

BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina

NOVEMBER 15, 1944

In This Issue



AN EDITORIAL

VITAL WORK IN THE
LOCAL CHURCH



W. R. WHITE

BAPTIST PRINCIPLES
IN THIS HOUR



NATIONWIDE BIBLE READING



THE 1944 HANDBOOK



R. PAUL CAUDILL

CHRISTIANITY AND
DEMOCRACY



*"Thy Word is a Lamp unto my feet, and a Light
unto my path."—PSALM 119:105-106*

Editorial Brevities

THE EVANGELICAL churches of Greater Louisville, Ky., are approaching the problem of church non-attendance through a co-operative school of religion the first two weeks of November, under the auspices of the Louisville Council of Churches, with Dr. G. S. Dobbins, of the faculty of the Southern Baptist Theological Seminary, Louisville, as dean. The main objective of the school is to train leaders for religious service in enlisting newcomers to the city and others having no local church affiliation. The most of the 400 churches in this area are participating.—ERWIN L. McDONALD.

TO MEET a growing demand for ideas and materials for special church services, the Southern Baptist Theological Seminary library has begun the collection of church bulletins and other program materials on such services as the dedication of church buildings, the dedication of service flags, and memorial services for service men. Contributions to this collection, which will be available to all patrons of the library, should be mailed directly to Dr. Leo T. Crismon, associate librarian, The Southern Baptist Theological Seminary, Louisville 6, Ky.

DR. JAMES W. FULLBRIGHT, member of Congress from the Third Congressional District of Arkansas and Democratic nominee for the U. S. Senate from Arkansas, will address the State Literary and Historical Association at its annual meeting in Raleigh on December 7. It has been announced by Dr. Christopher Crittenden, secretary of the Association. Fulbright gained fame as the author of the "Fulbright Resolution" calling for full United States participation in a world government designed to preserve the peace. Prospects of preventing war in the future is expected to be the theme of his address.

THE ONE HUNDREDTH session of the North Carolina Christian Missionary Convention (Disciples of Christ) convened at Wilson Wednesday, November 8, and continued through Friday. Representatives from fifteen churches, whose history dates back to 1845, were present as well as those of almost two hundred "new churches." Plans for this Centennial had been in the making for five years. Prominent among the out-of-state speakers was the well known Dr. Edgar DeWitt Jones, of Detroit, Michigan. One of the highlights of the Convention was the presentation of a dramatic production entitled "Christian Revival," which was given Thursday evening at Atlantic Christian College.

WARS AND ALL other ills and calamities which ravage life are caused by the refusal of constructive forces to work together. . . . Education, science, and Christianity must become friends who are willing to go together and to work together, for neither is capable of meeting all the needs of man, because each is impotent outside its own sphere. . . . The day has come when educators, scientists, and preachers must say in unison, 'Without faith it is impossible to please God.' . . . Christian truth is, power to make men new creations; men who, in

the field of education and in all the fields of science, will live for the good of man and for the glory of God. It is the indispensable friend of education and science; for without it neither of them has any power of moral locomotion."—Excerpts from baccalaureate address by Dr. Ellis A. Fuller, president of The Southern Baptist Theological Seminary, Louisville, Ky., delivered October 29, 1944, to the graduating class of Rice Institute, Houston, Tex.

AN INTERESTING PROGRAM on the Royal Ambassador work of the W. M. U. was presented at the Wednesday evening prayer meeting service at the First Church, Raleigh, November 1, with three boys of the church—John Everette Hunter, Kenneth Smith, Charles Gaddy—and Miss Kathryn Abee, Young People's Secretary, and A. T. Greene, Jr., R. A. Secretary, on the program. Mr. Greene emphasized in an attractive way the five phases of Royal Ambassador work: prayer, Bible study, mission study, stewardship, good deeds. These activities should be an important part of the moral and religious education program for boys in the local church.

UNDER THE TITLE, "A Timely Rebuke," an editorial in the *Western Recorder* of Kentucky emphasizes the importance of placing the name of the church on every Baptist church building in the country. This is a word much-needed and well-spoken. The name placed in an artistic and attractive way somewhere on or about the building is very helpful to the public. Most city churches are properly marked, but many country and village churches are destitute of a name which can be seen from the street or road. A few dollars and a little time would meet the need. Brethren, attend to this matter at once. It will be most valuable advertising both for the church and the things for which the church stands.

THE TABERNACLE CHURCH of Raleigh reported some interesting figures to the Raleigh-Central Association which met October 26. The report was made on the basis of the associational year: Baptisms, 100; members by letter and statement, 91. Total of 191 new members. Losses by letter, 120; by exclusion, 24; by death, 20. Total losses, 164. Present membership, 3,196. Three hundred fourteen families receive the BIBLICAL RECORDER. The enrollment in Sunday school, 2,339. The average attendance in Sunday school, 905. There are 23 Baptist Training Unions with an enrollment of 378. The church has 24 of its young people in college and 267 in the armed forces. The W. M. U. has seven organizations with an enrollment of 368 and gave to missions \$9,341.68. The gifts for all local expenses and debt of the church, \$49,543.59. The grand total of all gifts, \$67,792.25. There are eight ordained ministers who are members of the church. There are 457 tithers. There are 491 non-resident members. There are 2,116 members subscribing to the church budget. The Brotherhood has an enrollment of 114. The total value of all church property is \$320,000. There is a debt of \$53,250. There are 98 separate class rooms in the building.

THE DEATH of Wendell Willkie was not only a great loss to America but to the world. We shall not soon see his like again. More and more the big stature of the man looms on the horizon. A small book of 50 pages, containing his recent utterances called "An American Program," has just been published by Simon and Schuster, New York. A review of this book by R. L. Duffus appears in *The New York Times Book Review* for October 29. Mr. Willkie was rejected by his party because he stood for certain simple but great ideas of human welfare and justice, such as equality of opportunity for all races and peoples, a living wage, honesty in government, and a square deal for all. "Sovereignty," he said, "is something to be used, not hoarded." Had he lived, there is no telling what good he might have done in putting new life and breath into American political life. He was fearless, unselfish and honest, and spoke like a prophet to his day and generation. In speculating as to what he might have done had he lived, Mr. Duffus says, "Whatever he might have done, he would have done in simplicity, in good will and in honor. Such is the burden of this, his last will and testament."

