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CHRIST, THE LIFE AND LIGHT OF MEN

By Charles C. Smith, Durham

[The following is a resume of a devotional talk before the Baptist Ministers' Conference held in Durham and furnished at the request of the editor.]

In one of his great poems blind Milton prayed, "What in me is dark illumine." That is the prayer of every one who is conscious that he is a soul. Milton's prayer finds its answer in John 1:4: "In him was life and the life was the light of men."

This great assertion was made by John, the author of the Fourth Gospel. It is generally conceded that the author spent the latter part of his life in Ephesus, where he ministered to three classes especially, seeking to win them to allegiance to Christ: First, the cultured Greeks; second, the orthodox Jews who lived there; and, finally, followers of John the Baptist, of which class there was a large number even down to the third century. The first eighteen verses of the Gospel are intended as an appeal primarily to the cultured Greeks, who sought with all their powers for true life, and John sought to show them that the life which they were seeking was to be found in Jesus Christ.

The Greeks believed that the Logos was the source of life, and John took their own term and applied it to Jesus, asserting that this one whom they called the Logos was none other than the Word of God, who was in the beginning with God, and who, indeed, was the very God Himself. All along He had been in the world which was made by Him, but the world knew Him not. Yet many did know Him, such as Abraham, David, Isaiah, and to these who received Him God gave the power to become His sons. Then this Word, the Greek Logos, became flesh and dwelt among men, full of grace and truth. This one, says John, is the source of life.

In his Gospel John declares that the life that is in the Word is the divine life, it is spiritual life, it is eternal life, and is a present possession of every believer.

But the Greeks in Ephesus desired to know how that divine life could be communicated to human beings, and John answers by four great illustrations. First, he says, it is a transformation. More than any of his predecessors (John's ministry in Ephesus was fully as late as 80 A.D., about twenty years after Paul had established the church there) John realized that Christianity is a new life, and that it implies a complete inward change. So John places at the beginning of his Gospel the act of Jesus in turning water into wine. He calls it a sign and declares that this act was a manifestation of the glory of Jesus. It was typical of all the work that followed. By this transmitting of water into wine Jesus expressed symbolically the purpose of His coming—to transmute man's nature into something higher and richer. The difference between the natural life and the spiritual life is an essential one, like that between water and wine, and can only be overcome by an act of sheer miraculous power on the part of God. Second, John says that the new life is like a new birth, and as the life of a mother is imparted to the embryo babe, so the life of Christ is imparted to one who commits himself to Christ. It is an impartation. Third, the new life is communicated by assimilation, asserts John. As the body assimilates the bread that is eaten and it becomes part of the body, so the believer who feeds on Christ, the Bread of Life (John 6), assimilates the life-giving qualities of Christ. The new life comes by assimilation. Fourth, the new life is communicated by participation. As the branch, abiding in the vine, partakes of the life of the vine, so the person who abides in Christ participates in the very life of Christ Himself.

In all of these figures that John uses to show how the life of Christ is communicated to men, he is trying to make clear the facts of Christian experience. John attempts a philosophical analysis of life in harmony with Greek thinking; yet all the time he conceives of it religiously, and in so doing he takes up the ideas of early Christianity and works them out to clearer and profounder issues, expressing them in terms of modern Greek thought.

Still it might not be clear to the Greeks as how the divine life might be received. The water

is changed into wine, the babe has imparted to it the life of the mother-to-be, the bread is assimilated into the body of the eater, and the branch participates in the life of the vine, all whether they will or not. But not so with a person who receives the life of Christ. The transformation is wrought only as one submits to the divine chemist; the impartation of the divine life is accomplished only as the conditions of sonship are volitionally accepted; the spiritual elements of the divine Bread are assimilated only as one partakes of the Cross; one participates in the sustenance from the great vine only by consciously abiding in Jesus. That yielding, that acceptance, that assimilation, that participation, that surrender of the will, John includes in the great term, "believe"—"That believing ye might have life in his name."

AN APPRAISAL OF THE RALEIGH PREACHING MISSION

By Eugene C. Few, Pastor,

Edenton Street Methodist Church and General Chairman of Committee of One Hundred.

The National Preaching Mission has been to Raleigh. Yes, it has been here and by no means has it gone. Its holy impressions still linger with us and it is the general conviction that they will deepen with the passing months.

Now that the four days of spiritual feasts have passed it should be profitable to evaluate the worth and potentialities of such a unique Christian effort as we have experienced.

At the very beginning of this bit of appraisal he it said that one could not fail to have one's attention arrested by the personnel of the missionaries themselves. They were a truly representative group of the leadership of the forces of the Christian religion of today. It was remarkable indeed how those of different religious denominations and of different slants of thought beautifully harmonized in the fulfillment of their one purpose, that of exalting the Kingdom of God as the only rightful Kingdom upon this earth. That all the missionaries were really Christians was a fact not to be overlooked. In that they were devoutly Christian their messages had about them a positive note of challenge never issued by mere words however fluent or piously phrased. Exposure to the influences of dynamic men and women such as visited our city and State November 26 to 29 could not but inspire impulses and resolves that lead to enlistment in the Kingdom of Christ.

Those who attended the first assembly of the mission as church members could hardly have stayed by the remaining services of the series without emerging as better church members. No one particular branch of the Christian church was magnified by the missionaries; but the Christian church, made complete through the brotherly functioning of all its branches, was lifted before the minds and consciences of those who heard as the ideal toward which we are to aspire. Therefore, if the scores who signed decision cards indicating the reaffirmation of their faith in and loyalty to Jesus Christ and their earnest resolve to make an advance in their Christian living and in their Christian treatment of their fellowmen do not strive to awaken the several churches to which they belong, our disappointment shall be sharper than a serpent's tooth.

The spirit of cordial cooperation displayed by the local communions and by Christians from various parts of North Carolina and adjoining states was prophetic of the sweeping spiritual revival that should come as the result of the Preaching Mission. The Mission itself only set in motion those waves of righteousness that need to be lengthened through the united efforts of the Protestantism of this commonwealth and section. Not many outside the church were reached by the Mission. But many may yet be reached if we of all creeds make up our minds not to allow the fires to die down upon the altars of our hearts. Having come to know Jesus more intimately ourselves, we must not rest content with less than our best efforts to make Him intimately real to others. The National Preaching Mission has been to Raleigh. It has not gone though, and it ought never to go and will never go provided we begin with a consuming passion to apply Jesus Christ to the whole of life.

THE EMPHASIS OF THE PREACHING MISSION

By E. N. Johnson

I take pleasure in giving my impression of the Preaching Mission recently conducted in Raleigh. Never have I heard a series of addresses so thoroughly in keeping with the emphasis of the New Testament. The Kingdom of God on earth was central in all of them. There was a constant and consistent striking of five notes.

1. That entrance into the Kingdom of God is conditioned on a spiritual birth from above; that salvation is personal in experience before it becomes socially effective; and that it becomes socially expressed only as that experience is personal and genuine.

2. That the Gospel is one in its claims on the personal and social phases of life; that to think of it as merely personal or social in its application is to misconceive its nature and its objective; and that it succeeds in attaining its goal only as its unity is acknowledged and preserved.

3. That the Kingdom of God is totalitarian in its rightful claims; that the entire area of human life is to be redeemed and transformed; and that all that men call "secular" is to be sublimated into the sacred.

4. That the complete unification of humanity can be achieved in Christ's Kingdom; that all nationalistic and racial antagonisms are man-made and sinful; and that only a supreme and universal loyalty to the Christ is capable of gathering up and harmonizing these lesser and petty loyalties that divide the race.

5. That an unconditional surrender to and complete cooperation with Christ as Lord are essential to His success in reclaiming and unifying humanity under the sovereign reign of God's holy love.

SILENT SERMONS

The Prodigal's Equipment

By James H. Thayer

We have read so often the statement: "The younger son gathered all together," and yet how many of us have ever taken an inventory of what he actually took with him into the far country? It is easy to dismiss the question with the reply that he took his part of the father's estate. That is true. But he took more. He took his father's goodwill. This man had allowed this boy to talk things over with him, to ask for his part, to get it, and to go away. From beginning to end of the parable there is no indication that he lost his father's good will. He took with him the power to choose. He might have gone to Tyre or Sidon on a business trip and come back unscathed. As a matter of fact, he took in the bright lights, played the races, visited the night clubs—and ended in a pig pen. Then, as we gather from the very plain words of the parable, the material things that he carried with him really belonged to his father. They were his father's gifts. The money he had, the clothes on his back, maybe the very letters of introduction, came from his father. His father may even have given him time out from his farm work to go to the city. This boy took along with him something that he did not bring back intact. That something was youth. I know he wasted his substance. Some of that his father might restore, or he might get back by hard work. But the months of youth that he took down there and threw away, he never got back. But he took along with him one of those intangible things which could not be placed in his pocketbook or traveling bag. It was his memories of home. Can you not hear them in: "How many hired servants of my father . . ." Blessed is the man who takes such sacred memories into the far country. Shall I say that he took along with him the parting vision of an open door and his father with shaded eyes standing framed in the doorway looking after his departing figure? From that he never got away.

The object of education is to train your minds to learn, so that you will be able to go into the great discipline of obtaining wisdom from every day's experiences. Discipline your minds to see what others do not see.—Russell H. Conwell.

ITEMS OF INTEREST

.... The report of the Executive Committee of the Southern Baptist Convention shows receipts of South-wide funds for November, 1936, as follows: Program, \$64,556.35; designated, \$21,062.17; Hundred Thousand Club, \$14,384.90; making a total of \$100,003.42.

.... On Saturday morning, December 12, Rigabee Terrell, aged fifteen years, passed away at Rockefeller Hospital, New York, after an illness of over a year. He is the son of Rev. William S. Terrell, of Binghamton, N. Y., and a nephew of Rev. R. F. Terrell, circulation manager of the Biblical Recorder. We extend deepest sympathy to the bereaved family.

.... Dr. Arch C. Cree, pastor of the First Baptist Church of Salisbury, was engaged, November 29 to December 6, in an eight-day series of meetings with Dr. O. O. Dietz and the Brotherhood Baptist Church of Washington, D. C., preaching to the church, as a part of the National Preaching Mission to the churches of America. This whole movement has stirred the Capital City and a deep spiritual interest is manifested in these meetings.

.... For the information and guidance of our people I am publishing this note in the Recorder: On January 1 the Baptist State Convention will call for payment all outstanding six per cent Meredith College bonds. These should be presented to the Wachovia Bank and Trust Company, Raleigh, for payment.

.... At the same time other bonds of the Convention known as "Trustees of the Baptist State Convention of North Carolina six per cent Coupon Gold Bonds" and due January 1, 1938, will be called. These bonds should be presented to the Wachovia Bank and Trust Company, Winston-Salem, for payment. Advertisement of the call has been published in the News and Observer, but we are making this note so as to help any of our people who may own the bonds.

.... Recently Mrs. J. S. Farmer taught a mission study book on Palestine in the First Baptist Church of Roxboro. She found that the people of Roxboro are delighted with the fine service of Rev. and Mrs. West, and that their service does not stop in the First Church of Roxboro, but goes out all over the Beulah Association and beyond. This same experience ought to be multiplied throughout North Carolina. There are some churches and pastors that have the responsibility of ministering not only to the people connected with their church but also to the community in which they are located.

.... The congregation of the Allen Street Church, Charlotte, celebrated the eighth anniversary of the pastorate of Rev. Walter Jones with a surprise banquet at the church recently. A good number of the members were present and presented a program expressing satisfaction in the work that the church has done in the past eight years. Already the pastor's salary had been raised, and as an additional expression of the love of the people, he and Mrs. Jones received a sterling silver gift. Both Mr. and Mrs. Jones are very popular in Charlotte. Mr. Jones is president of the Charlotte-Mecklenburg Baptist Ministers' Association. The church has erected a \$10,000 educational building since Mr. Jones has been pastor, and is at present at work on a "pay as you go" \$20,000 auditorium. There are 1,050 members. Nine hundred members have been received in the past eight years, 460 of these having come by baptism. All departments of the work

of the Kingdom have prospered. Mr. and Mrs. Jones were both missionaries in Brazil when they married, but they had to return to this country on account of Mr. Jones's health. Mr. Jones taught in the public schools of Hickory before becoming pastor of the Allen Street Church. The Recorder congratulates pastor and people upon their eight years of fruitful work together.

.... Professor and Mrs. Jasper L. Memory, Jr., of Wake Forest, announced the birth of a son, Jasper Durham Memory, December 11. Mrs. Memory is the former Miss Margaret Durham, daughter of Dr. Charles H. Durham, pastor of the First Baptist Church of Lumberton. Mr. Memory is professor of education in Wake Forest College and director of the college news bureau.

.... President L. H. Campbell and his faculty are arranging a program for the Golden Jubilee of Campbell College next June. A meeting was held last Sunday where a committee did substantial work toward the program of the celebration. We congratulate Campbell College and confidently expect next commencement to be a historical point in the life of that institution.

.... Dr. Ralph A. Herring, pastor of the First Baptist Church of Winston-Salem, 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, November 15 to 29. Dr. Cree declares these two ministers constitute an ideal team for evangelistic service. Dr. Herring's preaching is marked with a freshness, 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.

.... Pastor W. O. Andrews was aided in a meeting at Calvary Church in Raleigh last week by W. O. Kersey, of Hocutt Memorial Church, Burlington. There are 152 members in the church and forty-eight of them have signed tither's pledges. Notwithstanding the fact that the church had had a revival meeting which closed November 13 and in which C. J. Ashley, of Fredericksburg, Va., did the preaching and that the church received forty-five additions and was greatly revived, during the Stewardship Revival there were five other additions. If thirty per cent of the Baptists of North Carolina would become tithers during this campaign, we could pay every debt that the Baptists of North Carolina owe in ninety days.

.... The late O. L. Pittman, a member of Gethsemane Baptist Church, in the Roanoke Association, remembered his church, the orphanage, and state missions in his will. He left \$2,500. to each of these objects. Brother Pittman passed to his reward several months ago. In the affirmed judgment of the judge in the Civil Courts is this paragraph: "The testator [O. L. Pittman] was deeply interested in his church. He was a regular member and attendant of Gethsemane Baptist Church in Edgecombe County, N. C., and attended the services of this church in storm and sunshine. The language of his will itself shows his deep interest in the progress of the Kingdom. The will indicates that his life was patterned after what is written in James, chapter 1, verse 27: 'Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'" The example of Brother Pittman is worthy of commendation and emulation.

.... We have just received a copy of the Minutes of Pee Dee Baptist Association. Bruce Benton is moderator and Charles B. Deane, clerk. The Minutes is a masterpiece, and it shows a year of good work for the Pee Dee.

.... The query for the annual Founders' Day debate at Wake Forest College is "Resolved: That the Federal Government shall own and control all electric utilities." The debate, an annual affair between the literary societies, is to be held on January 29, 1937.

.... We wish to thank the sender for a copy of the Minutes of the Caldwell Baptist Association. The next session of the Caldwell will be held next September with the Rhodhiss Church, near Granite Falls, and W. D. Early is to preach the annual sermon.

.... Correspondents will note the following changes in address: Rev. Wilber Edwards from Laurinburg to Route 4, Lumberton, N. C.; Rev. F. A. Bower from Albemarle to Kannapolis, N. C.; Ben S. Beach from Raleigh to 615 Horatio Street, Tampa, Fla.

.... Miss Mabel Beeker, Leeksville, N. C., an A.B. graduate of Meredith College and a Training School girl, with one year's experience as a supply teacher at Averett College, Danville, Va., desires position as pastor's assistant. Miss Beeker is a consecrated young woman who delights to render service. She may be reached at the above address.

.... Dr. J. W. Lynch, in a chapel talk to the Wake Forest College students concerning the necessity of making wise choices, said that before making an important decision one should look back to the religion of our parents; we should look in to appraise ourselves; we should look out to see our responsibilities to others; and we should look up to see the will of God.

.... We take this opportunity to urge all pastors to plan for Student Night in their churches while the college folk are home for the holidays. Write immediately to Dr. Frank Leavell, Department of Student Work, Nashville, Tennessee, for program suggestions if you have not received such. Recognize and use your young people who are in training.

.... Mr. D. M. Woodward, of Conway, was married thirty-seven years ago. He says that he had nothing except a horse, a buggy, and a wife when he began his home. He was asked by his pastor, Rev. C. W. Scarborough, to add to his meager beginning the Bible and the Biblical Recorder. His home has never been without the Recorder since, and in renewing his subscription last week he said of the Recorder: "I expect to carry it on as long as I live."

.... Brother J. F. McDuffie, of Chapel Hill, passes on this good word about the work at Chapel Hill and his pastor: "Our cause here still moves on. The right man in the right place makes a difference. We hope the brethren of other churches will keep hands off our pastor, and get their vacancies supplied from other sources. But 'ripe fruit is plucked at oftenest,' and we are not surprised."

.... Dr. Binkley's equals are few. His ideals are Christian. Would Christ do the thing I am doing if He were here? is his aim in life. Would Christ associate with people, and treat them as I do? is his maxim. Does the Spirit of Christ control my life? is the hope and desire of his life. It requires three graces to make a Christian minister. He loves men's souls, and the people love him. He is learned, but his learning does not make a fool of him. The things of Christ are not foolishness or secondary with him.—But the tree is known

by the fruit it bears; so I will stop."

.... We appreciate the copy of the Minutes of Alleghany Baptist Association which were kindly sent to us recently. F. W. Royal is moderator and J. T. Fender is clerk-treasurer of the Alleghany.

.... We are printing in this issue on page one appraisals of the Preaching Mission recently held in Raleigh by Rev. Eugene C. Few, pastor of Edenton Street Methodist Church, Raleigh, and E. N. Johnson, pastor of the Baptist church at Mount Olive. On page eleven we are carrying appraisals by Rev. Forrest C. Feezor, pastor of the Tabernacle Baptist Church, Raleigh; Dr. P. D. Miller, pastor of the First Presbyterian Church, Raleigh; and Dr. M. E. Dodd, of Shreveport, La., a past president of the Southern Baptist Convention. We consider these brethren capable judges of good preaching, and we are glad to have their appraisals for the benefit of the readers of the Recorder.

.... Mr. R. W. Haywood, editorial executive of the News and Observer, died of a heart attack on Monday night, December 7. At the time of his death Mr. Haywood was in his home at 109 N. East Street, Raleigh, alone, his wife being on a visit to their daughter in Virginia. During the World War when Josephus Daniels was Secretary of the Navy, Mr. Haywood was editor of the News and Observer. He spent twenty-five years on the News and Observer, and rendered distinguished service. He was born in Pollocksville in 1873, the son of Egbert W. and Sarah Haywood. He graduated from Wake Forest College in 1894, and then took graduate work at Johns Hopkins University. Mr. Haywood served as reporter for the Wilmington Star. At one time he was owner of the Greensboro Telegram, which was merged with the Greensboro Daily News. From that paper he came to the News and Observer in 1912. Mr. Haywood was a faithful member of the First Baptist Church of Raleigh. He is survived by his wife, nee Laura Scott; two children, Mrs. Edwin Bethea, of Culpepper, Va., and Robert W. Haywood, Jr., of Philadelphia; and a brother, Charles L. Haywood, of Durham. To all of these we extend sympathy.

