

BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina

NUMBER 158

An Editorial

•
The Greatest Word

By R. C. Lawrence

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Jesus and Prophetic Leadership

By E. J. Trueblood

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We Who Call Ourselves Christian

By Helen Gasser

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The Christian Facing a New World Order

By Garland A. Hendricks

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*Journal of the Baptist State Convention of North Carolina
Founded 1833, by Thomas Meredith*

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In This Issue

Editorial.....	3
Our World, by George W. Paschal.....	5
"Untouched by Solemn Thought," by Festus Erasmus.....	5
The Greatest Word, by R. C. Lawrence.....	6
Jesus and Prophetic Leadership, by E. J. Trueblood.....	7
We Who Call Ourselves Christian, by Helen Gasser.....	9
The Christian Facing a New World Order, by Garland A. Hendricks.....	10
The Home Circle.....	12
The Quiet Hour.....	13
Christian Education in the Churches.....	15
Sunday School Lesson, by Talmage C. Johnson.....	16
Woman's Missionary Union.....	17
News: Personalities and Events.....	18

Announcing



Nov. 15-16: Elizabeth City Division R. A. Conclave, Blackwell Memorial Church, Elizabeth City.

Nov. 18: North Carolina Baptist Pastors' Conference, First Church, Charlotte.

Nov. 18-21: State Convention, Charlotte.

Nov. 24: Orphanage Day in churches and Sunday schools.

Dec. 31-Jan. 3: Fifth Southwide Training Union Conference, Memphis, Tennessee.

At Charlotte



Southwestern Breakfast

A breakfast for Southwestern Seminary alumni will be held during the convention at Charlotte. Complete details will be announced by Rev. Nane Starnes, of Asheville.

* * *

Bible Institute Banquet

Rev. J. H. Stegall, state alumni president, invites all former students and friends of the Baptist Bible Institute to attend a banquet in Charlotte on November 19. President W. W. Hamilton will speak. Music will be arranged by L. C. Alexander, of Gastonia.

* * *

Southern Seminary Banquet

Dr. Owen F. Herring, state alumni president, announces the Southern Seminary alumni banquet at Efrid's, Charlotte, on Wednesday, November 20, at 5:30 p.m. Tickets will be on sale Tuesday and Wednesday at the First Church, meeting place of the State Convention. The price is seventy-five cents a plate, tax included. Dr. Kyle M. Yates, of the seminary faculty, and Dr. S. L. Stealey, of the First Church, Raleigh, will be the speakers. Rev. L. C. Pinnix, of Jacksonville, will have charge of the music. The theme of the program will be "Spiritual Leadership for a Time of National Crisis."

* * *

Meredith Luncheon

The Charlotte chapter of Meredith alumnae is sponsoring a luncheon during the meeting of the State Convention. The date is Wednesday, November 20, and the time is 1:00 o'clock. The place is Efrid's dining room at Efrid's department store. The cost is fifty-two cents. The speaker is President Campbell. Please send your reservation to Mrs. Cooper E. Taylor, 1641 Providence Road, Charlotte, by November 17. The chapter is eager that many alumnae and friends will attend. The president of the chapter in Charlotte is Mrs. R. L. Howland.

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TO TEACH one Sunday school class for thirty years comes close to being a record. Mrs. Wesley N. Jones, of the First Church, Raleigh, has done just that. In 1910 she organized the Women's Bible Class and became its teacher, a position which she continues to hold after three decades of distinguished service. At a recent anniversary celebration the class presented Mrs. Jones with thirty American Beauty roses. Thirteen charter members of the class were present for the celebration. Mrs. Jones has been a member of the First Church, Raleigh, for sixty-four years.

AT CHARLOTTE, November 19-21, will be held the one hundred and tenth annual session of our State Convention. The meetings will be held at the First Church, of which Dr. Luther Little is pastor. The program of the convention, together with the program of the Pastors' Conference scheduled for November 18, appeared in our issue of October 30. A list of hotels and rates appeared in our issue of October 23. "Jesus Shall Reign" is the general theme for the three-day session. He shall reign (1) in our Christian schools, (2) in the homeland, (3) in our institutions of social welfare, (4) in the building of a new world, (5) in the regions beyond, and (6) in our individual hearts. These six divisions of the general theme, which constitute the subjects for single sessions beginning Tuesday afternoon, are, of course, highly prophetic in nature. Certainly, Jesus does not now reign in any of these areas of our modern life. We can only hope and believe and pray and work to the end that he shall in time reign in all of them. That he may, indeed, reign in every compartment of our individual and social life ought to be the central objective of every Christian and of every church. "Thy kingdom come. Thy will be done in earth, . . ." Therefore, let

everyone who attends the Charlotte meetings go with a prayer in his heart that light may be given to make this ideal real in our distraught and darkened world.

THE SOUTH'S advancement awaits the accomplishment of a threefold task, according to Dr. Howard W. Odom, president of the Commission on Interracial Co-operation. This task, as outlined in the October issue of *The Southern Frontier*, official organ of the commission, is as follows: (1) "We must create in the new generation in the South a sense of the meaning of America—of land, erosion, resources, standards of work, standards of justice, and standards of achievement." (2) "We must widen the range of occupational opportunity so that the youth of the South may have a chance to work and to develop and use the South's resources. . . ." (3) "We must not only create this sense of the meaning of standards and work and resources, not only widen the range of occupational opportunity; we must train and equip our youth to do the job. . . ." Dr. Odom sets the stage for the introduction of this threefold task in the following significant words:

I think it is good for us for a moment to recall that when America was founded there was in Europe great travail, great strife, and great bloodshed, and that America was founded and grew out of a world tropism toward what William Allen White called "something beautiful on this earth"—the opportunity of every individual to achieve in a democracy where individual worth and growth are fundamental. America was founded on the premise that it was to be something that grew away from and out of a new era from a Europe in conflict. The forefathers had a great and supreme task to set up in a new world a democracy—something that did not then exist anywhere in the world.

I like to recall that we now have a harder task and a more noble purpose to conserve and develop and perfect this democracy than they had to found it. It is good for us to recall, also, that in the development of our America we have been ruthless in the exploitation of both human and natural resources. We have been hasty; we have been seemingly heartless—in a great dream of mastery—with

resources, with immigrants, with Negroes, with minorities. The task of America now is to pick up these trends—the reconsecration of America to the righting of its wrongs, the elimination of its wastes, and the reconstruction of its ideals. . . .

Number 158

MEET Number 158. His name? Sorry, but we do not know that. Perhaps you know it already. After all, what difference does such an insignificant detail as a name make in the business in which Number 158 is soon to enter? He will take his place alongside many of his fellow Americans—young men of about his own age—and so will be lost in the crowd. Really, his name matters but little, and it will perhaps be best for all of us if we continue to think of him only as Number 158.

He is a many-sided personality, this Number 158. Is he white or black? Is he five-feet-four or six-feet-two? Are his eyes blue or brown? Sorry, but we can hardly tell from this distance, especially through the sea of faces over which we have to look to see him. Perhaps the view will clear up if we wait. Come to think of it, Number 158 is a rather elusive person, anyhow. He lives first in the country, then in the village, then in the town, then in the city. Once we find him in the North, again in the South, then in the East, and once more in the West. Sometimes he appears as a college boy, sometimes a mechanic, sometimes a farmer. He is first a Protestant, then a Catholic, then a Jew. A strange and puzzling fellow he is! Perhaps that is why we know him only as Number 158.

You see, Number 158 was first of all only a number. After that he became a man. Then he became many men—how many we do not know. For, he—and they—came to life when Secretary of War Stimson drew the first sky-blue capsule out of the huge goldfish bowl in Washington on October 29. When President Roosevelt toned out the magic numerals, 1-5-8, suddenly, in all sections of the nation—in town, village, and countryside, among the rich and the poor, the educated and the uneducated, this strange personality called Number 158 came into being as a mature man. Why he should have come to life from a goldfish bowl is strangely intriguing to the imagination, but we shall not pursue the idea further. Our chief interest is, of course, Number 158 himself.

Number 158 soon will be placed in a military camp for a year's training. He will be thoroughly schooled in the latest techniques of killing his fellow men. Of course, those who train him will not call it by that name, but he will know—at first—that the name is not so important as the thing itself. He may come home at the end of the year, and so may not

have to use these techniques. Certainly we hope that so may it be. But he may have to go to war. If he does, he may return some day—perhaps with a missing arm or leg, or even with both an arm and a leg missing. Or he may not return at all. In that event, of course, there is always the compensation that his mother may receive a token of his bravery. And perhaps he himself will have the distinction of being the next Unknown Soldier. Who knows?

Convention Preview

WHEN President R. N. Simms sounds the gavel in the First Church, Charlotte, at 10 o'clock next Tuesday morning, a thousand representatives of North Carolina's half-million Baptists will launch the stimulating program of the State Convention's one hundred and tenth annual session.

Likely to take the spotlight in discussion sessions are the report on the proposed Wake Forest Chapel at 3:45 p.m. Tuesday; the report on Baptist broadcasting at 7:45 p.m. Tuesday; the report of the Committee on Temperance at 9:15 a.m. Wednesday; the report of the directors of the BIBLICAL RECORDER at 9:50 a.m. Wednesday; the nomination of trustees of the convention at 7:45 p.m. Wednesday; the election of officers at 9:50 a.m. Thursday. Gifts for the \$500,000 Wake Forest chapel had reached \$12,267.15 on October 31, with pledges unreported. The North Carolina Baptist radio committee recently inaugurated its program with a series of four radio addresses by members of the Baptist Brotherhood. The committee on temperance will report its plan for co-operating with the United Dry Forces in securing a referendum on statewide prohibition. The directors of the BIBLICAL RECORDER will give an account of the RECORDER during the first year of its operation under a convention-controlled corporation. Institutions for which directors or trustees are to be elected by convention delegates include the Baptist Foundation, the Baptist Hospital, the Baptist Orphanage, the BIBLICAL RECORDER, Campbell College, Chowan College, Mars Hill College, Meredith College, Wake Forest College.

Among principal speakers scheduled for the three-day meeting are Charles B. Howard, of Buie's Creek; Carlyle Campbell, of Raleigh; J. B. Lawrence, of Atlanta; W. W. Hamilton, of New Orleans; Sankey L. Blanton, of Wilmington; J. Melville Broughton, governor-elect of North Carolina; Charles E. Madry, of Richmond; J. Clyde Turner, of Greensboro.

Host church will be the Charlotte First, established in 1832. Pastor of the church for twenty-three years is Dr. Luther Little, well known to North Carolinians through his Sunday morning broadcasts. The church is now in the middle of a five-year program

calculated to raise average attendance of the Bible school to 1,500; average attendance of the Training Union, to 300. Choir director and assistant pastor is E. E. Rutledge. Mrs. Rutledge is organist. Secretary is Miss Ree Sheets. The present building, erected in 1908 during the pastorate of Rev. H. H. Hulton, is remarkable for its memorial window "The Good Shepherd" by Olson, for the dignity and grace of the arrangement of its organ pipes, for its well-planned educational plant.

D. M.

Our World

By George W. Paschal

I

A NEWS INTERPRETER reports over radio that he was in Columbus, Ohio, on the Saturday before the election. He found the city full of people, and enthusiasm in the very air; he supposed that it was all on account of interest in a political meeting, and with Roosevelt and Willkie in mind, he asked his taxi-driver: "Who do you think will win?"

"Oh, I think Ohio will win," was the answer of the driver, who, like almost everyone else in the capital city of Ohio, was thinking only of the football game that day. For many people, young and old, men and women, white and colored, football is either the chief interest or the one not by any means to be neglected. On Saturday afternoons reports of games crowd everything else out of the broadcasts, and the throngs that pay two dollars or more to see football games are larger when there are contests between the greater and stronger teams than will go to hear a presidential candidate free of charge. Men and women will even stand or sit in a driving rain or zero weather to see a football game, although a little cloud will keep them at home from church. In North Carolina last year fifty-two thousand assembled to see one game; this year we hear of crowds of twenty to thirty thousand. At our own Wake Forest more than twenty thousand assembled to witness the dedication of the new Groves Stadium and the game between Wake Forest and Duke University. Our good Dr. R. T. Vann was there, for all his eighty-odd years, and was sport enough to enjoy it all even though it went against his beloved Wake Forest. The fact is, football is a good game and good people have a legitimate interest in it.

II

Along with football many of our young men have another interest just now, and that is interest in the draft. Among those whose numbers indicate an

early call to the training camp the interest is greatest of all. North Carolina's gross quota is 49,421, larger than that of any other state except seven, each with much larger population than that of North Carolina. The number actually called into service in North Carolina during the year which ends June 30, 1941, will be only 15,613, since from the gross total will be deducted the number from our state already in service: 4,384 National Guardsmen and 29,427 volunteers. This means that not more than one in thirty of those who registered will be drafted this year. The first hope of our people from President Roosevelt down is that they will not have to fight in any war, even though no sane person would scout the idea that war is a possibility. War is a threat, and it is to meet that threat that our young men are going into training. But be that as it may, our young men are for the most part going to the training camps cheerfully; they may be assured that if they do their part they will return better men physically, mentally, and possibly better morally than when they went. And most certainly they will win for themselves a warm place in the affections of those who remain at home.