PASTOR J. C. CANIPE of the First Church, Boone, is doing a great work for the preachers of his vicinity in a school for preachers which he has established. The church is behind the project, and about 40 preachers are enrolled. The group is following one or two correspondence courses from the Baptist Bible Institute of New Orleans. This is a sacrificial labor of love on the part of Brother Canipe, but the reward in good done will be very great. Preachers need to be regular and systematic students all their lives. This applies especially to those who have not had much college and seminary training. We cannot preach much unless we know a good deal. Also we grow as we know. God-called men will have the urge to prepare themselves for the best possible preaching; and the Holy Spirit will guide us just to the extent to which we give him a chance through prayer, meditation, and study. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest to all." Thus wrote Paul to Timothy; and how much more earnestly even would he write to most of us preachers today.

RECORDER circulation as of November 8 was 27,699.

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

L. L. CARPENTER, Editor and Business Mgr.

Published weekly at 121 West Hargett Street, Raleigh, North Carolina, by Biblical Recorder, Incorporated, as authorized by the Baptist State Convention in annual session at Winston-Salem, November 21-23, 1939.

Entered as second-class matter at the post office at Raleigh, North Carolina.

Two dollars a year. Payable in advance.

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Journal of the Baptist State Convention of North Carolina

VOLUME 110

NOVEMBER 15, 1944

NUMBER 46

Editorial Outlook

IF I CAN LIVE in simple comfort and owe no man, sharing intimately with loved ones life's varied experience; if I can bring a touch of healing and a clearer outlook into the trials and problems of those with whom I mingle; if I can humbly undertake public service when the public calls me, caring neither too much nor too little for popular approval; if I can give spiritual values always the first place, and gladly sink from sight, like a bit of leaven, that others might be elevated—then will this experiment of living yield in full measure the true wealth of contentment and happiness.—ALFRED OSBORNE.

Mayor's Proclamation Urges Church Attendance

INFORMED that thousands of persons in Asheville rarely, if ever, go to church, Mayor L. Lyons Lee has issued a proclamation urging all residents of the community to "attend regularly the church or place of divine worship of their choice."

"We believe that the regular assembling of our people in their respective churches is one of the best means of preparing for a better post-war world," Mayor Lee stated.

The Mayor's proclamation followed an interdenominational church census conducted by the Asheville Ministerial Association, which revealed that thousands of Asheville citizens were not connected with any church, and that many who had lived in the city for 10 years had not transferred their church membership. We are glad that Asheville has a mayor who is interested in church attendance, and has the spiritual insight to see the importance of worship in the lives of the people. He is exactly right; if we are to have a better post-war world, we must be a better people, and our "time is now" also. "Blessed is that nation whose God is Jehovah."

Lynchings Drop to All Time Low in 1943

LYNCHINGS during 1943 dropped to an all-time low of three, according to the annual report of the Southern Regional Council released in Atlanta, Ga., recently, by its executive director, Guy B. Johnson.

There were five lynchings in 1942, four in 1941, five in 1940. In contrast to 24 in 1933 and 19 in 1935, with progressively higher figures in typical years of earlier decades, the Council's report said.

"I believe that the threat of an anti-lynching law has helped to reduce the lynchings," Mr. Johnson declared, "and the threat is more potent actually than the law would be."

The Council thought it highly probable that "concern over national unity" was the main factor in lessening racial outbreaks in the South, but warned that the apparent decline in lynching may be somewhat exaggerated by the increasing popularity of "private lynching parties," which it described as a group of half-dozen or fewer men whose deeds are not always characterized as lynchings.

The seeming paradox of a decreasing number of lynchings in the face of racial friction fanned by war conditions was explained by the Council as indicative of a maturing American culture, the decline paralleling successes made in the field of greater rights for women, labor, and other social gains.

Other secondary causes listed were a sense of national unity, the fact that more men are gainfully employed or in the armed services, and the fruits of organized campaigns against lynchings led by church groups in the South.

Wake Forest-Meredith Merger Proposal

SEVERAL COMMENTS on the merger proposal came in too late for last week's issue. Three who strongly oppose the merger are Mrs. Charles E. Brewer, of Raleigh, whose late husband, Dr. Charles E. Brewer, spent twenty-six years as a member of the faculty of Wake Forest College and twenty-six years as president of Meredith; Mrs. J. W. Register, Florence, S. C., the former Mary Pettigrew Lee, a Meredith alumna who thinks the proposal "unbelievable" in the light of the regard in which Meredith is held far beyond the boundaries of North Carolina; and Mrs. Kyle E. Haselden of Minneapolis, Minnesota, formerly Elizabeth Lee, a Meredith graduate who says she appreciates Meredith more than ever as the years pass and says, "To say that one university on the Wake Forest campus could exert an influence even approximately that wielded by the two separate institutions is a gross miscalculation, to put it mildly." She says the merger would undoubtedly alienate many alumnae.

Seth Lewis, clerk of the Bladen Baptist Association, sends in the following resolution at the authorization of the Association: "The Bladen Baptist Association in its Fifth Sunday Session, convening at Bethel Church, October 29, 1944, voted to go on record as opposing the consolidation of Wake Forest and Meredith Colleges, and that this copy should be sent to the BIBLICAL RECORDER for publication."

Mrs. B. R. Page, of Wake Forest, writes favoring the merger.

Pastor W. E. Goode of the Scotland Neck Church sends in a proposal which was adopted by the Meredith and Wake Forest alumnae and alumni of Halifax County, that the matter be put in the hands of a special commission of six members to make study of the matter and report back to the 1945 Convention.

Chaplains to Visit Families of Air Force Casualties

FAMILIES of Army Air Force personnel killed in the war will be visited and comforted by chaplains wherever possible, under a new policy approved by the War Department.

Announcement of the plan was made by Lieut. Gen. Barney M. Giles, Chief of Air Staff, who told domestic commanders that "with war casualties reaching their peak, increasing demands will be made upon the time of all AAF chaplains."

Execution of the plan will be in the hands of Air Chaplain (Colonel) Charles I. Carpenter. While the plan cannot embrace every bereaved family, because of geographical factors,

chaplains at all domestic AAF installations, when requested, will make this ministration a regular part of their work. Authority for the chaplain to perform this service lies with local commanders.

"This is a delicate ministry, calling forth all the tact, sympathy, and understanding of the chaplain," Chaplain Carpenter declared. "The Army Air Force has always felt keenly about the loss of personnel, and there is some solace in knowing that our chaplain strength is sufficient to undertake this important and comforting program."

This new policy of the Army Air Force is to be highly commended. We are confident that this service will be greatly appreciated by bereaved families and that much good will be done.