.... We congratulate Pastor and Mrs. S. L. Naff, of North Winston, upon the 25th anniversary of their wedding. The church took advantage of the occasion and had a special service, with appropriate music and a silver offering for Mr. and Mrs. Naff. Pastor Naff would not allow the church to make such an offering unless he, himself, and Mrs. Naff gave an offering for the furtherance of the program of the church. In connection with this service, there was an anthem, "Prayer of Thanksgiving," by the choir; a vocal solo, "Shine, O Holy Light," by Miss Dorothy Phillips; a violin solo, by William Wright; and a vocal solo, "Sweetest Story Ever Told," by Mrs. Ethel Turner. Pastor Naff is a native of Franklin County, Virginia. He entered the pastorate in 1906 at Salem Baptist Church, Chesterfield County, Virginia. From there he went to Newport News for two years, following which he entered the Seminary at Louisville. After graduation from the Seminary, he became pastor of the Main Street Church, Emporia, Va. From there he came to Salem Baptist Church, Winston-Salem. He has held pastorates in Mullins, S. C., Laurinburg, and Mount Olive, from which place he came to North Winston Baptist Church in 1928. Mrs. Naff was before her marriage Nellie J. Wheeler, and was on the staff of the Baptist World, a paper published at that time in Louisville, Ky. They have one daughter, Lois, now Mrs. G. W. Hicks. Congratulations!

DR. ERNEST NATHAN WALNE

What a glorious company of redeemed saints must have welcomed Dr. E. N. Walne Home when on Friday, October 31, after many weary months of suffering, he entered the Heavenly Portals! His own father, M. L. Kesler, John E. White, Livingston Johnson, R. J. Willingham, P. P. Medling, C. K. Dozier, J. H. Rowe; Pastors Gato, Sato, Sugano, Ozaki, Kawakatsu; a host of Japanese whom he led to the Saviour come to mind at once as being among those who took part in that Celestial "Kangeikai" (welcome meeting).

What a host of friends are bowed with sorrow as they have received the tidings that he whom they loved is dead!

Dr. Walne was born in Mississippi. His father, Dr. T. J. Walne, a Baptist minister, was the first State Mission Secretary of Mississippi. The very week that Dr. E. N. Walne entered into rest, his father's picture appeared in the Centennial issue of the *Baptist Record*.

While Dr. Walne was pastor in Ghent, Kentucky, he married Miss Claudia McCann, who was beautiful, talented, and consecrated; and through the years she has been a helpmeet in deed and in truth. Dr. and Mrs. Walne, with Dr. and Mrs. McCollum, founded the Southern Baptist Mission in Japan, and through forty odd years gave their best to the Master's service there, and their best was second to none.

Many beautiful memories of Dr. Walne come crowding today. He was a tower of strength to new missionaries, practically in many details of settling in a new land, buying furniture, securing servants, finding just the right language teachers. He was encouraging in the highest degree to those struggling with the language; sometimes gently sarcastic if there was a bit of tendency to show off!

Dr. and Mrs. Walne's home radiated the spirit of true Christian hospitality. No one who has been a guest in that home can ever forget the beautiful morning worship at the breakfast table. A hymn of praise led by Mrs. Walne's clear, beautiful voice, then came the Scripture reading for the day, always a part of some systematic plan, then Dr. Walne prayed. He talked to his Heavenly Father as naturally as he would have talked to his earthly father. His supplications were always with thanksgiving, and were worldwide. For the sons in the home, for the daughter and sons in America in school, for "our loved ones wherever they are" he prayed with deep tenderness; he never failed to seek Divine blessing on the missionaries and the Japanese co-laborers, on the Foreign Mission Board and its secretaries, on Kingdom work around the world. Always there was heartfelt confession of sin, and pleading for the deeper consecration.

Dr. Walne was a profound scholar, a wise counsellor, a devoted husband and father, a loyal friend. When his friend, C. K. Dozier, was called Home, Dr. Walne quoted these lines: "A woman bereft of her husband is called a widow; a child bereft of its parents is called an orphan; but there is no word in all the vocabulary of sorrow to describe a person who has lost a friend." The Japan Mission of the Southern Baptist Mission has lost one of its truest friends, and there is no word to describe its sorrow.—F. J. F.

Evolution of a man's ambition:
To be a circus clown.
To be like dad.
To be a fireman.
To make All-State.
To do something noble.
To get wealthy.
To make ends meet.
To get the old-age pension.—Trenton Republican-Times.

HIGH DAY AT HENDERSON

Sunday, December 6, was a high day for the congregation of the First Baptist Church here, with two services formally dedicating their new house of worship, Dr. H. A. Ellis, now pastor of the First Baptist Church of Wilson, preaching the dedicatory sermon at eleven o'clock, and Rev. S. L. Morgan, Creedmoor, preaching at night, both of them former pastors of the church. The present pastor, Rev. A. S. Hale, presided over the services.

A striking feature of the morning service was the burning of the mortgage on the property by Mrs. J. L. H. Missillier, one of the oldest members of the church, a semi-invalid, who was brought to the service in a rolling chair from the Maria Parham Hospital. She is one of the five living members of the church who worshipped in the first house of worship, which was discarded when a brick building was erected in 1885, the present being the third since the founding of the church in 1856.

Dr. Ellis, who was pastor of the church for ten years up to 1933, declared he knew members who wore their old clothes and went without automobiles in order to make sacrificial gifts for their building. Mr. Morgan, who was pastor for nearly ten years preceding Dr. Ellis, told of the heroism of the congregation in pushing their building enterprise during the World War, when prices were soaring and orders for material were being held up by the government.

James I. Miller, former member and now prominent tobaccoist of Wilson, spoken of as the soul of the building movement here, spoke briefly at the morning services of the sacrifices made by certain of the members.

The building, which is of Mount Airy Granite, cost with furnishing close to \$200,000, and is declared to be one of the most artistic and beautiful in the South. Begun in April, 1915, the Sunday school plant was occupied January 16, 1921. The main auditorium was completed and occupied in 1926 at a cost of \$30,000, and lately the congregation paid the balance of the debt, amounting to \$11,600.

TO ASSOCIATION AND CONVENTION CLERKS

Here, in the Library of the Baptist Bible Institute, we are trying to anticipate the needs of future historians and research workers by making just as complete as possible the files of all denominational books and publications. Especially are we striving 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 an 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, and have employed the help needed to do the work.

This letter 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 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 to any one; but if all will cooperate, we will have here material of priceless value to the future historian, 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 cooperating in this much needed service for our Baptist cause.

Address, Librarian, Baptist Bible Institute, 1220 Washington Avenue, New Orleans, La. J. E. GWATKIN, Librarian.

TO PASTOR—FROM FINANCE COMMITTEE

Dear Pastor:

[Louie D. Newton, Druid Hills Baptist Church, Atlanta, Ga.]

While you are away for these few days of rest, please let me assure you that the Finance Committee is going right on in the plans for the Every Member Canvass. With the prayerful preparation that has already been made, including your very fine letter that has gone out to the membership this week, and which we heartily commend, we believe we are approaching the most successful Every Member Canvass in the history of our church. We fully believe that, due to better economic conditions, a great many of our members who have found it necessary to reduce their contributions in recent years will increase their pledges materially for the coming year. But even more heartening than the prospect of additional gifts in money, is the spirit of common interest in all the work of the Lord, which seems to prevail throughout the entire church under your splendid leadership.

In your absence we have been reviewing the record of our church since we occupied our building in 1928 which, incidentally, covers the entire period of your pastorate. While the real accomplishments are not measured in figures, yet there are certain figures that establish a basis of human appraisal.

It is worthy of gratitude unto our Heavenly Father at this Thanksgiving season to note that in this eight year period 917 people have been won to Christ and have united with our church, and 2,086 have been received by transfer of letter. This growth in church membership has been felt all along the line as is revealed in the increase in the average Sunday school attendance from 1,017 to 1,410; an increase of unions in the Baptist Training Union from 3 to 15, with general attendance increase from 75 to 212; an increase in W. M. U. Circles from 11 to 20, with a proportionate increase in average attendance at W. M. S. meetings and in the junior organizations of the Woman's Missionary Union.

From the treasurer's records we find that the total cash receipts for this period have been \$596,029.62, which is broken up into \$218,325.80 for current expenses, \$261,566.51 for building, and \$116,137.31 for missions. In addition to this last figure, our Relief Committee has expended approximately \$10,000. for relief which is really a mission service to the people of our community.

As you have often taught us from the pulpit that the worthy record of past achievement, plus the commitment of high purpose in the present, will surely lead to a glorious accomplishment in the future, we believe that our record, as revealed in these figures, together with the united purpose of our people, will lead us through this canvass to a high level of commitment to the will of the Lord. Many pledges are already coming into the church office and when you return your Finance Committee hopes to be able to report a large portion of our budget already subscribed. These loyal friends who are promptly returning their signed pledge cards will make much easier the regular canvass on next Sunday afternoon.

May I express to you personally, and on behalf of the Finance Committee, and I am sure every member of our church, the thanksgiving in our hearts that God has blessed us in giving you to be our leader, and the privilege of working with you as our pastor.

Sincerely yours,

Z. A. SNIPES,

Chairman Finance Committee.
November 19, 1936.

—From The Builder.

KINGS MOUNTAIN PROMOTION AND STEWARDSHIP MEETING

On Thursday, November 5, at the call of Rev. W. A. Elam, the promotional and stewardship chairman, the Kings Mountain Association assembled with around one hundred pastors and delegates at the First Baptist Church, Shelby. Dr. Zeno Wall, pastor of the Shelby First Church and president of the Baptist State Convention, conducted a very inspiring devotional service on "Striving Together" for Christ and the promotion of His Kingdom.

Rev. W. Perry Crouch, head of the Christian Education work of our Convention, brought a fine message on "The Meaning and Cost of True Discipleship With Jesus," using certain Scriptural references and also Brother Huggins' book, "Baptists Working Together," as a basis for his thought and discussion.

Dr. George J. Burnett, recently chosen president of Boiling Springs Junior College, led in a fine way our thoughts on "New Testament Stewardship." He used Paul's injunction to the church at Corinth as a basis of his message, proving verily that the tithe is positively a minimum and only a minimum of real New Testament stewardship. Surely no one could hear such a message as he presented and not be a better steward of the manifold grace of God.

At the noon hour the good women of the Shelby First Church served a most delicious and satisfying meal to all the pastors, delegates, and visitors. Many splendid compliments were expressed for the royal service and the exquisite food.

Again in the afternoon Rev. W. Perry Crouch discussed very intelligently and inspiring to all his hearers "The World Program of Southern Baptists For Bringing in God's Kingdom on Earth." He referred often to our various boards, agencies, and institutions as the mediums of this great service which is being rendered by a host of approximately four and one-half millions of Southern Baptists.

The final message of the day was delivered by Dr. George J. Burnett, who placed large emphasis upon the making and using of church budgets. He stated that the major emphasis of any church budget should be with us all the matter of world missions. He is graciously but firmly opposed to spending all of our moneys locally as some churches are wont to do and even to spending the vast majority of our funds locally as many more of the churches are doing. He is out and out for missions and the cause of Christ. He discussed the matter of individual support and individual records among all the members of all the churches. His enthusiasm on the subject of church finances must undoubtedly be comparable to that of the Apostle Paul when he was raising money for the poor saints at Jerusalem among the churches of Galatia and at Corinth.

R. P. HAMBY,
Committee.

INDESTRUCTIBLE

One of the Red Republicans of 1793 told a good French peasant, "We are going to pull down your churches and your steeples—all that recalls past ages and all that brings to your mind the idea of God."

"Citizen," replied the peasant, "pull down the stars, then."

The church is built upon a strong foundation—upon Christ Himself.—Sunday Companion.

Get all you can; save all you can; and give all you can.—John Wesley.

A CENTURY OF BAPTIST MISSIONS IN CHINA

By Arthur R. Gallimore

[This is No. 3 in a series published by the Baptist World Alliance.—Editor.]

The years since 1792 have formed the great missionary epoch of Baptist history. Not boastfully, but gratefully, we can give thanks to the Lord of the harvest for His blessings upon Baptists. Although it was fifteen years later that Robert Morrison arrived in China, the going of William Carey to India was in an indirect way the beginning of efforts to reach China with the Gospel.

In "A History of Christian Missions in China," Dr. Kenneth Latourette says: "The honour of actually beginning Protestant work specifically for the Chinese must be divided between the famous trio in Serampore, India, and Robert Morrison of the London Missionary Society. At Serampore earnest men, led by the saintly Carey, were founding missions in various parts of India and translating the Bible into several of the Eastern tongues. Marshman, one of the group, wished to study Chinese, and sought the assistance of an Armenian, Lassar, who had been born in Macao and had learned both to speak and to read the language. Lassar had come to Calcutta in 1806 and was there employed by Claudius Buchanan, an earnest clergyman in Bengal, to translate the New Testament into Chinese. Marshman began studying Chinese in 1806."

William Carey was deeply interested in advancing into China, and when his son Felix went to Rangoon, he felt that might be the first step towards China. Referring again to the translation of the Scriptures, we may further note that Dr. Joshua Marshman's copy was completed and issued in 1822, a year before Morrison's. The latter has, however, been the main basis for later translations, and was monumental in its influence.

Carey's mission in India not only aroused Baptists in England to their duty as stewards of the Gospel, but the widely-scattered churches of America also responded to the appeal of his noble endeavour. So, as someone has said: "The Jews might as well forget Jerusalem as the Baptists Serampore." It was the heart of the missionary movement.

Again, as the indefatigable Carey doubtless influenced young Robert Morrison to go out from his own England to China, he stirred the heart of Adoniram Judson in his Massachusetts home. Indeed, young Judson made a trip to England with the idea of going out under the London Missionary Society. But, after the famous "haystack prayer-meeting" Judson was seized by renewed missionary zeal and gave himself, along with the fine young woman he won for his wife and comrade in service, to the pressing needs of India. Reared in a Congregational atmosphere in New England, a graduate of Brown University, he was intellectually keen and a lover of study. And so it came about that this thoughtful young man took advantage of the long and tedious voyage to India to undertake a further study of his Greek Testament with the question of baptism in mind. The results are well known. Reaching India, he asked to be received into the church which Carey had founded, which thus proved the birthplace of American Baptist missions. The contributions which had been going to Carey were naturally turned to the new organization created after Judson had espoused the Baptist cause. Adoniram and Ann Hasseltine Judson thus, as it were, placed themselves on the doorsteps of the then weak Baptist churches of the United States, and these adopted them forthwith.

There is not even a photograph in existence, so far as we know, of the man who did more than anyone to waken the Baptists of the Atlantic seaboard to a consciousness of their duties and possibilities. A graduate of Williams College, in Massachusetts—the scene of the historic event now commemorated by the "Haystack Monument"—Luther Rice went out to India at about the same time as Judson, sailing from Philadelphia while his friend voyaged from Salem. His keen mind was also occupied on board ship with the subject of baptism and with the same results as followed Judson's study. After joining the Baptist church in Calcutta, young Rice returned to America to further the new adjustments, but he was detained there in order to sustain the organization for the support of the mission which the Judsons had opened in Burma. He stirred American Baptists to unprecedented achievements for foreign missions and ministerial education. The old daguerrotype likeness we sometimes see recalls the distinguished career of Luther Rice, whose grave in South Carolina is the goal of many pilgrims in the centennial year from his death in September, 1836.

The interest grew. The funds—amounting to \$6,000. in 1806 and 1807—which Carey had acknowledged with gratitude, were later turned to the development of specifically American missionary efforts. Baptists were being prepared for world-leadership in making Christ known. In Virginia was a young man who, after his graduation from the old Virginia Baptist Theological Seminary (now the University of Richmond) had no money to give. But he made a notable contribution by a tiny slip of paper in the collection basket with just the word "myself." It represented the life-service of the first Baptist missionary who actually reached the mainland of China—in September, 1836. The Rev. William Dean had been appointed by the Baptist Triennial Convention a year previously to work among the large Chinese population in Bangkok, Siam, and Adoniram Judson had sent two men from Burma to Assam, hoping that this might be a stage on the road to China; but J. Lewis Shuck and his wife Henrietta Hall Shuck were the first Baptists to place themselves at the very gates of Canton—though they did not actually live there. Even Robert Morrison, who had passed away two years before (1834) had been forced to spend much of his time in the Portuguese Colony of Macao. It was to Macao that young Shuck took his bride, and their first son was born in Singapore on the outward journey.

Henrietta Hall was the daughter of a prominent Baptist preacher in Virginia, and the young girl had been deeply influenced by reports of the visit of Ann Hasseltine Judson to America in 1823. She was then a tiny girl, but as she grew up she heard of Mrs. Judson and was stirred with a passion so strong as to be irresistible. Henrietta was barely eighteen years of age when she sailed for China. For six years she gathered a little group of children about her in Macao, and then, after Hongkong was entered by Great Britain in 1841, she and her husband were among the first to reside in the new Colony. But her frail body could not long withstand the rigorous pioneer life and the ravages of the untried climate, and in November, 1844, in the presence of the Governor of Hongkong, the body of the brave little American woman, who so patiently taught the Chinese in her little school, was laid to rest in the burying-ground which is now the beautiful "Happy Valley Cemetery."

As Macao had earlier been the rendezvous of the missionaries who were debarred from Canton, Hongkong afterwards provided a place of residence and protection until the doors of the great metropolis of South China should open. Dr. and Mrs. Dean, Mr. and Mrs. Shuck, and the Rev. Issachar J. Roberts, who had arrived at Macao in 1837, constituted the Baptist group in Hongkong. We find Mr. Shuck serving as a member of the committee on the translation of Scriptures in 1844. A Baptist church had been established in the principal thoroughfare of that day, Queen's Road (the site having been granted by the first Colonial Governor Sir Henry Pottinger), and progress was being made, but the first opportunities for going to Canton were seized with eager zeal. Robert Morrison, when permitted to live in Canton, had been confined to the famous "thirteen factories" of the East India Company. In 1844, I. J. Roberts became the first missionary to reside outside that area. Mrs. Lydia Hale Devan, wife of Dr. T. T. Devan, a Baptist missionary doctor, was the first foreign woman to live in the native quarters. Mr. Shuck went to Canton in 1845, but soon afterwards left for America with his motherless children.

Here it is well to refer to the part that medical missions have played in the evangelization of China. Dr. Peter Parker, of the American Congregational Board, was the first medical missionary, having arrived in 1834 and founded the Canton Hospital in 1835. Of Dr. Parker it has been said: "He opened China at the point of a lancet." One of his first colleagues in extending the medical work was Dr. Daniel J. MacGowan, who came to Hongkong in 1843, and after marrying an English missionary lady settled in Ningpo, becoming one of the founders of the vigorous Baptist work still maintained there. Dr. Devan was sent out by the same Triennial Baptist Missionary Society in 1844, but left after the death of his wife in 1846, labouring for a time among the Baptist churches in France. Dr. and Mrs. J. Sexton James, appointed by the Foreign Mission Board of the Southern Convention in 1847, were drowned by the capsizing of a small schooner in Hongkong Harbour before reaching their destination at Shanghai in 1848.