III

Reports were spread abroad about November 1 that Germany had suggested terms to President Roosevelt for a negotiated peace with England, the terms being that England should retain her possessions at home and abroad, her whole empire, and that all continental Europe should be left to Germany to bring under her political and economic control. It can easily be seen that under this arrangement Germany in very few years would recuperate her resources wasted in the present war and would be able easily to effect the conquest of England and the entire British empire, a conquest which she is now finding beyond her power. Whether the report is true or false, England has let it be known that she wants no negotiated peace, and it would certainly run counter to all our traditions for an American President to undertake to help effect a peace based on recognition of the subjugation of free peoples such as the Danes, the Norwegians, the Dutch, the Belgians, and the French.

"Untouched by Solemn Thought"

DEAR EDITOR: Seldom do we see such tender and loving patience as in Wordsworth's lines addressing his sister. Beholding the quiet beauty of the evening when the broad sun was "sinking down in its tranquillity," his soul was lifted up

in ecstasy and he knew that God was awake and at work in his universe. Then, catching sight of his sister to whom all this loveliness was but matter-of-fact phenomena, he returned to himself and said:

Dear Child! dear Girl! that walkest with me here,
If thou appear untouched by solemn thought,
Thy nature is not therefore less divine:
Thou liest in Abraham's bosom all the year;
And worship'st at the Temple's inner shrine,
God being with thee when we know it not.

Her number is legion. I think she was the Martha who ministered to the physical needs of the Saviour. I think she was the simple but deeply loving mother in J. M. Barrie's *The Little Minister*. I see her in every parish. Women limited in their appreciation of life's wider spiritual meanings but infinite in their capacity for love and devotion, appearing "untouched by solemn thought," but "lying in Abraham's bosom all the year." (I think I see her just now in Whistler's mother, whose portrait hangs above my shoulder.)

When she sits in our congregation we would often like to tell her words from Browning's *Saul*, or point out the significance of some soul-stirring crescendo in Handel's *Messiah*, or unfold the mystical meaning in some masterpiece of art, but somehow it's all lost upon her. She listens respectfully and politely but we know that she is "untouched." And then we tell a story immersed in human interest, a simple story of love and hope, of sorrow and tragedy, and her face alternately glows with joy and saddens with sympathy. She will hardly do more than part her lips when we use that new hymn with a vision of social betterment, but when we turn to "How Firm a Foundation" (old tune) she sings "as if her song could have no ending." She will not follow your learned solutions of international disputes, but speak of local neighborliness and home-felt scenes of peace, and her heart will drink in your every word. (I use "she" in the generic sense lest any *man* should boast.)

Discouraging? Yes, perhaps quite often. Especially to him who in the love of nature and the fine arts would aestheticize all worship. But when we remember that this soul worships "at the Temple's inner shrine" and is attended by God when we know it not, we are given pause. The common people heard Jesus gladly because he recognized this person and spoke to her out of the simplicity of her life. She listened and followed and cared for him. Through the centuries she has been the salt to season and preserve his message. Saints, ecclesiastics, philosophers we have needed, but without her they would little avail. They have found God in mysticism and devout study, but she has lain in Abraham's bosom *all* the year.

Reverently,

FESTUS ERASMUS

The Greatest Word

By R. C. Lawrence

THERE are some great words in the English tongue, such as "home" and "mother." Surely the greatest earthly institution is the Christian home; and motherhood is the highest of human attainments. But the greatest of all great words is "love."

Now, love is not exclusive, but expresses itself in a variety of ways. There is love of country, as exemplified in the Maid of Orleans, who led the Oriflamme to victorious battle; Gladstone, the Great Commoner, of England; Bismark, the creator of the German empire; Peter the great of Russia; Garibaldi who unified modern Italy; William Tell of Switzerland; Simon Boliver of South America; Toussaint L'Ouverture, the black patriot of Hayti; or Washington, or Franklin, or Lee of the United States.

There is love of home and fireside, so beautifully told in Burn's great poem "Cotter's Saturday Night."

There is love of children, as exemplified by the Roman matron, Cornelia, who, when asked to produce her jewels, brought forth her sons.

There is love of duty, as exemplified by a thousand deeds of valor upon the fields of battle, such as the ragged Confederate regiments who

Stood with Lee at Malvern Hill
And saw the earth drink blood.

Nor should the Light Brigade at Balaklava be forgotten in any roster of heroes who fell at the post of duty. Although, as told in Tennyson's immortal poem, they were sent to charge the entire Russian army by the blunder of a superior officer.

Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die.
Into the valley of Death
Rode the six hundred.

There is love of friends, as exemplified in the beautiful scriptural story, where the soul of David was knit unto that of Jonathan; and the classical story of the friendship between Damon and Pythias, where the one pledged his life for the honor and faithfulness of the other.

There is the love of man for woman—not an unworthy love, such as existed between Anthony and Cleopatra, and as might be instanced in more modern illustrations with those in high position; but the pure love such as Dante bore for Beatrice, or the fictional romances which can be paralleled in everyday life, such as that of the Knight of Ivanhoe for Rowena; or as told in James M. Barrie's *The Little Minister*.

Paul puts love even above such great words as "faith" and "hope." "Now abideth faith, hope, and love, these three; and the greatest of these is love."

Jesus and Prophetic Leadership

By E. J. Trueblood

Sixth in a Series of Articles on "The Other Things Which Jesus Taught"

AS I COME to the last article of the present series, it will be well for me once more to indicate the general position that I have taken concerning "The Other Things Which Jesus Taught." In brief, it is this: Let us continue to proclaim the fundamental doctrines which have already had so much popular emphasis, but let us also make a real effort to present more fully the many neglected teachings of Christ.

In this series of articles I have by no means reviewed all of the things that Jesus commanded us to observe. I would not have had the ability to do so, even if the space had been sufficient. However, I have briefly treated some of the more important items involved, and I believe I have more than amply proved the general position taken.

My concluding article deals with the matter of securing leaders who are prophetic enough to undertake, under divine guidance, much more thoroughgoing interpretations of the neglected portions as well as the emphasized portions of our Master's teachings.

NON-CHRISTIAN TYPES OF RELIGIOUS REACTIONS

There are many quite natural and very prevalent patterns of religion which are not actually, or at least not sufficiently, Christian. In these we do sometimes find features resembling the religion of Jesus, but we also find a conglomeration of other non-Christian things.

Consider, first, the Jewish religious patterns with which Christ himself wrestled in New Testament times. The Pharisees were the most representative religionists of the Jews. They favored the strictest observance of the law and all the rules that had been built about it by tradition. Formalism and piousness were their keynotes. They were the "good" people of their day. Yet, Jesus was unsparing in his condemnation of their viewpoints. If anyone doubts this, simply read the account of what he said to the Pharisees on one day alone (Matt. 23:13-39). Since limited space does not permit sufficient illustration of other non-Christian patterns that we can only briefly mention, may Christ's dealings with the Pharisees serve as a master illustration of his unwillingness to compromise with half-baked, semi-pagan, humanly perverted forms of religion which fall so far short of his standards.

Three other types of Jewish religionists whom Jesus encountered while on earth were the Sadducees, the Essenes, and the Zealots. The Sadducees were

strict in theology but worldly in living, being both priestly aristocrats and political opportunists. The Essenes were the "holy rollers" of their day, monastic in habits, with a philosophy of defeatism and a desire to escape from life. The Zealots were religious patriots who looked backward to "the good old days" and who yearned, often rather noisily, for the return of the full glory of Israel.

Turning from the Jews, let us hastily mention some of the other Oriental religious patterns that already have a long history. As we swiftly pass the shrines of China, India, and Persia, we observe Confucian bondage to ancestral custom, the Hindu quest for passivism and nihilism, Buddhistic devotion to ethical self-culture, and Mohammendan love of sensuousness and conquest.

Hastening across several centuries, we pause for a moment amidst the religious devotees of the Occident today, to find in Europe race hatred, antiquated Catholicism, and totalitarian idolatry; while in our own America we discover such widely divergent extremes as rural familism and provincialism as over against urban "sciencism" and commercialism, and also pseudo-holy fanaticism and "old-timey-ness" as over against quasi-unholy humanism and "progressiveness."

None of the foregoing religious patterns, whether Jewish or Gentile, Oriental or Occidental, ancient or modern, can truthfully be called Christian. Most of them have grains of value, and some may even be good subordinate elements in the Christian way of life; but not any one of them is par excellence the religion of Jesus, who placed primary emphasis upon redeeming love, unlimited forgiveness, liberating truth, undaunted faith, individual development, and sacrificial service in ministering as far as possible to all legitimate human needs.

CAUSES FOR NEGLECT OF CHRIST'S TEACHINGS

Just why are so many real teachings of Jesus neglected? There are numerous causes, of course, not all of which can here be explored. But we shall briefly discuss certain outstanding and obvious causes for this neglect of Christ's own religious principles.

Many Christian people are altogether preoccupied, however unwittingly, with non-Christian patterns of religion and with outmoded crystallizations of earlier forms of historical Christianity. Recall for a moment the non-Christian patterns of religious reactions just mentioned above. How many so-called Christians are

busy advocating these very things, while mistakenly, if not indeed blasphemously, labeling them with the name of Jesus? Such persons are to be found in large numbers and in various places, high and low. In their present estate, they fit better and more naturally into some of the non-Christian patterns to which they have given their attention and their allegiance. It will be necessary for such persons to undergo far-reaching changes, if they are truly to embrace, even approximately, the whole religion of Christ.

Throughout the history of Christianity there have been frequent partial crystallizations of the teachings of Jesus, which after having been combined with such alloys as were current in their respective times, have each been offered as final and comprehensive interpretations of Christ's religion. Our Master himself disavowed the finality and comprehensiveness of Old Testament religion and of the Judaism of his day. John the Baptist, the forerunner of Jesus, openly declared: "There cometh he that is mightier than I" (Luke 3:16). Paul, admittedly the greatest Christian interpreter of all time, as he sensed the illimitable dimensions of the religion of Christ, insisted that he had not fully comprehended it (Phil. 3:13). Despite all biblical protestations, however, some "Christians" want to stop with the Old Testament, or Judaism, or John the Baptist, or the apostle Paul, rather than seek the loftier heights occupied by our Lord and Saviour Jesus Christ.

There have been other partial crystallizations of the religion of Jesus, as historical Christianity has passed through Hebrew, Greek, Roman, Teutonic, English, American, and other molds. Catholicism and various branches of Protestantism all have their own peculiar ingredients and characteristic stamps. In the United States alone, we have had (and still do have) brands of religion based upon conditions that obtained in earlier New England, in Quaker Pennsylvania, in the Old South, and in various other colonial, frontier, and rural backgrounds. All of these have Christian elements, but none is sufficiently close to the full religion of Christ. Thus, in remaining preoccupied with these earlier and partial crystallizations, we neglect many of the most vital elements in Christ's own standards, objectives, and commands. Our Lord might say to us what he told the Pharisees: "Ye have made void the word of God because of your tradition" (Matt. 15:6).

To reinforce our basic neglect of many of Christ's teachings and our vast preoccupation with religious crystallizations which are non-Christian (or at best only feebly Christian), many human and diabolical causes operate, including among others the following: Ecclesiastical regimentation, pressure groups, and catering to either the aristocrats or the masses in our churches; dulness and ignorance, fear and cowardliness, "tactfulness" and compromise, as exercised by

large numbers of individuals, including some leaders; and various forces in human society which act as brakes upon religious progress, thereby producing moral and spiritual lag.

As Christ labored in Jerusalem during that last fateful week before his crucifixion, he realized more than ever before how really difficult it was to lead people into the acceptance of his religion. His lament, which could now accurately be addressed to any community in America or in the entire world, seems poignantly appropriate at this point in human history: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. 23:37-38). After nineteen centuries we still reject those who most fully advocate the religion of Jesus.

PROPHETIC INTERPRETATIONS OF CHRISTIANITY

Never before this very hour has there been more imperative need for prophetic leadership throughout Christendom. While in many other areas of life vast advances have been made in recent times, we have lagged shamefully in keeping the religion of Jesus ahead of the procession. If Christianity is to regain the place of leadership which it once had, in our nation at least, what must be the qualities of our Christian leaders? May we dare to hope that even yet there will rise up some prophets to lead us out of our religious wilderness?

Prophecy involves much more than prediction. In the fullest sense, Christian prophecy is the bringing of the whole message of Jesus to man, references being made to the past and to the present as well as to the future. Without in any sense discounting the long-time foretelling functions of prophets, we can safely assert that their chief obligations urgently and continuously require larger and better interpretations of the trends of the present and the issues of the immediate future.

True Christian prophets will either entirely reject or largely subordinate older crystallizations of ideas and ways that are unchristian or non-Christian or only very inadequately Christian. They will be able to "tune in" on God and on his Son Jesus Christ in a much more complete way, through greater charges of insight and power coming from the Holy Spirit. There will be a wise culture of their native powers, so that they may be sensitive to the more delicate mental and spiritual overtones of human personality. Sharpened intuition will bring to them keener understandings of present conditions, coming changes, and eternal verities. They will more fully sense the onward movement of the kingdom of God in the midst of a confused and ever changing social order. With

divine aid, the prophets of Christ will be obsessed with a burning desire to lead human individuals and human groups to higher ground; and, to some extent at least, that desire will be translated into positive, dynamic, creative, constructive action.

Certain personal qualities will belong to superior Christian prophets, among which will be simplicity, friendliness, poise, sympathy, courage, good will, a fine sense of humor, and a pleasing disposition. Far more than the average Christian, a prophet should be filled with "the fruit of the Spirit," which manifests itself in "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22). Such personality traits will help to make the prophet's message effective.