Vital Work in the Local Church

THE WRITER has been attending many associational meetings in recent weeks and hearing many reports on the various phases of our denominational work, and also hearing many earnest exhortations for more and better Christian work in our churches and communities. All of this is well and points in the right direction, but one thought has come to mind again and again in meditating on these things. That thought is this: the best place to do definite and practical work is in and through the local church, where pastors, superintendents, teachers, and

other church workers, are in direct touch with individuals. The work of the pastor in small and medium-size churches is especially effective. Here is the great opportunity to work with people at their points of greatest need; that is, provided the pastor and other workers have enough intelligence, energy, and common sense to do the job. If people are to be won to Christ and then trained and developed as Christians, it must be done largely through careful, painstaking work by godly and consecrated workers in these local churches. Here is where the revival must begin, and also be carried on through the months and years.

We read, for instance, that several major objectives were adopted in a program outlined by the Woman's Missionary Union of the Southern Baptist Convention in its annual meeting in Oklahoma City in September, including restoration of family altars, total abstinence from alcoholic beverages, Christian observance of Sunday, improved industrial conditions, child welfare, public health, and interracial and international justice and world peace. These are indeed basic and worthy objectives, and these women will do lots of definite, practical work toward attaining them. But we would urge that pastors, teachers, and workers of various kinds in the local churches place much emphasis on faithful, patient work with individuals and small groups in getting the desired results. Here is where the vital and practical work must be done. To think of these things makes one hunger for the local pastorate again. Brother pastors, magnify your office, and thank God for your important and meaningful task!

Baptist Principles in This Hour

By W. R. WHITE

Some Aspects of the Future

NO ONE KNOWS just the nature of the future. However, judging from present trends and emphases, some things are fairly certain.

1. *There will be explosive possibilities of a radical nature.* Oppressed, enslaved, and outraged peoples will be seething with resentments. When liberation comes, a radical rebound will surge for expression.

There will be many sharp tensions in every land. The tendency toward extremes and wild experimentation will be evident. Some daring and radical adventures will be made.

2. *There will be a mighty gravitation toward centralization.* This trend is very obvious in the democracies at this time. The desire for the efficiency that goes with power increases in spite of our fight against totalitarianism. The people are willing to pay a great price for economic and political security. Aversion to disintegration and chaos heads toward Fascism.

3. The new concepts of freedom will be featured by political leaders. A passing tribute to freedom of conscience, political freedom, and freedom of expression will be made; but *freedom from fear and want* will be the dominant emphasis. Within certain limitations this is legitimate, but it can easily become self-centered and highly materialistic.

4. *Some form of a managerial state seems to be very likely.* To keep religion and culture free will be a gigantic task.

Different Views of Southern Baptists

SO OFTEN Baptists have been considered radical and reactionary. By reactionary groups they have been considered radical, and by radical groups they have been con-

sidered reactionary. Southern Baptists have been termed too narrow and too liberal. By a so-called liberal group they have been described as too narrow; and by a more strict group they have been regarded as too liberal. As a matter of fact, we are conservative in the content of our faith, and very progressive in method and outlook. This has been our glory and our strength.

We have made some very distinct and unique contributions to Christian concepts and to political ideals. We should be very jealous of those tendencies and trends which head us away from our unique testimony.

Baptists and Their Principles

THE DISTINCTIVE principle of Baptists cannot be compromised without a distinct loss to Christianity itself. If our loss would be a real gain to the cause of Christ, I would say let us make the sacrifice. But if we yield on those principles which have made us, we impoverish ourselves without enriching the kingdom of God. In order to perfect the proposals now before the Christian world, Baptists are called upon to make vital sacrifices not required of any other major group of disciples. This is a fact overlooked by so many.

I shall now deal with those distinctive principles. There are some phases of most of these principles shared by others, but each principle when seen in the light of the full Baptist interpretation becomes a unique testimony.

The Individual

WE BELIEVE that the individual is the priceless, basic unit of all values. No material value, or accumulation of material values is to be compared to him. The Bap-

tist concept of the individual would always place the welfare of one human personality above any shrine, relic, temple, church, cathedral, or work of art. As our Lord placed human values above that of the sabbath or any institution of like nature, Baptists say that here we have the primary value of the universe outside of God himself.

We believe in both the solitary and social nature of personality. Each individual is competent to deal directly and in sacred aloneness with God. There are certain points at which the individual can and must deal in a solitary manner with God. The individual may have many aids and helps in his spiritual life, but there comes a time when neither priest, nor preacher, nor prelate, nor church can act for or with him; but at such a focal point he must act for himself directly with God. God enables him to do this. But he is social as well as solitary. He is not complete without others. In that experience of redemption in which he must act in a solitary manner, he is made alive to a relationship with others. That fellowship is based on affinity imparted by his experience of redemption, and is cultivated by voluntary association.

We believe that certain inalienable rights are inherent in human personality. They are well stated in our Declaration of Independence and expressed in the Bill of Rights. These cannot be abrogated. They are not derived from any social order or human authority. They are the gift of God to each personality. No lesser authority has any right to contravene them, much less repeat them. Here we have the roots of all rights and liberties. Here is our safeguard for the sacredness of human personality and the rights of minorities.

Theory of Relationships

THE ASSUMPTION of basic equality must undergird all relationships. No one has ever thought that men were created free and equal save in the divine intention. We came into a world of many discriminations, slavery, and inequalities. We are born with a variety of talents and natural differences, but the right to life, liberty, and the pursuit of happiness, with all its logical implications, is included in the concept of "free and equal." In other words, democracy in all areas of life is the birthright of every individual.

We believe in the principle of voluntariness. The social order should be so organized as to provide for the largest element of voluntariness compatible with the general welfare and a stable government. In spiritual matters, no coercion or pressure equivalent to force should be applied to the conscience of any man. The appeal of logic, truth, loyalty, and love should be the only pressure. Any faith or program that cannot stand on its merits does not deserve to prosper.

We believe that the lordship of Christ is the only rightful totalitarianism. It is here that man comes into the element of his highest freedom. In yielding to the lordship of Christ, man finds himself in rapport with goodness, beauty, truth, and love on the highest level. There could be no loftier freedom. This lordship of Christ is the great cohesive factor of co-operation between free spirits. This is the fusing force of a spiritual democracy. The lordship of Christ as depicted in Holy Scriptures is the only basis of Christian union. A compromise between human opinions is unsound and untenable. There is a better way.

Conception of Salvation

THE COMPETENCY of the individual under God and the total depravity of man seem contradictory. There is a contradiction if we leave out the expression "under God." Total depravity as we use it does not mean to be as bad as possible or as bankrupt of morals as the devil. It means the total bankruptcy of the individual so far as his saving merit which will either deserve or help to deserve salvation. Salvation is wholly of the Lord. Man has completely disqualified himself so far as meriting his salvation in any degree is concerned. We believe that the unregenerate are utterly devoid of merit or ability which will become operative in obtaining salvation.