The English Baptist Mission officially dates its missionary activities in the interior of China from 1875, but English missionaries had reached Ningpo as early as 1845. Thomas Hall Hudson and William Jarrom were sent out by the General

Baptist Missionary Society, but after a few years both men, their wives having died, severed their connection with the mission, and the British work was interrupted for many years.

In 1845 the Southern Baptist Convention had been organized in Augusta, Georgia, and its Foreign Board was located in Richmond, Virginia. Mr. Shuck, having the privilege of choosing under which society he would serve, cast his lot with the Southern Board, though the Rev. and Mrs. Samuel Clopton were the first to receive appointment (before the close of the year 1845). Having reached Canton in November, 1846, with the Rev. and Mrs. George Pearcy, Mr. Clopton was claimed by death in the following July.

There ensued a period of expansion of the two American societies, Northern and Southern, working separately. The Rev. and Mrs. Matthew T. Yates arrived in Shanghai in 1848, and spent forty years in that city. The Rev. Josiah Goddard and his wife had gone to Siam in 1840, where he had become pastor of the Chinese Baptist Church in Bangkok, organized by William Dean and John Taylor Jones in December, 1835—the first Chinese Baptist church to be founded and still carrying on. Dr. Goddard removed in 1848 to Ningpo, where he became one of the leaders and took part in a translation of the Scriptures, the blocks for which were cut in 1858 and used until a comparatively recent date. With Yates and Shuck (transferred from Canton) of the Southern Board, and Goddard and MacGowan of the Northern Society, a strong work was developed in East China. Dr. William Ashmore, Sr., arrived in 1850. He also began his work in Bangkok, but removed to Swatow on the eastern coast of Canton (Kwangtung) Province in 1860. The efforts to win the Tie peoples were thus extended from Bangkok to the native haunts of their ancestors. Doctors Ashmore, father and son, rendered long and distinguished service in this successful enterprise of the Northern Baptists. This mission has also served the Hakkas in the mountain sections, whilst the Southern Board has served the same peoples north and east of Canton.

Another distinguished career was that of Dr. Rosewell H. Graves, who arrived in Canton in 1856 and spent fifty-six years there. Physician, Chinese scholar and translator, much of the remarkable progress in all phases of the work was due to his faithful services, along with the practical cooperation of a colleague of many years, Dr. E. Z. Simmons. The Leung Kwong Baptist Association, which has recently celebrated its fiftieth anniversary (1934), was the product of their constructive foresight. The thriving Baptist institutions in Canton are the fruit of the association's growth and initiative.

A very interesting missionary has already been mentioned, but further mention must be made of this singular character and his connection with the leader of the great Tai P'ing Rebellion (1850-64). When the Rev. George Smith, afterwards Bishop of Hongkong, came to Canton in 1845 with a view to extending the work of the Church Missionary Society, he visited the Rev. I. J. Roberts in his narrow quarters not far from the water-front. During this time Roberts had as an enquirer for several weeks the man who later became "Heaven King," and who wished for baptism. This Roberts withheld, but when the rebellion was at its height, with its capital in Nanking, he was invited to go there to engage in evangelistic efforts and also to act as Minister of Foreign Affairs. The latter office he refused, and eventually left in a mood of utter disgust. He had come to China in 1837 on his own initiative and resources, supported himself for years in Macao as a saddle maker, then served under the Triennial Convention and afterwards the Southern Board until finally he became independent for a time. The last chapter of his story tells of a period of retirement in the United States and closes with his death from leprosy contracted in China.

After the treaty with Nanking in 1860, the English Baptist Mission sought new openings for work in China. With some assurance of protection in the interior, C. J. Hall and H. Z. Kloekers (a native of Holland whose wife was English) were sent out by the Baptist Missionary Society. Beginning once more at Ningpo, with attempts at Nanking and Pekin (now Peiping), the English mission finally decided on Chefoo as a suitable base. Many difficulties were encountered. The climate was very trying; Mr. Hall died, and Mr. Laughton too. The prospects were uncertain until in 1869 the Rev. Timothy Richard was accepted by the B. M. S. In 1874 he was the only representative of the Society in China. In 1875 he settled in the Shantung province, where he was joined in the following year by the Rev. Alfred G. Jones. The work advanced, but soon the men were confronted with a terrible famine, and

evangelism had for a time to give way to the relief of suffering. This proved a powerful aid to the furtherance of the Gospel.

The famine of 1878-9 took Mr. Richard to Shansi, and Mr. Jones was left in charge of the work in Shantung. The efforts in Shansi met with phenomenal success, but reaction followed, culminating in severe persecution. In response to the appeals of Mr. Jones in England in 1883-4, and of Dr. Richard in 1885-6, the mission was reinforced by several missionaries and steps were taken for further development.

In 1893, following the migration of many Christians into Shensi and their settlement in "Gospel Villages," the British Baptists began work in that province. The history of the mission in Shensi has been remarkable. From the long trek of the first Christians on through the Boxer uprising in 1900 and the later revolution in 1911, the way has not been easy, but has been crowned with Divine blessing.

The English Baptist Mission has had in its service many missionaries of outstanding ability—Samuel Couling, John Sutherland Whitewright, Percy Bruce, Moir Duncan, not to speak of those now living. Dr. Timothy Richard demands special mention for his long and distinguished career as evangelist, educationalist, and translator. He was for five years the Chancellor of Shansi Imperial University, an honour not ordinarily bestowed on a foreigner. He was for some years secretary of the Christian Literature Society for China. Indeed, his name stood pre-eminent in whatever he undertook.

The mission centre in Tsi-nan, the capital city of Shantung Province, shows the most advanced development under the English Baptist leadership. One of the best examples of missionary cooperation is their participation in the Shantung Christian University; and the Whitewright Museum located there exercises a valuable evangelistic and educational influence throughout wide areas in China.

Baptists can never forget the noble band of martyrs which the English Baptist Mission furnished during the Boxer uprising in 1900, when more than twenty of their missionaries "counted not their lives dear unto themselves." As one of them wrote: "I am ready, and do not fear; if such be God's will, I can even rejoice to die." Their courage in the face of danger enheartens us even after a third of a century in the high task of winning the world for their Lord and ours.

Swedish Baptists have been at work in China only since 1891, when the Rev. Carl Vingren settled in Shantung, but their late arrival is not remarkable when we take into consideration the fact that there have been Baptists in Sweden only since 1848, and that the Swedish Baptist Union was organized only in 1889. Its aim was to foster both home and foreign missions. Although he was not a missionary in the sense of service in a foreign field, the work and influence of Dr. J. Bystrom were conspicuous in rousing the interest of his fellow-Baptists. The pioneer Swedish missionary to China, Mr. Vingren, was through ill-health not permitted to remain, but the work has gone on vigorously. With Kiao-Chao as a centre the Swedes have extended their work of evangelism, education, and benevolence into a wide territory, and their efforts are most fruitful.

In thinking of later activities of American Baptists, we recall the North China (or Shantung) Mission, begun in 1859, under the Southern Board; the West China Mission of the American Baptist Foreign Mission Society (Northern) opened in 1889; the Southern Board's Interior Mission initiated in 1903, and the more recent efforts of the last ten years in Manchuria (Manchukuo). The two societies, Northern and Southern, have for a quarter of a century cooperated in two institutions—the University of Shanghai and the China Baptist Publication Society.

There are Baptist churches in more than half of the eighteen provinces of China proper, and there are not less than seventy thousand church members, not including many thousands holding Baptist principles but connected with churches of the China Inland Mission, the Christian and Missionary Alliance, and other organizations. So, when we realize that Dr. Morrison in his most sanguine hope could envision merely a thousand Christians in China—so great were the difficulties—the seventy times that number who are now called by the Baptist name provide overwhelming testimony to the blessings which the Lord of the harvest has showered upon us. We unite our prayers that they all may be faithful in keeping the torch of truth burning and in passing it on to others, not only of their own land but of regions beyond.

"Wise men do not grow old—they ripen."—Victor Hugo.

THE BAPTIST PRESS

By G. W. Paschal

I

Dr. J. W. Cammack has from week to week some interesting columns in the Religious Herald under the heading "News and Notes From Here and There," and it is most interesting notes that he gives. But he makes a mistake in his initial article for last week in regard to the character of the borrowings of Secretary Huggins in the readjustment of the Convention debt of \$800,000. Until a few months ago this debt was in the shape of bonds drawing six per cent interest, which Huggins thought too high a rate. Accordingly he began to look about, and found a bank which was ready to lend him about half the amount on his open note at four per cent, and he was able to refinance the remainder for a slightly higher rate. In this way Huggins will save about twelve thousand dollars in interest alone in the next five years; by that time he hopes to have half the debt paid, being encouraged by the fact that he has reduced the debt year by year even during the depression; it once was more than a million dollars; now it is only \$800,000. Huggins is not using the credit of our Convention to go more deeply into debt; he is using it to get out of debt and to make the debt easier to pay; if there is anything wrong in that I should like to know what it is.

II

Our own Dr. C. D. Graves, my class mate at Wake Forest College, 1889-92, and once pastor of the Wake Forest Baptist Church, has the first place in the Christian Index of December 3 with an article entitled "Bank Night vs. Prayer Meeting." Though called by another name, the gambling trap which Dr. Graves calls Bank Night is not unknown in North Carolina. He describes it as follows:

On Bank Night the picture shows hold a drawing, or lottery, for a prize, usually \$25., which goes to the person present whose name is drawn from a container holding the names of the entire registration list. If the person whose name is called is not present the prize is increased each week by a like amount until the person whose name is called is present to claim the prize.

Pastor Graves says that in his town in Dublin, Georgia, there has been an alarming decline in prayer meeting attendance since the introduction of Bank Night in the show houses. He has polled the pastors of several other towns in regard to the influence of this new kind of lottery on prayer meeting attendance, and finds that while some churches have not suffered others have. Some of the Atlanta churches, for instance, see no difference since the Bank Night was introduced, but one pastor writes:

"The place is packed and jammed, and the crowd increases in ratio to the money to be gambled away. It has crippled the prayer meetings of the town in a deplorable way. The whole nation seems gamble-minded."

Dr. Graves gives some figures to show what the odds are against the gambler who hopes to make money out of the Bank Night lottery. This is a good service, but I doubt the influence of such demonstration on many people. This form of gambling became popular because many people did not know it was gambling. Our pulpit and press have said much too little about the sin of gambling; the one way to curb the gambling mania in for the church to instruct our people as to its sinfulness, whether the gambling be with a pack of card, dice, slot-machines, pin-boards, betting on games and elections, or playing the stock market. Here is a part of that "whole gospel" of which we hear so much in these later days.

III

Dr. R. B. Gunter, Corresponding Secretary, under his Convention Board Department of the Baptist Record, publishes a "Financial Status of various State Baptist Convention Boards," which though possibly not quite correct in all respects, yet gives a good general idea of what the various conventions owe. I say, not quite correct, for our North Carolina debt now, according to Secretary Huggins, is only \$800,000. Dr. Gunter's statement is as follows:

"Alabama—\$512,000, consisting of hospital debts amounting to \$92,000; colleges, \$150,000 for which the Convention is responsible. The colleges themselves are responsible for \$200,000, the Orphanage for \$70,000.

"Arizona has no institutions and no debt.

"Arkansas—\$1,085,000, of which \$800,000 is

bonded indebtedness, \$185,000 in notes, and \$100,000 for Ouachita College.

"Florida—\$189,000.

"Georgia—\$460,000, of which \$340,000 is bonded indebtedness, \$35,000 old debts, \$85,000 Mercer University.

"Illinois—\$28,000 in bonds.

"Kentucky—\$615,401 as of July 31st.

"Louisiana—\$418,000 as of August 29th, of which \$315,000 is bonded indebtedness, \$100,000 for running expenses of Louisiana College, and \$3,000 for running expenses of the Orphanage.

"Maryland has no indebtedness and no schools.

"Missouri—\$1,038,000, consisting of indebtedness Stephens College \$300,000; William Jewel College \$50,000; Southwest Baptist College \$30,000; Hannibal-LaGrange \$150,000; Baptist Hospital, St. Louis, \$500,000; Orphans Home, \$8,000. The General Association of Missouri does not assume responsibility for the payment of these obligations as the institutions are only affiliated with said association.

"Mississippi—\$833,900.24, consisting of indebtedness Mississippi College \$53,472.95; Blue Mountain College \$63,870.90; Mississippi Woman's College \$89,357.46; Baptist Hospital \$64,868.47; State Convention and Education Commission \$562,330.46. This does not include indebtedness on the Gymnasium and Chrestman Hall at Mississippi College, which is the indebtedness of the Alumni Association and amounts to \$210,430.73.

"North Carolina—\$885,000. Of this amount \$60,000 is on the hospital.

"New Mexico—\$29,121.51.

"Oklahoma—\$225,000.

"South Carolina—Larger bonded indebtedness by end of this year, but owes \$50,000 in other obligations and \$500,000 on institutions. These are indirect obligations of the Convention.

"Tennessee—\$495,500, of which \$100,500 is for hospital and the Board and \$395,000 for schools.

"Texas—\$2,750,000, divided as follows: Baptist General Convention \$1,000,000; Baylor Hospital \$1,300,000; Memorial Hospital, Houston, \$300,000; Baylor University, Waco, \$150,000. A few years ago Texas Baptists' indebtedness was \$6,000,000.

"Virginia—\$556,500. Board debt \$68,500, and an assumed obligation of \$166,000 for Fork Union Academy and bank notes amounting to \$12,000. That for which the Board is not directly responsible is \$310,000."

The total of all this is more than ten and a half million dollars. The one redeeming thing about it all is that most of the conventions are steadily reducing their debts year by year and making no new debts. It is to be hoped that Baptists are cured for ever of the folly of thinking they can get rich by borrowing.

KINGS AMONG MEN

Because all missionaries do not reach our ideals or because some missionaries have departed from the faith, we should not think less of these men as a class. Having been among these people, having seen their lives of deprivation and having witnessed their labors of love we are frank in saying that we hold them in the deepest of affection and respect. We feel that churches at home do all too little for them and that generally in doing this little we have not learned the meaning of sacrifice. Theodore Roosevelt was a many-sided man. He talked and wrote about everything under the sun, but the tribute he once paid to our missionaries ought to be handsomely printed and framed. To a friend Mr. Roosevelt once said: "As high an estimate as I have of the ministry, I consider that the climax of that calling is to go out in missionary service, as your son is doing. It takes mighty good stuff to be a missionary of the right type, the best stuff there is in the world. It takes a good deal of courage to break the shell and go 12,000 miles away to risk an unfriendly climate, to master a foreign language, to adopt strange customs, to turn aside from earthly fame and emolument, and most of all, to say good-bye to home and the faces of the loved ones, virtually forever." With Mr. Roosevelt's words concerning missionaries all good Baptists will agree.—Watchman-Examiner.

These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:25-27.

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THE WHOLE GOSPEL

The whole gospel is a phrase now much used. It is a good phrase; Paul had something of the idea of a whole gospel in mind when he said to the elders of Ephesus that he had not shunned to declare to them the whole counsel of God. Jesus also was insisting on a complete gospel when He enjoined on His disciples to teach all things that He had commanded them. Paul was speaking to those who were already Christians, who had repented of their sins and come to a saving knowledge of the Lord Jesus Christ, and such were those baptized believers the instruction of whom Jesus made a responsibility of His disciples. The whole gospel embraces both bringing to discipleship and instruction in righteousness.

Because Paul had preached this whole gospel as indicated above, he declared that he was pure from the blood of all men. But we fear that there are ministers of the gospel today who could not make a statement like Paul's. One may read whole pages of reports of sermons preached in many of the well known pulpits of the country without finding any indication that the individuals who heard those sermons were ever tempted to personal unrighteous and sinful living. Could preachers of such sermons look the delegation of any church in the face and declare that they had preached the whole gospel?

What is this whole gospel? We might understand it better if we should search the New Testament and find out what are the "all things that Jesus commanded." It is certainly a very individual and personal thing. It is those positive virtues of that purity of the heart taught in the Sermon on the Mount, that love to God and man and unselfish service taught by our Master in His life and words. In the case of Paul, his letters to the churches and the records in the Acts of the Apostles are sufficient evidence that to him it meant all of the above and included also warning against the degrading nature of sins, the faithful rebuking of those who commit sin, and strong insistence on personal righteousness.

Are not the people of the present generation much like those of the day of Jesus and Paul? If our preachers would preach the whole gospel must they not warn the members of their churches against the sins of the time? The young men and women, as well as the older, need to have told them by the appointed heralds of our churches something of the sin of adultery and the lustful look as Jesus told it in His sermon. Probably we should have much better divorce laws and a much less tolerant attitude towards divorce and the remarriage of divorced people if our preachers had preached on divorce as Jesus preached on it. In all probability we should have much more regard for human life and many fewer murders if Jesus' teaching on anger with one's brother and murder had been faithfully reproduced in our pulpits. And so with gambling, from punch boards and slot machines to playing the stock market; the gambling mania would not so possess the land

if gambling had proper rebuke from our pulpits. It is the same with those sensuous dances to music which Paul called "revellings." As to these, too many pulpits so far from rebuking and telling of their danger give the approval of silence to them.

By all means let us have the whole gospel. But we must not forget that it means first of all individual salvation in Jesus Christ, and next training in individual righteousness—purity of heart, love and service, and lives unspotted from the world. This whole gospel will also take account of the fact that, as in Paul's day so in our day, Christians need to be warned of the degrading nature of such sins as are listed in the fifth chapter of Galatians and the third chapter of Second Timothy. No preacher who neglects to declare the whole counsel of God in reference to such sins can hope to be pure from the blood of those who in our day are leading sensuous and sinful lives.

STANDING AND WAITING

Milton in one of his great sonnets comforts his soul for a less active life brought on by his blindness with the reflection that God's state is kingly, and that with God as with kings, "They also serve who only stand and wait." We now know that Milton's forced inactivity, when his heart was so intent on serving his Maker, gave him leisure, which was necessary to his writing "Paradise Lost," the poem that has made his fame immortal.

Milton's case may offer a lesson to some of us. There are times indeed when "standing and waiting" is all that we can do. A minister who has no pastorate, a college graduate who has not yet secured work, any temporarily unemployed person, be he artist or common laborer, must perforce stand and wait, but if they have Milton's great desire to be up and doing they will not long be content with standing and waiting. In many instances they will overcome obstacles all but as great as Milton's blindness and be at work again with greater industry than ever before. At the best this standing and waiting is only an expedient and for a time for those who are still in health and the full possession of their powers.

Except as a rest from labor and a period of recreation and recruiting of powers, inactivity is hardly Christian. Paul had the old-fashioned notion that one who will not work should not be allowed to eat. Doubtless Paul's view commends itself to some of our friends who have sought to employ some of those on our relief rolls and have had them flatly refuse employment; these friends of ours would be glad to have the federal administration take counsel of the Apostle in planning for further relief.