Only with great exasperation and unnecessary anguish can a person drive a 1940 car, listen to a 1940 radio, use a 1940 refrigerator, wear 1940 styles of clothes, read 1940 publications, live in a 1940 house, and secure a 1940 education, while at the same time trying to fit into the total mosaic of his life a religion of 1740 or 1840 or 1890 or 1910 or 1920 or even 1930. Just like all other human interests, religion requires ever newer applications. And Christ wants his prophets to discern "the signs of the times" (Matt. 16:3).

It has well been remarked that the only difference between Rip Van Winkle and many other people is that Rip finally did wake up. If and when the real prophets arrive, may they arouse us from our stupor. For religion, there can be no fancied "journey's end,"

certainly not in this world, if one is traveling along the Christian highway. Every individual, every group, and every generation must continue to work out its own destiny. Whether we like it or not, this is God's way. He will not let us rest upon our oars, with half-baked, warmed-over, second-hand interpretations.

It is as though we had been thrown overboard in the sea of modern life, and we must either swim or sink. Antiquated life-preservers, long since outworn, may have been sufficient for their human devisers of decades and centuries past, but they will not keep us afloat now. Traditional viewpoints and stereotyped procedures have brought us only to the compound griefs of our present tragic plight. Why should we cling to idolatrous systems whose inadequacies and falsities have so often betrayed us?

The Holy Spirit has lost none of his illuminating and sustaining power. Divine guidance is available, if we will keep open the windows of our minds, our hearts, and our souls. We sorely need leaders who can lead; we already have far too many who are merely going along with the crowd or, what is worse, following the crowd. May God give us prophets, even now, who like Isaiah have been touched with live coals from off his altar (Isa. 6:6-7), and who like Paul have been struck with divine lightning from heaven (Acts 9:3). And may all of us, fully aware of the perpetual contemporaneity of Christ and of the Holy Spirit, seek and follow that divine leadership which can be ours here and now.

We Who Call Ourselves Christian

By Helen Gasser

IN THESE difficult days we look with dismay at the hatred, the bloodshed, the suffering that are taking their toll in the very life blood of humble, unoffending people. We feel desperate because of our lack of power in this great struggle, and are completely overwhelmed by a kind of hopelessness. But perhaps we people who call ourselves Christian could do a great deal more than we are if only we had the courage and the vision.

Have we ever made as tremendous or concerted an effort to build constructively a better world, as now we are making to defend the sort of world we have? Our man power is even now being mobilized; our wealth and all our resources will be utilized as well. And to what end? To defend ourselves against an enemy that need never have existed if all Christian people had tried honestly to get at the roots of the international problems that now trouble us so sorely. We who are necessarily concerned about defending

our democracy against the ills of European aggression, have, in the main, made no effort in the past to understand the needs of those same people whom we are today learning to hate so violently, nor have we at any time tried seriously to correct any of the existing injustices from which they suffered. Too often we have considered no one's needs save our own. On the one hand, we have sent supplies to Britain, the last great democracy in Europe; and on the other, we have sent similar supplies (until all too recently) to Japan, a great aggressor nation. Such paradoxes among Christian people are difficult to explain. And now we must reap the whirlwind.

But all of that is past. What lies now in the future? We are in the throes of a great upheaval that threatens to destroy everything of value in the world as we know it today. Civilization is in the balance, or indeed, is already crumbling. What happens now? Can anything be sifted from the ashes? Will there be

complete destruction and annihilation, or may we look for the dawn of a new and greater day?

Does it not depend upon the people who call themselves Christian what the answer will be? There is no one else to whom we may look. Not one of the ancient or modern non-Christian religions has ever tried to build a world fellowship, and certainly not one of the great political movements of today tends in that direction. Neither non-Christian religions nor political movements present any worthy alternatives or great ideals that we feel we could uphold. It yet remains for Christian people to build a world brotherhood.

Do Christian people today believe in their religion firmly enough that they are convinced it can change the world? It seems we are apt to make the same mistakes again, and live our own little self-centered lives with no thought of anything outside of our own circumscribed existence. Some of us are still completely indifferent so long as we are well clothed, well fed, and have a good house to live in. Others are so busy quibbling over nonessentials that we have forgotten the world needs us for bigger things.

If we may ever hope to live as brothers under one common Father, let us begin working earnestly toward that end, forgetting whatever minor differences we may have among ourselves. Let us work together to strengthen the church with its great spiritual and moral forces that will build up the characters of men. Let us also attack the many ills that beset us close at hand in the society in which we live. Poverty

need not wreck the lives of thousands and thousands of people in a land of such resources as ours. Disease could be cut down and often banished by proper education and proper medical care. Ignorance could be done away if we improved our systems of education for all classes and all races. The fear of unemployment need not hang above the heads of people everywhere if we but had the courage to make a few fundamental adjustments.

Let us, then, assemble all our forces and all our energies to build a world where truth and honesty and justice and integrity shall be the ruling motives, where all men everywhere shall have an equal chance at happiness and well-being, where we shall be motivated by love instead of hate, where selfish gain and narrow nationalism shall be impossible, and where there shall be peace and harmony for all mankind.

Christian people, if they are worthy of the name, should have the determination to build such a world. That Dreamer who lived nineteen hundred years ago gave us the principles by which to work, but as yet we have not really believed in him. We have lacked the courage to follow him, because his way is difficult.

Now as we stand in this great twilight, we wonder if our world shall be plunged into the darkness for many ages, or if perhaps it is but the darkness that presages the breaking forth of the great light of dawn when a new day shall come to the earth and we shall indeed live in a new world. Christian people, where do we stand? The world will be what we make of it, or what we let it degenerate into!

The Christian Facing a New World Order

By Garland A. Hendricks

WHILE a new world order is in process of emerging, Christians are finding it necessary to experiment in the field of religion. We have evidence of such experiment in many new Christian movements that are sweeping over the earth. One thinks of the Oxford Group led by Frank Buchman, the Laymen's 2000 Year Group led by Roger Babson, numerous fellowship movements inside and outside the denominations, and various types of fundamentalist movements. The most recent experiment in this country, and certainly one of the most interesting, is the National Christian Ashram held this year at Saugatuck, Michigan, July 27-August 10, and at Blue Ridge, North Carolina, August 10-24.

We do not yet know how many of these movements will live or what they will contribute to Christian life in the new world. We do not know how loyal they will be to the whole teaching of Christ or to the Christian church out of which they come. We

hope they will purify and strengthen the church instead of turning on it and fighting it. However, these experiments constitute one of the most encouraging signs of our times. They indicate that large numbers of Christians are earnestly seeking a more authoritative and powerful Christianity than we now have. And they make us realize that to meet the needs of every new world order a new framework for Christian truth and life has to be built. Christ and his principles never change, they are unshakable, but for every rising world order they have to be built into a new structure that can be satisfactorily used in the life processes of that order.

THE TESTING OF THE CHURCH

While every other institution in the world is being shaken and tested the Christian church is being shaken and tested. Rebellious and disillusioned people have laid bare the rot in the framework of the

present structure. Its foundation is eternal and will never rot, yet the foundation that has above it no serviceable structure is of no value to the human race.

The Christian people of today may be divided into three groups. Some ignore the rot that is laid bare in our existing church. They feel that because a thing has been good, serviceable, and sacred in the past it must be carried over without change into the future. So they refuse to consent to any change whatever. They will stand by their rotting structure believing that God will yet work some miracle that will turn rot into rock. They have more faith in the structure than they have in the foundation.

Others have become so excited over the shaking of the present structure that they would abandon it, foundation and all. They would go out and lay a new foundation conceived by man, and build on it a new structure for the salvation of man. They do not realize that every great Christian awakening has come from the same basic principles of life, the Christianity of the New Testament. They believe neither in the foundation nor in the structure.

Still others are fully aware of what is going on. They see how terrific is the shaking of the whole earth. They see that all kinds of human institutions are crumbling to pieces. They see the Christian church shaking and hear it creaking under the terrific pressure of the powers of evil. They see that some changes will have to be made if the church is to be more powerful than all the evil forces that are blasting away at it. They know from both history and personal experience that the foundation of the church, Christ, is unshakable. They know that if the church is destroyed something similar will have to be brought in to take its place. They can see that we have some things in the present Christian order which do not function, which are not as solid as the foundation on which they are built. They believe in both the foundation and the structure and are eager to replace the decaying parts of the structure with materials that will stand the tests of the times. These Christians are experimenting to find ways of making the church stronger. The quality of their faith in the eternal principles of Christ will never allow them to abandon the One Foundation. But they will carefully examine every part of the structure. When they find a weak place they will make it stronger, lest the weak bring the downfall of the whole. In order to make these weak places stronger they have to use God-given brains, understanding hearts, and all the energies at their command.

THE CHURCH'S FUTURE

We believe that the future of the Christian church rests with those who have a quality of faith and a devotion to the principles of Christ that will never allow them to abandon the foundation on which the church

has been built through the centuries. Yet, they will have to be realistic enough to examine critically every part of all existing Christian institutions. They will have to be energetic enough and unprejudiced enough to replace all rot with rock. This means the welcoming of new ideas, new techniques, and new vocabularies. These will come only to those who use the scientific method of experimentation. For through experimentation comes revelation. And the Christian who would welcome such revelation must start out with two things: an unshakable faith in his basic truth, and a willingness to use any new thing which proves itself valuable.

Some of us have a faith so fundamental, a vision so challenging, and a sense of mission so compelling that we dedicate ourselves to the building on the One Foundation that kind of Christian life and organization which meets the needs of man in the emerging world order. We believe that we are not here to win arguments, but to win people. So we shall patiently and persistently work in the spiritual laboratory until there come to us revelations which will put discipline, power, and authority back into the Christian church. We believe this to be the greatest service of love that we can render to the churches that have made us what we are.

Books Received

Trains Going By, The Light of the World, Money, Junior Press Books. Albert Whitman and Company. Fifty cents each. These three books are compiled by workers of the Writers' Program of the Work Projects Administration in the Commonwealth of Pennsylvania.

Rivers of the World. By F. Raymond Elms. Albert Whitman and Company. \$2.00. This book presents fifteen stories of the large, well known rivers of the world. A full color map accompanies the narrative about each river. In addition, there are color pictures on every text page which portray typical river scenes and vistas. This is a splendid reference book of information in a picture book style. Readers will feel that they are taking an exciting voyage of discovery in various parts of the world. Illustrated by the author.

Dogs. By James L. Cannon. Albert Whitman and Company. \$2.00. A clear, brief text gives accurate information about six groups of dogs which are accepted by the American Kennel Club. The six groups are Sporting Dogs, Sporting Dogs (Hounds), Working Dogs, Terriers, Toy Dogs, and Non-Sporting Dogs. Altogether 110 breeds are pictured, in both full color and black-and-white. Illustrated by the author.

The Home Circle

Some One Had Prayed

The day was long, the burden I had borne

Seemed heavier than I could longer bear,

And then it lifted—but I did not know
Some one had knelt in prayer,

Had taken me to God that very hour,

And asked the easing of the load, and He,

In infinite compassion, had stooped down

And taken it from me.

We can not tell how often as we pray
For some bewildered one, hurt and distressed,

The answer comes—but many times
those hearts

Find sudden peace and rest.

Some one had prayed, and Faith, a reaching hand,

Took hold of God, and brought Him down that day!

So many, many hearts have need of prayer—

Oh, let us pray.

—GRACE NOLL CROWELL

Helping or Hindering

By MARY STARCK KERR

Baby Donald went over to the table and reached up toward a vase of flowers standing there. His mother, who was entertaining callers, did not call to him to stop or to come away from the table, as Mrs. Jones expected. Instead she stepped quietly but quickly to his side, and taking up the vase with marked carefulness, showed the flowers to Donald, letting him smell them. Then she set the vase back with the same noticeable care, saying, "Now we will put the pretty flowers back very carefully, so the water in the vase will not be spilled on the table or on Donald."

After that she gave Donald his toy auto which he had deserted a few minutes before, and he played contentedly during the remainder of the visit.

That evening Mrs. Jones related the incident to her husband, and said, "I believe I have learned the secret of the good conduct shown by Mrs. Scott's older children when they visit here. They never meddle with anything in the house, as most other children do—even our own Alice and Dicky."

"That's so," said Mr. Jones, "I always have thought that we waste a lot of energy trying to keep children from doing things that are perfectly natural for them to do. My idea would be to

keep all the things we don't want them to touch well out of their reach, until they are old enough to understand what they are for and how to handle them."

"When it is impossible for us to watch the children, that is, of course, the best thing to do," replied Mrs. Jones thoughtfully, "but when we can be with them, shouldn't we leave things in their proper places and just help the children to learn what they are for and how to handle them? This is not the first time I have noticed Mrs. Scott's methods. When she was serving refreshments, earlier in the afternoon, she let Baby Donald help. He carried an empty cup with its saucer to Mrs. Brown. Now if Dicky took hold of one of our fine china cups or saucers, I should be so afraid of his dropping it that I should probably say, 'Put that down, Dicky,' and, very likely in a tone of voice that would startle him so that he would drop it."

"Yes," said Mr. Jones. "I remember doing that very thing when Alice was two years old."

"I read a quotation the other day; it was something like this: 'When you discourage your child from investigating, you are hindering him in his search for knowledge.' I suppose these very simple early attempts to find out about things are as important to the child as later ones."

