middleburg		54.89	Kevil		9.33
SOUTH UNION—			LaCenter	28.00	
High Cliff	3.00	6.43	Lone Oak	63.80	32.57
SULPHUR FORK—			Lovellaceville	3.50	
Antioch	50	1.50	Mt. Pleasant	4.00	
Ballardsville	10.85		Newton's Creek	28.08	
Eighteen Mile	10.00		Norton's	22.50	
Harrods Creek	10.05	23.12	Oak Grove		10.60
LaGrange	211.80		Oak Lawn		21.16
Milton	5.00		Ohio Valley		2.16
Poplar Ridge	56.50	3.00	Olivet	4.00	19.26
Providence	6.20	5.25	Oscar	36.85	
Sulphur	62.10		Paducah, First	98.50	334.00
TATES CREEK—			Providence	6.45	
Buffalo	3.25	3.32	Shady Grove		5.15
Freedom		6.15	Spring Bayou	1.75	6.50
Kirksville	7.43	27.00	Twelfth Street	59.47	37.02
Liberty	3.41	5.5	Wickliffe	19.00	24.85
Maple Grove		5.00	WHITE'S RUN—		
Mt. Tabor	12.90	6.60	Bramblette	5.00	
Richmond, First	23.29	54.85	Carrollton	77.71	40.15
Viney Fork	7.60	4.30	English	1.08	
Waco		10.00	Ghent	2.48	22.00
Wallaceton	25.92		Jordon		1.65
TEN MILE—			Mt. Herman		5.00
Clark's Creek	10.20		Sanders	6.67	17.31
Concord	5.95	5.20	Worthville		15.00
Elliston		4.00	MISCELLANEOUS—		
Glencoe	10.60	10.20	Monticello, W. M. S.		16.00
Macedonia		5.00	Silas, W. M. S.	5.00	35.00
Mt. Zion	9.26	28.47	Miscellaneous W. M. S.		
Paint Lick	2.00				
Pleasant View		2.00			
Poplar Grove		1.00			
Vine Run		3.50			
THREE FORKS—					
Defiance	10.00	4.00			
Duane	1.00				
Flax Patch		3.20			
Fleming	1.20	32.00			
Hazard, First	27.88	41.04			
Hazard, Second	7.00				
Hyden Second	10.00				
Jackson	18.65				
Lothair	14.17				
McRoberts		5.30			
Neon	6.00				
Whitesburg		4.24			
UNION—					
Beaver	5.82	12.05			
Berry		17.55			
Brooksville	1.00	11.87			
Butter	6.80				
Cynthiana	50.40	13.00			
Falmouth		11.00			
Morgan	3.00				
Richland		5.61			
Union		21.10			
Willow	2.50	12.50			
UPPER CUMBERLAND—					
Benito		6.00			
Black Mountain	6.00	7.28			
Calvary		1.66			
Clospint		5.00			
Crech		8.91			
Cumberland	25.03	8.13			
Elcomb		27.85			
Harlan	100.00	123.04			
Harlan, Sunshine Mission		2.23			
High Splint	26.92	22.53			
Liggett	26.70	16.06			
Locust Grove		14.71			
Loyall	6.00				
Lynch	4.00	5.46			
Verda	22.00	2.45			
Wallins		5.00			
WARREN COUNTY—					
Bowling Green, First	362.95	114.00			
Bowling Green, Second		1.00			

100,000 YEARLY USE IT

PELOUBET'S SELECT NOTES

THE WORLD'S BEST SUNDAY SCHOOL COMMENTARY

UNIFORM SUNDAY SCHOOL LESSONS

1875 1937

BY WILHELM SMITH D. D.

INDISPENSABLE TO TEACHERS OF ALL GRADES

PRICE \$2.00 POSTPAID AT ALL BOOKSTORES

W. A. WILDE COMPANY • BOSTON MASS.

Louisville Bapt. Orphans' Home—		
Budget	303.89	
Designated	130.06	
Total		433.95
Ky. Baptist Hospital—		
Budget	1,671.35	
Designated	31.82	
Total		1,703.17
Church Building—		
Budget	50.65	
Designated	1.57	
Total		52.22
Western Recorder—		
Budget	625.00	
Total		625.00
Education Special—		
Designated	300.46	
Total		300.46
100,000 Club		1,944.83
Miscellaneous		2,100.00
TOTAL RECEIPTS		35,559.26

Distribution of Education in Kentucky

Georgetown College	1,183.99
(Held in reserve)	
Bethel Woman's College	503.20
Campbellsville College	503.20
Cumberland College	503.20
Hazard Junior College	69.07
Magoffin Institute	69.07
Oneida Institute	88.80
W. M. U. Training School	100.00
Total	3,059.99

The Loyall Church has called as its pastor H. M. Herron, who has accepted and will be on the field at once.

Dr. M. P. Hunt, pastor of the Eighteenth Street Church, Louisville, is now assisting Pastor R. L. Wood in meetings at the Michigan Avenue Baptist Church in Kansas City, Mo.