In every community and every church there are people who indeed do stand and wait, but do not serve. They stand and wait for the very purpose of not serving. Is a family sick and in need of care and nursing and food and company? They stand and wait others to minister such services, and most often have the miserly satisfaction of seeing that many of their neighbors are more Christlike than they and do give the sick and needy the necessary attention. In every church there are a certain number of this kind who stand and wait for their neighbors to contribute all the money necessary for the pastor's salary and other church expenses; they try to convince themselves that they would help if their contributions were needed, but they wait, and lo, their expectations are realized; their brethren pay the full amount. This group of standers and waiters can hardly realize how much they often get on the nerves of their brethren; if these same brethren do not turn these shirkers out of the church it is because they have made a virtue of patience and have in mind the Scripture: "Vengeance is mine, I will repay, saith the Lord."

But to return to those who have, like Milton, a consuming desire to work, it is a matter of

common experience that they do not long remain without employment; sometimes this employment comes at the sixth, the ninth, or the eleventh hour, but it is the spirit that counts and the Lord gives to them the same reward as to those who have worked all the day long.

TENANCY AND TAXES

A few days ago an officer told us a sad story, sad to the officer who told it and to his hearers. He had put out into the public highway the furniture and other personal property of a man who had lost his home by foreclosure for taxes; the purchaser was claiming possession and there was nothing else to do. The one who was dispossessed went off to another county to rent a home there. Now this is not the only man who has lost his home by foreclosure on tax sales; there have been literally thousands of such in not a few counties, and many in almost every county in the State. Not all of them, however, are put out of their former homes; many rent them and become tenants on the land that they once used as landlords.

Now consider another matter. The report comes that the Budget Commission of the State, in casting around for sources of revenue to meet the great demands of the numerous boards, departments, charitable and educational institutions, have considered whether real estate including farm lands be taxed again by the State, as it is now taxed by the counties and municipalities. And we hear of another similar proposition—that under a new classification personal property be taken over entirely by the State for taxation and no tax on it be allowed by counties and municipalities. We call this a similar proposition, for it is evident that real estate will have to be taxed at a higher rate than now if personal property is no longer to share with it in providing the taxes needed for counties and towns.

At the same time we see that the organized merchants of the State are demanding the abandonment of all sales taxes; that sales taxes on the necessities of life will be abandoned was rather vociferously promised last summer in our primary campaign. Now, whether the sales taxes are given up in whole or in part, it will be necessary to find millions of dollars elsewhere if the budget is to be made to balance. Our Budget Commission recognizes that they who dance must pay the fiddler, and that before paying, the money must be in hand; it need then occasion no surprise that the commission is thinking of a State tax on real estate.

But let those who consider adding to the tax burden of lands be sure of one thing: they are taking the surest way of increasing the number of farm tenants in North Carolina.

THE BUENOS AIRES CONFERENCE

Probably no other act of President Roosevelt's administration has met with quite as hearty and general approval by the people of this country as his promotion of peaceful relations with other nations. Our people want peace, not because they are "too proud to fight," but because they have learned to live at peace and know its blessings. Accordingly, the present peace conference at Buenos Aires is being watched by our people with a most sympathetic interest. Not many are trying to follow its details, but they note with satisfaction that Secretary Hull has a definite program of eight points and is taking the leading part to which his ability and sincere devotion to peace among nations entitle him. It is now certain that the five present peace pacts to which the United States has given her adherence will be strengthened and integrated into one whole; that a policy of strict neutrality by the other nations will be observed if war should break out between two American nations; that it will no longer be possible to float loans in nations at peace for the support of wars in other nations. All of these are

among the measures favored and put forward by Secretary Hull. But Secretary Hull does not forget what he considers the most effective way to promote peace among nations, which is fair treatment in trade relations. A selfish nation which by high tariff laws tries to grab the trade of the world for itself can never be regarded as a "good neighbor," by other nations who suffer from discrimination against their workers and their trade. There are many in the United States who are reluctant to acknowledge this, and it is they who are the most powerful enemies of peace.

Let no one suppose that after the Buenos Aires conference the nations of the Western Hemisphere will no longer be in danger of war. This causing the nations to beat their spears into pruning hooks is no little undertaking. It will be consummated only when the spirit of Jesus Christ reigns in the hearts of the people of all nations. May that day be hastened.

ENGLAND'S QUEEN

The whole world, at least the whole English-speaking world, talked of hardly anything else for ten days than whether England should have as queen a woman who had been divorced and had two living husbands. That was the issue in the minds of the people and the real matter in dispute. It is not at all probable that there would have been any considerable objection had King Edward purposed to marry an American and a commoner of approved marital relations, whether maid or widow; what caused disapproval in our country and revolt in the United Kingdom and the British Empire was the fact that the woman whom Edward was proposing to marry is a divorcee.

But this is not the only question that has been before Prime Minister Baldwin and the members of his cabinet and the English Parliament. According to the report of Mr. Baldwin, the King never purposed that Mrs. Simpson should be advanced to the station of England's queen; he saw the impropriety of that, and only desired to make her his wife, that is, a wife who should be something less than a wife, a morganatic wife, who is defined as one "who does not acquire the husband's rank, and the children do not succeed to the titles, etc., of the parent of higher rank." The purpose of the King to have such a wife does not accord with good old English ideas of morality nor with English law. Accordingly, when the announcement was made that such a marriage was what the King was planning, the King, who before had his defenders, lost whatever favor he had with many in Great Britain and out of it. Our respect for English law is increased when we have the Prime Minister's authoritative statement that in it there is no provision for such a marriage.

This whole episode has been an object lesson of the great influence of the Bible in the thinking and moral sanctions of the English people. Four hundred years ago when the English Bible was a book banned in England, Henry the Eighth could marry and divorce as many wives as he pleased, and some have been so inept as to cite his example as applicable in King Edward's case. But since King Henry's day the Bible has been an open book in England and the English-speaking world. As to divorce, the English people know the words of Jesus: "Whosoever shall marry her that is divorced, committeth adultery." And as to the station of a wife, all know that in the beginning, as taught in Genesis, the wife was not an inferior, but a true "help meet for" her husband; standing in equality by his side. Jesus Christ brought back this high ideal, and in His spirit Paul has enjoined that "every one so love his wife even as himself." These teachings have become a part of the moral conscience of those generations of Bible readers, and it is because of this that the British Prime Minister, speaking for the English people, can say to the King: "It is not lawful for thee to have her" either as England's queen or a morganatic wife.

CURRENT TOPICS

War and Peace In Spain—How difficult is the problem of world peace, how impossible to solve it by any ill-considered formula, is well illustrated by the present war in Spain. Here are the facts: If the rebels had been left to their own resources and had not received aid from foreign nations they would have been utterly defeated long ago. But in this war they have had the help of Italy and Germany. It was through the interference of a German warship that a way was made for the importation of Moorish warriors into Spain for the aid of the rebels; Germany has supplied—as has often been told in such reliable papers as the New York Times—airplanes and the drivers of them, and so has Italy. Italy also has provided guns and munitions and men by the thousands. The rebels had only fifteen airplanes of their own and no bombs nor pilots to direct the planes and drop the bombs. It is these foreigners, Germans, Italians, Moors, who are fighting the war for the rebels, dropping bombs on defenceless women and children and ruining the many fine buildings of Madrid. It is not so much Spaniards who are killing their fellow Spaniards; even in the infantry the Moors have been the chief dependence of the rebels.

Why is Italy so much interested? What is her purpose? England knows very well her purpose; it is to get control of Spain and if possible of the Mediterranean. France has an interest, for part of her country is washed by the Mediterranean; England has a great interest, for her nearest approach to her colonies and other parts of her far-flung empire is through the Mediterranean. We may well imagine that it is hard for these two countries to sit still while an outlaw nation like Italy is working herself to a point of advantage which may entail the ruin of many of their industries and the starvation of those who work in them. Let no one be surprised that England is arming again. In an ideal world this would not be necessary; but Italy and Germany do not make an ideal world.

The Grange's Program—In an address at Pasadena, California, on December 9, Secretary of Agriculture Wallace made recognition of the fact that the various farm organizations of the country are formulating programs looking not only to the betterment of conditions among farmers but to the general social and political welfare of the country. The North Carolina State Grange is quite in line with other farm organizations in this matter, and it had ready an extensive program when it met in Raleigh on December 9-10.

Some of the items of that program relate particularly to North Carolina. One resolution asks that our Legislature vote an immediate exemption on homesteads on which owners live, as the Legislature is empowered to do by a recently adopted amendment to the State constitution. We may say that this proposition will doubtless meet with strong opposition in the Legislature. Even now one sees protests in the papers that to exempt such property from taxation would make it necessary to tax the part not exempted at a much higher rate, and in many counties nearly all this property of farmers who are far from rich, while it would free many owners of small homes in towns almost entirely from taxation, since they pay no personal property tax and many small homes are assessed for small values. Thus the towns too would be under the necessity of increasing their tax rates, which in some of them are already excessively high. It would seem that the makers of this resolution sensed this danger; hence in another resolution they ask for the retention of the sales tax until the finances of the State are in better condition. They also most justly ask "that loopholes in tax laws be eliminated." The sales tax, however, does not help the counties and towns at all, since all paid in that way goes into the State treasury.

Another resolution of the Grange — and we think a most timely one — asks for a reduction of the legal interest rate from six to five per cent. Five per cent is all that money is worth and all that most borrowers can afford to pay.

In the line of social betterment in rural areas are two resolutions, one approving the work of Rural Electrification Authority and the other urging the extension of telephone lines into rural areas.

The Grange does not go further into the matter of liquor laws than to approve the Turlington Act and to urge its better enforcement. It would like to see the benefits of the Social Security Act extended to rural residents and Federal and State employees; it approves the "Triple A" also, and

a tobacco compact bill, which it would have the incoming Legislature provide.

Like other outraged citizens who would like to see honest elections in North Carolina, the Grangers call for the elimination of markers at the polls and absentee voting.

Possibly there would have been a resolution on slot-machines and other forms of gambling, had it been thought of, but it seems that it was not.

The Grange also thinks that the automobile license tax should be reduced to \$5. We are sure that it should if the State is to keep yielding to the temptation to take money paid by automobile owners and users for other purposes than the maintenance and extension of our highway system.

Electrification — Reports of the State Rural Electrification Authority indicate that the work of bringing electricity to country homes is going steadily on at a satisfactory pace. The two main electrical power companies operating in North Carolina have constructed in the year approximately 3,500 miles of rural lines which serve 18,425 customers. We hope that this is only a beginning; every home in the State ought to have electricity for lights, refrigeration, radio, and motors. Electric lights take a certain kind of drudgery off the farm women; there are few things which the average person finds more disagreeable than filling lamps and cleaning lamp chimneys. With good lights too, the work of the home, so much of it as is done at night, can often be much more satisfactorily done; it is easy to sew and knit and do many other household tasks by a good light. The chief value of electricity in the home, however, is cultural. With a good light the farmer who is in the house only at night can read his paper, while all members of the family are encouraged to read periodicals and books and study either the text books of the schools or the Sunday school helps. With an electrified radio, a home is put in touch with the entire world and can hear not only valuable and interesting farm programs, but speeches, sermons, music, and a whole round of instructive and entertaining broadcasts. It will not be many years before every home, city or rural, that will, may have electricity. The development of the Tennessee Valley Authority and other great power projects by the national government has made this certain. The power companies have waked up; they now see that if they will undertake the service, possibly the government will be content to leave it with them to furnish our rural homes with the needed electricity; but they know that it is now or never with them; if they fail, the national government will find some way of doing the work.

Uncle Sam's Credit Good—Our people still have confidence in the financial integrity of their national government, and are willing to take United States bonds at a low rate of interest. Recently it was necessary for the government to float a loan of \$700,000,000, which it undertook to provide by the sale of bonds payable in thirteen to seventeen years, and bearing interest at two and one-half per cent. According to Secretary of the Treasury Morgenthau, the issue was more than four times over-subscribed, and subscriptions amounting to three billion dollars were received. With so much more subscribed than bonds to sell the problem of allotment comes up. It is the purpose of Mr. Morgenthau to distribute the bonds as fairly as possible, and to favor the smaller investors rather than the larger. This large subscription indicates that there is much idle money in the country which is looking for safe investment. We often hear that the "banks are overflowing with money." It is not needed for industries and the banks have learned not to invest it on wildcat securities.

The Stars and Stripes Forever—If any one would get in the spirit to sing "Columbia's the Gem of the Ocean," or any other of our national songs with a new enthusiasm, only let him read the news from day to day as it comes from the countries of Europe, especially that from Italy or Germany. The following is from the New York Times of December 2:

BERLIN, December 1.—The German Cabinet and Colonel-General Hermann Goering as Commissar for the Four-year Plan issued decrees today as follows:

Ordering the death penalty for Germans who smuggle money and other property abroad.

Ordering all boys and girls to join the National Socialist youth organizations.

Prohibiting price increases in all goods and services.

(Continued on page 10)

SUNDAY SCHOOLS

"THEY CEASED NOT TO TEACH AND PREACH JESUS CHRIST"

"NEITHER IS THERE SALVATION IN ANY OTHER"

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

L. L. MORGAN, Secretary 200 Biblical Recorder Bldg., Raleigh
MISS BESSIE MORGAN, Office Sec. 200 Biblical Recorder Bldg., Raleigh

BIBLE READING

We present here a copy of a leaflet on "Southern Baptists Reading the Bible Together" prepared by Dr. John R. Sampey. We can send to superintendents a supply of these leaflets to be distributed to the different organizations of the church. Write us if we can serve you. We also copy a list of suggestions by Harold E. Ingraham for securing Bible reading and study during 1937. We hope that every superintendent will plan carefully a better teaching program than his school has ever had.

SOUTHERN BAPTISTS READING THE BIBLE TOGETHER

During the last Convention year I challenged Southern Baptists to read with me Isaiah, chapters forty to sixty-six, ten times and the Epistle to the Ephesians forty times. A goodly number of men and women accepted the challenge, and some pastors opened up these Scriptures to their people in sermons or prayer meeting talks. All who reported to me by letter or in person expressed their appreciation of the benefit they had received.

For the present Convention year I am inviting Southern Baptists to read with me every month or at least ten times each, the Acts, the Gospel of John and the three Epistles of John. This plan calls for two chapters a day for the first twenty-eight days of each month. On the first day of each month we open at the Acts and read a chapter a day until we complete the book on the twenty-eighth of the month. Also on the first day of the month we open at the Gospel of John and read a chapter a day, completing the Gospel on the twenty-first of the month. Then we turn to First John and read straight ahead for seven days, completing Third John on the twenty-eighth of the month. For the twenty-ninth, thirtieth, and thirty-first of the month let us read our favorite chapters in the Bible, such as Matthew 5, 6, and 7, Luke 15, Romans 8 and 12, I Corinthians 13 and 15, II Corinthians 5 and 11, Galatians 6, Philippians 2, II Timothy 4, Titus 3, Hebrew 2, James 1, I Peter 1, II Peter 3, Revelation 21 and 22.

If some wish to read with us, but find it difficult to read two chapters each day, let them take the Gospel and Epistle of John one month, and The Acts the next month. In this matter half a loaf is a billion times more valuable than no loaf at all. Open the Book of God and read it every day.

Since the Sunday school lessons in the Uniform Series cover The Acts during the latter half of 1936 and the Gospel of John during the first quarter of 1937, our plan of reading will prepare us to understand better and to teach more effectively the great books we are studying together.

For the remainder of 1936 we suggest that the emphasis be placed on the Book of the Acts. Let us call this book not "The Acts of the Apostles," but "The Acts of the Holy Spirit." As we read day by day, let us put a pencil mark opposite every mention of the Holy Spirit. Some may prefer a note book, in which every reference to the Holy Spirit shall be copied, with such thoughts as are suggested by a careful reading of the various passages. Many of us will be surprised to discover that the Holy Spirit initiated and made ef-

fective every form of Christian activity in the First Christian Century. Who performs this office in the Twentieth Century?

During the second month of our reading make note of every reference to the Holy Spirit in the Gospel and the Epistles of John. Our Lord describes in advance the work of the Holy Spirit. His predictions were gloriously fulfilled in the ministry of Peter and John, of Stephen and Philip, of Barnabas and Paul.

During the third month of our reading check and review every reference to the Holy Spirit in the writings of John and The Acts, and try to set down in complete outline what the Holy Spirit does for the unconverted, and what he does for believers. Give special attention to the work of the Spirit in equipping Christ's followers to win others to saving faith in the Lord Jesus.

In the fourth month make a special study of all the men who were filled with the Spirit. Did Peter lose something of the power, when men began to lay the sick where Peter's shadows might fall upon them? Would this experience make Peter self-conscious, and tend to generate spiritual pride? If so, let us rejoice that God's servant recovered the power when he set out on an evangelistic campaign as described in Acts 9:32 to 10:48.

Perhaps the Holy Spirit never had a personality more completely surrendered to his leadership than Stephen. Who of us is willing to pay the price and lose our life, if thereby the Lord Jesus may be glorified? He saved his life forever by losing it. Philip, the Evangelist, was second only to Stephen among the spirit-filled laymen of the early church. Paul was the Spirit's chosen vessel to carry the Gospel to the Gentiles. Note the various crises when the Spirit clothes Paul with power and endues him with wisdom and courage.

In our fifth reading of The Acts let us consider the question why our church organization and life and our methods of winning men to faith in Christ should be patterned after the New Testament model. The leadership of the Holy Spirit is set forth in every crisis. The principles of his operation are clearly revealed, and we do well to shape all our work in accordance with these principles. When new problems arise, we can claim the promise of His presence and guidance. Study the New Testament church life, and see wherein our Southern Baptist churches are following the principles set forth by Peter and Paul.

On the first of January, 1937, let us begin to give chief emphasis to the Gospel of John. During this month make a list of the deeds of Jesus which are recorded only in John's Gospel.

During February let us make note of the "I am's" in John's Gospel. What can we learn about the nature and work of the Lord Jesus from His own testimony concerning Himself?

During March let us return to the teaching of our Lord concerning the Trinity, with special attention to the office and work of the Holy Spirit. Meditate on the quotations that you will jot down in your note book.

During April review all references to the Holy Spirit in John and The Acts, praying that he may anoint every pastor for preaching like that

of Peter and Stephen and Paul, and that the Holy Spirit may fall upon worshipping assemblies in our churches and in our Christian colleges with convicting and converting power.

During the first thirteen days of May let us continue our reading, praying that the Holy Spirit, who came in mighty power at Pentecost and in the house of Cornelius, may anoint every speaker who addresses the Convention, and may fall upon our assembly in New Orleans to empower us to become effective witnesses to the resurrection of our Lord Jesus and to His power to save men from sin in the midst of an adulterous and crooked generation.

MAKE REAL PLANS TO SECURE BIBLE READING AND STUDY

Study and use the following suggestions in an effort to realize largely the great possibilities offered in the Uniform Lessons in Acts and the Epistles during this last half of 1936 and the Gospel of John during the first three months of 1937.