"And children are not really naughty when they 'get into things,' as we say. They are only trying to learn what things are and what can be done with them."

"So we should try to help by watching for opportunities to show them the things which interest them. Dicky, you are so much more understanding than most fathers, that if we work together — — —"

"Our children will be just as dependable as the Scott children are!"—*Issued by the National Kindergarten Association, 8 West Fortieth Street, New York City.*

Over-Confidence in Our Children

Some other child may go wrong, but not mine! And as a result we do not tell our children what things are wrong and why they are wrong, and the results that follow wrong-doing. Consider the matter of cheating that is so common today. Why do so many boys and girls cheat? Simply because we have failed to teach them that cheating is wrong whether the cheater "gets

caught" or not. A friend of mine kept a store in a school neighborhood once, and he told me that children from the so-called "best" homes would come in and try to "slip out" with an orange, an apple, or a piece of candy. Some parent had failed in his duty. He had failed to explain that God's Word teaches, "Thou shalt not steal."

Have confidence in your child, yes, but never fail to point out the pitfalls of life and warn against the first downward step. Check up on your own child, not the child of your friend!—Mrs. W. C. BOONE, Jackson, Tennessee.

Spice Box

Mark Twain once asked a neighbor if he might borrow a set of books.

"You're welcome to read them in my library," replied the neighbor ungraciously, "but it is my rule never to let my books leave my house."

Several weeks later the same neighbor sent over to ask for the loan of Mark Twain's lawnmower.

"Certainly," said Mark, "but since I make it a rule never to let it leave my lawn, you will be obliged to use it there."

* * *

"When I started in life, young man, I worked twelve hours a day."

"Yes, but in these rapid times any one who took twelve hours to do a day's work would get the gate."

* * *

"What would you wish if you had just one wish?"

"I'd wish a wish that every time I wished a wish I could have the wish I wished."

* * *

BROTHER: "Say, Sis, you've got a corking good-looking girl in your class this term. Is she going out for athletics?"

SISTER: "No; athletes."

* * *

UNCLE: "If you are good, Charlie, I'll give you this bright new penny."

NEPHEW: "Haven't you a dirty old nickel instead?"

* * *

Fishing one day at a lonely spot on the banks of a small stream, two anglers sat quietly. The one knew nothing about the gentle art, but was set up with all the necessary tackle and a nice comfortable seat on the bank.

Presently the novice said, "How much do those red things cost?"

"I suppose you mean the float?" said the angler. "That cost only about ten cents."

"Well, I owe you ten cents," said the novice, "the one you lent me has sunk."

The Quiet Hour

[Editor's Note: We have received considerable expression of desire for a section of daily devotionals. With this issue, therefore, we begin a series of devotionals, written by pastors of the state. In choosing writers of the devotionals for the first few weeks, we endeavored to offer equal representation to all sections of the state, to both city churches and rural churches. We now invite all pastors of the state to contribute to this department.

Specifications: (1) Devotionals must be typed, double spaced. (2) Length: 350-360 words. If a text is used, the words of the text are counted in this number. (3) The devotional should not be a skeleton outline of a sermon, but the complete development of a single compelling idea. (4) Subject and Scripture reading should appear at the top of the page; at the bottom, the name of the pastor, the name of his church or churches, and his post office address.]

Thursday: THE SECRET OF VICTORIOUS LIVING

Scripture Reading—Mark 15:15-25

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

The greatest victories are won, not by activity but by relationship. Not by struggling, but by submitting. Not by conquest, but by consecration. Not by rushing to and fro, but by tarrying in fellowship. Just as the new birth comes by yielding to the grace of God in the blood of Christ, so one achieves the victorious life by crucifying the lusts of the flesh and yielding completely to the sovereign sway of the Spirit. The victory we seek shall not be won by even the rarest kind of service. But when we see Christ upon his cross and reckon ourselves crucified there with him, we find self and sin dying out within us and the blessed fullness of his Spirit enabling us to become his humble servant, his prolific witness, his faithful steward. Crucifixion is the guarantee of stewardship.

In vain we try to hold before a ruined world a cross whose nails have never pierced our own hands, whose pain we have never known, whose shame and disgrace we have never felt—a cross upon which we ourselves have never been willing to be crucified. Money and busy activities are best offered to God by hands that have themselves felt the fiery darts of pain; the swiftest race is run for him by feet that have been bruised on the Golgotha road. Dare we ask him to use in his service a body that has not been tamed by the weight of the cross, a mind that has not learned the sympathy of the cross, a heart that has not been purged from sin by the blood of the cross? The way of victory leads straight to the cross.

Let the defeated and powerless child of God dare to daily reckon himself

thus crucified. Out of that death to sin and self he will rise to walk confidently and joyously in newness of life. He will have victory over temptations, ability to discern good and evil where now he is blind, a blessed emancipation from the cravings of his carnal nature, and the constant presence of Jesus. And, best of all, he will grow into the likeness of Jesus here in this present world.

CHARLES B. HOWARD
Buie's Creek

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Friday: WITHOUT RESERVATION

Scripture Reading—Galatians 6:1-10

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

Nothing short of death could stop this great Apostle of the Cross. On the Damascus road that eventful day, the Holy Spirit of God kindled a fire in his soul that made him restless and dissatisfied with anything less than serving, living for, and dying for his Lord.

In this day of multiplied duties and search for abiding joy, it is well to think again upon these words of caution and promise. After all, the spiritual harvest is a pearl of great price. Loyalty to and vigilance in the cause of Christ assure Christians of a spiritual harvest that is fraught with plenty and divine refreshment. Ofttimes we murmur as we face the duties that are incumbent upon Christians. Too many times our ways clash with the ways and the plans of God. We literally burn up our energies for self and consequently have little time and energy for our Maker.

All kinds of reservations do we make against God. The landowner said to the hunter, "You can hunt anywhere on my land you desire, except this forest about my house." We are willing for our Lord to walk around the boundaries of our lives, and even penetrate some distances within, but we draw the line when he approaches the citadel of our hearts. So far with him but no further. Further with him would mean the living committal, and all too often, that we are not willing to make.

The examples of early Christians rebuke us who grow weary. We are chastened by their devotion to holy things. Our Lord himself set the great example of loyalty for this weary world. He worked and prayed, night and day. When he died on the cross he was beyond doubt tired and sleepy. When tempted to grow weary, we should remember him who drank from the dregs for us. There is no place

nor provision for the soldiers of the cross to retire.

A. P. STEPHENS
*Hocutt Memorial Church
Burlington*

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Saturday: UNITED IN CHRIST

Scripture Reading—John 17:10-21

"That they may all be one . . ." (John 17:21).

O Christ, the Eternal Fountain of all glory, we desire to present our petitions to thee. We realize that we are powerless within ourselves, but we recognize thee as the "Prince who has power with God." We know that thou art always at the right hand of thy Father pleading for us. We are guilty, but we come to a Guiltless Redeemer; diseased, but we come to the Great Physician; outcast, but we come to the one who has promised that in no wise will we be cast out. May we know him, and believe him, and trust him. May we rejoice and be united in him.

May we rejoice as we think of the glorious host united around thy throne. Upon their brow already shines a crown of righteousness. In the midst of this host there is unity, and not one note of discord to disturb the peaceful bliss. They are in harmony eye to eye and heart to heart.

And now, blessed Father, teach us to love one another, even as thou hast loved us. Fill our hearts and lives with the spirit of unity, brotherly kindness and charity. May we realize, Blessed Lord, as individuals and as churches, that there is no unity apart from thee. Help us to feel that we are all members of one great family, with thee as the Glorious Head holding over us the mantle of love. Lead us in paths of righteousness for thy name's sake. And though we walk through the valley of the shadow of death, we will fear no evil. Thou art ever with us, and thy rod and staff comfort us. And now, Lord, nothing but goodness and mercy can come to us all the days of our lives, because we will dwell in the house of the Lord forever. In unity we enter into brotherly relationship with each other, and into that intimate relationship with Christ our Lord.

W. M. GERALD
First Church, Clyde

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Sunday: WORTHY TO SUFFER

Scripture Reading—Philippians 1:21-30

The question is often raised, "Why do the righteous suffer?" Why is it that a man or a woman who has spent

a lifetime of sincere service for God should suddenly be called upon to suffer? It is a deep question, and there are many answers to it in God's Word. One of the finest is found in Philippians 1:29. "For it is given unto you, not only to believe on his name, but also to suffer for his sake." Now, while Paul is speaking here primarily of suffering persecution for the sake of Christ and his cause, the principle expressed is true of any suffering of a truly born-again child of God.

"It is given to you . . ." That is an interesting phrase, and there is a wealth of meaning in it. The word means: "It is granted to you as a mark of great favor and great love." The same word occurs in Philippians 2:9: "Wherefore God hath highly exalted him and hath given him a name that is above every name . . ." This name which God has given Christ is a mark of his greatest favor and love. So, suffering, to a believer, is, in God's sight, the same as the exaltation of his Son.

Why should this be so? Because suffering does three things for the believer. First, it works patience. Again, it produces sympathy for other sufferers. Finally, it initiates into the fellowship of Christ's sufferings. In other words, it is a short path to conforming the believer to the image of Christ.

So, if the Lord has laid you upon a bed of suffering, do not be discouraged. Rather rejoice that you are counted worthy to suffer, that you may be conformed to his image.

"For it is given to you as a mark of special favor, not only to believe on his name, but also to suffer for his sake."

STEPHEN MORRISSETT

First Church, Elkin

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Monday: THE ONE THING NEEDFUL

Scripture Reading—Luke 10:38-42

"But one thing is needful" (Luke 10:42). In this lesson Jesus presents himself as the "one thing needful." This is so:

1. Because man was formed and designed for religion. He was given intelligence, dominion, respectability, a capacity to know God, and to serve him. Man was not made for sin, but to glorify God.

2. Because of the fallen state of man. Man by nature is a sinner, lost and condemned.

3. Because of man's responsible state. Everyone must one day render a full and impartial account to God.

Jesus is the one thing needful for:

1. The whole world. The world today is in disorder and confusion. If selfishness is to be defeated, if hates are to be erased, if war is to be stopped, and if lasting peace is to come, then the world must be brought to Jesus for salvation.

2. America. Jesus is the one remedy

for America with her murders, suicides, robberies, political corruption, sabbath desecration, drinking, and immorality.

3. Our homes. Most parents are anxious to feed, clothe, and educate their children. Our children require more. They need to be religiously trained, and only godly parents can do this. Every child has a right to expect a Christian father and mother. Many homes have left Jesus on the outside, and many children are wild and pleasure-loving.

4. Our churches. Many churches have lost their spiritual power and influence. They need God's continued fellowship.

5. Every individual. Without Christ we are condemned eternally. Without him we cannot live life as it ought to be lived. Without him we cannot die the death of the righteous. Without him we cannot meet God in peace. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

A. E. WATTS

Taylorsville

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Tuesday: I WOULD . . . YE WOULD NOT

Scripture Reading—Matthew 13:53-58

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

In Matthew 13:58 we read, "And he did not many mighty works there because of their unbelief." These fellow villagers of Jesus in Nazareth limited his miracle-working power among them because of their unbelief. He was willing to give but they were unwilling to receive. Dr. Alexander MacLaren, commenting here, says, "Here we find that, though the prevalent unbelief hindered the flow of our Lord's miraculous power, it did not so hinder it as to stop some little trickle of the stream. He laid his hands on a few sick folk, and healed them."

It is also true that Jesus was willing and ready and anxious to give great blessings to the people of Jerusalem, and to their children, but they were unwilling to receive them. He says to them: "I would . . . but ye would not!" It is a sad and tragic day when parents stand in the way of their children so as to hinder them from receiving the Master's blessings. Our Lord had great love, and great compassion in his heart for the children of his land (and the same is true of children of all lands), and here he tells the people of Jerusalem of his desire to have their children under the protection of his presence, but he could not do so because they would not let them come to him.

Could anything be more tragic than that? No doubt the children would have gladly and joyously come to him if they had been encouraged to do so

by their parents. The parents stood in the way of the children. Is it possible that anything like that could happen in the towns, or villages, or cities of America? The apostle Paul was greatly concerned lest he should become a stumbling block in any man's way to God. Surely, fathers and mothers should be most careful and prayerful that they do not stand in the way of their children as they seek him.

RICHARD S. FOUNTAIN

First Church, Weldon

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Wednesday: GOD EVER WITH US

Scripture Reading—Genesis 28:10-16

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not" (Gen. 28:16).

The presence of God on the Bethel plateau indicated to Jacob that God is everywhere. Jacob would not have been surprised to find God's presence on some high place where God was worshiped; but he was amazed to find God's presence on the rolling plains of Beersheba.

Each day in all places we may expect to find God's presence. He is present through the Person of his Holy Spirit in the home, in the factory, the shop, the office, the store, the classroom, the farm, as well as the church. Every day as we begin our work as housekeepers, merchants, teachers, farmers, clerks, secretaries, and so on, it should be a joy to know that God's presence will be with us.

All work that is beneficial to mankind is sacred. We commonly think of the work of the church, such as teaching a Sunday school class, preaching the gospel, leading an organization of men, women, or young people of the church as being sacred, and that of pleading law, practicing medicine, tilling the soil, teaching in schools and colleges, using tools in buildings and repairs, and so on, as being secular. But in God's sight there is no division of work between the sacred and the secular. All work that is beneficial to man is sacred to God.