The Kentucky King Baptist Church has reopened with the opening of the mines which had been shut down for sometime. It has called as its pastor W. F. Roaden, of Corbin, Ky., for half-time, with the expectation that they will probably go to full-time. Mr. Roaden reports the work going in a fine way.

Gist of the Lesson 1937

by R. A. TORREY

Consist on the ORIGINAL Thirty-seven Year's Anniversary. Never equalled. Condensed Thought, Devotional and Test of Lesson, Attendance Record, Other features. Flexible Binding. 35c Postpaid.

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Distribution of Receipts—October, 1936

Foreign Missions—		
Budget	4,862.11	
Designated	685.57	
Total		5,547.68
Home Missions—		
Budget	2,268.99	
Designated	115.18	
Total		2,384.17
Southwide Education—		
Budget	1,669.33	
Total		1,669.33
Ministerial Relief—		
Budget	680.70	
Designated	32.36	
Total		713.06
New Orleans Hospital—		
Budget	243.10	
Total		243.10
S. B. C. Bonds—		
Budget	405.17	
Total		405.17
State Missions—		
Budget	4,051.76	
Designated	9,063.03	
Total		13,114.79
Education in Ky.—		
Budget	3,038.83	
Designated	21.16	
Total		3,059.99
Ky. Baptist Ch. Home—		
Budget	1,012.94	
Designated	49.40	
Total		1,262.34

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.

Victory

The goal for our Week of Prayer special offering for State Missions was \$7,500. To date (December 1) we have received \$7,684.40. If you have made an offering but have not yet sent it in, please do so at once. There are so many urgent needs in our State, that we are anxious to get some of them supplied immediately.

A Call

Miss Virginia Collins, one of our State Missionaries in the Mountains, is requesting that some of the women send her old copies of Home and Foreign Fields. She greatly needs the pictures, letters from Missionaries, etc., to be gotten from these magazines, to use in her work with the young people. If you have any old copies, please send them to: Miss Virginia Collins, Fleming, Kentucky.

Schools of Missions

Is your pastor planning to have one in January or February? If not, you urge him to do so, and help him plan for it. The idea is to have all of the members of the church studying Missions with graded classes for all ages each night for a week.

If you want a Foreign Missionary to teach your class of men and bring the message at the assembly hour write Mr. R. A. Jacob, missionary on furlough from China, at Franklin, Ky.

If you want a missionary working in the mountains write Mr. Lewis W. Martin, Jeff, Ky.; Miss Virginia Collins, Fleming, Ky.; Miss Minnie Berry, Vicco, Ky.; or Miss Annie Allen, Paintsville, Ky. Any of these Missionaries will be glad to come help you if you will pay their traveling expenses, and entertain them while there.

Africa is the country our Convention is emphasizing in study this year and a splendid set of graded study books has been prepared, all of which can be ordered from the Baptist Book Store, 323 Guthrie St., Louisville, Ky.

Adults: "Basil Lee Lockett," by Mrs. Lockett, 50 cents.

Young People: "New Nigeria" Green, 40 cents.

Intermediates: "Trophies for the King" Clark, 50 cents.

Juniors: "Topsy Turvy Twins" Weeks, 25 cents.

Primaries: "Little Black Sunday," Weeks, 25 cents.

From Dr. Maddy

At a recent meeting of the Foreign Mission Board, Dr. Maddy briefly cited several times of encouragement as given in December Home and Foreign Fields.

"General morale of our people improved; debt reduced from \$1,110,000 to \$401,000; interest reduction from \$69,000 to \$13,000, rate reduced from six percent to four percent; appointment of sixty-eight replacement missionaries; re-appointment of twenty-eight former missionaries, and fifteen more replacement ones today—total 111—grand total 418; perfection of Pension Plan; Foreign Mission Week at Ridgecrest; increase exclusive of Lottie Moon and debt receipts in contributions from \$582,856.41 in 1932 to \$642,754.62, December 31, 1935. Increase \$44,919.39; increase in gifts through bequests, \$12,569.35; increase in volunteers; re-organization on all foreign fields; increase in gifts through Lottie Moon Christmas offering; gifts for 1932 Offering were \$129,687.37 and for the 1935 Offering, \$240,455.12; increase, \$110,767.75; improved publicity."

Several suggestions were discussed for reducing the \$397,000 within the next three years.

Fifteen Replacements

"At the autumn meeting of the Foreign Mission Board the following received appointments to service in other nations: Miss Jennie Alderman of South Carolina appointed to serve in China; Miss Ora Elizabeth Gray of South Carolina, to China; Miss Jessie Green of Georgia, to China; Dr. and Mrs. J. H. Humphrey of Oklahoma, to China; Miss Alma Jackson of Texas, to Brazil; Mrs. Deaver Lawton of China, to Laichow, China; Mrs. W. W. Lawton, Jr., of China, to Kaifeng, China; Mr. and Mrs. B. L. Nichols of Texas, to China; Miss Esther Olsen of Colorado, to Africa; Mr. R. F. Ricketson of Georgia and Mrs. Ricketson of Oklahoma, to China; Miss Willma Weeks of Nebraska, to China; and Miss Thelma Williams of Colorado, to China."