We believe that each individual must respond for himself. There can be no human proxy. We maintain that God will enable him to respond to Christ through the quickening power of the Holy Spirit. Christ is the only proxy for those who never come to responsibility before God. Even parents should not attempt to usurp his prerogative.

The glory of saving us belongs wholly to Christ. It cannot be shared either by the individual, the minister, or any institution. The Saviourhood of Christ is unshared. It is not of ourselves. He is the only mediator. No rite or ceremony which requires others in the pivotal act of the saving response can be allowed.

The Church

WE BELIEVE that outside of a generic, representative, and potential sense, the proper use of the word is its application to a local institution. Here, and here only, do

we have a functioning church in the New Testament sense. The churches must be made up of born-again disciples who voluntarily associate themselves through one Lord, one faith, and one baptism. No general body can function in a church capacity. The churches cannot delegate their distinctive functions to a general body. This makes impossible the development of a hierarchy, ecclesiasticism, and an overlordship.

We do not believe that the church has, in any sense, saving power. It is not a means of imparting saving grace to the soul. It is a custodian of saving truth, but it has no magic power of imparting that truth to the individual soul. The individual must have had that experience outside and not inside the church. Such an idea as institutional salvation is utterly foreign to Baptists.

The Ordinances

THE ORDINANCES are in no sense a part of the reality which they symbolize. They share none of the saving power of the truth which they portray. They are never to be thought of as fused with the facts which they picture. Neither are they to be altered, thereby confusing the truth which they are meant to preserve in our concepts.

The ordinances are neither social nor sacramental. They are spiritual and pedagogical. They are not a method of fellowship, but a message of discipleship. They are symbols of appropriation and channels of proclamation. They are road signs or directions, and not the highway itself. They are meant for those who behold them as well as for those who participate in them. Their perversion has led to some of the great miscarriages of history. Any change in them from their New Testament simplicity tends to defeat their original purpose and produce a whole brood of misconceptions.

The question is often raised as to why Baptists are so strict about the ordinances when they hold so tenaciously to their symbolic significance. If they do not save, why be so rigid about them? Because every change or perversion of them has been due to a misconception of their nature. Sacramentalism and sacerdotalism are Siamese twins in the development of ecclesiasticism, institutional salvation, and the hierarchy with its infallible councils and prelates. Changes in the ordinances have divided Christianity. They did not grow out of logical and natural differences in New Testament interpretations. They grew out of opinions and pronouncements of those who assumed the authority to modify and refashion New Testament doctrines. Those practicing the various forms today have inherited them from that original source. Shall we maintain a witness for their New Testament simplicity and significance, hoping that Christians will some day choose the New Testament pattern as the road to union? Or, shall we surrender our witness and join the medley of compromises proposed, hoping to outsmart history and human nature?

Liberty

BAPTISTS have a dislike for the word "tolerance." We prefer the word "liberty." Toleration bespeaks an unfounded assumption. We will not be satisfied as long as there is a state church or a church state.

We believe that liberty of conscience not only involves the right of a man to hold cer-

tain views without molestation, interference, or the coercion of force, but that it also involves his right to share, promote, publish, and proclaim them to all who care to listen or heed. Baptists are perfectly willing to risk their case before the bar of reason and conscience and hearts of those to whom they have had an opportunity to present the Word of God.

We want none of the advantages of state support or discriminatory favors. We believe that we have a right to tell our story to any willing listener anywhere in the world. We believe that the Roman Catholics, or atheists, or agnostics have the same right. The fact that Roman Catholics and others are pushing with vigor a campaign of proselyting among Baptists of the South, particularly among the Negroes and our mountain people, has not been protested by Baptist people to the government is sufficient evidence of our sincerity. This work is as much an affront to national unity as our mission work in South America is a violation of the good neighbor policy. Baptists are willing for Roman Catholics to go anywhere the free response of men will give them an audience. That is all Baptists desire. Will our Catholic friends join us in this conception of religious liberty?

Between the Roman Catholic and Baptist conceptions of liberty there are many varieties. Some are very close to us and some very close to the Romanists. We cannot falter or compromise. We cannot afford any coalition that will weaken our testimony at this point. Our conception of liberty runs deeper and reaches further than that of any other major group. We are happy when others share it with us. We know that all liberty must stem from a sound conception of religious liberty, or it will not endure.

(Dr. White is Editorial Secretary of the Sunday School Board, Nashville, Tennessee.)

ORDINATION REVOKED

TO WHOM IT MAY CONCERN:

One Maylon D. Watkins, whose address is at present P. O. Box 1048, Wilmington, N. C., was ordained to the gospel ministry in October 1940, by the North Street Baptist Church, Raleigh, N. C. The said North Street Baptist Church revoked his ordination, July 23, 1944, at the request of several members of the ordaining council.

NORTH STREET BAPTIST CHURCH
Raleigh, N. C.

J. T. BYRD, CHURCH CLERK

The Southern Presbyterian church is in the midst of an effort to raise \$335,000 for a special fund for home missions in the South. It is called the Home Mission Emergency Fund. Dr. James L. Fowle, pastor of the First Presbyterian Church of Chattanooga, Tennessee, has written a study book on home missions, called "Many, Many People," which deals with the uprooted and dislocated people of the South who have been moved to such defense areas as Baltimore, Washington, and Wilmington, N. C., with the minority peoples in the South, such as the Jew, the Indian, the Negro, the Oriental, the Mexican, etc., and with the urban and rural people of the South.

Kindness always pays, but it pays most when you don't do it for pay. *Er*

Nation Wide Bible Reading

Thanksgiving to Christmas

THE NATIONWIDE BIBLE Reading from Thanksgiving to Christmas, sponsored by the American Bible Society, had its beginning in a Bible reading emphasis last Spring suggested by Baptists in Texas and promoted throughout that state by the American Bible Society and churches of many denominations.

In this Bible reading program, conducted on a scale never before attempted in our country, members of the Armed Forces and people at home will join in simultaneous reading of the same daily passages, selected by a nationwide poll of chaplains and pastors as being most helpful in times like these.

News reports by press and radio indicate a continued and increasing interest in Bible reading by members of the Armed Forces and a strong desire that their families and friends at home shall join them in their reading in order to create a spiritual bond that knows no limits of distance. Their interest has produced a growing conviction throughout America that a home-front emphasis on Bible reading is an essential part of keeping faith with our men on the fighting fronts.

Bookmarks listing the daily passages and posters announcing the Nationwide Bible Reading are being furnished without charge, for wide distribution to chaplains, pastors and civic groups, for use in community-wide observances throughout the nation and in every unit of our Armed Forces around the world.

A special V-Mail form is being supplied with the list of daily passages printed on a portion of the form and leaving space for a personal message, to be sent by families at home to members in the Armed Forces overseas.