So as we go about our duties each day, we may be certain that God is with us to guide and to bless our labors. Brother Lawrence, who wrote the beautiful little devotional book entitled *The Practice of the Presence of God*, shows that he was conscious of the presence of God in the kitchen while he was washing pots and pans and dishes. It takes away all drudgery and lightens the load whenever we realize that we are working for God in our daily vocations of life.

Every day we should begin our activities, saying with Jacob of old, "Surely the Lord is in this place." Then we can say we are housekeepers, merchants, farmers, doctors, teachers, and so on, for the glory of God.

M. L. BANISTER

First Church, Oxford

Christian Education in the Churches

W. PERRY CROUCH, *Secretary*

L. L. MORGAN, *Sunday School*

NATHAN C. BROOKS, *Training Union*

SUNDAY SCHOOL

The following paragraphs are excerpts from the Report to the Baptist State Convention of the Sunday School Secretary:

Meetings: February 14-27 we held a series of eight Regional Conferences which brought us in touch with hundreds of Sunday school leaders from Manteo to Murphy. Our State Meeting for Associational Officers was held in Lexington, March 25 and 26. Although the ground was covered with snow and many could not get there, the attendance was good and we had a very helpful meeting. Most of the associations were represented. Instead of having this meeting in 1941, the Sunday School Board forces will join us in going to every association in the state with a one-day meeting the two weeks of March 2-16. The Southern Baptist Sunday School Conference held at Ridgecrest July 14-21 reached more than three hundred of our leaders and served as an all-state meeting for our work. We hope to have five hundred in attendance next year.

Training Awards: We have promoted Teacher Training work along the following lines: (1) Study classes in local churches; (2) central schools with groups of churches co-operating; (3) City-wide officers and teachers' clinics; (4) Department training schools—local and city-wide; (5) Enlargement campaigns, local, city-wide and association-wide. North Carolina stands third among the states of the South in the number of book awards received since the New Course started October 1, 1934. The report from the Educational Department at Nashville shows 60,298 diploma and other book awards for North Carolina. Only Kentucky and Texas are ahead. In addition to this, there were 1,737 diplomas, 459 Red Seals, 169 Blue Seals, 97 Gold Seals, 23 Post-Graduate Diplomas.

Weeks on the Field: Aside from the many weeks we have spent in the office and attending conventions, our regular workers along with our Approved and Qualified Workers have actually put in 169 weeks on the field. Our extra workers have put in 268 weeks. This makes a total of 463 weeks of actual field work.

Success Begins with Vision!

These classes and departments evidently have a vision of successful Sunday school work. They have adopted the Standard of Excellence as their program of work and have entered the *Standard Campaign*.

Young People's Classes

Fellowship Class, Buie's Creek, L. J. Gier, teacher.

Fidelis Class, First Baptist Sunday School, Mrs. M. D. Herndon, teacher.

Girls' Class, Cliffside Sunday School, Cliffside, Miss Mildred Beason, teacher.

Adult Classes

Fellowship Class, Southside Sunday School, Winston-Salem, R. H. Wade, president.

Business Men's Class, First Baptist Sunday School, D. R. Nork, teacher.

Eunice Class, New Friendship Sunday School, Winston-Salem, Mrs. C. F. Motsinger, teacher.

Woman's Bible Class, First Baptist Sunday School, Winston-Salem, Mrs. B. K. Mason, teacher.

Young People's Department

Young People's Department, Statesville, Miss Beulah Berry, Route No. 6, superintendent.

If your class or department has not entered the campaign, please do so at once. Your teacher should have received an entry blank—if this has been misplaced, send for another today.

STUDENT UNION

W. Howard Rees, Baptist Student Secretary of the District of Columbia and Maryland, was leader of a Bible study conference at the Student State Convention in Hickory, November 1-3.

"Conquer with Christ"

With this great theme, the Baptist youth of the state met in Hickory, with Lenoir-Rhyne College and the First Church as hosts. The delegates numbered well over four hundred, coming from twenty-one of the twenty-three campuses over the state on which there is an active Baptist Student Union. Starting with a banquet Friday evening, the convention remained on a high plane throughout, with such speakers as Dr. I. G. Greer, of Thomasville; Dr. Solon B. Cousins, of Richmond, Virginia; Dr. J. Clyde Turner, of Greensboro; and Howard Rees, of Washington, D. C., and many others.

State Officers

For the next year the convention has chosen the following students to lead: President, Jack Gross, a transfer from Campbell College, now studying at Wake Forest; Enlistment Vice President, Charles Phillips, University of N. C.; Social Vice-President, Harold McCroskey, Mars Hill College; Devotional Vice-President, Miss Addie Davis,

Meredith College; Secretary-Treasurer, Miss Laura Faye Wood, Eastern Carolina Teachers' College; Reporter, William Allred, N. C. State College; and



W. HOWARD REES

Magazine Representative, Miss Vernelle Gilliam, Appalachian State Teachers' College.

"My Covenant" Series

Last month, October, 1940, was the tenth birthday of the Master's Minority Movement in the Southland. During these ten years the movement has grown through Bible study and prayer, blessing hundreds of lives of students. "My Covenant" is the basis of the Master's Minority movement. Its eight divisions suggest ideals of thought and conduct for Christian living. To increase study and a wider use of the covenant, eight books have been written dealing with these divisions. These eight books were presented to the convention by the following students: Miss Pauline Arthurs, Catawba College; Miss Helen Weldon, Eastern Carolina Teachers' College; Miss Nancy Calloway, Meredith College; Harvie Brewington, Indian State Normal School; W. J. Smith, University of North Carolina; Bill Allred, N. C. State College; Harold McCroskey, Mars Hill College; Roland Swink, High Point College. Following the presentation, Miss Laura Bateman, Student Secretary at Woman's College of the University in Greensboro, led a beautiful devotional period on *The Renewing of the Covenant*.

Sunday School Lesson

By TALMAGE C. JOHNSON

Jesus' Concern For Life and Health

Lesson for November 17

Bible Material: Luke 7:2-15

Dr. J. B. Rhyne, of Duke University, has been doing some very interesting work in extra-sensory perception. Some time ago he published a book that was widely read under the title *New Frontiers of the Mind*. It is his contention that we have only begun to utilize the powers of mind and that there are mental areas as yet unexplored. If that be true, as well it may be, it is possible that we may some day understand how Jesus effected many of the cures attributed to him and be able to explain by newly discovered laws of mind much that we do not now understand in his ministry.

There is little profit in arguing about miracles. Orthodox persons have insisted that they must be believed in as supernatural happenings. Liberal individuals have contended that faith must be grounded in reason and that no miracles ever happened. Now, there is not the sharp division here that appears. The validity of Christianity does not depend upon miracles, and belief in them is no test of whether or not one is truly a Christian. On the other hand, miracles may not be at all contrary to reason, but may result from the operation of laws of mind as yet unknown. Thus in our present lesson we need not argue about the supernatural nature of the incidents set forth. One may accept them as fact or as parable and still find in them a revelation of Saving Personality, which is, in fact, the chief purpose of the Gospel narrative. Teletherapy may have been as natural to Jesus as telegraphy to us. Resurrection may have been as possible to him as anesthesia is to us. But at any rate, what concerns us here is his Saving Personality.

Jesus Concerned with Individuals

In both incidents of our lesson, Jesus displayed his deep concern with the personal problems of an individual. Both the Roman centurion and the widow of Nain were confronted with a serious crisis. The centurion's servant was desperately ill; the widow's son was dead. Sickness and death are no respecters of persons, of races, or of social positions. The individual confronting either faces an elemental problem which is very personal in its nature. Though it be true that others too

have sooner or later a like experience, that does not help the individual in his private grief. As we contemplate the horrors of war today, the mass murder, we must remember that individuals are suffering. The mass tragedy does not lighten the private tragedy in a single case.

Now, Jesus might have taken the position that thousands of persons had sickness in their homes. Hundreds of homes had been visited by death. Certainly not all sickness had he opportunity to heal and not every dead man had he opportunity to raise. Thus he might have merged these two individuals into the great mass of humanity which is heir to sickness and death. But he did not. He met the individual need that confronted him. Thus he set an example for Christians. We may not be able to banish economic injustices from the world, we may not be able to make an end of war, we may not be able to cure all of humanity's woes. But we can meet individual needs when we find them. If we do these things within the limits of our own life areas, we have made our contribution to the betterment of all humanity.

Christian Psychotherapy

Jesus anticipated much of the modern practice of psychotherapy. He knew what Strecker has been saying, that the practice of medicine is about 70 per cent treatment of mental states. He knew what all modern physicians know, that the will to get well is necessary for the recovery of health. He knew what all good psychologists now know, that fear and worry are most disastrous to both mental and physical well-being. He knew what Dr. Louis E. Bish knows when he speaks of turning sickness into an asset; namely, that sickness should be regarded as an opportunity to gather dividends and generate energies that mere health cannot possibly bestow. And so Jesus was indeed the Great Physician.

Sigmund Freud claimed that there is in man a death instinct, quite as real as the life instinct. It is this death instinct that leads men to do things that are injurious to them. It accounts for alcoholism, drug addiction, crime, and suicide. It accounts for all kinds of sins, and every form of sin is self-destructive. Now, Jesus strengthened the will to live by showing that life is infinitely worth living, that there are great things to be done, that all is not futility and hopelessness. The death instinct finds expression in hate; the life instinct in love. That is why Jesus believed redeeming love could woo men

from sin and consequent death. That lay back of all his therapy.

Dr. James Watson, who is in charge of the mental health division of the North Carolina Board of Charities and Public Welfare, says that a question he has never been able to answer is, "Why is it that so many Christians are confined in mental hospitals?" I think the question might be extended to include not only mental sickness but all sickness, and one might well wonder why, if Jesus is the Great Physician, so many Christians suffer so many ills which their religion ought to eliminate. But I think the answer is that so many Christians do not really believe the religion which they profess and do not practice it.

The healing power of Christ is as real today as it ever was. His ability to banish fear and worry and substitute for them faith and hope is as great as it was long ago. The practice of faith, trust, and love is quite capable of easing the strain of modern living. Prayer is able to bring peace to troubled souls. And all of this means life, abundant life, physical health here and now. This is not Christian Science. Aches and pains are very real. Skilled physicians, trained nurses, well-equipped hospitals, beneficent drugs, all are needed. But if these are to be efficacious, the life instinct must be aroused by the certainty that life is worth the living. Nothing can so do that as can an abiding faith in a loving and merciful God.

Jesus and Death

Modern preaching has been laying a needed emphasis upon religion for life. That is good. Still we must not forget that religion, true in life, is true also in death. And here there is no possible substitute for Christianity. When death of a loved one or death of one's self draws near there is no consolation like that which Jesus offers. He it is who removes the sting of death and banishes the victory of the grave. True, one needs him in life. That truth ought to be preached again and again. But since death is the common experience of all, we must continue also to preach the truth that Christ is the world's one hope in death.

Think on These Things

1. Jesus is concerned with the personal problems of individuals of both low and high degree.
2. Christians who practice their faith will have little time or inclination to talk about their physical ailments.
3. Bacteria are not more harmful to the body than are fears and worries.

Woman's Missionary Union

MRS. W. D. BRIGGS, *Executive Secretary*

MRS. J. CLYDE TURNER, *President*
MRS. W. N. JONES, *President Emeritus*

MISS ORA ALFORD, *Treasurer*
MISS MARY CURRIN, *Young People's Secretary*

Founder's Day

While carpenters paused and hundreds of friends of the W. M. U. Training School drew near, the cornerstone of the new \$300,000 House Beautiful on a seven-and-a-fourth-acre tract adjoining the Seminary was laid October 2 at ceremonies presided over by Mrs. F. W. Armstrong, president of Woman's Missionary Union, S. B. C.

Articles and documents of historic value to the school were placed in a copper box by Miss Carrie U. Littlejohn, serving her tenth year as principal, and workmen sealed the box in a niche at the base of the stone. Among those presenting articles were the "Big Four," the first four women students to attend the seminary in 1904, now reunited for the first time. They are: Mrs. Rena Groover Shepard, of New Orleans, former missionary to Brazil; Miss Alice Huey, on furlough from China; Mrs. Clemmie Ford Henderson, of Knoxville, Tennessee; and Mrs. Ella Jeter Comerford, of Texas, former missionary to China.

Central in the addresses of the occasion was the prayer that to this building might be transferred the spirit of sacrifice and service in missionary endeavor which has prevailed in the Training School since its beginning in 1907. As in the laying of the cornerstone of the first building, the singing of the doxology was followed by a prayer by Dr. W. O. Carver, Professor of Missions. A hymn used in the first ceremony was sung by the chorus.

Miss Juliette Mather, Young People's secretary of W. M. U., representing the alumnae, spoke of the place of power and inspiration found "for those over the world who look here for evidence of the Christian life." "With so many lovely buildings being bombed and destroyed, it is good to see this one going up for such a cause," she said. Dr. John R. Sampey, president of the seminary, gave an address on the quotation from Psalms, "Our daughters as cornerstones hewn after the fashion of a palace."