One-Twenty-Six-Short

"The high water mark for missionary personnel of the Foreign Mission Board was reached in 1927 when there were 544 missionaries in the active service of the Board. The number had dropped to 373 in 1934. We have appointed sixty-eight new missionary replacements and re-appointed twenty-eight during the last three years. We now have 418 active missionaries at work in fifteen foreign lands. But we are still 126 short of the number we had in 1927."

Apportionment Reduced

Foreign Mission Board voluntarily votes to reduce its apportionment to the Hundred Thousand Club, according to the December Home and Foreign Fields.

"The Board voted to request the Executive Committee of the Southern Bap-

tist Convention to reduce its apportionment of the debt-paying Hundred Thousand Club plan from twenty-four percent to twenty percent. Four years ago foreign missions was receiving thirty-three percent."

"The Board further emphasized the fact that this request is made not because the needs are any less urgent and critical, but because several other agencies and institutions of the Convention are in even more desperate financial conditions."

Christmas Gift

A beautiful Christmas-gift book is the attractively and colorfully illustrated epic poem "The Legend of Laichow" by Mrs. J. McF. Gaston, who spent many service-filled years at Laichow as a missionary. This gift-book has been reduced from fifty cents to twenty-five cents. Order from Foreign Mission Board, Richmond, Va.

Note: All books mentioned on this page can be purchased from: Baptist Book Store, 323 Guthrie St., Louisville, Kentucky.

W. M. U. Young People's Department

JOSEPHINE PROCTOR JONES,
 Young People's Leader

New Plans For Stewardship Education of Young People

The most attractive new plans for promoting Stewardship have been prepared for W. M. U. young people of the South. Stewardship Chairmen and young people's leaders from the local churches to the State leaders will welcome these plans and will begin immediately to carry them out.

Sunbeams will memorize a selection of Scripture verses on Stewardship of Possessions, which will be sent from the State W. M. U. Office.

Jr. G. A's and R. A's will answer a set of twelve test questions on Stewardship of Possessions with the Scripture. These questions like "Why need we study money?" "But how do we know we are stewards?" "Isn't my life mine?" "Isn't my money mine?" are quite interesting and worthwhile.

When the Sunbeams and Juniors have learned their memory work, their names will be put on the Honor Roll and when seventy-five percent of the members have learned the memory work, the organization will be entitled to be on the Associational Honor Roll.

Boys and girls of the Int. R. A. and G. A. will enjoy the plans for Tithing Investigations.

Int. G. A's will study

This Business of Tithing:

What is the tithe and how did tithing start?

When does one pay the tithe and what is done with it?

What use does a faithful steward make of the nine-tenths left?

Work out a conversation teaching someone to tithe.

Give stories of some tithers pictured in God's Word.

Intermediate R. A's will study.

Money Matters:

Why do we have money and how did we get it?

What does the Bible teach about money being our own?

Find stories of some men who tithed in Old Testament.

What did Paul teach about giving?

Y. W. A's will make talks, stewardship posters and scrap books, write stewardship poems or songs.

These Stewardship events will be climaxed with Annual Church Night program, when the Honor Rolls, posters, charts and scrapbooks will be on display. Each organization will have a part on the program and it will be a most interesting service for the entire church.

These are the new Stewardship plans in brief. Leaflets will be sent out soon, giving these plans in detail. May every church enter into these plans heartily and may they result in many more tithers.

FEDERAL COUNCIL OF CHURCHES IN MISSOURI

Earl Gooch, Braggadocio, Mo.

Lately there was held in the City of St. Louis, Mo., a National Preaching Mission in which our peerless Brother George W. Truett was a speaker. The report from firsthand information is that Dr. Truett was at his best and really did sway the situation from its original purpose into a channel of blessing, in so far as that program was concerned.

The original plan was to create stronger sentiment for unionizing all denominations. They secured E. Stanley Jones, an international religious leader, once regarded a man of conservative faith, for the purpose of using him to promote their unionizing plans.

But their original purpose went on the rocks from the first, due to placing Dr. Truett on the program to speak first, and to add to their trouble they placed Dr. Truett in the lead in the conference on, "This business of preaching." It is said that he warmed the hearts of the preachers to such an extent that they went from the conference determined to preach Christ as they had never done before.

The plan was instantly started to have such programs conducted in various strategic points throughout the state; that is, programs on which preachers of all denominations would take part. I understand many such meetings have been held. I attended one at Hayti, Mo., to get a line-up on the purpose of the movement. There were on the program Episcopalians, Presbyterians, Metho-

dists. There was not a single Baptist preacher to be heard. The addresses I heard were filled with eulogy for Dr. Truett, a Baptist leading preacher, backing up the unionizing movement of all denominations.

I am uneasy about the ultimate effect this move will have on a number of our Baptist people toward church unionism. I fear the real purpose of the Federal Council of Churches has been overlooked.

In 1919 at Atlanta the Southern Baptist Convention refused to have anything to do with it. Our great Baptist host in the South approved the decision of the Convention. From that time our denomination has made the greatest gains and done more work than any other denomination in America.