General denominational organizations and the religious press are giving special promotion to the plan. Resolutions commending the plan have been adopted by the Executive Committee of the Southern Baptist Convention and the various Baptist state organizations.

Pastors are leading in local participation by their own congregations and arrangements are being made for churches, civic organizations, newspapers, radios and other agencies to co-operate in community-wide observances throughout the nation.

Suggestions on How to Read the Bible

1. Read thoughtfully and reverently.
2. Read seeking a helpful message for the day.
3. Underline passages that impress you as you read.
4. Pick out one short verse for the day's meditation.
5. Set aside a definite daily time for reading and keep it faithfully.
6. Let your reading guide your living.
7. Enter the New Year as a daily reader of the Bible.

Helpful Bible Passages for Daily Reading

by members of the Armed Forces and people at home, selected by a nation-wide canvass of pastors and chaplains as the most helpful in times like these:

Thanksgiving, November 23 Psalm 103
Friday John 14

Saturday	Psalm	23
Sunday, November 26	Psalm	1
Monday	Matthew	5
Tuesday	Romans	8
Wednesday	I Corinthians	13
Thursday	Psalm	91
Friday	Matthew	6
Saturday	John	3
Sunday, December 3	Isaiah	40
Monday	Psalm	46
Tuesday	Romans	12
Wednesday	Hebrews	11
Thursday	Matthew	7
Friday	John	15
Saturday	Psalm	27
Sunday, December 10	Isaiah	55
Monday	Psalm	121
Tuesday	Philippians	4
Wednesday	Revelation	21
Thursday	Luke	15
Friday	Ephesians	6
Saturday	John	17
Sunday, December 17	Isaiah	53
Monday	I Corinthians	15
Tuesday	John	10
Wednesday	Psalm	51
Thursday	Psalm	37
Friday	John	1
Saturday	Revelation	22
Sunday, December 24	Psalm	90
Christmas, December 25	Luke	2

All passages are in the order of the tabulated votes except those assigned to Thanksgiving, Christmas and Sundays.

To complete the reading to New Year's, read Joshua 1; Psalm 19; Matthew 11; Exodus 20; I John 1; Hebrews 12. If you desire a schedule of readings for 1945, send request to Dept. BR, American Bible Society.

To Members of the Armed Forces: If the passages listed are not included in your Testament, borrow a Bible or ask the Chaplain to read them in Thanksgiving or Sunday services as indicated.

Copies of the above may be secured free on request to Dept. BR, American Bible Society, Park Ave. and 57th St., New York 22, N. Y.

The 1944 Handbook

AFTER MORE than six weeks' delay, the Southern Baptist Handbook for 1944 is scheduled to come from the press November 15, 1944. Since we are to have a Centennial Handbook, which will come from the press May 1, 1945, and since we are very scarce of book paper, we seriously sought to dispense with the 1944 Handbook entirely. Four special considerations, however, left us no choice in the matter:

1. We have learned, to our sorrow, that, unless Southern Baptists are willing to see themselves and their work misunderstood, misrepresented and caricatured all over the nation, we must publish our own official statistics every year, no matter what the cost.

2. The plans and program for our Centennial Crusade to be conducted throughout the year 1945, ought to be given to our pastors and denominational workers in simple, handy form for ready reference. The introductory chapter in the 1944 Handbook takes care of

this need.

3. Also, those conducting the Centennial Crusade need every possible change in the Directories and the Ordained Ministers' list and we have found and made 3,500 of the necessary changes since June 1, and entered them in the new Handbook.

4. Many of our pastors and denominational workers do not yet seem to know that the Handbook, each year, contains ten chapters with more than 162 pages of vital information.

Besides these 162 pages, each Handbook contains a chapter on the Sunday School situation, including the big Sunday School and Vacation Bible schools; also a chapter on race relations. That is to say, each copy of the Handbook contains 185 or more pages of informational and reference material which is found in no other publication. Because of the scarcity of paper we could only publish 1,000 copies this year and must charge \$1.00 per copy. Get your copy while they last.—E. P. ALDREDGE.

Nashville, Tennessee.

MRS. J. J. RODDICK OPPOSES MERGER

The thing that is on my heart and mind is the proposed consolidation of Meredith with Wake Forest. I was in the memorable meeting when the plans were launched. We had Aycock, McIver, and Governor Glenn and many to point out the values of a woman's college for the great Baptist denomination. When the matter was discussed some twenty years ago, Mrs. W. N. Jones was so emphatically against it in the general convention that we thought the matter was finally decided and settled. If the women will now come out and say they will not see their college lose its identity but rather use their funds to support it, they can by unity stop it. It will take courage to face it, but it is worth it to the Mission Cause. If we are going to furnish missionaries from North Carolina for this Day of Crisis, it must come from real Christian colleges. I am pleading with you to do your best to preserve the living faith of our pioneer Christians that sacrificed for a woman's college and that should not be sold out. I want it understood that I am for the expansion of Wake Forest, but never at the expense of Meredith. Meredith must remain as it is.

MRS. J. J. RODDICK.

(The above is an extract from a letter written by Mrs. Roddick, of Winston-Salem, leader in Baptist work, to Mrs. J. S. Farmer and is published with permission of Mrs. Roddick.)

Book in Review

GREAT INTERVIEWS OF JESUS, by Clarence L. McCartney.

A new book by Dr. McCartney is fast becoming an event in the religious world. The volume has fourteen sermons based on the fourteen personal contacts of Jesus with sinners. The style and diction leave nothing to be desired. The sermons exalt Jesus as "the Author and Finisher of our faith." The book will lead many to a deeper appreciation of personal work. The book may be secured through your own book store.—EPH. WHISKEY HUNT.

Sunday School LESSON • • • •

R. PAUL CAUDILL

Christianity and Democracy

Lesson for Sunday, November 19

Bible Material: Micah 4:1-5; Mark 12:13-17; Rom. 13:8-10; I Peter 2:13-17

It is doubtful if democracy in any land could long endure apart from the salutary influence of Christianity. It was Jesus who taught us the supreme worth of the individual. Never before was man held to be of such inestimable worth. In the eyes of Jesus, the soul of man is worth more than all the material values of the world combined. Democratic concepts, therefore, in the ideal, stem from Christian concepts.

If we would make secure for ourselves, and for others, the blessings of a democratic form of government, we must lean upon the teachings of the Bible for guidance and strength. Democracy, to endure, must be undergirded with character that is Christian both in creed and in deed. In the study of the present lesson we have the opportunity to consider a number of passages of Scriptures that set forth, in a measure, the relation of Christianity to democracy.