Articles to be placed in the cornerstone were brought by those who have been active in the leadership of the school through the years. A record of the contents of the cornerstone of the present building was brought by Mrs. A. T. Robertson, sister of Miss Eliza Broadus, one of the founders of the school. A catalogue of the Training School was presented by Mrs. E. M. Nuckols, representing the board of

trustees. Miss Ethel Winfield, assistant to the W. M. U. executive secretary, brought a copy of the last annual minutes of W. M. U. A copy of *Royal Service*, by Miss Kathleen Mallory, the editor, and copies of *World Comrades* and *The Window of Y. W. A.*, by Miss Mather, editor, were given in the ceremony.

Photographs of four presidents of W. M. U. active in the life of the school, Miss Fannie E. S. Heck, Mrs. W. C. James, Mrs. W. J. Cox, and Mrs. F. W. Armstrong, will be preserved in the stone. They were brought by Miss Mallory, who gave a sketch of the service of each. Pictures of Miss Mallory and Miss Mather were presented by Miss Elma Currin, associate Young People's secretary of W. M. U.

Miss Mary Northington, president of the alumnae association, brought photographs of the principals, Miss Maud Reynolds McLure, Mrs. J. H. Anderson, and Miss Littlejohn. To complete the album, Miss Frances Copenhaver, student chairman, gave a picture of the 1941 faculty and student body, and Mrs. Shepard, those of the former homes of the Training School.

Other data of the school and those presenting them were: A list of training schools on foreign fields, Miss Huey; a copy of *House Beautiful*, Mrs. Henderson; *Following in His Train*, Mrs. Comerford; *Fannie E. S. Heck*, Miss Douglas Oliver, Young People's secretary of Virginia; a list of the sixteen foreign students who have studied in the Training School, Miss Joy Chow, Chinese student; a list of the twenty-seven daughters of missionaries who have studied in the school, Miss Cora May Marriott, whose parents were missionaries in China; a catalogue of the Seminary, Dr. Sampey; a daily paper, Miss Cascade Middleton, student social chairman; a program of the ceremony, Miss Lois Fielden, religious chairman.

Last of all, a well-worn Bible of Miss Emma Leachman's, presented to her in 1906, was placed in the box. Miss Littlejohn placed the first mortar on the stone with a gold trowel presented by the state Young People's secretaries, who were in Louisville for their annual meeting. The trowel will go in the museum of the school. Miss Mallory expressed the spirit of all present in kneeling as she led the closing prayer. The benediction used in the annual sessions of W. M. U. was sung by the Young People's secretaries. God's benediction of sunshine and a cloudless sky blessed those who witnessed this mak-

ing of history that day.

As the half-completed structure was being inspected by the crowd, the architect told of how even the workmen stand before the building and speak of its beauty. The architecture conforms to that of the Seminary. The contractor, F. W. Owens, is a tithing deacon in a Louisville Baptist church. The building is expected to be ready for occupation by May, 1941. The exercises were followed by a tea at the home of Mrs. Robertson for the student body, faculty, and out-of-town visitors.

The day was completed by the annual Founder's Day program at the Training School, with addresses by each of the Big Four, telling of the beginning of House Beautiful and of their own experiences. The four shared a fifth-floor room near the Seminary in the great adventure that has grown into a magnificent building and an enrollment this year of one hundred and sixty students.

A traditional ceremony in silent tribute to the founders of the school was observed. These founders were: Miss Eliza Broadus, Mrs. S. E. Woody, Mrs. George B. Eager, Miss Fannie E. S. Heck, and Mrs. Maud Reynolds McLure.

W. M. U. and the Every-Member Canvass

In the November issue of *Royal Service* Dr. J. E. Dillard, Promotion Secretary of the Southern Baptist Convention, gives excellent suggestions as to how missionary societies can co-operate with the pastor and the church in putting on the every-member canvass. Be sure to read this as the canvass is now being put on in many churches. There are articles on the various phases of W. M. U. work which every member should read in order to be well informed concerning the entire program of Southern Baptist women.

Lottie Moon Offering

Everyone will read with interest the list of objects included in the goal of \$220,000 for the Lottie Moon Offering, through which we are striving to spread the gospel of the Prince of Peace, the only hope of the world.

There are also suggestions to teachers who will teach Mrs. Farmer's book *Publishing Glad Tidings*. Every society should have a study class using this book which so well presents the needs on the mission fields today. Do not fail to read the November issue of *Royal Service*.

News: Personalities and Events

Miss Beth Howell, of Suffolk, Virginia, began on October 1 her duties as director of music and religious education at Immanuel Church, Greenville, of which Rev. Clarence H. Patrick is pastor. Miss Howell is a graduate of Meredith College. She did graduate work at the University of Michigan.

* * *

The Southside Church, Jacksonville, Florida, of which Dr. W. Herschel Ford is pastor, at the recent meeting of the district association reported 378 new members during the year and contributions of \$45,186.14 to all causes. This church is less than two years of age, but already has a membership of 920.

* * *

Rev. H. G. Hammett, of Great Falls, South Carolina, has accepted a call to the First Church, Waynesville, effective December 1. The church has been without a pastor since September, when Rev. J. S. Hopkins resigned to go to High Point. The membership of the church is about five hundred. W. C. Russ is chairman of the board of deacons.

* * *

Rev. G. G. Lanter, of Ashland, Kentucky, recently held a series of evangelistic services at the Proctorville Church, of which Rev. I. P. Hedgpeth is pastor. There were twenty-seven professions of faith. Thirteen of these were already church members. Fourteen joined the church and were baptized at the close of the meeting. Six united with the church by letter. "We cannot speak too highly of Mr. Lanter as an evangelist," writes W. R. Surles. "He is quiet, dignified, earnest, forceful, and untiring in his effort to win the lost to Christ. His sermons are truly gospel sermons."

* * *

A Laymen's Night program was given in the Clinton Church on Sunday evening, October 20, observing the Southwide Laymen's Day, reports Lewis Morgan, Jr. "Facing My Responsibilities as a Christian" was the theme of the service. J. H. Crumpler discussed the theme, using as his subject, "Following Jesus Christ." "Being a Good Church Member" was the phase presented by H. L. Stewart, and "Being Mission Minded" was discussed by B. H. Underwood. Leading the singing for the service was C. H. Collins; M. T. Britt and E. J. Morgan were in charge of the devotional, reading the Scripture lesson, and leading in prayer. The service gave the congregation an opportunity to have the Christian's responsibilities presented from the standpoint of laymen, and it was considered one of the most valuable services ever held in the church.

A revival meeting began at East Rockingham Church, Rockingham, on October 20, and closed October 27, with a record crowd. Rev. J. Marvin Smith, who has been our pastor for fifteen years, was assisted in the meeting by his son, Rev. Ernest M. Smith, who is pastor of the North Park Church, High Point. The meeting was well attended, and interest increased till the last service which was the best of all. There were several candidates for baptism and the church was greatly revived, reports Thad Saunders.

* * *

Mrs. E. C. Dargan, aged eighty-nine, died in Cambridge, Massachusetts, October 30, after an illness of three weeks, and was buried in Barboursville, Virginia, her ancestral home. She was the widow of the late Dr. Edwin C. Dargan, editorial secretary of the Sunday School Board from 1917 to 1927; pastor of the First Church, Macon, Georgia; professor of homiletics in the Southern Theological Seminary; and president of the Southern Convention, 1911-1913. Two sons and one sister survive: Professor Preston Dargan, of Chicago University; Professor Henry M. Dargan, of Dartmouth College, Hanover, New Hampshire; Mrs. I. A. Woodruff, of Barboursville, Virginia.

* * *

Rev. W. H. Corbitt, pastor of the Olive Chapel Church, Apex, presided October 20 at the formal opening of a new \$35,000 brick church building. Simultaneously, the church celebrated its ninetieth anniversary. Dr. Kyle Yates, professor in the Southern Seminary and at one time a member of the Olive Chapel Church, though absent from the occasion, had written a letter which was read during the session. Rev. G. T. Mills, pastor of the Green Level Church, at one time a member of Olive Chapel, was present. Rev. W. W. Hutchins, a former pastor, preached the afternoon sermon on "The Church. Reminder of Bridges to a Better World." Among prominent Baptists previously connected with Olive Chapel are Rev. C. R. Pittard, of Miami, Fla., Rev. Thomas S. Lawrence, of Clemmons, North Carolina, Rev. Bunn Olive, missionary to China. The new building at Olive Chapel replaces the old structure burned just a year ago. Present for the occasion were 1,500 persons, many of whom listened to the proceedings over a loudspeaker in the basement. Mr. Corbitt, pastor until this year in Holland, Virginia, preached the homecoming sermon on the subject, "Why Build Churches?" A history of the church was read by Miss Grace Lawrence.

Rev. T. H. King, pastor of the First Church, Bessemer City, has announced to his people that he will retire from his pastoral duties on December 31. "Mr. King has been pastor of this church for three years and he will see the church free from all debt before he leaves," it is reported. "When Mr. King came to Bessemer City," the report continues, "the church owed over five thousand dollars. We are planning to pay off the debt the last Sunday in November and dedicate the church on December 1. This will be the first time in twenty years that the church has been free from debt."

* * *

Southwestern Seminary, Fort Worth, Texas, has enrolled this year sixteen students from eight foreign countries, they are Itsuko Saito, of Wahiawa, Oahu, Hawaii; Francisca Chapoy, of Del Rio, Texas; Mrs. Charles Dickson and Mrs. Charles Myers, daughters of the late E. G. Wilcox, missionary to Brazil; Martha Jane Moore, daughter of Mrs. J. W. Moore, missionary to China; Professor and Mrs. Alfredo Lerin, of the Mexican Seminary, El Paso; Mr. and Mrs. M. A. Janson, of Rio de Janeiro, Brazil; Dr. and Mrs. Glenn H. Walker, of Ogbomoso, Nigeria, Africa; David Phillips, of Vancouver, British Columbia, Canada; B. J. Braun, of Russia; Harry Schweinsberg, of Sydney, Australia; Philip Meng, of Shanghai, China; Golda Jean Fielder, daughter of Rev. and Mrs. Wilson Fielder, missionaries to China; and Professor Frank Means, acting professor of missions at the seminary.

* * *

It was announced that Miss Lurames Reynolds, daughter of Professor I. E. Reynolds, who is director of the school of sacred music of the Southwestern Theological Seminary, Fort Worth, was awarded a fellowship in the graduate school of the Juilliard School of Music, New York City. Miss Reynolds was one of three chosen for the fellowships from a class of forty who were granted auditions. She is one of the few Texans ever to receive this high honor. She will be a pupil of Louis Persinger, who discovered and trained Yehudi Menuhin for the concert stage. Miss Reynolds began her study of the violin on a one-eighth size instrument when she was three. Most of her study in Fort Worth has been under Brooks Morris, Director of the Fort Worth Symphony. She has been a member of the Fort Worth Symphony Orchestra for the past three years and has done considerable radio work. She will be remembered by Southern Baptists for her appearance on the program at the World Alliance, in Atlanta, and at Ridgecrest.

Encouraging Reports Of European Work

Baptists in Hungary Total About 30,000; Same Freedom Enjoyed Now as Always

By CHARLES E. MADDY

Richmond, Va., Nov. 1.—Dr. Bela Udvarnoki, president of our seminary at Budapest, gives this encouraging word about mission work in Europe in a letter to Dr. George W. Sadler:

"Our mission work all over Hungary is going on undisturbed. The war in other parts of Europe has very slight effect on our work. In the restored part from Transylvania we have about 15,000 Baptists, so the number of the Baptists in Hungary is about 30,000. Sometimes we read comments in American papers about the mission work in Europe. In some countries the work is suffering; for instance, in Russia, Spain, and Rumania. But, as far as we know, the rest of the European countries have the same freedom as ever. In our country we have no difficulty or restriction at all and can work with the same freedom and protection that you witnessed not long ago.

"No matter what political propaganda says, you must not be discouraged about the future of our European work. In spite of the dark picture of some countries, the work is going on and growing. The spirit is the same here as it has been in the past—unquenchable! We are not defeatists. We believe in our mission and believe in the Lord who sent us. When we ask for help, it is not because we are in the least discouraged, but are confident that the Lord is with us when his helping hand is felt through the kindness of our American brethren. I still believe that our European mission is the best investment for the future of the world."

Camps for Japanese Youth

College and high school students have had many camps and conferences in Japan during the summer vacation, according to a recent letter from Mrs. C. K. Dozier, our missionary at Fukuoka. One of our native workers reported that there were many good messages, but the round table discussions were the best part of the program. Young men expressed an earnest desire for faith in a living way. They were not satisfied with surroundings. Not form, but life, is their desire. "It is now time for us to put on an armor of light." "Others have suffered; we, too, are willing to suffer." "Our great need is to know the Word of God."

Shanghai Schools Crowded

Miss Helen McCullough, engaged in educational work at Shanghai, China, writes that school started on September 5, and that every class was filled

to the brim. Every school is crowded and it is said that there are 4,000 students literally walking the streets because they were unable to get into any of these schools. She asks that we pray for all those engaged in educational work, that they may win their students to Christ.

Miss McCullough also reports attending service in the Cantonese Church on their first Sunday in the new building. "After having been jammed and crowded into small, dark, gloomy rooms," she says, "it is a joy to see the beauty of these large, airy quarters, and the nicest thing about it all is the garden and playground space. We are so thankful for it and praise God for making it possible."