It is my fear that this move, called National Preaching Mission, is an effort to break through our Solid South ranks and succeed in creating a stronger sympathy among Baptist in the South for the work of the Federal Council of Churches in America. If Baptist pulpits are thrown open to such propaganda it is bound to create sympathy and divert and confuse our people's minds toward Unionism and its twin Modernism and greatly weaken Baptist faith.

Our Baptist people should attend to their work and let other folk go about their own work until they see for themselves the error of their own way.

FORMER BROADWAY SECRETARY WRITES FROM CHINA

I have thought of the folks back home so much this last month. Yes, I was in China one month on September 29. It is hard to believe the time has gone as fast, but it is true. So many things to write about, and so little time in which to write them. Another thing, my typewriter has not arrived, and I hate to write with a pen—it is so hard on the other fellow to read.

We enjoyed Dr. Sampey's visit to China so much. He and Mrs. Sampey joined our party at Kobe, and since I was sent to South China to language school they accompanied me all of the way to my home—that is, my home for this year. More than 180 made professions of faith at the meeting which Dr. Sampey conducted after the Centennial.

One of the out-of-the-ordinary things about the meeting was the unemotional nature of it. Every one very quietly and sanely made his decision. What a privilege it was for Dr. Sampey to have the opportunity of speaking to 1,500 high school students! And what a lovely picture they made as they eagerly and reverently listened to his messages from John. The Pooi To girls wear a uniform of white shaams and the contrast between the white dresses and their well-kept black hair was very effective.

I am just starving for news from

home. I have had only three letters from America in four weeks, and this is all the news I have had since I sailed September 12.

LORENE TILFORD,

Tung Shan, Canton, China.

[Editorial Note—Miss Tilford will remain at the Language School, Tung Shan, Canton, China, a year before taking up her work as a missionary and teacher at the Shung Tak Girls' School at Shanghai. Those desiring to write her may address her there for the next ten or twelve months.]

REVIVAL AT CEDAR CREEK

We recently held a series of services with the help of a former pastor, J. N. Binford, pastor of the Baptist Church, Springfield, Ky. It was, indeed, a season of blessed fellowship and service to both pastor and people. The Lord used Brother Binford in a great way: his forceful messages revived our spiritual life, and brought conviction upon the lost. Twenty-four professed faith in the Lord Jesus Christ as their personal Saviour. We praise God for the life and ministry of our friend and brother, who so faithfully breaks the bread of life unto his hearers.

Also, it was our joy to set apart as deacon, Brother John L. Knoer.

H. A. SELVES, Pastor.

Bueched, Ky.

INSTITUTE AT CARLISLE

An institute was held at the Carlisle Baptist Church of which R. R. Couey is pastor, during the last two weeks in October. The aim of the series was to develop a deepened spirituality on the part of the church members. That goal was achieved, for people attended the services and showed more interest than at any time during the past year. The largest Sunday-school attendance of the year followed, with eighty-eight percent of the enrollment present.

A different preacher spoke each night as follows: W. J. Norton, Irvine, on "They Knew No Baptism But John's"; O. G. Foster, Ewing, on "What Must I do to be Saved?"; J. L. Stone, Maysville, "Under What Conditions Can a Saved Person Be Lost?"; Olus Hamilton, Mt. Sterling, "The Ordinances—What They Are? What They Mean?"; Buell H. Kazee, Morehead, "Is God's Spirit a Reality?"; A. D. Odum, Mayslick, "Why Be A Baptist?"; O. F. Herring, Winchester, "The Christian's Responsibility to His Church, Community and World."; F. W. Eberhardt, Paris, "How Can This Church Be More Spirit-Led?"; A. W. Huyck, Paris, "The Gospel of the Second Chance"; and Marvin Adams, Cynthia, on "Are You Saved?—If Not, Why Not?"

The people of Carlisle are desirous of having such an institute placed in their calendar every year.

SISK AND YELTON IN AKRON MEETINGS

Calvary Baptist Church, Akron, Ohio, has just closed a far-reaching revival meeting in which Dr. W. K. Sisk, of Anna, Illinois, did the preaching and with Rev. J. C. Yelton, of Louisville, in charge of the singing. Sisk and Yelton make a fine team. Both of them are great souls and bring a message born in prayer and through lips dedicated to His service. Both of these men are thoroughly sound and their methods of evangelism are safe. We will suffer no ill effects which so often follow unsafe evangelists who have done their work and left the field. We thank God for these men. For Doctor Sisk, it was a return engagement to our church, he having been with us in March, 1934.

By actual count the attendance during these meetings excelled any previous series. Our people like the old-time Gospel and apparently the harder it is preached the better they like it. As to visible results forty-two were received for church membership, thirty-five coming for baptism. A number of others also claimed conversion.

We can never know the good that was done for the multitudes joining us as radio listeners. Our morning service is broadcast each Sunday (WADC) from the church auditorium, besides other flash announcements and special programs presented by our visiting ministers during our meetings. We are deeply grateful for our radio ministry. By the way, we are also enjoying beautiful cushions for our church pews recently presented to our church by two unnamed members.