1. Secure a supply of this leaflet free of charge from the Department of Sunday School Administration, Baptist Sunday School Board, Nashville, Tennessee.

2. Present the "Invitation" to all those in your Sunday school who use the Uniform Lessons. Use a special Sunday morning program to do this and follow it up to get a response from as many as possible.

3. Use this leaflet as a visitation card, passing it out with a word of friendly challenge. Also, as an enclosure for correspondence, always adding a personal word urging the reading as suggested.

4. Through weekly officers and teachers' meetings, monthly workers' conferences, and other contacts with Sunday school teachers, urge them to pass this challenge on to the people and to recognize from time to time the ones who are doing the reading. Form reading clubs, prepare wall chart recognitions. Use every good means of stirring up an interest for this work.

5. Make a definite tie-up with Sunday school lessons. Use this reading challenge as an incentive to a deeper study of the Sunday school lessons during this period. Urge the teachers to include the use of this plan in their teaching processes. Keep it to the front in every way.

6. Preach on it. Urge the preachers to talk about this Bible reading invitation from the pulpit and to preach on the obligation of Bible study and on these wonderful books, The Acts and the Gospel of John.

7. Use it as a mighty motivating impulse for all the improved work your Sunday school should do. Urge enlargement because the outside multitudes ought to do this reading and study these Bible lessons. Lead out in a great soul-winning drive based on the reading of these books of the Bible. Get the tremendous power of this Gospel out into a working effort to bring the lost and indifferent multitudes to a vital realization of Christ.

These and other suggestions which will occur to you can be used to the

inspiring of your people and the winning of the lost to salvation.

HAROLD E. INGRAHAM.

Sunday School Lesson

By Hight C. Moore

For December 20, 1936 THE SUPREME GIFT OF LOVE (Christmas Lesson)

The fraternity, the spirituality, the serenity, and the service of Christian love are emphasized in the present paragraph from the pen of the "disciple whom Jesus loved."

Love God and One Another

(1) The Source of Love: Love is of God. He originates it. He is the embodiment of it. He imparts it. Apart from him, hate lurks or reigns everywhere.

(2) The Birth of Love. "Begotten of God." One cannot have Christian love without being a Christian. The life of love must start with the new birth. All else is superficial or sham love.

(3) The Revelation of Love. "Knoweth God." We cannot know God without loving him. And if we love him, we shall know him. There is no higher knowledge.

(4) The Secret of Love. "God hath sent his only begotten Son." Deity was incapable of greater love and sacrifice. Is not the thought of it overwhelming? Does it not smite upon the remotest heart-strings?

(5) The Obligation of Love. "We also ought to love one another." We cannot be like God unless we love. Nor can we live happily and helpfully among our fellow men. And how love expands our own souls!

(6) The Development of Love. "His love is perfected in us." Our virtues grow or our vices harden. Love can be nurtured and perfected. No other virtue is so high; no other duty so urgent.

(7) The Service of Love. "We have beheld and bear witness." Love sees into the deep things of God and then spreads abroad the good news. Perceive and proclaim! See and say!

(8) The Perseverance of Love. "Abideth in love." Not a fleeting emotion, but an enduring grace is the love worth while. It is the air we breathe, the raiment we wear, the house in which we live.

(9) The Confidence of Love. "Perfect love casteth out fear." Love is the best balm for shaking saints.

(10) The Sweep of Love. "That he who loveth God loves his brother also." From the topless heaven to the world's verge love ranges in magnificent sweep. Nor can love to God and man be dis severed.

"The train struck the man, did it not?" asked the lawyer of the driver at the trial.

"It did, sir," was the reply.

"Was the man on the track?" thundered the lawyer.

"Of course he was. No engine-driver worth his job would run his train into the woods after a man."—Montreal Star.

Calotabs Help Nature To Throw Off a Cold

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

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

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

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

BAPTIST TRAINING UNION

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II TIMOTHY 2:15.

MABEL STARNES

MRS. J. E. THARRINGTON

Associate Secretary

Office Secretary

INTERVIEW WITH E. STANLEY JONES

By Charles H. Dickey

Dr. E. Stanley Jones was recently in Raleigh with the National Preaching Mission group for several addresses. He is one of the most captivating speakers and one of the most deeply consecrated Christian leaders of the world. The following interview will give interesting insight to his great life:

Lying far back on a comfortable chair in his room at the National Preaching Mission headquarters in the Sir Walter Hotel here, and with his tired feet thrown up on the window sill, Dr. E. Stanley Jones, of India, was gazing out of his window over the city, getting ready for an interview for The News and Observer.

He began speaking. "My religion is not an attainment," he was saying, "but an obtainment. One does not achieve it—it is God's grace-gift. One can know as much about God as he is willing to practice—no more. I have a sense of my unity in this universe, and I think I know how to live. When men get hold of Christ, they do know.

"Christianity does three major things for a man. It gives him power over environment; it makes him absurdly happy; and it gives the power to use trouble—not release from it. One might add a fourth thing: it gives a new dimension of life."

A few minutes earlier I had heard, seen, and observed this youthful looking missionary broadcasting a brief message to the people of the State, his poise after travelling all night long, his sincerity as he sat before the microphone, visualizing the people he didn't know, but to whom he was speaking. I instinctively felt that I was in the presence of a great man—made great by the fact that he is obsessed—magnificently so—by the Saviour of mankind.

But now that we were alone, there were questions to be asked—questions which every man cannot answer. I felt that I had found the right man to whom to propound such questions. I had in mind three, and they were these: Up to now, what has been Protestantism's greatest mistake? What is the new emphasis for Christians in the times that lie just out before us? Then, I wanted much to ask him what his one, all-consuming passion in life is.

I looked at him and began. "Dr. Jones," I said, "where have we Protestants most missed the way—what's been our greatest mistake?"

"We haven't preached the Kingdom of God," he was saying without hesitation, "and the head-on sweeping answer to the world's needs. We've been preaching it as a fold into which we have run for safety. Or, we've put it beyond the border of this life instead of making it relevant to that life which is here and now, both with the individual and the collective will."

A churchman who hears pronouncements such as those knows, at once, they are so true there is no answer. I could only breathe a faint, Amen, and pass on to my other question. "What, then, is the direction Christianity must take in the immediate future which lies before us?"

"It must preach the Kingdom of God on earth with the united church to implement it," he said, with emphasis. "I think we have got to regain the Kingdom emphasis," he said, "as over against the isolated doctrinal emphasis."

One was struck with his ability to

leap immediately to the heart of a question and sense its full depths. His answers cut all corners and leaped to the center. Dr. Jones is a better Christian than he is a denominationalist. He loves to talk about how this world needs a united Christian movement.

Knowing that his books had sold more than 800,000 copies, and having read some of them, I longed to know what the man's consuming passion in life might be. I asked him.

"To get men to see Jesus Christ," was his answer, "and through Him the reign of God on earth."

In all he said, Stanley Jones put the emphasis upon the here and now. He simply believes as to the future that if men know God and walk with Him here, they'll always go on walking with Him, here and elsewhere.

I felt that this question would be pertinent: "What do you think," I said, "as to the outlook for Christianity in our world today? They're saying we're pagan and that both civilization and Christianity are passing into discard. Won't you speak a word at this point?"

If anywhere in the interview he showed signs of hesitation in the answer he was about to make, it was here. A question of that nature is calculated to make a man with a world-view think. He thought. He then said:

"I've never been more hopeful than at this moment. I came here this year with deep misgiving. I feared our Christianity wouldn't be big enough for this hour—for this National Preaching Mission on such a scale. But I've found a deep undertone of response. There's a great deal of latent Christianity ready to flare into action if it can find a big enough program and an adequate dynamic."

The man's religion simply will not let him be other than optimistic. His living faith in God is so tremendous that there's no place in Stanley Jones for doubt and misgiving. He believes in God with such a tremendous and robust faith that he isn't afraid of the future. He welcomes it.

He stopped talking and I saw a quaint, semi-smile play over his handsome face. I sat quietly, wondering what was about to break. Looking at me he said:

"Where is the football game this afternoon?"

"The Duke-State game is being played at Duke University," I said—"want to go?"

He smiled and looked as eager as a high school boy waiting to know if his daddy would let him off for the game.

"I'd like to go," he said, "but I fear I can't. I'm a busy man, and I get tired. Home from work in India, then three months with this mission, touring the nation."

"Anyway," I said, "I'm going to make arrangements to get you over to Duke for that game. They play at 2:00 p.m."

"I'll tell you what you do," he was saying, that bit of smile still traceable on his face, "call me back at 1:00 this afternoon, and by that time I'll know."

An hour later, when I called back, the man who so much wanted to see one of our North Carolina games felt he was unable to go. For, after all, this mission will make many of us conscious that there's a time for all things. Dr. Jones felt that as much as he wanted to see that game, Christ needed him here in this city.

HOCUTT MEMORIAL HOLDS THANKSGIVING SERVICE

On Sunday night before Thanksgiving, one of the Training Union intermediates suggested in the General Assembly that an early morning Thanksgiving service would be very appropriate. The B. T. U. also voted to give groceries to needy families on that day.

This Thanksgiving service was one of the sweetest services ever held in our church. There were about forty present for this six o'clock meeting. After praise in song by all, the pastor, Rev. W. O. Kersey, brought a brief inspiring message on the text: "Bless the Lord, O my soul, and forget not all his benefits." Mr. Kersey stressed two points: we should truly be grateful and we should express our gratitude.

The Training Union members agreed that it was not hard to get up early and come to church and that they wanted their pastor to conduct an early morning Thanksgiving service every year. Enough groceries were given to distribute to two families.

CORRINE ROGERS,
Burlington.

PATHS OF GLORY

Have you been on the water on a moonlight night and beheld the path that seems to lead from you right to the great ball of light itself? But after all it is not exclusively your path of glory. The person on the other side of the lake or the bay or even the ocean, sees a similar path, or ought to. But, alas, so many do not.

Our house in Wai Chow is situated near a small lake and we like to walk out in the open after supper time, especially when the moon spreads its glowing rays across the water. And above the soft glow there is that specially distinct path down from beautiful reflector of the sun's hidden light right up to our feet. And our first impulse is to walk out upon the water and follow the gleam.

And then we have seen the same path on the Atlantic and the great Pacific. Yes, the same for every one who will look at it. Again, alas, there are some who will not. They cannot look above the sordid and cynical.

During the summer we spent a little time on an island off Hong Kong Bay, the rendezvous of missionaries in escaping the heat of a tropical clime. The full moon was rising up from the restless waves and lighting up the whole expanse of land and sea. And then the path—that path of glory we have been trying to make real! And our hearts began to sing those words of the Psalmist:

"O Lord, our Lord, how excellent is Thy name in all the earth!"

And then what seemed to be the reply? The sordid and the commonplace, even the superstitious—the noise of the worshippers paying their homage to the great yellow disk. And once when a shadow began to appear on one side of the moon we heard the beating of drums and the blowing of horns. Yes, the great dog was biting off a piece of the full moon—an eclipse, and the ignorant masses were trying to frighten him off.

We were seeing some of the glories of the Lord in Heaven, the great Creator of the sun and moon and stars—while our fellow creatures were seeing only the fears of their own poor hearts and lives. Sir Walter Scott called superstition "a plague with which Heaven inflicts those who refuse to listen to the dictates of religion."

"O Lord, our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the Heavens."

ARTHUR R. GALLIMORE,
Wai Chow, China.

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PEARLS OF WISDOM AND ELOQUENCE III

Collected from Original Sources by Oscar Haywood

Thomas Hardy, from the last paragraph of his creative piece of realism, one of the great books of prose fiction, entitled, "The Mayor of Casterbridge":

"Her experience had been of a kind to teach her, rightly or wrongly, that the doubtful honor of a brief transit through a sorry world hardly called for effusiveness, even when the path was suddenly irradiated at some half-way point by daybeams rich as hers. But her strong sense that neither she nor any other human being deserved less than was given did not blind her to the fact that there were others receiving less who had deserved much more. And in being forced to class herself among the fortunate, she did not cease to wonder at the persistence of the unforeseen, when the one to whom such unbroken tranquillity had been accorded in the adult stage was she whose youth had seemed to teach that happiness was but the occasional episode in a general drama of pain."

James M. Barrie, from the first paragraph of his novel, "The Little Minister":

"A minister of Thrums was to be married, but something happened, and he remained a bachelor. Then when he was old he passed in our square the lady, and her hair was white, but she, too, was still unmarried. The meeting had only one witness, a weaver, and he said solemnly afterwards, 'They did not speak, but they gave one another a look, and I saw the lovelight in their eyes.' No more is remembered of these two, no being now living ever saw them, but the poetry that was in the soul of a battered weaver makes them human to us forever."

Ralph Waldo Emerson, terse sentences from his biographical essay on Henry David Thoreau, hermit, mystic, mathematician, naturalist:

"His father was a manufacturer of lead pencils, and Henry applied himself for a time to this craft, believing he could make a better pencil than was then in use. After experiments he exhibited his work to chemists and artists in Boston, and having obtained their certificates to its equality with the best London manufacturer, he returned home contented. His friends congratulated him that he had now opened his way to fortune. But he replied that he should never make another pencil. 'Why should I? I would not do again what I have done once.' He was bred to no profession; he never married; he never voted; he refused to pay a tax to the state; he ate no flesh; he drank no wine, never knew the use of tobacco; and though a naturalist, he used neither trap nor gun. When asked at table what dish he preferred, he answered, 'the nearest.' He did not like the taste of wine, and never had a vice in his life. He chose to be rich by making his wants few and supplying them himself. He could pace sixteen rods more accurately than any other man could measure them with rod and chain. He could find his path in the woods at night, he said, better with his feet than his eyes. From a box containing a bushel or more of loose pencils, he could take up with his hand fast enough just a dozen pencils at every grasp. Walking with a stranger, who inquired where Indian arrow-heads could be found, he replied, 'Everywhere,' and stooping down picked one on the instant from the ground. Visits were offered him from important persons, but he declined them. He returned Kane's 'Arctic Voyage' to a friend from whom he had borrowed it with the remark that 'Most of the phenomena noted might be observed in Concord.' He found red snow in one of his walks, and told me that he expected to find yet the Victoria regia in Concord. His power of observation seemed to indicate additional senses. He saw as with a microscope, heard as with ear trumpet, and his memory was a photographic register of all he saw and heard. No college ever offered him a diploma, or a professor's chair. Perhaps these learned bodies feared the satire of his presence. In a short life he exhausted the capabilities of this world. Wherever there is knowledge, wherever there is virtue, wherever there is beauty, he will find a home." (Thoreau died in his forty-fifth year "having learned all that this world could teach him," says Emerson.)

Henry David Thoreau, from his introspective autobiography, entitled "Walden," one of the world's original books:

"Every one has heard the story which has gone the rounds of New England, of a strong and beautiful bug which came out of the dry leaf of an old table which had stood in a farmer's kitchen

for sixty years, first in Connecticut, and afterward in Massachusetts—from an egg deposited in a living tree many years earlier still, as appeared by counting the annual layers beyond it; which was heard gnawing out for several weeks, hatched perchance by the heat of an urn. Who does not feel his faith in a resurrection and immortality strengthened by hearing of this?" And this from "Walden": "Mirabeau took to highway robbery to ascertain what degree of resolution was necessary in order to place one's self in formal opposition to the most sacred laws of society. He declared that a soldier who fights in the ranks does not require half so much courage as the foot-pad—that honor and religion have never stood in the way of a well-considered and firm resolve. This (Mirabeau's view) was manly, as the world goes; and yet it was idle, if not desperate. A saner man would have found himself often enough in formal opposition to what are deemed the most sacred laws of society, through obedience to yet more sacred laws, and so have tested his resolution without going out of his way."

This compiler has kept a copy of "Walden" near his Bible for many years; indeed, he has worn out more Waldens than Bibles. It is another kind of Pilgrim's Progress. Yet I would not advise every one to read it; only the pilgrims, to whom it will be a guide book. If you are not a lover of nature, if you do not dream of the simple life, if you are by heredity or habit a devotee of money, I would not advise the purchase of this volume. The copy I now have is illustrated by Clifton Johnson from photographs of scenes forever associated with Thoreau; a thing of beauty. This edition is published no longer. Perhaps a second-hand copy can be had of Goodspeed's Book Shop, Boston. "Walden" is a unit in the standard, uniform set of Thoreau's writings, and can be procured at any good bookstore.

CURRENT TOPICS

(Continued from page 7)

The Goering decree on price increases is retroactive to October 18. Prices that have risen in the last six weeks must be reduced except in case of transactions already completed.

The Cabinet's "Law Against Economic Sabotage" contains the following provisions:

"A German citizen who consciously, without scruple, for clearly selfish reasons or other base purposes, transfers property abroad against legal restrictions or allows property to remain abroad contrary to such restrictions, thereby seriously damaging German economy, shall be punished with the death penalty. His property shall be confiscated by the State. The accused person is likewise guilty if the crime is committed in a foreign country. Judgment shall be passed by the Peoples Court."

The above shows that the Germans have entirely too much government for us. In preference to Hitler, we welcome anything in the way of dictators the United States has to offer—Wilson, Harding, Coolidge, Hoover, or Roosevelt. In fact, all that talk about dictatorship in this country is pure political buncombe; we do not hear so much even about Wall Street as we once heard. Possibly, however, there is something good about some of Hitler's measures. We should like to have Congress investigate how well he gets along with that decree "prohibiting price increases in all goods and services."

The Meeting of the State Literary and Historical Association—The people of our State should greatly appreciate the fact that we have a State Literary and Historical Association and that it has annual meetings. It has stimulated a great interest in our State history which has resulted in the collection and preservation of invaluable historical material in the archives of the Historical Commission in Raleigh, where it is available for all who wish to use it. Another great work of the Association is the stimulation of interest in literary production, and in this its success has been remarkable. At its annual meetings, the last of which was held in Raleigh on December 3-4, there are scholarly addresses on literary and historical subjects, and some one competent for the purpose makes a review of the literary output of the State for the year, and the author of the book approved as being of greatest merit by a committee of scholars is awarded a beautiful silver cup provided by the Mayflower Society of North Carolina. The General Secretary of the Association, Dr. C. C. Crittenden, is mainly responsible for seeing that all goes well at the meetings, and he does his work well.

This year the president was Mr. William T. Pelk, of Warrenton, who had as the subject of his presidential address "North Carolina Prophets and the Twentieth Century." Among these prophets the speaker named Edward Kidder Graham, Walter Hines Page, and Dr. Clarence Poe. Another speaker promised for the same evening was the famous novelist, Thomas Wolfe, but as he did not show up, his place was taken by Dr. A. M. Arnette, whose taking as his subject, "North Carolina Prophets of the Twentieth Century," found in Congressman Claude Kitchin his chief prophet, whose efforts to keep the country out of the European war he highly praised.

The Mayflower Cup went to Dr. Mitchell Bennett Garrett of the University of North Carolina for his book, "Estates General of 1789."