A Joy to Tell the Story

Missionary Charles William Knight, engaged in evangelistic work at Ogbomosh, Africa, writes about an interesting experience of himself and B. T. Griffin, a fellow missionary of Lagos. While on a preaching tour out in the "bush," they came to a small village and were taken to the chief's compound. He relates the incident: "Upon our arrival a worshiper of Egungun came out dressed in all his masks and skins. He began to sing and dance before us. The student asked if the chief would mind if the priest would leave. Our request was immediately granted. We inquired as to the Christians in the village and found that there were none. Much to our surprise, when we asked who Jesus was, no one could answer. The old chief said, 'Jesus! I have never heard that name!' Others said, 'He has never been to my house!' What a great joy it is to tell the gospel story."

Expression of Gratitude

From Patrick D. Sullivan, appointed last February for missionary service in Brazil, comes this expression of sheer gratitude for the opportunity of witnessing for Christ in that land of "over-ripe harvest."

"I am already receiving the joy of being a missionary, for I have been working with a young German who came to Brazil to be a Franciscan priest or monk. He quit them because he could not believe in and practice what they were teaching him here in the seminary. He has been here to the house several times to see me. He is reading Dr. Conner's book, 'Gospel Doctrines,' that I gave him. Will you pray with us that he may be saved, for he is seeking the right way to God.

"I cannot close this letter without saying we thank you, the Foreign Mission Board, and each person who had a part in making it possible for us to be here to witness for our Lord in this land of over-ripe harvest. For seven-and-a-half years we have waited, believing this was God's will, and now at last we are here, and we are overwhelmed with joy unspeakable."

Satterfield Preaches At Hallsboro Church

Eighty Additions to Church Membership as Result of Evangelistic Services

By J. B. WYCHE

Hallsboro, Nov. 1.—A revival of deep religious significance and of widespread results was conducted at the Hallsboro Church in October. Rev. R. H. Satterfield, of the Winter Park Church, Wilmington, did the preaching, and assist-



REV. R. H. SATTERFIELD

ed the pastor, Rev. R. J. Rasberry, in reaching many persons in this community with the message of the Christian gospel.

Eighty Additions to Church Membership

As an immediate result of the evangelistic services there were eighty additions to the membership of the church, sixty-nine of which were by baptism. Among those baptized on October 20 were several men of middle age. Mr. Satterfield used no evangelistic tricks and employed no high-pressure methods. Rather, he preached a positive, straightforward Christian message, and let the truths of the gospel make their own appeal.

Rev. R. J. Rasberry has been pastor of the Hallsboro Church seven years, during which time the church has received more than two hundred new members. Every department of the church's life has grown under his leadership.

Roanoke Association Held at Nashville

Dr. Hubert M. Poteat Speaks at Men's Supper; Ministers Hold Meeting At Tarboro

By CHARLES B. McCONNELL

Nashville, Oct. 31.—On Tuesday and Wednesday, October 8-9, the Roanoke Association met at the Nashville Church. John T. Coley, who has served as moderator for the past eleven years, was re-elected for the coming year. A splendid program was presented both days of the meeting. Drs. O. T. Binkley and Thurman D. Kitchin, of Wake Forest College, and Robert Lee Humber, of New York and Paris, France, spoke. All three addresses were of unusually high caliber. Assisting the Nashville Church in entertaining the association were the following nearby churches: Oak Level, Corinth, Momeyer, Elm Grove, Red Oak, and Stoney Creek. Approximately 685 delegates registered during the two-day session.

The ministers of the Roanoke Association met in their first session of the fall, at the First Church, Tarboro, Monday, October 14. Rev. H. C. Lowder, the new president of the organization, presided. After the business session, Mr. Lowder introduced Rev. J. C. Powell, Southern Missionary to Nigeria. In a most entertaining and instructive

manner, Mr. Powell brought to the ministers a clear picture of what was being done in Nigeria, by picturing for them a few of the native preachers at work in their local situations. The ministers of the Roanoke Association meet in Tarboro, on Monday after the second Sunday in each month, and an invitation is extended for all ministers to be present at these meetings.

Dr. Hubert M. Poteat was guest speaker at a men's supper held at the First Church, Tarboro, October 18. This supper was planned so that Rev. J. D. Williams, newly called pastor at Tarboro, could have an opportunity to get acquainted with the men of his church. Heartening reports come from Tarboro, and indications are that the work there is going forward in a splendid way under the leadership of Mr. Williams.

The Farmville Church, under the leadership of Rev. B. B. Fordham, is working to complete its new church plant by November.

Clinton Church Host To Eastern Session

McGowan, Guley, and Robinson Are Re-elected; Morgan Delivers Associational Sermon

The one hundred and thirteenth session of the Eastern Association met in the Clinton Church, October 8-9. The moderator, F. W. McGowan, of Kenansville, presided. The opening address of the session was made by M. A. Huggins, state secretary. He discussed the Baptist work over the state and especially the Ministers' Retirement Plan.

Rev. S. Lewis Morgan, Jr., pastor of the Clinton Church, preached the annual sermon. He pointed out the need for greater faith on the part of Christians, if the power of God is to take effect through us on the world. President Leslie Campbell, of Campbell College, gave the report on Christian education; Len Hagamon spoke about the work of our hospital, and R. D. Covington, from Mills Home, spoke about the orphanage work. A social service and temperance sermon was preached by Rev. N. E. Gresham, of Tarboro. At the evening session, Rev. E. A. Walker, of the Rowan field, preached on the subject, "An Anchored Life."

On Wednesday morning Mrs. S. Lewis Morgan, Jr., of Clinton, spoke about the report of the W. M. U. Rev. Carlyle Powell, missionary to Africa, preached the missionary sermon.

Officers for the association were re-elected: F. W. McGowan, moderator; J. P. Guley, of Mount Olive, vice-moderator; and C. I. Robinson, of the Center Church, clerk.

Entertainment by the Clinton Church was provided in a splendid way with two magnificent dinners. Mrs. J. S. Royal, president of the W. M. U., was in charge.

Thousands Attend Association Meetings

Green River; Sandy Run; Kings Mountain; Gaston County Assemblies

By LEE B. WEATHERS

Shelby, Nov. 1.—October was the month of associational meetings in this area, and thousands of Baptists throughout counties of the Piedmont and mountain sections flocked to the annual sessions.

Back as far as October 3-4, the associational meetings started. The Green River Association gathered at the First Church, Rutherfordton, to hold its centennial session celebrating 100 years of Baptist progress. Several thousand persons attended the sessions.

There was a great deal of speaking, making of reports, eating, fellowship and business meetings. Some of the program features were:

Report on religious literature, J. J. Tarlton; address, David Morgan, of BIBLICAL RECORDER; report on orphanage, Rev. Charles Walker; address, I. G. Greer, superintendent of Mills Home; sermon, Rev. C. B. Vause; report on Sunday schools, C. A. Chandler; state missions, Rev. W. W. Rimmer; home missions, Rev. R. G. Melton; foreign missions, Rev. G. V. Tilley; address, M. A. Huggins, general secretary of the state convention; greetings from the Sandy Run Association, Dr. W. A. Ayers, moderator; Blue Ridge Association, W. R. Chambers, moderator; Kings Mountain Association, Rev. J. W. Suttle, moderator; history of Green River W. M. U., Mrs. W. W. Nanney; sermon, Dr. E. Gibson Davis, pastor of the First Church, Spartanburg, South Carolina, formerly of Asheville; Christian education report, Prof. W. E. Sweatt; address, Dr. Hoyt Blackwell, president of Mars Hill College; address, J. R. Cantrell, president of Boiling Springs College; hospital report, Rev. N. B. Phillips; address, Smith Hagaman, superintendent of the Baptist Hospital; sermon, Rev. L. P. Barnette.

The session was considered one of the best meetings ever held by the Green River body. R. E. Price was re-elected moderator, with J. H. Gibbs, vice-president; C. W. Keeter, clerk; Guilford Nanney, treasurer; Rev. J. M. Brown, historian; C. A. Chandler, Sunday school superintendent; Rev. W. C. Lynch, B. T. U. director; C. A. Chandler was appointed BIBLICAL RECORDER representative; and Prof. V. T. Cooper, orphanage representative.

It was decided to meet next year with the Hickory Grove Church, near Mill Springs, on Thursday, and with Calvary, near Rutherfordton, on Friday. Rev. C. N. Royal, of Rutherfordton, was selected to preach the sermon;

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Rev. Charles Walker was chosen as alternate.

Sandy Run Association

The Sandy Run Association held its fiftieth anniversary meeting on October 9-10, with large crowds on hand for all services. Bethel Church and Trinity Church were hosts. Dr. W. A. Ayers, of Forest City, was re-elected moderator with the following other officers: W. P. Biggerstaff, Avondale, vice-moderator; B. M. Strickland, Chesnee, South Carolina, clerk; M. D. Blanton, Alexander, assistant clerk; S. C. Gettys, Bostie, treasurer; Floyd Harrill, Ellenboro, historian; Mrs. W. P. Biggerstaff, superintendent W. M. U.; Olen Kendrick, Spindale, superintendent B. T. U.; Grover Harrill, Caroleen, Sunday school superintendent.

Trustees for Boiling Springs College elected to serve for two years are W. P. Biggerstaff, J. A. Brock, E. W. Bales, J. U. Rollins, and W. L. Hicks. The body voted to meet with the Henrietta Church next year, with W. R. Grigg, of Caroleen, preaching the sermon, and Rev. N. B. Phillips, as alternate.

Program features included:

Report of executive committee, W. P. Biggerstaff; report on co-operative program, Rev. W. V. Tarlton; message, W. Perry Crouch; annual sermon, Dr. W. A. Ayers, of Forest City; Boiling Springs College, President J. R. Cantrell; report of W. M. U., Mrs. W. P. Biggerstaff; report of Sunday school, Rev. C. C. Prince; report of B. T. U., Rev. Olen Kendrick; orphanage, J. A. McMillan; inspirational message, Dr. E. Gibson Davis, of Spartanburg, South Carolina; report on religious literature, W. W. Rimmer; Baptist Hospital, Rev. J. A. McKaughan; foreign missionary sermon, Rev. W. G. Camp; report of committees, and election of officers.

Among business transacted at the meeting was the matter of whether to employ a full-time worker to promote Sunday schools, B. T. U. work, and Boiling Springs College. A committee was appointed to contact the churches and find out whether a full-time worker is desired. The Sandy Run Association passed the following resolution:

"In view of the present emergency that the democracies of the earth are now facing, and further in view of the fact that our Baptist denomination is a religious democracy, and further in view of the fact that the Sandy Run Association has a large number of fine young ministers well qualified both in spirit and body to serve in camp and on battlefield if need so demands, be it therefore resolved:

"First, that many of these brethren so qualified and possessed of a disposition to serve young men serving as soldiers in the army of the United States, that they apply for a chaplaincy in the Reserve Corps of the United States army at least for the duration of this present emergency.

"Second, that the churches now depending upon their leadership be urged to graciously grant them one year's leave of absence—retaining their pastor and depending upon suppliers from unemployed ministers and consecrated laymen as leaders in their worship.

"Third, that this be done with prayer and a spirit of sacrifice that our cause may win and that our young men's spiritual welfare may be considered duly, and last that our problems may be fewer when the smoke of battle has cleared away."

Kings Mountain Association

The Kings Mountain Association met at the Carpenters Grove Church, October 24-25, in one of the most largely attended associational meetings in years. Program highlights were:

Boiling Springs College, President J. R. Cantrell; Sunday schools, Rev. N. L. Whisnant, of Polkville; sermon, Rev. W. A. Elam, of Dover Mill; W. M. U., Mrs. John Wacaster, of Waco; co-operative program, Carl Mauney, of New House; address, M. A. Huggins, general secretary of the state convention; missionary sermon, Rev. Amos Kiser, of Waco, Union, and Pleasant Grove churches; B. T. U., J. A. Hallman, of Earl; doctrinal sermon, Rev. R. P. Hamby, of East Side, Shelby; orphanage, Rev. Rush Padgett, of Lattimore; literature, Rev. Lawrence Roberts, of Fallston; hospitals and medical school, O. M. Mull, of Shelby; relief and annuity, Rev. D. E. Putnam, of David and Polkville churches; Christian Education, Rev. J. L. Jenkins, of Boiling Springs; public morals, Rev. W. A. Hoffman, of Grover; and the closing address, Dr. Zeno Wall, of Shelby.

Two new churches were received; Polkville and Love Valley churches. Elizabeth Church, near Shelby, was chosen as the 1941 meeting place.

Rev. John W. Suttle, of Shelby, who serves rural churches, presided over the deliberations as moderator for his twenty-eighth consecutive time. He had just completed his twenty-eighth straight year as moderator and was re-elected again this time. All of the present officers were re-elected.

Statistics presented during the associational meeting revealed that the association, already one of the largest in the entire South, had set its church membership mark above 15,000.

Theodore Luckadoo Ordained

On Sunday, September 29, the Race Path Church, of the Sandy Run Association, conducted a presbytery of pastors and deacons from neighboring churches for the ordination of Theodore Luckadoo into the full gospel ministry. His pastor, Rev. C. C. Crow, led the examination. Rev. W. P. Biggerstaff preached the ordination sermon, and Rev. W. R. Grigg delivered the charge. Rev. C. C. Matheney led the ordination prayer.

W. Chowan Assn.

Meets at Connaritsa

Guy C. Moore Preaches Sermon;
W. M. U. Divisional Meetings;
College Reports

By HERBERT PEELE

Windsor, Oct. 29.—Baptist ministers and laymen of the West Chowan Association gathered 1,000 strong Tuesday morning at the Connaritsa Church, near Windsor, for their two-day annual association meeting. It was the first time the association had met with the Connaritsa members since 1902.