H. S. WILSON.
Akron, Ohio.

CLERKS ASKED TO SEND MINUTES TO LIBRARY

In the library of the Baptist Bible Institute, says Dr. J. E. Gwatkin, Librarian, in addressing the clerks of District Associations, we are trying to anticipate the needs of future historians and research workers by saving one copy of each of our denominational books and publications. "Especially are we striving," he continued, "to complete the files of our Baptist papers, state convention and district association minutes, with the catalogues and other publications of our schools. It is immense work properly to index and preserve all these, with the other historical material of various kinds sent us from time to time. But our library committee has decided that this is a service we ought to render the denomination, so have employed the help needed to do the work."

"This is written with the earnest request that every state convention and association clerk will send us promptly a copy of this year's minutes also, if he has copies of past sessions he can furnish, he will let us know just what

KENTUCKY BAPTIST HOSPITAL

810 Barret Avenue
LOUISVILLE, KENTUCKY

H. L. DOBBS,
Superintendent

HELEN VINCENT, R. N.,
Supt. of Nurses

he has so we can check our files to see if we lack those numbers. To do this will require but little time and trouble for any one, but if all will co-operate, we will have here material of priceless value to the future historians, who alone can visualize what a benefit it will be to find all this material in one place. Will not every clerk who reads this, please send at once a copy of his last minutes, and also write us if he has copies of past sessions. We will carefully catalogue and preserve it and thank you for co-operating in this much needed cause.

"Address, Librarian, Baptist Bible Institute, 1220 Washington Avenue, New Orleans, La."

Since January 1, 1933, the attendance at services at the Rescue Mission in New Orleans has been 117,157, and the number of free meals given has been 75,942.

Pastor Aubrey Claire Halsell, of the Little Flock Church, near Shepherds-ville, Ky., and Mrs. Halsell are the proud parents of a young son, A. C. Halsell, Jr.

Why does the United States Government provide for the social security of workers in factories, shops, mines, mills, stores, offices and other places of business and excludes from such provision the pastors and other employees of our churches and boards? The answer to this is simple—it is because our churches did not want to be taxed by the Federal Government! but this should not mean that the churches are unwilling to take the necessary steps to protect those who serve them against dependent old age.

The Relief and Annuity Board is the agency of our Baptist churches for doing this and the Age Security Plan and the Service Annuity Plan provide the method. Thomas J. Watts, Executive Secretary, Relief and Annuity Board, 2002 Tower Petroleum Building, Dallas, Texas.

THE BEST WAY TO TREAT—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES
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SOUTHERN RAILWAY SYSTEM

A THANKSGIVING SURPRISE

On Thanksgiving day the good people of the Friendship Baptist Church, Russell Creek Association, came in a body to the home of the pastor and gave pastor and his wife a happy surprise. The pantry was filled to overflowing with good things to eat and in addition canned goods and chickens were brought in abundance. After a very enjoyable social hour together, a short Thanksgiving service was conducted by the pastor. It was a very happy day for both pastor and wife.

Friendship Church has a rich heritage which in a large measure has contributed to her greatness. The name and influence of such families will be long remembered and felt in the church: J. W. Edwards, B. O. Durrett, James Durrett, Waller Gaddie, Bob Winlock, Frank Buckner, Weaver Kendall, Thomas Mitchell, Ben Bailey, Jno. Gaddie, W. W. Ingram, T. E. Richerson, G. W. Durrett and many others. Some of the former pastors are: Dr. A. C. Graves, W. B. Arvin, Bozeman, Arch C. Cree, J. W. Loving, D. P. Montgomery, J. S. Gatton, W. W. Horner, Chesterfield Turner, W. T. Underwood and others.

This is our ninth year with this great church. For eight years we served the Greensburg Baptist Church in connection with the Friendship Church. Our stay at Greensburg witnessed a marked growth and development in the church there. During that time the church almost doubled its resident membership and we went through two building programs.

On January 1 of this year I resigned at Greensburg and still served Friendship Church. This has been a very busy year—Sunday-school Campaigns, revivals and preaching for Friendship.

Friendship is making splendid progress. The Sunday-school under the efficient superintendency of Brother George Gaddie is reaching forward. The Training Union has an enrollment of around a hundred and it is gratifying to see the marvelous growth.

We are planning a Stewardship Campaign in the near future and I believe the result will mean seventy-five percent of the membership tithing. The people are anxious to know what the Bible has to say on this important subject. The church is planning to go to half-time preaching the first of January, 1937.

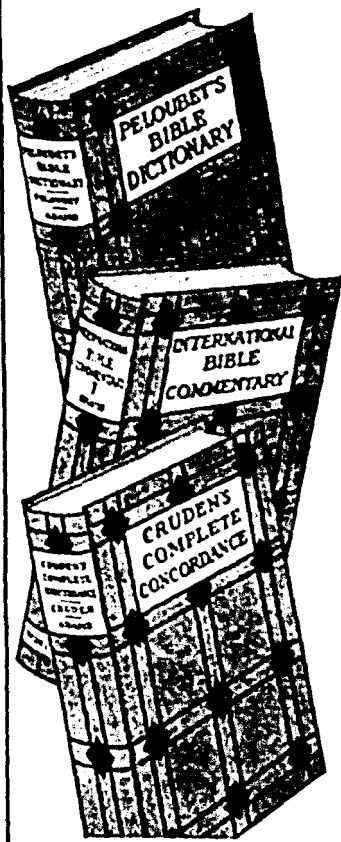
B. J. SKAGGS, Pastor,
Campbellsville, Ky.