The feature of the whole meeting in which there was the most interest was the address on Thursday evening by Dr. Gerald W. Johnson, now editor of the Baltimore Evening Sun. He discussed the problems before the South in the immediate future. We had intended to say something about his discussion but as our space is full we will postpone what we intended to say.

Diversion of Highway Funds—We knew that something had gone with the surplus of our highway money, some five to seven million dollars, which the Legislators of the Session of 1933 voted should accumulate rather than be spent on our roads where all the money should have been spent, but we did not know what had become of it. Nor do we know now, but Mr. Charles Ross, general counsel of the Highway and Public Works Commission says that it was used for "other phases of public need."

Now everybody knows that this money was collected out of the owners and users of motor vehicles in our State; they paid it in high license-tag fees and in a tax of six cents a gallon on the gas they used.

As we began our road-building program it was promised and believed that the money collected for license tags and in gasoline taxes would be used for the improvement of roads and building new roads. At first this promise was faithfully kept, but for a half-dozen years now part of the money collected for purposes of highway construction and maintenance has been diverted to other purposes. Faith has not been kept with automobile owners and users.

Here is one ugly phase of the matter: when the money collected for highway purposes is diverted some sections must do without the roads for which they have waited, while good roads were being built in other sections. It was only a matter of justice that these roads should have been built as designed and promised. To take the money that might have been used for their construction and use it for other purposes is hardly honorable. At the time we did not think it right for the Legislature of 1933 to provide for laying aside a surplus by limiting the construction of new roads. That five million dollars or more was too big a bait; it was, as Mr. Ross says, used for other things than roads. Many can testify to the truth of this further statement of Mr. Ross:

The truth is that this surplus was accumulated at the sacrifice of the existing highway plant and the tragic neglect of an expansion of highway facilities needed to meet the increased demand.

It is probable that the incoming Legislature will be tempted to make further inroads on the highway funds collected of motorists in addition to the present million or two which is taken annually from these funds and put in the general funds of the State. It would be well for all interested to be alert and ready to protest any such action by the Legislature. There will be some revision of the sales tax, and it will be the easiest thing in the world for the Legislature to make up any deficit created in this way by taking it out of taxes paid for highway building and maintenance. But the revenues that come from license tags and gasoline sales taxes should be sacredly kept for the roads, especially since, as Mr. Ross tells us, these taxes "are not sufficient to meet the meritorious demands for highway expenditures."

Let us not forget that the average owner of an automobile living in a town pays a property tax also to the amount of ten to fifteen dollars and often more, which goes not for roads, but like other property taxes for the general expenses of town and county. It is only fair that all the money paid in license and gasoline taxes for roads should go to roads.

God does not explain His dealings with us any more than an earthly father can make an infant understand the whys and wherefores of existence.

THE NATIONAL PREACHING MISSION, RALEIGH, NOVEMBER 26-29

By P. D. Miller, Pastor,
First Presbyterian Church, Raleigh

The National Preaching Mission came to Raleigh on Thanksgiving week-end when many feared that it would be impossible to secure congregations to hear the Gospel message. I think it is sufficient to say that in four days forty purely religious services were held and 20,000 persons heard the Gospel preached with power and persuasion. And beyond Raleigh some 5,000 more people were touched in surrounding towns and cities. The local radio and newspapers gave unlimited time and space to these meetings and through them the Gospel message went out to tens of thousands who were unable to attend the services.

How could such a thing be done in a small city like Raleigh during a holiday season? I have been asking myself that question. The degree of success was not due to elaborate preparations or extensive publicity. As one who had a part in it, I know the preparation was inadequate at best. The thing was not a success because of any sensational features. No sensational preaching was attempted in Raleigh or at any other places where these men went. Why was it that 20,000 laymen and 350 ministers came again and again to the meetings of the Raleigh Preaching Mission? I suggest the following as some of the reasons that have come to my mind.

First, the National Preaching Mission had a team of strong men. Dr. Jesse M. Bader, the Mission's Director, succeeded Dr. Charles L. Goodell as Secretary of the Commission on Evangelism of the Federal Council of Churches. He is known and respected all over America as a warm evangelistic preacher of the pure redeeming Gospel. To Raleigh Dr. Bader brought such men as M. E. Dodd, E. Stanley Jones, Robert E. Speer, Bishop Paul B. Kern, Bishop Edwin H. Hughes, John A. MacKay, Douglass S. Freeman, and others. Equally able men were in every one of the twenty-five cities visited in this evangelistic effort. Now these brethren just do not have their superiors in world Protestantism today. Men still come to hear the Gospel when it is ably and forcibly and humbly preached. These men of God preached it so in Raleigh.

Second, the National Preaching Mission was out for definite results. One aim was to bring Protestant forces closer together in a new crusade for righteousness in America. One purpose was to bring ministers of the entire area together for instruction and heart searching preparation for renewed evangelistic effort in their own churches. The main purpose in all the mass meetings was to preach Christ to those who came as the only and sufficient Saviour. No person who was present can ever forget how that last purpose was carried out. Stanley Jones preached always for a decision, never closing any services without asking men to make a full commitment to Christ. His preaching was under the power of the Holy Spirit and hundreds of confessions and reconsecrations were witnessed in Raleigh those four days. Multitudes are still ready to hear the Gospel when strong men preach it and do not fear to put the question.

Third, the National Preaching Mission was not raising questions. The men who came here believed in Jesus Christ as the Son of God and only Saviour of men. They believed that for men and nations today it is Christ or chaos. When a strong man has such convictions he can still get a hearing for the Gospel message. We have had enough questions raised in the religious world; what we need today is some great affirmations declared. These brethren who came to stir our hearts offered no apologies for our full Christian faith. They believed and preached it.

Lastly, the National Preaching Mission placed no emphasis on money. Mass evangelism has been deeply wounded in America from undue stress being laid on raising funds during the meetings. No man on this evangelistic team received a dollar for coming to Raleigh and only expenses were paid from free-will offerings taken. Men are always willing to pay the legitimate expenses but our Raleigh people were greatly impressed by the fact that so little was said about that.

We believe that Raleigh was blessed by the coming of these men of God. They spoke to our hearts and touched our consciences. Our hope is that the results of these meetings may carry over into the months ahead and bring forth rich fruitage in evangelistic efforts all across North Carolina. The Gospel is still the power of God unto salvation to everyone that believeth. It is the only such power on earth, while men by the millions are sinning away their days and dying without believing it. This is a fit day for us to de-

clare that Gospel again on every city street and in every countryside of the land. Such was the message of the National Preaching Mission in Raleigh.

THE NATIONAL PREACHING MISSION

By M. E. Dodd

An Experience and an Interpretation

The primacy of preaching is prominent throughout the New Testament. There is the preaching of the cross which to some is foolishness but which to believers is the power of God and the wisdom of God. Then, there is the preaching of the Kingdom or rather the good news concerning the Kingdom, which Jesus said should be preached to all the world before the end should come.

Nearly two years ago a group of ministers were seized with the conviction that the greatest need of our country was the recovery of religion and that the way to get forward toward this recovery was by a program of preaching on a national scale that would arrest the attention and call forth the cooperation of leaders and people in all the areas of our life and thought.

The Federal Council of Churches of Christ in America undertook the sponsorship of such a program and assigned the task to Dr. Jesse M. Bader, Executive Secretary of their Department of Evangelism. His first thought was that the movement should overflow the bounds of even the Federal Council and become the united voice of all the protestant and evangelical forces of the nation. He, therefore, invited ministers of the denominations which are not organically related to the Federal Council, notable among them being, Lutherans, Episcopalians, and Southern Baptists, to participate in the preaching mission.

The preparation for the mission was carried on for eighteen months. Every details as to places, personnel, programs, propaganda, etc., were carefully and thoroughly worked out.

The places covered were twenty-seven cities of the country beginning with Albany, New York, on September 13, and ending at New York City on December 10.

The personnel consisted of from fifteen to twenty-five preachers in each place. Only two of these, Dr. Bader and E. Stanley Jones, made every city. Other ministers made from two cities, as in my case, to fourteen, as in the case of Dr. Truett. Thus, some one hundred ministers, representing all the major protestant and evangelical denominations of the country, had part in this National Preaching Mission. Dr. Bader emphasized over and over that the personnel was chosen, not because of any "starring" ability but for the freshness, integrity, and vitality of their personal message.

The purpose of the mission was variously stated, but which summed up amounted to the following:

Not to promote any cause however good, not to project any new enterprise, but to preach, to preach so as:

1. To fill up the fissures and strengthen the foundations of Christian faith;
2. To revive the drooping spirits of God's ministers and give them new courage and consecration;
3. To recapture evangelism from the queer, semi-queer, and commercialized and restore it as a normal function of the church.
4. To return religion to its proper place in the national life by a correct interpretation of the so-called personal gospel and social gospel as in fact one gospel founded upon personal regeneration and made effective in every walk of life.

The program of the Mission was to remain in each city for four days and while there conduct services as follows: (1) mass meetings in largest central auditoriums; (2) sectional services in various parts of city; (3) meetings for (a) ministers, (b) women; (4) noonday luncheons for (a) ministers, (b) business and professional men, (c) club women; (5) six seminars; (6) youth conferences; (7) services for (a) high schools, (b) colleges, (c) universities; (8) radio; (9) extension services and (10) open air evangelistic services to nearby cities. One hundred and two was the average number of services conducted in each city.

The performance record of the mission was high and noble. Aggregate attendance ran from 40,000 to 97,000 in each city. Ministers in attendance averaged from 400 to 1,200. No effort was made to tabulate statistics on either decisions for Christ or reconsecrations.

I had the privilege of participating in the mission in our National Capital, and in Raleigh, N. C. I had speaking assignments in a high school, on the radio, at sectional meetings, at ministers' meetings, in seminars and at a mass meeting. Thus I saw the work from the platform. I at-

tended every service possible when not preaching. Thus I saw the work from the pew.

I record it as one of the greatest experiences of my life both as an opportunity to render service and as a chance to get personal help.

It was most inspiring to see the largest halls in every city packed out and others clamoring to get in. It was most inspiring to hear the world's greatest preachers sound out clear, clarion calls to the gospel of God's grace in His son Jesus Christ, as by Dr. Truett, and the gospel of the Kingdom as by E. Stanley Jones.

I feel more encouraged about our Christian faith and practice in America than for many years.

The four-day preaching missions in the large cities were followed by two-day missions in contiguous territory, sixty-five of them near Kansas City for example.

The churches (114 in Washington, 400 in Chicago) in many cities followed up with eight day preaching missions conducted by their pastors.

O, that preaching missions — just preaching, preaching, preaching, might be carried on, local, city-wide, county-wide, state-wide, nation-wide, world-wide, until every nation, tribe, family, and individual should hear of Christ our Lord and should be brought to face and answer the question, "What then shall I do with Jesus who is called the Christ?"

THE PREACHING MISSION

By Forrest C. Feezor

The attendance of the Raleigh Preaching Mission was surprisingly large. In fact, it was the largest attended religious meeting ever held in Raleigh, of which I have had any knowledge. It convinces one that a moratorium on preaching is not needed, if it is the preaching of the Kingdom of God and the requirement of a new birth to become a member of that Kingdom.

Not only were the general meetings well attended, but the meetings for special groups, such as for ministers, for women, and for youth, were well attended. The meetings reached a great number of people.

The Preaching Mission brought to Raleigh the largest number of men and women of marked and singular ability, and at the same time with an impressive consecration that it has been my privilege ever to witness. One was impressed that there was no conflict between ability and consecration. There was an absence of any effort at display on the part of the personnel of the Mission. Surely there was evidence of deep humility and Christ-likeness radiating from the personalities of the missionaries.

It is difficult to measure results of any meeting. As a Raleigh pastor, I am greatly pleased with the results of the Preaching Mission. I believe it did more for the reinforcement of the Christians than any single meeting I have ever experienced. For instance, on Monday, as I was in a bank, the teller said: "Were you helped by the Preaching Mission?" He was a banker, voluntarily taking the initiative in religious conversation. A teacher of a Sunday school class indicated he could scarcely get the group of young girls, largely college students, away from a discussion of the Preaching Mission. Another young girl, a college student, definitely decided to become a foreign missionary at the conclusion of the meeting.

Nearly always there are unhappy reactions from a large religious meeting. So far I have not heard of a single unhappy or unpleasant reaction from the Preaching Mission. On the other hand, I believe it has done great and lasting good.

I was conducting the funeral of a Japanese baby in Seattle. I read to the parents with an interpreter by my side, "Their angels do always behold the face of my Father." After the interment the little mother pigeon-toed to me and said plainly enough for me to understand, "In Japan we believe the babies go to underground caverns where the spirits frighten them and put them to building stone towers only to knock them over when finished. And so all over Japan one sees little towers made of pebbles, put there by mothers whose babies have died. For the underworld is full of the frightened cries of little babies, and the shadows of tormenting spirits. Every pebble we pile saves a tear. But you tell us our babies are with Jesus," and she smiled and bowed. "Thank you much, man of God. My baby is with Jesus." Who in the light of this will say, "Let their religion alone; it is good enough for them?" — Ambrose M. Bailey, in "Evangelism in a Changing World."

When vice prevails, and impious men bear sway,
The post of honour is a private station.

—Addison.

W. M. UNION

Edited by Mrs. Edna R. Harris
Corresponding Secretary

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KEEPING CHRISTMAS

Are you willing to stoop down and consider the needs and the desires of little children;
To remember the weakness, the loneliness of people who are growing old;

To stop asking how much your friends love you and ask yourself whether you love them enough;

To bear in mind the things that other people have to bear on their hearts;

To try to understand what those who live in same house with you really want, without waiting for them to tell you;

To make a grave for your ugly thoughts—and a garden for your kindly feelings with the gate open—are you willing to do these things, even for a day?

Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life that began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love?

Then you can keep Christmas. And if you can keep it for a day, why not always?

But you can never keep it alone.

—Henry Van Dyke.

NOTES

The year's work is rapidly being brought to a close and we hope to have the largest per cent of organizations reporting that we have ever had, and if each one could realize how much it means to get this fourth quarter's report in on time I feel sure an extra effort would be made to mail it not later than January 1.

Remember the importance of gathering in the envelopes distributed for the Lottie Moon Offering to Foreign Missions. We have sent out about 35,000 envelopes. If these are carefully collected we are sure the gifts will come in and we shall not fail in our aims.

We have no way of knowing who are the new presidents or counselors unless they are sent to us; neither does your superintendent know; so please send in the names when changes are made.

WITH TWENTY-FIVE CENTS THIS WEEK
Spent On Myself
It's the price of
One Moving Picture Ticket

One Golf Game
One-Half Pound of Candy
Five Packages of Chewing Gum
One-Half-Hour's Ride in My Car
One Inexpensive Party Prize
One Luncheon Plate
One Sundae

The Difference Between a Wholesome Dessert and a More Elaborate Dessert

Given to Missions

It's the price of

A Missionary's Salary for Two and One-Half Hours

An Evangelist's Salary for Two Days

One Day in All Schools in Iwo, Africa

All Literature for Chilian Mission for Two and One-Half Days

The Pochow Dispensary for One Day

Rent for Macao Chapels for Two and One-Half Hours

All Free Tracts Distributed by All of Our Missionaries in Japan for One Day

All Traveling Done by One Evangelistic Missionary During Three Days.

* * *

SALARY OF A FOREIGN MISSIONARY

1 hour	\$.09
1/2 day	1.10
1 day	2.20
7 days	15.40
1 month	66.00
3 months	200.00
6 months	400.00
1 year	800.00

How long will your Christmas offering to foreign missions keep a missionary on the field?

* * *

THE LOTTIE MOON OFFERING HELPS IN ROUMANIA

Like the Frenchman who, when he needed a book of reference, wrote it himself, so it has had to be with our books for women. The first was Miss Hester's "Women in Royal Service," a small library in itself and a "best seller." "Women of the New Testament," beautifully illustrated by a university student, is another of hers. She is compiling and will have ready for the printer this fall one on "Old Testament Women." Each chapter is written by one of our leaders which, of course, insures its sale. "Ann of Ava," "Mary Slessor," and "The Other Carpenter" have been translated by one of our Baptist university girls. As above mentioned, "Home-Life in the Bible" is just out. We are hoping to have a Sunday School Manual ready by fall. "Bible Stories For Children" is also being translated. I sometimes think that our publications are the most far-reaching and lasting of all our work.

When I think of the transformed lives of the girls, their work among their people, the awakening interest of the Baptist women, the new outlook and uplift of the young people, the little children having the milk of the Word for the first time, the books being sent out and the churches helped, I can truly say "Behold what great things the Lord hath wrought" through the Lottie Moon Offering.

With the consent of those in charge of the Lottie Moon Christmas Offering, by using strict economy in the finances of the James Memorial, we have been able to supplement the Board's Roumanian budget. Without this help the men's seminary would have had to shut down part of the time, and no help would have been possible for the missionary pastors. All this would have been a major calamity for our Roumanian work. For without the sympathy and help of the young ministers trained in the Seminary, the work of the James Memorial would be impossible.

EMMA W. GILL.

Bucarest, Roumania.

A VISIT WITH OUR MISSIONARIES TO THE INDIANS

In September I attended the annual W. M. U. meeting of the Burnt Swamp Association, spending four days in the home of our consecrated missionaries, Rev. and Mrs. M. C. Lunsford. During that time I visited a number of the Indian churches, speaking nine times. Mrs. Edna R. Harris was present at their annual meeting, and brought an inspiring message. We were very much interested in Mrs. Lunsford's roll call method. As the societies answered the roll call they brought their offering to State Missions to the secretary, which amounted to over \$80.00. Is that not a challenge to us?

Never have I seen a more eager and attentive group of people than our Indians in that field; never have I seen missionaries more sympathetic, sacrificial, or with a better conception of the needs of the Indians than Rev. and Mrs. Lunsford. He is the great instructor, advisor, teacher, and preacher. No one could present Baptist doctrine and methods more forcefully than he. They have the good will of all the Indians and the denomination. They have proven their love and interest in the Indians by living with them and being one of them, for they believe us only when we have proven it. Many of our Baptist leaders know very little about our work among the Indians in North Carolina. It would broaden our vision to visit the fields at Pembroke. We have twenty-four Baptist Indian churches. Seven years ago when Rev. and Mrs. Lunsford went to this association there were no missionary societies; now there are seventeen missionary societies and twenty-three young people's organizations. "She has fought a good fight" and hath wrought a mighty work.

Many times I wonder why we who profess to be true Baptists fail to encourage our state and home missionaries. Some say, "I believe in Home Missions but not Foreign." My friends, if we do not believe in "The Great Commission," then we do not believe in any phase of mission work. We are all for Christ, or we are against Him. Let us all pray for our missionaries and help finance the great cause.

On Sunday night at Berea, the auditorium was two-thirds full for B. T. U. That would put to shame any of our unions in our white churches.

The Indians are ready to accept Christ; are we willing to share our service with the missionaries that every race may know him? Won't you spend a Sunday in the Burnt Swamp Association and worship with them? It would inspire both you and them.

May we remember to pray for our missionaries?

MRS. W. A. SHOAF,
Winston-Salem.