The Ideal State

Dr. Clifton J. Allen in *The Teacher* (November, 1944, pages 43f.) presents an excellent discussion of Micah 4:1-5, the first passage we are to consider. In his treatment of the theme he calls attention to the fact that in the ideal state, just as Micah and Isaiah relate, religion must have a place of prominence in the life of the people. The values of religion must not only be accepted by the people, but also appreciated. True religion, religion that has at the center of its faith God in Christ Jesus, must be vital to the minds and hearts of the people. At the root of man's being, in the ideal state, there must be a devout and holy regard for the religion of the Lord Jesus Christ. Dr. Allen goes on to point out how there must also be in the ideal state a certain economic security, freedom from want, freedom from fear, and freedom of religion. Men can hardly be at their best spiritually when they are in the throes of abject want. In the ideal state, therefore, "they shall sit every man under his vine and under his fig tree." When a body is undernourished and in the need of food, and harassed by the pangs of hunger, it is difficult for him to stay at his best spiritually.

Individual freedom and liberty are forcefully proclaimed in the words of the ancient prophet as he described "the peaceful latter days." "But in the latter days it shall come to pass that the mountain of Jehovah's house shall be established . . . and he will teach us of his ways, and we will walk in his paths . . . But they shall sit every man under his vine and under his fig tree; and none shall make them afraid . . . For all the peoples walk every one in the name of his god: we will walk in the name of Jehovah our God for ever and ever."

Two Spheres of Duty

In the passage dealing with the Pharisees' question (Mark 12:13-17) Jesus teaches us conclusively that there are two spheres of duty for his followers. In the first place, they have a duty that is to be discharged in relation to their country. In the second place, they must be loyal to their God.

The sly, shrewd, captious Pharisees came to Jesus with their "pious palaver" in the hope that they might entrap him. They hoped that he would make some remark by which his cause would be compromised and lost. To this end they employed speech. The words of Jesus are simple and clear: And Jesus said unto them, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

There are certain obligations in the realm of state that the Christian citizen is bound by duty to perform. So long as he is deriving benefits from the state, he must shoulder his part of responsibility. He must contribute to the support of his government with his gifts of substance and of self. His obligations are both secular and spiritual in nature. Jesus recognized this principle and observed it. He taught his followers to do likewise.

The Fulfillment of All Law

In Romans 13, verses 8 to 10, the writer calls our attention to the fact that one can never pay in full the debt of love for one's neighbor. "This debt can never be paid off, but we should keep the interest paid up" (Dr. A. T. Robertson). Says Paul, "Owe no man anything save to love one another: For he that loveth his neighbor hath fulfilled the law. For this, thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: Love therefore is the fulfillment of the law."

Paul is here dealing with the principle that should control all our relations toward one another. "Love," says Dr. Robertson, "is the only solution of our social relations and national problems." Love is to occupy the place between man and man that faith occupies between man and God (Sanday and Headlam).

It is at this point that Christianity makes perhaps the most significant contribution to the cause of democracy. It teaches us that we are members one of another, and that we ought to love one another, even as Jesus loved us and gave himself for us.

A Fine Motto

In the closing verses of our lesson (I Peter 2:13-17) we have what might be called a fine motto: "Honor all men. Love the brotherhood. Fear God. Honor the king."

As Dr. Robertson notes, "Peter approves no special kind of government, but he supports law and order as Paul does (Romans 13:1-8) unless it steps between God and man" (Acts 4:20).

Peter reminds us that we are to be good citizens "for the Lord's sake." He does not

mean to infer that kings are of "divine right," but that they are our rulers, and for that reason outstanding individuals.

If there is to be freedom, then there must be control. Democracy must have its disciplines. All else would be abject anarchy.

The Christian has a duty toward the state as well as toward the church. He must be loyal to each sphere of duty. Only in this way can he fulfill his true mission in the world. His loyalty, however, must not violate his Christian conscience; neither should his loyalty to the state violate his greater loyalty to Christ. The individual must seek the higher harmony in this dual relation, in Christ Jesus.

WEST DURHAM CHURCH CELEBRATES GOLDEN ANNIVERSARY

On Sunday, October 22, West Durham Church, B. E. Morris, pastor, celebrated the 50th anniversary of its organization.

At the 11 o'clock morning service M. A. Huggins, secretary of the North Carolina Baptist State Convention, was the featured speaker, using as topic "Hitherto—Henceforth," which is the watchword adopted for the celebration of the Southern Baptist Centennial to be observed at Atlanta next May. One of the features of the service was the singing of the "Golden Jubilee Hymn," written by Irene Morgan Phillips, wife of W. P. Phillips, Jr., who has been Sunday school superintendent for nineteen years. Music for the hymn was composed by Miss Mildred Thomas, organist of the church. This hymn has been purchased and copyrighted by the Broadman Press of Nashville, Tenn., and will be used in the centennial celebration at Atlanta next year.

At the evening service a pageant entitled, "Fifty Golden Years," was given. It was written by Miss Mildred Thomas, educational director.

Since its organization, October 21, 1894, with 17 charter members, the church has been served by the following pastors: J. M. McDuffie, W. A. Smith, W. C. Barrett, C. S. Cashwell, C. A. Sigmon, W. O. Triplett, E. S. Pierce, B. V. Ferguson, J. B. Eller, T. M. Green, Edward Stubblefield, C. F. Hudson, and the present pastor, B. E. Morris. The membership has grown to 1,438 and the Sunday school has an enrollment of 1,231, the W. M. U. 215 members, and the Training Union, 159.

The church was dedicated free of debt, January 4, 1942. The property value of the plant has been estimated at \$100,000. The present location, 2601 Hillshoro Road, is the third in the history of the church. Last year the church purchased a residence near by and established a very successful nursery school, which was featured in the *RECORDER* last Christmas.

The church staff, in addition to the pastor, consists of Miss Mildred Thomas, organist and educational director; and Miss Christine Nash, financial secretary. The church supports Miss Beatrice Glass as a missionary in South America in addition to other gifts to missions and benevolences. The annual budget is more than \$25,000.

News: PERSONALITIES and EVENTS

Miss Mary Wertz has assumed her duties as educational director of the First Baptist Church, Winston-Salem. She will also be secretary to Rev. Paul E. Crandall, assistant pastor.

The First Baptist Church, Kingsport, Tennessee, L. B. Cobb, pastor, was dedicated free of debt on Sunday, October 29. The original debt in 1927 was \$122,548.93.

The fifth anniversary of L. B. Reavis' pastorate at the First Baptist Church, Plainview, Texas, was observed November 5. Mr. Reavis is a native of North Carolina.