MRS. JUDSON TAYLOR

On October 21, 1936, our Heavenly Father, in His infinite wisdom and love, called our pastor's wife, Mrs. Judson (Maydelle Stigler) Taylor, to her final home.

In the short time that she had been in our midst, she had endeared herself to everyone with whom she came in contact. Our church feels deeply the loss of such a splendid helper and sterling character.

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 This new edition is the most accurate and complete concordance to the Old and New Testaments. Contains more than 200,000 references, and is the only edition including references to the Revised Version. Printed in black-face type.
 783 pages. Price, now \$2.00

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ALL BAPTIST BOOK STORES

She was converted at the age of thirteen, and honored her Saviour by a devoted life of Christian usefulness. She was always faithful to her church and loved to minister to those about her.

She is survived by her husband, Rev. Judson Taylor, and two daughters, Elsie Carolyn, and Sarah Cathryn Taylor.

To them we wish to express our heartfelt sympathy and love, and commend them to our Heavenly Father who alone can comfort the heart and bring consolation to His children, remembering that our loss is Heaven's gain.

MRS. W. E. EDMONDSON,
 MRS. A. H. RHODES,
 MRS. A. G. HAWORTH,

Powell Baptist Church,
 Powell Station, Tenn.

C. W. Entrekin, a student in the Baptist Bible Institute, died of pneumonia on Saturday, November 28. His body was accompanied by a number of his fellow students to his last resting place near Purvis, Miss.

Pastor E. L. Edens, for twelve years pastor in Ashland, Ky., has been called to the Central Church of Corbin, Ky.

A mission chapel has recently been completed at Coello, Illinois, according to G. O. Foulon, missionary to the foreigners.

A deaf-mute, bent on suicide, was saved recently through the influence of a sign-song by Rev. A. O. Wilson, Home Board missionary to the deaf.

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 the Lesson Help without a peer.**

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

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



**Training Union
Department**

BYRON C. S. DeJARNETTE
State Secretary

MISS JEWEL POTTER
Office Secretary

205 E. Chestnut, Louisville, Ky.

**Report of Baptist Training Union Dept.
November 1, 1935-October 31, 1936**

God continues to bless our Training Union work in Kentucky. Surely "Faith is the Victory." Your State Secretary is happy to make this report of progress.

**Some Training Union Gains Over
Last Year**

1. There are forty-two more churches with Training Unions.
2. There are nine more churches with at least one B. Y. P. U. or B. A. U.
3. There are ninety-one more B. Y. P. U.'s and B. A. U.'s.
4. More churches and associations have called for help and more volunteer workers have been used.

Training In Church Membership

Definite training and enlistment of members in the whole program of the church has been realized in a larger way. One pastor reports that his evening preaching service has more than doubled since a graded Training Union was organized.

**State Associational Training Union
Conference**

The first State Associational Training Union Officers' Conference was held at Fourth Avenue Church, Louisville, February 28-29 under the auspices of the Training Union Departments of the State and Sunday School Boards. More than 300 from thirty-three associations, thirteen of which were not organized, traveled over 10,000 miles. Good results are still being realized. The second conference will be February 19-20 at Lexington Avenue Church, Danville.

State Training Union Convention

One of our most spiritual and practical State Conventions was held with First Church, Newport, April 16-19. The Eight-Region Plan and the Five Year Promotional Program were adopted. The twenty-first Convention will be held with First Church, Paducah, April 15-18, 1937. The Registration Goal is 1,000.

State Training Union Directory

- State Secretary—Rev. Byron C. S. DeJarnette, 205 E. Chestnut St., Louisville.
- Office Secretary—Miss Jewel Potter, 205 E. Chestnut St., Louisville.
- State President—Rev. D. H. Daniel, Jr., 153 N. Bayly, Louisville.
- Vice-Presidents—(also Regional Presidents)
- Central Region—Rev. Geo. W. Cummins, 537 Warnock Ave., Louisville.
- North Central Region—H. W. Hood, Irvine.