I CAN PLOD

Undoubtedly the world owes a great deal to men of genius, but it is doubtful whether it owes as much to such as to men of dogged perseverance. . . . Perseverance is needed in every phase of the Christian life. Nothing is obtained in the spiritual realm by a hop-skip-and-jump, so to speak. Every victory will cost brain sweat and soul agony. . . . When William Carey began thinking of going to India as a pioneer missionary, his father pointed out to him that he possessed no academic qualifications that would fit him for such a task. But William Carey answered: "I can plod." . . . Those who accomplish things for the glory of God and the good of humanity are plodders.—K. M. McDitchie.

Tired Man (as he sat down by the roadside): "Ho hum, I've walked a mile and only moved a couple of feet!"—Ex.

Communion Cups

Send for Folder and SPECIAL OFFER at low prices. Glasses \$1.00 Dozen. Tray and 36 glasses \$6.50 up. Beautiful CHROMIUM-PLATED Aluminum, Wood and Silver-plated Services. Collection & Brand Plates, Pastor's Sick Outfits, Thomas Communion Service, Box 551

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling Out—Imparts Color and Beauty to Gray and Faded Hair—50c and \$1.00 at Druggists. Riscox Chem. Wks. Patchogue, N. Y.

EYES STING? BURN?

Get John B. Dickey's Old Reliable Eye Wash from your druggist today. It brings soothing comfort and relief to itching, tired, and irritated eyes. 25c and 50c sizes. Genuine always in red carton. Dickey Drug Co., Bristol, Va.

Wintersmith's Tonic
FOR
MALARIA
AND
A Good General Tonic

The Family COUGH REMEDY
CHENEY'S EXPECTORANT

Dear Jerry:

Thank your mother for the fruit cake. And don't tell her I ate it all at once. Headache and upset stomach the next morning didn't last long, because I took Bromo-Seltzer. It worked faster than anything else I've ever tried. Soothed my nerves, too. Left me feeling keener, more alert.

Yrs.,
Tom

WHEN A COLD STRIKES STRIKE BACK WITH A AND O
THE ORIGINAL LIQUID—DIFFERENT!
IT WORKS
Your Guarantee!
SATISFACTION OR YOUR 25¢ BACK

THOUSANDS HAVE AVOIDED COLITIS

BY WATCHING THESE SYMPTOMS
Colitis is inflammation of the colon or large intestine, and is generally caused by excess acidity, poor digestion, fermentation, or the presence in the colon of irritating bacteria or parasites. All of these causes can be treated with a doctor's prescription, known as Ante-Permen, which has been tested for more than forty years, and has been found absolutely safe and reliable. The first warnings of colitis are usually gas, bloating, belching, biliousness and diarrhea. Get a bottle of Ante-Permen from the drug store quickly, and clear up these warning symptoms before serious trouble develops.

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RELIEVES PAIN
For Man or Beast
LARGE BOTTLE 35¢
AT DEALERS
GILBERT BROS. & CO., BALTIMORE, MD.

Young People

Y. W. A., G. A., R. A., S. B.

OUR MAGAZINES

How grateful I am to all leaders who have helped reach our subscription goals almost! Miss Mather sends word that with only twenty-one more subscriptions to **World Comrades** and seven more to **The Window of Y. W. A.**, we shall reach our goal. But let us not be satisfied, but go on beyond our goal.

GATHERING GIFTS

Counselors, let us be faithful to gather in every gift for our gracious Christmas Offering. In the holiday rush, it's so easy to become so busy that we fail to follow up the envelopes we have distributed.

Long-Anticipated or Last Minute,
No Thought Can Be Better Than
World Comrades

or
The Window of Y. W. A.
For Christmas Gifts
World Comrades for boys and girls
under 17

The Window of Y. W. A.
for young women
Published monthly—Gift card sent on
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Send \$1.00 each for year's
subscription.
1211 Comer Building, Birmingham,
Alabama.

CHINA BAPTIST CENTENNIAL

South China was in all her glory for the commemoration exercises of the China Baptist Centennial. October is the ideal month of the year. The extremely hot weather of a semi-tropical climate was over, the heavy rains had passed, and the balmy breezes were beginning to add vigor to the otherwise enervating atmosphere which reminds of Indian summer in the homeland. It is the time of all the year to thank God for physical life.

It was in such a setting that the nearly nine hundred Baptist visitors came to Canton from all parts of the two southern provinces and the more distant ones, even from the extreme north—Shantung and Shansi. And what an inspiring occasion that was when the band from Pui Ching School for Boys at high noon on Wednesday set up such strains of music as would do credit to the average school orchestra at home. And then the great congregation arose and sang together "All Hail the Power of Jesus' Name," followed by an invocation by a pastor from the Chekiang-Shanghai Convention. Not less than two thousand people thronged the grounds of the Tung Shan Baptist Church in Canton, the auditorium seating only about fifteen hundred including those standing in the halls and aisles.

A hundred years ago the physical surroundings were about the same, though the rice fields of that time are superseded by a thriving residential section with a beautiful church in the midst. What if the pioneers, Shuck and Dean and Roberts, could have envisioned this scene! But their most sanguine hopes could hardly have been so radiant. They built better than they knew.

The Centennial hymn was written by the pastor of the Tung Shan Baptist Church and the music composed by a faithful layman of the congregation. And thus the call of the Psalmist in the one hundred and seventeenth division, "All ye nations, praise the Lord!" was fulfilled in one of the largest of them all. The mayor of the city of Canton was present for an address of welcome, and greetings were read from churches and associations over China. Cables, telegrams from England, Sweden, Australia,

Japan, and America, and from many missionary organizations in China were read, including both the president and secretary of the Baptist World Alliance, Dr. Truett in Louisville, Kentucky, and Dr. Rushbrooke in London. There were also many felicitations from guests. What a panorama was that sea of faces which greeted the camera on the Seminary after the special centennial service.

Dr. John R. Sampey, president of the Southern Baptist Convention, was present, along with Dr. M. T. Andrews as fraternal delegates from the Southern Baptist Convention, as were Mrs. Sampey and Mrs. Rosa M. Burris, of Birmingham, Alabama, as representatives of the Woman's Missionary Union. Dr. Francis W. Goddard, a missionary grandson of Dr. William Dean, who went to Bangkok for work among the Chinese there in 1834 (more than a year before the Shucks arrived at Macao), represented the Northern Baptist Convention; and Miss Abbie G. Sanderson, of Swatow, the Woman's Board. Rev. H. R. Williamson, Lit.D., was asked to represent the English Baptist Missionary Society; and Dr. J. Franklin Ray, of Japan, acted as the delegate for the Japanese churches. The Swedish and Direct Baptist Missions, on account of the long distance to Canton, could not have personal representatives present but sent letters of greeting. It was an interesting coincidence that the opening day was the eighty-first birthday of the venerable Dr. R. T. Bryan, who has been in China fifty years.

Not only were the missionary pioneers from the homelands recognized, but those of the Chinese constituency. One of them more than eighty years of age and a preacher of the Gospel for more than fifty years, and others with records of forty years and more, spoke words of greeting. Then the sons and daughters of missionaries and Chinese workers of the second and third generation stood before the congregation side by side as coworkers in the joyous task of winning China's millions to the Saviour.

Each day was begun with the "Morning Watch" conducted by Dr. Sampey, the programs being divided into period of addresses on evangelism, Christian education, women's work, publication efforts, and medical service, with the last two days, Saturday and Sunday, being devoted largely to young people's endeavors. Enthusiasm was at its height at these services where the colorful banners displayed the buoyant spirits of radiant lads and lassies. Their special selections of music at various times during the meetings gave inspiration to all.

Attention should also be called to the historical exhibit where pictures, translations of the Scriptures, and other interesting objects were displayed. A copy of the first Chinese Bible, translated by Dr. Joshua Marshman, of the William Carey Mission, and printed at Serampore (India) in 1822, was among them, showing a wonderful state of preservation.

Meetings of the China Baptist Alliance were held during the centenary programs and plans were made for conserving the results of the Centennial celebrations and for a great forward movement among Baptists all over China, with the hope of reaching out into regions where the Gospel has not yet been preached.

Beginning on Tuesday evening with a full program every day, the Lord's Day "the last day of the feast" was almost perfect in its natural setting and in spiritual enthusiasm was indeed a momentous uplift. Visiting preachers occupied the pulpits not only in the ten Baptist churches of Canton, but in others also. And perhaps we should say that the schools

and various organizations vied among themselves in providing feasts of food with eight hundred guests present on more than one occasion.

By the time the benediction was pronounced at almost ten o'clock on the Sunday night, the visitors, Chinese and foreign, left the meeting with praise in their hearts that the Lord had so wonderfully blessed the efforts of Baptists in China over the period of a hundred years, and with hopes and prayers for another even greater century of service for the Lord and Master in China.

THE CENTENNIAL COMMITTEE.

CHRISTIAN EDUCATION TO BE STRESSED UNDER THE DIRECTION OF THE EDUCATION COMMISSION

Christian education has received a new impetus by the action of the Southern Baptist Convention in the St. Louis meeting. Following the appropriation of \$1,200. for the expenses of the Education Commission, a two-day conference was held at Ridgecrest in which educators and others interested in Christian education participated.

The Commission took definite action on two matters at the conclusion of the conference in Ridgecrest. The first was the decision to publish and distribute significant news and views in a monthly bulletin edited by the commission. Topics related to Christian education with special emphasis upon the work of our Baptist colleges will be used. Every school of the sixty-six will be eligible to have significant news in this bulletin.

The second decision was to make the wisest possible use of an entire week next summer at Ridgecrest. The program will include a consideration of the vital issues involved in provid-

ing and maintaining Christian education; the character of instruction in Baptist colleges; the methods of administration in Christian colleges; and the inspirational addresses which will be made by outstanding educators, ministers, and laymen.

The Ridgecrest management showed every courtesy to those who engaged in the conference and agreed, as expressed in a public announcement, that an entire week would be available for the Christian education conference in 1937.

Dr. Charles D. Johnson, Chairman of the Commission, began at once to make plans for Christian Education Week next year. He will be assisted in the formulation of the program by other officers and by members of the Commission.

A needy Negro was borrowing \$10. for one week, and on counting what was handed to him by the loan man he found he had received only \$9. The lender explained that \$1. interest had been deducted in advance. Blinking his eyes in amazement, "I see sho glad Ah didn't need dis money fo' ten weeks."—Ex.

Help Kidneys

CLEAN OUT POISONOUS ACIDS

Your kidneys contain nine million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. \$10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-Tex) today.

JEWELS OF PROMISE W. M. Seay

A beautiful gift book for ministers and laymen, for shut-ins and for general devotional reading. It lifts the heart Godward. As the title indicates, it shows that the promises of God are jewels which may be possessed by every true believer.



\$1.00

BLUE GALILEE

James H. Thayer

Any one who appreciates the finer things would be delighted to receive this book. Fifty-two brief devotionals based on incidents in the life of Jesus as he lived and wrought around "Blue Galilee."

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HEARTS UP

Juliet Cox Coleman

An appropriate gift for a girl or young lady. A beautiful and charming love story lures the reader through exciting adventure and religious experience to a happy climax. The scenes are laid in well-known cities in the Southland.

\$1.25

BOOKS ARE THE BEST GIFTS

DAILY DEVOTION

W. B. Crumpton and Associates

A new edition of "A Book of Daily Devotions" by Dr. W. B. Crumpton and ten or more associates. The volume contains a page for each day—with Scripture lesson, meditation, prayer and song. In both contents and style this is easily the best book of its kind in print. Only 3/4-inch thick. Beautifully bound in black cloth.

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VICTORIOUS LIVING

E. Stanley Jones

A book of daily devotion, its theme being the fullness of life and its daily cultivation. The material is arranged to serve three purposes: as a daily devotional book, a study book for use in young people's societies, and as a book to be read as any other book. Practical, yet deeply spiritual, it will be an inspiring daily help. (A-1)

\$2.00

TRAILS

W. H. Bunce

This is a book of nature stories for boys, although girls will like it too. The author is well-qualified from personal knowledge and experience to write. The stories are about wild animals and birds of the north country. One hundred and seventy-two pages of clean, instructive, thrilling adventure.

\$1.00



BAPTIST BOOK STORE

BAPTIST BOOK SHOP

121 W. Hargett St., Raleigh, N. C.

OBITUARIES

Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be paid in advance.

MRS. C. D. ROUNDTREE

WHEREAS, our loving Heavenly Father, in His all-wise providence, has called our sister in Christ, Mrs. C. D. Roundtree, into His presence, July 27, 1936,

THEREFORE be it resolved: First, that we express our deepest sympathy to the family in their sense of loss in the home-going of this loved one, and that we pray the consolation of God shall be their comfort and help in their present need of Divine grace.

Second, that we deeply appreciate the unflinching interest of Mrs. Roundtree in the work of the church in all of its departments, and especially in the task of the Woman's Missionary Union of Memorial Church, Greenville, N. C., to further the interest of the membership, in our responsibility for Christ's commission to "go ye into all the world and preach the Gospel to every creature" by keeping up an example of inspiration to be steadfast in our work and to provide instruction concerning the open doors of opportunity ever before us.

Third, that we are very grateful for the influence of her beautiful Christian spirit which was a guiding star to many as she lived her own expression of "Christ in you, the hope of glory," in the quiet manner of a true gentlewoman.

Fourth, that a copy of these resolutions be sent to the family, and one to be spread upon the minutes of the Woman's Missionary Society of Memorial Baptist Church, and another to be sent to the Biblical Recorder for publication.

MRS. J. L. FLEMING,
MRS. MAGGIE DOUGHTY,
MRS. R. B. LEE,

Chairman.

MRS. R. L. HUMBER

WHEREAS, our Father in Heaven has called into His presence our sister in Christ, Mrs. R. L. Humber, September 10, 1936,

THEREFORE be it resolved: First, that we express our sincere, heartfelt sympathy to the family in their loss of this precious loved one from their midst, and that our constant prayer shall be that the "God of all comfort shall comfort their hearts with the comfort wherewith we have been comforted" in all times past.

Second, that we declare our deep appreciation of the untiring, love-motivated service rendered by Mrs. Humber to her church, and to the Woman's Missionary Society of Memorial Baptist Church, Greenville, as its secretary and treasurer for nearly a third of a century. We also make known our gratitude for her consistent, steadfast interest in the world-wide program of the Lord Jesus, which afforded an inspiration to so many of us to measure up to our personal responsibilities in this cause and to seek more diligently to lay hold upon the opportunities that opened up before us.

Third, that we thank our Heavenly Father for permitting her to abide with us many years, and thereby making us debtors to Him for this rare Christian spirit, whose fellowship we so much enjoyed as she sought to live in a manner that reflected the glory of Christ in her life. Many have learned to pray more effectively, to love the Lord and lost men more deeply, and to be truly charitable in the truest sense, to all men at all times and under all circumstances, because their lives have been touched by the influence of Christ through

her calm spirit which was always enfolded in the "peace of God, which passeth all understanding."

Fourth, that copies of these resolutions be sent to the family, and be spread upon the minutes of the Woman's Missionary Society of Memorial Baptist Church, and be published in the Biblical Recorder.

MRS. J. L. FLEMING,
MRS. MAGGIE DOUGHTY,
MRS. R. B. LEE,

Chairman.

THE LATE REV. J. W. PERERA JAYATUNGA, OF CEYLON

One of Ceylon's most devoted leaders passed to his reward on September 4, after a life of wonderful service for Christ and His Church.

Appointed a teacher under the B. M. S. in 1891, he soon showed his gifts as a preacher, and was invited to the joint pastorate of two of Ceylon's larger churches in 1893. From that time onward he grew in power and influence both in the Baptist community and in the wider circles of the island.

A loyal friend and leader in the Ceylon Baptist Union from its formation in 1895, he became its secretary until 1908, when he was elected president, an honour repeated in 1930, in recognition of his life-long service among the churches.

In age his heart remained young and his enthusiasm undiminished, carrying the spirit and zeal of the Lord with him in all his varied ministries; taking long journeys on foot in the cause of the Gospel; strengthening the churches by his inspiring messages and brotherly help; a keen temperance advocate; helping the young people in Christian endeavour; and bringing to all his service the force of a trusted leader.

The account of his last twelve hours is a moving story, and a wonderful instance of a good man's happy triumph in the hour of death. There is space only for the barest facts:

Two a.m. on September 4, severe pain at the heart which nothing availed to relieve.

At noon, feeling his strength going, he called his family together, and told them that God would call him home at 2:00 p.m.

Then he asked them to sing, after which he blessed each one.

With prayer and thanksgiving for his long and happy life of service, he passed away, exactly at 2:00 p.m.

"At the graveside," says a recent letter, "2,000 people were assembled, among them eight Buddhist priests from temples representing eighteen villages. One of these priests bore testimony in a remarkable speech to the people, speaking of the high qualities of the deceased minister, higher than any of them (the Buddhists) could attain by their own faith, and exhorted all to follow his footsteps."

A FRIEND.

WHAT IS SALVATION?

One of my former students, Rev. Talmadge C. Johnson, has written a thoughtful book, "The Christian Differential," which I have just read with deep interest. Brother Johnson, I am glad to say, has more than fulfilled the promise of his student days. After successful experience in teaching and preaching, he is now the honored pastor of the First Baptist Church of Kinston, N. C. He is a diligent student and a gifted writer. Those of us who knew him in Furman University rejoice in every success that he has achieved.

I trust that he will not take it amiss if his friend and former teacher ventures to call attention to one or two of his statements that do not appear to exhibit his usual clarity of thinking. On page 132 he says: "Like many another question, the question often asked by evangelists and others, 'Are you saved?' cannot be answered with a categorical 'Yes' or 'No.' The most devout Christian can say no

more than 'I am being saved.' For salvation from sin is a process, not an act."

Now the Scriptures represent salvation as both an act and a process. As I pointed out in "The Teacher" for November, 1935, salvation is treated in the Bible from four points of view. When Paul says, "For in hope were we saved," or "God, who saved us, and called us with a holy calling," he uses a Greek tense that denotes a single, definite act which has already taken place. It represents salvation as a thing accomplished.

When he says, "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God," he uses a Greek tense that points to an act completed in the past, and also to a condition that now exists. We are now in a saved state.

When he says, "To us who are being saved it is the power of God," he uses a Greek tense that emphasizes the progressive nature of salvation. It is not yet complete.

When he says, "For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life," he uses a Greek tense that points forward to the glorious consummation of our redemption.

The key to these different expressions, I think, is the suggestion that the Scriptural view of salvation is two-fold. Salvation is a matter of relation and a matter of character. It is both an act and a process. Relations can be changed in a moment by an act; character is the result of a process that goes on through the years. The first three passages quoted above refer to the act by which the sinner's relation to God is changed and he becomes a saved soul, saved from the guilt of sin. The other two refer to the process by which the saved soul becomes more and more fully delivered from the power of sin. The first is the gift of God's grace; the other is the achievement of the soul working in cooperation with the Spirit of God.