The West Durham Church Nursery School gave a program recently in connection with the celebration of its first anniversary. The program was under the direction of Miss Mary Harris, Miss Katherine Lunsford, and Miss Mildred Thomas.

Many friends in North Carolina are grieved at the message that J. Powell Tucker, Jr., son of Dr. and Mrs. J. Powell Tucker of Orlando, Florida, is missing in action. Dr. Tucker was formerly pastor of the First Church, Raleigh.

After the editorial giving comments received on the Wake Forest-Meredith merger proposal had gone to press, a vigorous protest against the proposed merger was received from Miss Mary Cox, of Magnolia.

The North Carolina group now attending the Southern Baptist Theological Seminary and the Woman's Missionary Union Training School, Louisville, has named the following officers: Francis B. Dedmond, Salisbury, president; and Miss Ethel Brown, Greensboro, secretary.

The following changes of address have been requested: Rev. Eugene Lankford from Greensboro to Rt. 2, Brown's Summit; Rev. Vern T. Helms from Monroe to Wilmont Baptist Church, Charlotte; Rev. M. L. Lewis from Rt. 4, Morganton, to Rt. 4, Lincolnton; Rev. O. S. Long from Casar to Rt. 3, Lawndale; Rev. W. I. Johnson from Elizabeth City to Ayden.

The Ahoskie Church, Oscar Creech, pastor, has taken a good forward step in putting the RECORDER in every resident family with 243 subscriptions. We wish to express appreciation and congratulations to the church for this progressive step.

The following members of the First Church, Laurinburg, were recently ordained as deacons: J. D. Bullard, J. D. Dabbs, R. N. Grubbs, E. B. Kinlaw, E. M. Stubbs, and M. F. Walters. Two others, D. J. Sinclair and W. D. Lytch, have been elected, but were unable to be present for the ordination service. Dr. J. B. Turner is pastor.

Thomas W. Fryer, pastor of the First Church, New Bern, conducted evangelistic services in Trinity Evangelical Congregational Church, Allentown, Pa., October 31 to

November 12. Dr. E. S. Woodring is pastor of the Allentown Church. Mr. Fryer wrote that he was having a wonderful time with Dr. Woodring and his great Trinity Church. "These people are really spiritual, but not radical," he says.

The North Carolina Baptist Hour speaker for Sunday morning, November 19, from 8:00 to 8:30, is Dr. T. C. Johnson, pastor of the First Baptist Church, Kinston. "The Christian and the Family Crisis" will be the topic of his address, which will originate at Station WPTF, Raleigh. Other stations carrying the broadcast will be WBIG, Greensboro; WSOC, Charlotte; and WSJS, Winston-Salem.

The Beaufort News in a recent issue has an attractive picture, entitled "Twin Cakes for Twin Girls." Two attractive little misses are shown standing behind a low table which has on it two cakes, on each of which are two candles. The girls are Patricia and Priscilla, called "Pat" and "Alex," daughters of Mr. and Mrs. Howard Lee and granddaughters of Rev. and Mrs. M. O. Alexander. They celebrated their second birthday on September 23. Mr. Alexander is pastor of the First Baptist Church, Beaufort.

Dr. W. Fred Hinesley, pastor of Calvary Baptist Church, Gastonia, was the guest preacher at the Boulevard Baptist Church, Richmond, Va., in a great revival which resulted in many additions to the church. The Sunday school trebled its normal attendance and a splendid offering was given to State Missions. The date of the meeting was October 15-22. Dr. S. L. Lacy is the beloved pastor of the Boulevard Church.

Revival services began at the Sylva Baptist Church on October 29 and continued through November 12. Pastor C. M. Warren did the preaching and Mr. A. E. Lynch of Buie's Creek led the song services. All phases of the church life at Sylva are showing revived interest and pointing toward definite progress. A drive to raise \$35,000 for a new building has been put on, and a very nice sum has already been collected.

Rev. J. F. Marchman of Franklin, a recent visitor, reported that Miss Lysbeth Cox, who has been serving as missionary for the Macon Association since August 15, is doing splendid work. A native of Alabama, she worked with Miss Madge Lewis, missionary for Haywood Association, about a year before going to the Macon. Her salary is paid partly by the Baptist State Convention and partly by the Association, and an automobile for her use was given by a Baptist layman.

J. D. Simons, who went from the pastorate of the Memorial Church, Greenville, N. C., to First Baptist Church, Colorado City, Texas, sends the following note about the work of that church: "We are happy in our work with the First Baptist Church, Colorado City, Texas. We have just completed our eighth month here. During that period

there have been 113 additions to the church, with 33 of that number coming on profession of faith. Five study courses for Sunday school and Training Union workers have been completed. Almost every department of the church has been reorganized and enlarged. On October 1-8, Dr. E. T. Miller, pastor of the Lamar Avenue Baptist Church, Wichita Falls, Texas, conducted our fall revival, which resulted in 18 additions to the church. Brother John McLaughlin of Hardin-Simmons University had charge of the music. We had a good eight-day meeting."

Second Lieutenant Edmund W. Gaines, B-17 pilot with the Army Air Forces, has been reported as missing after a flight over Germany on October 15. He was wounded in action over Germany in August, was awarded the Purple Heart in September, and had returned to duty. He is the son of Dr. Louis S. Gaines and the late Mrs. Lois Hart Gaines. The sympathy of many friends goes out to Dr. Gaines, who is pastor of the First Church, Fayetteville.

Among our recent visitors have been C. L. Ousley, Siler City; Harry Y. Gamble, Statesville; S. F. Dowis, Atlanta, Ga.; H. Fletcher Lambert, Statesville; James W. Ray, Spindale; Dr. A. B. Wood, Charlotte; J. H. Marchman, Franklin; A. E. Lynch, Buie's Creek; Dr. Frank Lide, Baptist Bible Institute, New Orleans, La.; Rev. Alex Herring, Greenville, S. C.; Owen F. Herring, Durham; Miss Virginia Dare Teague, West Jefferson; Miss Kathleen Frink, Boone.

Home-coming Day for Wake Forest College alumni was held Saturday, November 4, in connection with the Wake Forest-Clemson football game. During intermission at the game alumni were welcomed by Benj. T. Ward, Greensboro attorney, who is president of the general alumni association. Alumni had a chance to see the new Religion-Music building, now in use, and the new chapel, with its 165-foot spire, which will be ready for occupancy when the interior is finished.

Rev. A. C. McCall, of Cullowhee, conducted a meeting recently at Bunnlevel, where he was formerly pastor. He writes, among other things: "It was the most pleasant week of my life. The house was filled each service. There were 15 additions, 14 of which came by baptism." Mr. McCall was pastor at Bunnlevel some years ago when a new church was built. Every year since, for the last three years, he has been back to conduct a meeting. He cannot speak too highly in praise of the people of Bunnlevel.