Statistical Reports

Items	State Secretary	Special Workers	Total
Miles Traveled	15,682	10,396	26,078
Visits to Churches	130	31	161
Visits to Associations	20	30	50
Training Unions Organized	1	.....	1
B. Y. P. U.'s and B. A. U.'s Organized .....	.....	4	4
Conferences Attended	340	.....	340
Number Attending Conferences	1,442	.....	1,442
Number Sermons and Addresses	96	15	111
Additions to Churches	8	.....	8
Study Courses Taught	14	28	42
Number Attending Classes	314	691	1,005
Class Periods Taught	125	257	382
Number Taking Examination	166	333	499
Conventions and Rallies Attended	52	.....	52

(To be continued on this page next week)

- Northeastern Region—Rev. R. R. Couey, Carlisle.
- South Central Region—Rev. O. B. Mylum, Perryville.
- Southeastern Region—A. Joe Asher, Harlan.
- Southern Region—Rev. C. R. Hill, Morgantown (elected since report was prepared)
- Southwestern Region—R. W. Churchill, Murray.
- Western Region—E. C. Coleman, Madisonville.
- Recording Secretary—Miss Thelma Bryant, 736 W. "M" St., Louisville.
- Treasurer—Mrs. L. E. West, 347 Oldham Ave., Lexington.
- Chorister—Rev. J. Perry Carter, 248 Campsie Place, Lexington.
- Reporter—Miss Dorothy Munal, 1815 Bridge St., Paducah.
- Junior Leader—Miss Annie Marion Brown, 1330 High St., Bowling Green.
- Intermediate Leader—Miss Grace Morehead, 602 Clay St., Owensboro.
- Senior—Kenneth Herren, 248 Campsie Place, Lexington, Ky.
- Adult Leader—H. W. Hood, Irvine.

Clear Creek

In July it was my privilege to teach the Training Union Manual to about fifty in the Mountain Preachers' School at Clear Creek. Successful classes were conducted at Clear Creek Assembly. The date of the next Assembly is August 2-12, 1937.

Ridgecrest

Out of a total of 1,286 registered, there were eighty-three from Kentucky at the Southwide Training Union Assembly in July. The fourth Assembly will be July 18-23, 1937.

**Eight Regional Training Union
Conventions**

Registration for the six regional conventions already held was 1,180, more by seventy-four than in all five last year. There are two more to be held. The influence of these conventions is far-reaching. Most of the associations are being reached. The 1937 Regional Conventions will meet at follows on a Friday and Saturday in September or October:

- Central Region— ?
- North Central Region—Cynthiana.

- Northeastern Region—Carlisle.
- South Central Region— ?
- Southeastern Region— ?
- Southern Region— ?
- Southwestern Region— ?
- Western Region—Madisonville

Five Year Promotional Program

Progress is being made toward the great general objectives by means of certain specific objectives. For instance, on January 1, 1936, at the beginning of the five-year period we had 277 Training Unions. Our goal for gains in five years is 200 or forty per year. In ten months we have already gained forty-two. Other goals for gains in five years are 100 new Junior, 75 Intermediate, 75 Senior, 150 Adult, and 30 new Associational Unions; also 75,000 awards.

RECORD OF ATTENDANCE

November 29, 1936

**Baptist Training Unions reporting
enrollment of 100 or over**

	Att.	Vis.	En.
Bowling Green, First	199	57	274
Lexington, Porter Mem.	162	...	192
Lexington, Calvary	134	17	174
Louisville, Grace	133	7	135
Owensboro, First	130	38	175
Danville, Lexington Av.	124	14	175
Owensboro, Third	123	18	169
Louisville, Franklin St.	119	48	167
Princeton, First	109	18	154
Newport, First	108	26	....
Harrodsburg	105	30	131
Gatliff	104	19	130
Salem near Shelbyville.	103	...	125
Louisville, Crescent Hill.	101	15	142
Louisville, 23rd & Bdwy.	97	8	117
Louisville, Ninth & O	92	17	111
Hopkinsville, First	91	10	126
Taylorsville	90	12	109
Cumberland	89	...	134
Louisville, Beechmont	88	13	139
Louisville, Temple	87	4	119
Shively	76	26	114
Louisville, Third Ave.	76	24	100

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BIBLE SCHOOL DEPARTMENT

(Continued from Page 14.)

Bellevue	318
Paducah, Trinity	309
Elizabethtown, Severn's Valley	298
Louisville, West Side	291
Louisville, Baptist Temple	289
Versailles	276
London	275
South Jefferson (near Louisville).....	263
Hopkinsville, Second	256
Danville, First	254
Erlanger, Elsmere	245
Glendale, Gilead	244
Louisville, Beechmont	224
Paducah, East	223
Louisville, Grace	212
Cumberland	211

Brother Ralph Below, of Evansville, was asked to lead in prayer. Brother Herbert Schmitz, pastor of the Audubon Baptist Church, Henderson, prayed the ordination prayer, the Candidate kneeling. Then followed the Laying on of Hands, by the ordained missionary Baptist ministers present.

The pastor, Brother J. W. Wells, preached the sermon, "A Divinely Called Ministry," using as his text, John 15:16. Brother Truett Miller, recently ordained deacon, sang, "No Longer Lonely." Brother Schmitz presented the Bible with a very fitting exhortation. Brother J. O. Colley brought a challenging charge to the Candidate, and Brother E. T. Mosely, pastor of the Walnut Street Baptist Church, Evansville, Ind., brought a challenge to all our hearts as he charged the church.

After the benediction by Brother Phillips, Brethren Schmitz, Mosely, Colley, and Wells, gave to him the right hand of fellowship. Then, all present were invited to shake hands with him and bid him God's speed.

J. O. COLLEY, Clerk.

Henderson, Ky.