On the same page with the above quotation Brother Johnson refers to "the vagueness in the usage of some of our most common terms in religion," and then proposes the following statement of a Christian's spiritual biography: "My salvation, which will never end, began when through the revelation of Jesus Christ I became aware of my sonship relation with God; often have I been regenerated by conversion from lower to higher planes of living and by this process will my capacities and talents continue to become more and more sanctified to the carrying out of the divine purpose."

Now this, I regret to say, appears to make worse confusion. For it disregards the distinctive meaning of the term "regeneration," which properly refers only to the initial act by which one becomes a child of God, and therefore is not repeated; it suggests that one has only to "become aware" of sonship, when the Bible speaks rather of "becoming" the children of God (John 1:12); and it does not recognize the fundamental meaning of salvation, which is deliverance from sin. That deliverance is never complete in this earthly life, to be sure; but we cannot believe that it continues throughout the heavenly life, that "it will never end," for the Bible makes it clear that there will be no sin in heaven. It holds out the glorious hope that "we shall be like him." Then will our salvation be consummated.

H. W. PROVENCE,
Greenville, S. C.

Only the brave know how to forgive. . . . A coward never forgave; it is not in his nature. — Laurence Sterne.

The Relief and Annuity Board has paid during 1937 \$278,010.24 in benefits to preachers and their widows, to missionaries or other denominational employees. Of this amount \$88,000.00 was paid in Relief benefits, leaving \$195,000.00 paid in the form of annuities. This amount will be multiplied many fold in the years ahead by reason of the participation of the churches with their pastors in the Age Security Plans of the Board.

The Plan that seems most satisfactory to preachers and churches is the Age Security Plan that requires three per cent from the preacher and three per cent from the church monthly. Has your Budget Committee included this three per cent on account of it minister? If not, by all means do it and do it now. — Thomas J. Watts, Executive Secretary, Relief and Annuity Board, Southern Baptist Convention, 2002 Tower Petroleum Building, Dallas, Texas.

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BOOK NOTICES

Beppy Marlowe of Charles Town

By Elizabeth Janet Gray. Published by The Viking Press. Price, \$2.00.

When the INDUSTRY sailed into the harbor at Charles Town on that spring day in 1715, Beppy Marlowe was amazed to find here a flourishing, self-sufficient city, with its little aristocracy and its beautiful gardens, which almost rivaled those at home in England. Proud people, too, and coaches much handsomer than she had expected to find in the colonies. And Jasmine did not look as she had pictured it! It was not an easy life, however, for anyone. There were pirates at sea; one never knew what supplies would arrive safely, nor how long they might take. There were Indians on land; one never knew when they might attack, or who might be killed. That was the way Bob Pendarvis went. But there were compensations: new friends, new ideas, new plans. And, too, life here was a challenge to one's very ability to survive. Beppy never regretted that she had come with her brother—yet deep underneath they both wished they might go back to London.

He That Is Born King
A Mosaic

By Abbie Benton Bonsteel. Published by A. Lincoln Fulk. Price, twenty-five cents.

"Mrs. Bonsteel again sends out a story of real charm and worth," says B. W. Spilman in an introduction to this little volume, a story of the Christ. She "tells the story with a mingling of recorded facts and sidelights growing out of the facts."

The booklet is attractive in gold cover with purple silk chords.

The Lift of a Far View

By Albert W. Beaven. Published by The Judson Press. Price, \$1.00.

Dr. Beaven's host of admirers will be happy to read this new collection of some of his best sermons. Optimistic, practical, inspirational, and teeming with fine illustrations, these sermons will richly feed the soul of the reader. We call especial attention to the last one, "Christ, the Giver of Peace"—the address Dr. Beaven delivered at the Baptist World Congress in Berlin.

The Day of the Lord

By B. H. Carroll. Published by the Broadman Press. Price, \$2.50.

A series of sermons on the final destinies. "It would be presumptuous to do more than mention these sermons: they are typical of Dr. Carroll's best; they have been edited by the devoted J. B. Cranfill; they are solid and biblical and are directed to the heads and souls of readers; they contain strength for the wobbling, stiffening for the flabby, fortification for the weak, assurance for the devout; they are real sermons, and can bring only profit to any who compliment themselves by reading them."

The Reformed Pirate

By Frank Stockton. Illustrated by Reginald Birch. Published by Charles Scribner's Sons. Price, \$2.50.

Twelve delightful fairy tales, selected by Mary Gould Davis of the New York Library, from Frank Stockton's fanciful stories, make up this attractive volume.

All sorts of lively and amusing characters are presented—kings, pirates, magicians, witches, giants, imps, dwarfs, dragons, and just ordinary boys and girls who have the good fortune to seek adventure with the other creatures. The pirate, who forgets he has reformed; Ting-a-ling the fairy; Túrillra, the amiable giant; the Floating Prince; the Bee-man; Old Pipes—what a group of original characters!

Several are Christmas stories, and all are suitable for reading at Christ-

mas time. Miss Davis, who selected the stories, has told them over and over again to boys and girls in the New York Public Library; thus she knows that children love these tales at all seasons.

Famous Leaders of Industry
Fourth Series

By Harry Irving Shumway. Published by L. C. Page Company. Price, \$2.50.

Since the publication of the previous volume in this well known series, the industrialists and business men of this country have passed through an economic period which has taxed their abilities to the utmost. The story of those who, through perseverance, courage, and vision, have risen to leadership under these difficulties provides a thrilling and stimulating lesson for the years to come. The author presents these new leaders to the reader, not as impossible and unapproachable heroes, but as men who, despite their extraordinary qualities, are human and understandable and whose rise to success and power is an interesting and inspiring human document. This fourth volume of graphic biographies brings the series up to date in regard to the new leaders who are moulding the future of industry in America.

Pollyanna's Door to Happiness
The Ninth Glad Book

By Elizabeth Borton. Published by L. C. Page Company. Price, \$2.00.

This new glad book opens with the Pendletons "doing" New York, where Jimmy has come to make a new business connection, that of consulting engineer with an Arctic expedition. During her husband's absence with the expedition, Pollyanna decides to make a home for her "jewels" in the cultural atmosphere of Boston, and the setting becomes Beacon Hill. To keep financial worries from Jimmy, Pollyanna accepts a position as a non-professional assistant to a great psychiatrist. In her work as "consultant for personal difficulties" she makes countless new friends who are benefitted in many ways by learning to play Pollyanna's glad game.

The Story of Ferdinand

By Munro Leaf. Illustrated by Robert Lawson. Published by The Viking Press. Price, \$1.00.

Ferdinand was a queer calf—while all the other little bulls ran around snorting and butting, he chose to sit under a cork tree and smell the flowers. But one day he sat on a bee, whereupon he cavorted about so fiercely that he was chosen for the arena! What did he do? This hero, for one thing, will make his little friends laugh as they follow Ferdinand in his adventures through this picture-story book.

The Life of Christ

By Rev. Adam Fahling. Published by the Concordia Publishing House. Price, \$5.00.

The author, pastor of Martini Church, Detroit, Michigan, has taken an active part in the promotional work of the eighty Synodical Conference Lutheran churches of Greater Detroit, serving in the capacity of member or chairman of various important committees. Ever since his graduation from Concordia Theological Seminary, he has been especially interested in New Testament introductory studies, particularly directing himself over a period of years to the comparative study of the Gospels. He has incorporated a wealth of practical material in this volume on the earthly life of Christ.

The book is based upon a carefully determined and prepared outline harmony of the Gospels. This outline alone covers eleven closely printed pages and supplies in parallel columns the 309 events or topics treat-

ed, the parallel Scripture references, and the chapter and the specific number of each topic in that chapter. Then follow the 742 pages of the book proper, and the appendices comprising a bibliography, a topical index, and an index of Scripture texts, and other helpful features.

The book is written from the standpoint of a believer. It will be particularly useful to Sunday-school teachers. It has been said that "Fahling's Life of Christ is one of those books that will never grow old and that one's children and children's children will read and study with great profit."

Any book reviewed in the Biblical Recorder may be ordered from the Baptist Book Shop, Raleigh, N. C.

Nearly a quarter million of dollars will be paid to annuity beneficiaries by The Relief and Annuity Board during 1937. In a few years

this Board will be paying several times this amount by reason of the cooperation of pastors and churches in the Age Security Plan which requires three per cent payments by the preachers of their monthly salaries, and three per cent by the churches. The Government is securing the old age of millions of workers through a contributory plan like this, but all denominational workers, preachers, missionaries, etc., are excluded from this Government contributory plan. Surely our churches will now take to heart the appeal of The Relief and Annuity Board in behalf of their ministers. The best time to do it is when the budget is being made.—Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.

Better speak good of a bad man than evil of a good man.—Ex.

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Home Circle

A PRAYER FOR HOLIDAYS

Those who watch from wistful windows while the world keeps holiday,

Lord, send down Thy love to fold them; take the loneliness away.

There are many, ah, so many, Lord, for whom the dawn-light falls
On barren fields of bitterness, and mocking, empty walls.

Some are weary with false hopings,
some are bound by crippled feet,
Some are mother-hearted, yearning
for lost foot-falls down the street.

Some are sick for dreams long vanished,
some for questings never known;
Some have lost a comrade's shoulder
and must take the road alone.

Little, watching, wistful windows—
white farms ringed with northern fir,

Pillared portico and lattice where the
jasmined dusk-winds stir.

Sun-baked cabin flanked with sagebrush,
city marble terraced white,
Or a steamer's portholes streaming
gold against a starless night.

Bless the patience and the waiting
with the tread of homing feet,
Pour the wretched and the weary,
wine of courage, golden-sweet.

To the fettered bring the promise of
far trails and sunny skies,
For the doubting and the lonely, set
new faith within their eyes.

Those who watch from wistful windows,
Lord, look down on them
we pray,

Let Thy love and comfort fold them,
and their hearts keep holiday.

—Clipped from
Watchman-Examiner.

COMMANDMENTS FOR CHRISTMAS

I. Thou shalt not leave "Christ" out of Christmas, making it "Xmas," for this is the sign that thou art lazy minded and spiritually listless. To most minds "X" stands not for Christ, but for the algebraic unknown.

II. Thou shalt not value thy gifts by their cost, for verily many shall signify love that is more blessed and beautiful than silver and gold.

III. Thou shalt give thyself with thy gifts. Thy love, thy personality and thy service shall increase the value of thy gift an hundredfold and he that receiveth it shall treasure it forever.

IV. Thou shalt not let Santa Claus take the place of Christ. In many homes Santa Claus supersedes the Christ Child and Christmas becomes a fairy tale rather than a sublime reality in the spiritual realm.

V. Thou shalt not burden thy servant. The shop girl, the mail carrier, and the merchant should have thy consideration.

VI. Thou shalt not neglect thy church. Its Christmas services are planned to help spiritualize the Christmas season for thee, thy child, and thy household.

VII. Thou shalt not neglect the needy. Let thy bountiful blessings be shared with the many who will go hungry and shiver with cold unless thou art generous in their time of want.

VIII. Thou shalt be as a little child. Christmas is the day of the Christ Child; not until thou hast become in spirit even as a little child

art thou ready to enter into the kingdom of heaven.

IX. Thou shalt prepare thy soul for Christmas. For verily most of us spend much time and money getting gifts ready, but few seconds in preparing our souls. — Watchman-Examiner.

THE MISTLETOE

"The mistletoe hung in the castle hall,
The holly-branch shone on the old oak wall."

Mistletoe means Christmas to most people. . . .

It is strange that a plant so small as to be measured in inches should occupy so large a place in human lives and should have played so important a part in pagan religion and mythology. Centuries before the landing of the Pilgrims in America, the mistletoe was growing on English apple trees and sycamores, on hawthorns and poplars, and, very rarely, on oaks. To the ancient druids this oak mistletoe was most sacred, and at the year's end their white-robed priests cut it with golden sickles. They were very careful to see that this spiritual plant of the air did not touch the earth, by which contact it might become contaminated. Then, with fitting ceremonies, it was brought indoors, where it provided evergreen shelter for the woodland spirits during the long, harsh winter. With complicated rites they made from the plant a decoction which was a cure for convulsions and epilepsy.

Norse mythology weaves an interesting legend about the mistletoe. The goddess Freya appealed to Votan to grant the boon of immortality to her beautiful son, Baldur. Her request was granted, and the happy mother instructed all things that they were not to harm her son. In her haste and excitement, however, she overlooked the mistletoe, the tiny plant hardly visible, as it grew high in the crotch of a tall tree. It was a fatal omission, for the jealous Loki was to take advantage of it. One day as the gods were amusing themselves by shooting arrows at Baldur and watching them pass him by unharmed, Loki fashioned a sharp spear-point from the wood of the mistletoe and induced one of the players to throw it. The weapon found his heart, and the beautiful Baldur fell dead! Consternation and grief overcame the gods, but by magic he was eventually restored to life. At Freya's command the mistletoe was ordered forever to stay high in the air, where it promised never to do harm. That is why we people of today hang mistletoe over our doorways, where it insures safety and happiness.

These legends refer to the European mistletoe, which is more slender of leaf than the American plant. The mistletoe family is a large one, there being some five hundred species. Most of them are parasitic, which means that they grow and feed upon some other kind of plant. It is supposed to have derived its common name from this fact, *misl* and *tan* being two old Saxon words which mean "different twig."

Phoradendron flavescens, the most common and also the most beautiful of American varieties of mistletoe, is found growing upon many different kinds of trees, usually the deciduous ones. Its leaves are oval, sometimes almost round, and although evergreen are yellowish in color. They are of a thick, heavy texture and are coarse-grained. The branches may be anywhere from a few inches to a foot or eighteen inches in length, the entire plant forming an irregular ball rarely more than two feet in diameter.

The flowers, which are either male or female, grow on different plants,

the two never found together. They are so small as to be very inconspicuous.

The flowers are followed by beautiful clusters of waxen berries which do not whiten until the coming of cold weather. These snowy berries add much to the decorative value of mistletoe. They are extremely viscous, and stick to the feet of birds who visit the plants to eat. In consequence they are carried to other trees, where they adhere; and eventually the one small seed which the berry contains takes root in the tiny soil deposit in the crotch or on large branches. This is one of nature's most clever devices for plant propagation.

It is rather surprising to learn that in the Salt River Valley of Arizona the mistletoe growing on the cottonwood-trees along the banks of the stream attains an unusually large size. The leaves, which are nearly round, easily cover a quarter of a dollar, and the large white berries make very showy clusters. A short distance away from the river, in the desert, another variety of mistletoe grows on the "greasewood" bushes. This mistletoe is leafless, its small stems are pale green, and the tiny berries look as if they were made of pink wax.

Man seems to have made few, if any, attempts to cultivate mistletoe. Perhaps he is willing to bow to nature's superiority in the methods of rearing this parasite. And thus far she has not failed him, for despite the fact that mistletoe grows rather slowly and that each year carloads are used for decoration during the holiday season, there always has been enough to have at least one small spray to hang over the doors. And that is enough for a kiss and the exchange of holiday good wishes! — Ethel W. Musgrave, in *Young People*.

THE TWO GOOD SPIRITS OF CHRISTMAS IN SWITZERLAND

Santa Claus, of course, is one of them; but in the land of the Alps he does not arrive on the eve of Christmas, but on December 6, which happens to be the birthday and also the anniversary of the death of the first Santa Claus the world ever knew. He was St. Nicholas, Bishop of Myra in Asia Minor, who in the eleventh century gave presents to the poor every year on that day. Tradition relates that the kind-hearted bishop used to throw long knitted purses, tied at both ends, into the open windows of the needy, but especially was he generous to portionless maidens who aspired to matrimony, but had not the supposedly necessary dowry. Later, when coins became scarce, St. Nicholas placed toys into the purses for the children and useful gifts into those intended for adults. His kindly deeds voiced the true spirit of Christmas and ever since his shining example has been perpetuated in this world.

On December 8, as soon as the first evening shadows begin to descend upon the glittering fairyland of snow and ice which is Switzerland in winter, the jolly fete of St. Nicholas starts, and among the many celebrants the beautiful city of Zurich is one of the most enthusiastic. A tall Santa Claus, with flowing white beard, and carrying a huge bag on his back, leads a long procession of eager "helpers," mostly from thirteen to fifteen years old. These assistants wear long white nightshirts, huge cardboard masks, and attractively illuminated headgear, and their horns and bells have quite a piper effect upon the population. Thousands and thousands of eager spectators, both young and old, line the streets wherever the merry parade is scheduled to go through, and suitable Santa Claus gifts, such as cookies, apples, and nuts, are gladly contributed by friends of youth. Many a house do Santa Claus and his helpers visit afterwards and all obedient chil-

dren receive their share of presents. Naughty children, however, are sternly reprimanded and in urgent cases a rod fashioned by Santa himself of twigs is left with the parents of the little culprits.

Christkindli is the other good spirit of Christmas, and their radiant angel whose very name makes the hearts of Swiss children beat faster pays its annual visit on Christmas Eve. Like the American Santa Claus, this fairy spirit travels on a reindeer-drawn sleigh, on which are piles of mysterious packages and beautifully trimmed Christmas trees. Christkindli, as the name implies, is reminiscent of the Christ Child himself, who was God's sublime gift to humanity, and as on that first Christmas Eve long, long ago, sentiments of peace and good will among men triumph in town and country and in the loneliest Alpine dells.

While the Santa Claus celebration on December 6 is a warm-hearted, but rather boisterous affair, the advent of Christkindli is full of poetry. It kindles anew lofty, Christian ideals. — Marie Widmer.

Spice Box

Ice-Skater: "This is a very large skating-rink you have here."

Manager: "Yes, it has a seating capacity of ten thousand." — *Epworth Herald*.

"Isn't that tie a little loud?"
"I'll be all right when I put on my muffler." — *Ex*.

The president of the local gas company was making a stirring address. "Think of the good the gas company has done!" he cried. "If I were permitted a pun I should say, 'Honor the Light Brigade.'" And a customer immediately shouted, "Oh, what a charge they made!" — *Ex*.

Jig: "Why do you always borrow your next-door neighbor's music? You can't play a note."

Saw: "Neither can he while I've got it." — *Ex*.

"Is there hot water in your house?" asked one small boy of another.

"There is," replied the other, "and I am always in it." — *Ex*.

"I've been offered a position in China, dear. Shall we go?"

"There is only one objection. I have heard it is day over there when it is night here, and I wonder if I could get used to that." — *Ex*.

Prof.: "Mr. Watson, will you tell me why you look at your time-piece so often?"

Soph.: "Yes, sir! (suavely) I was afraid, sir, that you wouldn't have time to finish your interesting lecture, sir!" — *Ex*.

Mother was telling stories of the time she was a little girl. Little Harold listened thoughtfully as she told of riding a pony, sliding down the haystack, and wading in the brook on the farm.

Finally he said with a sigh, "I wish I had met you earlier, mother."

"Yes, I like to give my husband variety in his meals, especially at dinnertime."

"Really, how do you manage it?"
"Well, I give him boiled ham, but I buy it from a different shop every day." — *Ex*.

Actor: "How full was the theatre the first night of your play?"

Author: "Pit-i-fui." — *Ex*.