Featuring the morning session was the associational sermon preached by Rev. Guy C. Moore, of Lewiston. Mr. Moore took his text from Ezekiel 2:1: "Stand on thy feet," which was the theme of the meeting.

"We have too many kickers in our churches and not enough workers," the speaker declared after urging his audience to use their talents.

"Unless we stand on our feet, there is no way to move away from our present position of helplessness," he concluded.

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Advocates Referendum

Cale Burgess, Raleigh lawyer and noted dry leader of the state who was instrumental in having liquor stores voted out recently in Johnston County, advocated mobilization of sentiment for a statewide referendum.

Other features of the morning session were a report on woman's missionary work by Mrs. J. L. Carrick and a talk by A. M. MacMillan, of Richmond, on *The Commission*, missionary publication.

By no means a minor feature of the day was the old-fashioned country dinner spread on eleven tables at the rear of the church. The Connaritsa ladies had done themselves proud, for there was enough to feed the thousands and then some.

College Reports

Featuring the afternoon session was a report on Chowan College, at Murfreesboro, given by the president, Dr. J. L. Carrick.

Dr. Carrick reported an enrolment of seventy-seven at the college. "Until you can make students believe that Chowan is there to stay, you are not going to build the student body," he said. He cited as needs for the college, the paying of the debt on the old

female college and more dormitory space.

Rev. E. I. Olive, pastor of the Wake Forest Church, reported on the need for a chapel at Wake Forest; and Dr. Charles E. Brewer, former president of Meredith College, recited a history of that institution.

Other Reports

Rev. R. Lloyd, F. P. Brett, and T. M. Fleetwood were appointed on the time and place committees to decide the time and location of next year's meeting. During Wednesday's session, W. D. Boone, of Winton, addressed the body on "Civic Righteousness," citing selfishness as a great hindrance thereto. J. C. Hough, of Kinston, reported on the Kennedy Home Orphanage; J. Roy Parker, of Ahoskie, and Charles Parker, of Winston-Salem, reported on hospitals.

Presiding over the sessions of the association was Moderator W. D. Barbee, of Seaboard, who was re-elected to serve his fifth year as moderator. The association was attended by representatives of fifty-eight churches in Bertie, Hertford, and Northampton counties. There was little or no falling off in attendance at the second day's session of the association.

Edenton Church Entertains W. M. U. Division

Approximately 400 members of the 103 churches were welcomed by Mrs. J. Frank White, president of the Edenton missionary society, at the annual meeting of the Elizabeth City division of the Woman's Missionary Union, at the Edenton Church, Friday, October 25. Mrs. White, in her brief welcome, expressed the cordial and warm feeling of the Edenton society in having the opportunity of greeting the delegates of the division missionary societies.

The business of the meeting was the reading of the minutes by Mrs. H. G. Sawyer, of Elizabeth City, secretary of the Elizabeth City Division, and the treasurer's report. Reports from the associations of the district were read by Mrs. T. C. Doughtie for Mrs. A. D. Ward, of the Chowan Association; Mrs. C. A. Martin, of Roper, of the Pamlico Association; and Mrs. H. G. Sawyer read the report of Mrs. J. L. Carrick, of the West Chowan Association.

Organizations Urged for Young People

For the young people, the report of the Pamlico Association was read by Miss Hazel Craddock; for the Chowan Association, Mrs. Percy Smith; and for the West Chowan Association, Mrs. M. I. Brown and Mrs. Will Stephenson. Mrs. J. H. Bunn, of Murfreesboro, urged that each church in the district organize its young people for effective kingdom work.

American youth had a champion in Rev. J. L. White, pastor of Blackwell Memorial Church, Elizabeth City, who told the delegates that American youth

is more diligent than the youth of any other nation in the world. "We must have faith in our youth," he said. "They are not laggards. I am not worried about some of the homes they find themselves in. We are the ones who must set the example in the work of the Lord."

Royal Ambassadors

Announcing the meeting of the Elizabeth City division of Royal Ambassadors, in Elizabeth City, on November 15. Mr. White urged all churches to send as many representatives as possible. "We are expecting around 250 boys to be in Elizabeth City at that time," he said.

Stewardship Stressed

Mrs. C. A. Arrington, stewardship chairman of the Chowan Association, appealed for more emphasis on stewardship, on a co-operative program and for more support from all churches in all the work of the kingdom.

Miss Mary Currin, State young people's leader, stressed the importance of training youth in stewardship. "The first essential," Miss Currin said, "is to have a leader who teaches by example."

W. M. U. Pledges One Million on Debt

Mrs. W. D. Briggs, of Raleigh, executive secretary of the State union, emphasized the primary importance of paying the \$3,000,000 debt owed by the churches of the Southern Convention. "The Woman's Missionary Union," she said, "has pledged \$1,000,000 and I know that you will not fail."

Miss Wilma Bucy, of Atlanta, field worker of the home mission board, spoke on home missions, and Mrs. W. E. White, of Colerain, stressed God's dependence on the little people, the common people. "He needs the masses as well as those who spend their lives in teaching them," she said. "We should be willing to be taught. Mrs. White spoke of the importance of enlisting children in missionary endeavor, emphasizing the thought that unless children are trained to carry on the work of the church, the church must fail. "And if our churches fail, what have we left to depend on?" she asked.

Louisville Training School

Miss Annabelle Abbott, a former student of the W. M. U. Training School, in Louisville, spoke on the work and the course of study given at the school and of how the students are taught to have their own daily devotionals.

An interesting talk, on the life of missionary children in China, was made by Archibald McMillan, son of Rev. and Mrs. Hudson McMillan, missionaries stationed at Soochow, China.

Mrs. J. C. Powell, missionary to Nigeria, Africa, told of her experiences as a missionary on that continent and appealed to her hearers to lead the exemplary Christian life.

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Revival Services Are Held in Boone Area

Dr. W. R. Cullom, Rev. Arthur Wilson, And Dr. Arthur Fox Hold Successful Meetings

By J. C. CANIPE

Boone, Nov. 2.—Dr. W. R. Cullom, of Wake Forest, recently conducted a series of evangelistic services at North Wilkesboro. The people were highly pleased with the fine preaching and spiritual uplift brought by this great man of God. No man in all North Carolina is better loved by old Wake Forest men and Baptist preachers of the state than Dr. Cullom.

Rev. Arthur Wilson, of Oklahoma, a native of Watauga County, is back in the county holding evangelistic meetings. He is now with Rev. D. M. Edmisten at Newland. He is an able preacher and will be available for meetings in North Carolina for the fall and winter. His address is Boone.

Dr. Arthur Fox held a very successful meeting at the West Jefferson Church in September. Rev. W. T. Whittington is pastor of the West Jefferson Church. Some seventy-five persons joined the church during the meeting. Mr. Whittington is leading the Ashe Baptists in a fine way.

Rev. W. K. Middleton, of Cove Creek, took unto himself a bride early in the summer. He and his young bride are leading the old Cove Creek Church in a fine way. He was recently called also to serve the Blowing Rock Church. He is a valued addition to the brotherhood of the Three Forks.

Rev. Carl Triplett, of Blowing Rock, is pastor of the Zionville Church, the old home church of Dr. I. G. Greer. He recently led his young people in a Training Union study course that helped them get going in this phase of the kingdom work.

Rev. C. C. Holland has resigned at Wilkesboro and Taylorsville to accept a call from the Brown Memorial, Hickory, succeeding Dr. W. R. Bradshaw, the beloved pastor emeritus of all Western North Carolina.

Rev. J. C. Canipe celebrated his sixth anniversary as pastor of the Boone Church, November 3. Since his coming six years ago a new parsonage and a new church auditorium with all the furnishings have been built. The church has contributed a total for all purposes \$38,698.16. The church minutes show a total of 415 additions to the membership during the six years—263 by letter and 152 by baptism.

Good news comes from the enlargement campaign in the Caldwell Association. Dr. O. R. Mangum, Rev. H. S. Benfield, and Rev. Zeb Caudle, of Lenoir, report increase in attendance and deeper interest in Sunday school and church work.

Rev. S. A. Stroup and Rev. G. C. Teague, of Granite Falls, report successful revivals in Sunday school and church. Rev. J. B. Payne has accepted the pastorate of Whitnel and has already entered upon his work.

Boone is getting to be a real tourist town as well as a college community. There are around four hundred Baptist students at Appalachian State Teachers College. The Boone Church kept during the summer a record of visitors and tourists. These records show that 132 tourists attended our church during August.

Ordination of E. R. Teague

On October 13 the Roberson Grove Church, near Durham, ordained E. R. Teague to the gospel ministry. Members of the council were: Rev. J. F. McDuffie, of Chapel Hill; Rev. W. M. Wilson, of Chapel Hill; Rev. Paul Hes-

ter, pastor of the Roberson Grove Church; Rev. H. L. Nichols, of Durham; and deacons of the Roberson Grove Church. Rev. J. F. McDuffie served as moderator and Rev. H. L. Nichols as clerk. Rev. W. M. Wilson preached the sermon. Other parts were by Rev. J. F. McDuffie, Rev. Paul Hester, and Rev. H. L. Nichols. Rev. E. R. Teague was recently called to the pastorate of the Sandy Level Church, near Durham.

Rev. Luther J. Holcomb, formerly an evangelist of Nashville, Tennessee, now pastor of the First Church, Durant, Oklahoma, recently conducted a series of evangelistic services at the First Church, Austin, Texas, of which Dr. S. G. Posey is pastor. There were seventy-one additions to the church. Governor W. Lee O'Daniels and several state officials attended the service.

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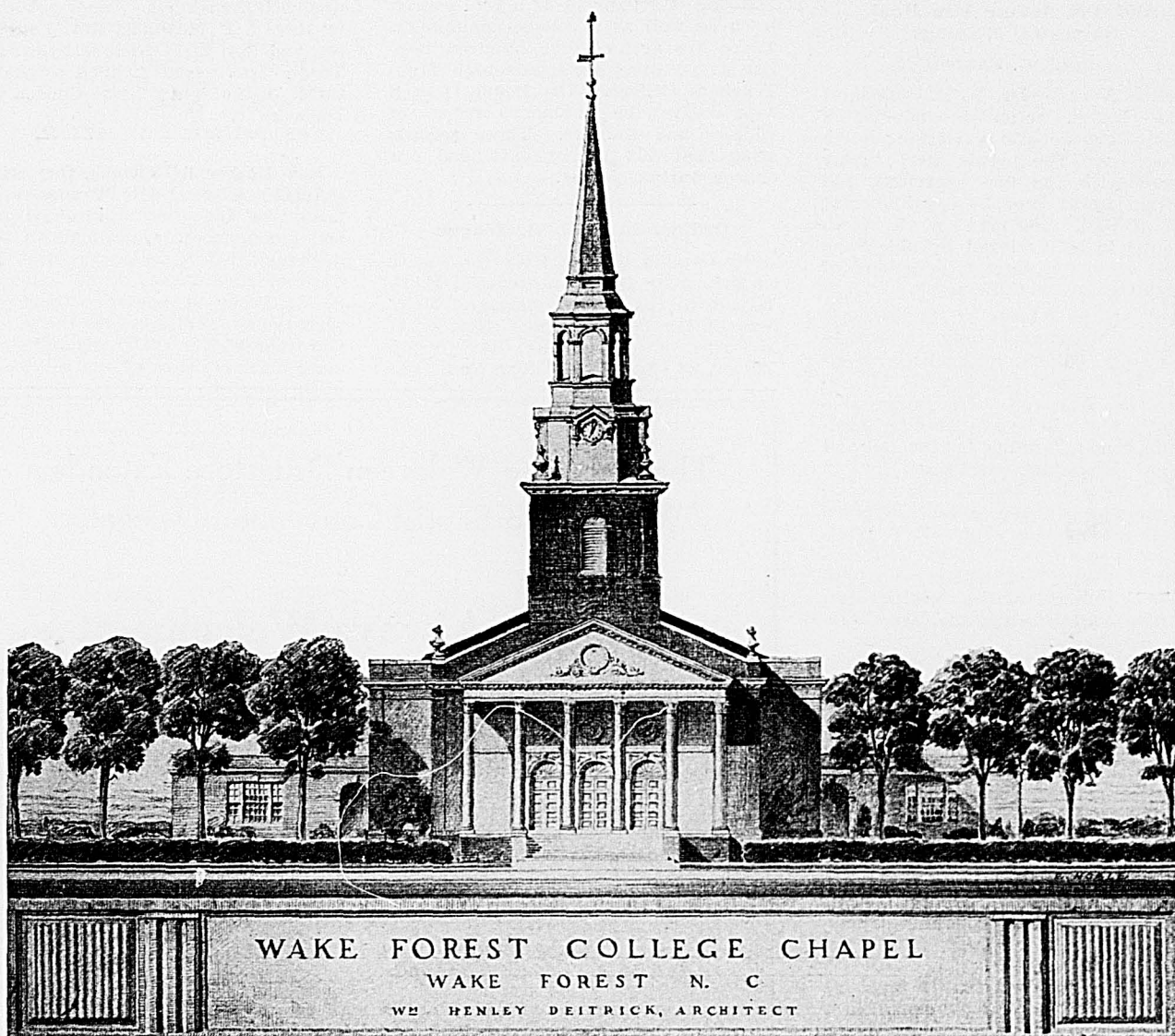


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