ISHMAEL PHILLIPS ORDAINED AT HENDERSON

The Immanuel Baptist Temple of Henderson, Ky., met on Sunday afternoon, November 15, 1936, at 3:00 o'clock, for the purpose of setting apart to the Gospel Ministry, in regular ordination, Brother Ishmael Phillips, in compliance with the request of the Yelvington Baptist Church of Yelvington, Ky., to which he was recently called as pastor.

On Wednesday evening, November 11, 1936, the week preceding the ordination service, in regular Business Session, the Immanuel Baptist Temple voted to comply with the request from the Yelvington Church, and to ask the pastor to call together a proper presbytery for the purpose of examining the candidate.

The pastor, acting upon the request of the church, called the presbytery together on Friday evening, November 13, at 7:30 o'clock, in the basement of the Immanuel Baptist Temple. Those present, members of the presbytery, were, Dr. Brown B. Smith, First Baptist Church, Henderson, Brother J. O. Colley, Bethel and Cash Creek Baptist Churches, Henderson County, and the pastor, Brother J. W. Wells, of the Immanuel Baptist Temple. The examination lasted two hours and forty minutes, after which, it was unanimously voted to recommend to the Immanuel Church, Sunday morning, November 15, to proceed with the ordination.

On Sunday morning, November 15, the pastor, the Chairman of the examining presbytery, brought the recommendation of the presbytery to the church, in a called business session. The following was voted, namely, that the recommendation of the presbytery be accepted, and that the church present to the candidate, Brother Ishmael Phillips, a Bible.

The ordination service proper was a most impressive one. The Immanuel Orchestra opened the service with a brief period of worshipful music. The body was led in singing the first stanzas, without break, of, "Where He Leads Me," "I'll Live For Him," "I Surrender All," and "O Jesus, I Have Promised."

TUCKER IN FAREWELL MEETINGS AT EAST CHURCH

An eight-day revival is being held at East Baptist Church, 414 E. Chestnut St., Louisville, Ky., December 6-13. Preaching services are being conducted each evening at 7:30 P. M. by Rev. Fred G. Tucker, assisted by Howard Ethington, song leader, and Temple Dunn, organist.

This marks the close of Mr. Tucker's pastorate at East Church, his resignation taking effect January 1. He has faithfully ministered to the people of his congregation and community fifteen years. His Christ-like attitude toward all matters and his service to human hearts and souls have won an abiding place in the hearts of his people, his community and fellow-workers.

We shall miss him dearly and shall pray for God's richest blessing upon him and his family as he leaves us to serve in the capacity of Field Missionary for the Long Run Association.

A MEMBER OF EAST,
Louisville, Ky.

REVIVAL AT WALTON

The First Baptist Church at Walton, Ky., under the leadership of Rev. C. J. Alford, of Chillicothe, Ohio, who has been called as pastor of our church at Walton has just closed a two-weeks' revival meeting during which sixteen were added to the church, eight by profession and eight by letter. This was a great revival in many ways as the church is working in a united effort to win others.

Mr. Alford has proved himself to be a man led by the Holy Spirit and was

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LOUIS J. BRISTOW
Superintendent

called to be pastor of the First Baptist Church of Walton, Ky., November 1, 1936. He is also a Kentucky boy.

The church expects to go forward in a mighty way for the cause of Christ's Kingdom, with him as our leader.

It is noteworthy to mention that two young men came upon profession and are active in our Sunday-school and church.

THOMAS COOK, Clerk.

Paul C. Bell, missionary of the Home Mission Board, recently made a survey of a section including part of four counties in Texas in which he says that there are 12,000 Mexicans who have no church of any kind.

"Can we hold Shanghai if we lose Chicago or Birmingham?" is a pertinent question suggested by Dr. J. W. Decker, secretary of the Foreign Mission Board of the Northern Baptist Convention in speaking to the General Baptist Association of Virginia on the subject, "The Home Base and the Foreign Field."

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Church Treasurers

Attention!

The Financial Record of of each Baptist Church in Kentucky for the calendar year of 1936 will be published early in 1937. All funds that should be credited this year must be in the hands of Dr. C. M. Thompson, Treasurer, 205 E. Chestnut Street, Louisville, Ky., not later than January 5, 1937.

Dr. and Mrs. Arch C. Cree, Salisbury, N. C., announce the marriage of their daughter, Miss Agnes Walker Cree to Mr. Arthur Larry Rogers of Salisbury, on November 27, 1936.

The Rachel Sims Memorial Mission in New Orleans has recently been re-decorated and opened as a good will center with Miss Gladys Keith, new appointee of the Home Mission Board, in charge.

Believe it or not the keys to unlock the problem of ministerial dependency in old age "hang at the girdle of the man in the pulpit." Unless the minister instructs his people in regard to their Christian duty here they may never know it. The Apostle Paul if he were living would, in the judgment of the writer, explain the Age Security Plan to the churches.

This is budget making time. A word from the minister right now may suffice to secure the inclusion of Age Security in the budget.—Thomas J. Watts, Executive Secretary, Relief and Annuity Board, 2002 Tower Petroleum Bldg., Dallas, Texas.

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