R. O. Bennett, Jr., Wake Forest ministerial graduate, who is now living at Charlestown, Indiana, and driving 21 miles three times a week to study at the Southern Baptist Theological Seminary, writes that when he went to Charlestown he found no Baptist church, although the town, including the people connected with the Government project, has a population of 5,000. About two weeks after he arrived, a group asked him to help organize a Baptist church. A meeting with 150

present was held the last Sunday in September. The 31 charter members decided on full-time church with Sunday school, B. U. prayer meeting and two preaching services each Sunday. The membership has already grown to 43, and the various organizations are doing well. The church is already supporting itself with a full-time pastor. The income for the month of October was \$389. There are great possibilities, as in the Government project alone there are about 250 adults who are members of Baptist churches, and about 600 children connected with these families. As pastor, Mr. Bennett lives on the project. He has time for only half-time work at the Seminary. The name of the church is The First Baptist Church of Charlestown, and the pastor's address is 324 Ridge Road, Charlestown, Ind.

We have received the following announcement: "Mrs. Fuller Broughton Hamrick announces the marriage of her daughter, Olive, to James Everette Miller, Lieutenant, United States Naval Reserve, on Saturday, the sixteenth of September, nineteen hundred and forty-four. The Chapel First Baptist Church, San Diego, California." Miss Hamrick, daughter of Mrs. Hamrick and the late F. B. Hamrick of Raleigh, has been teacher of violin in the State School for the Blind, Raleigh, since her graduation from Meredith College several years ago.

The First Church, Beaufort, made the best report in its history to the Atlantic Association when it met at New Bern recently. The financial report was double that of any previous year, \$2,200 being given to the Co-operative Program. Besides giving a total of \$6,003.23 for benevolences and local expenses, the church during the past eleven months raised \$2,679.01 for building fund and other items not included in the amount reported. M. O. Alexander went as pastor to Beaufort eight months ago, and he and his wife are doing a great work.

A card from Chaplain Lee Pridgen states that he had just arrived home from Italy for a 30-day period. When he wrote, he was in Wake Forest for speeches before the Ministerial Union, the Veterans' Club, and the local church. He writes that he must return overseas, as the need for chaplains there is acute. Chaplain Pridgen has been overseas nineteen months and has taken part in the three major campaigns in Africa, Sicily, and Italy. He writes that he received the RECORDER right up at the front and that it meant much. "Our Baptist pastors in Rome and Sardinia and other centers ask earnestly for our prayers," he writes.

Dr. E. J. Rogers, who is a native of Apex, N. C., next May will complete his 25th year as pastor of Kensington Avenue Baptist Church, Kansas City, Mo. We congratulate him on this splendid record of service. He has sent us this short tribute to the late Rev. G. T. Mills: "I have just read in the RECORDER of the sudden passing of Rev. G. T. Mills, who for more than twenty-four years has served as pastor of Green Level Baptist Church. Having known Titus from early boyhood, as we were reared on adjoining farms in western Wake County, I must say that I feel a distinct loss in my own life at his going; and my heart goes out in deepest

sympathy to his large family and to dear old Green Level Church, and to the thousands of others who have been blessed by his life and ministry."

S. Sgt. David L. Haga, son of Rev. and Mrs. K. L. Haga of Newland, who was previously reported missing in action over the Ceram Island in the South Pacific, was killed in action according to information officially received last week. Sergeant Haga was a gunner and First Engineer on a B-24 Bomber and was stationed in Australia for many months prior to his death. He was a member of the Newland Baptist Church. His father is pastor of the Aaron and Crossnore Baptist churches and clerk of the Avery Association.

The new Meredith College schedules, rearranged because of the late opening in the fall, were announced yesterday by President Carlyle Campbell. The college opened late because of the state polio epidemic. The length of the Christmas vacation will remain the same as originally planned, Tuesday, December 19, to Wednesday, January 3. First semester examinations will begin January 29, one week later than the original date. Second semester classes will open February 6, with registration the preceding day. Founders' Day will be observed February 9; "Spring Holidays" are set for March 30 to April 3; second semester examinations, May 28 to June 1; and commencement activities will extend through the week-end of June 1 to June 4.

Pastoral Changes

L. C. Pinuix took up his work as pastor of First Baptist Church, Kings Mountain, November 1, going from Jacksonville, N. C.

H. S. Benfield resigned as pastor of South Lenoir Baptist Church, October 29, after twenty-one years of service. The resignation will become effective the last of November, but the farewell sermon will be preached on the third Sunday in November, which is the twenty-first anniversary of the pastor. It is with great regret that the congregation loses Mr. Benfield, who has done a great work and has won a place in the hearts of the people.

W. I. Johnson has become pastor of the Ayden Church, going there from the pastorate of Corinth Baptist Church, Elizabeth City.

Bertis Fair, formerly of Sparta, Ill., took up his work as pastor of the North Newton Church November 1. He succeeds Rev. Hoyle Love, who retired August 1. Mr. and Mrs. Love are now making their home in Gastonia. Rev. E. J. Harrell, retired Baptist pastor, supplied at North Newton during the interim.

M. L. Lewis took up his work recently as pastor of River View Church in the South Fork Association after spending twenty-three months as pastor of Mount Home Church in the Catawba River Association.

Vern T. Helms has accepted the pastorate of Wilmont Church, Charlotte, going from the pastorate of these churches in the Union Association: Ebenezer, West Monroe, New Salem, and Union Grove.

"Some people know how to make a living, but don't know how to live.—Ex.

The Every-Member Canvass Now

By J. E. DILLARD

There has never been a time in Southern Baptist history when the every-member canvass was of as great importance as it is now. The financial support of all our work depends upon it. And besides this—

We are to celebrate the Centennial of the Southern Baptist Convention. We have a goal of \$20,000,000 for the support and enlargement of our state and southwide work, and for the rehabilitation of our mission work in the war-blasted areas. Every dollar and more is needed. And remember—\$20,000,000 is \$6,500,000 or 50 per cent more than we raised last year. It calls for an unusual, even heroic effort. And you know—

We ought to raise this money mostly through the Co-operative Program. This is our main stay for the present and future support of all our causes. And of course you know—

The Co-operative Program is put on by the annual every-member canvass. If we neglect, or fail, or only partly succeed in putting it on we shall fail to reach our goal and all our causes will suffer. And bear in mind—

Subscriptions for the Co-operative Program for 1945, the Centennial year, will be taken in November and December of this year. The time is short; the call is urgent, so—

Let's make immediate and thorough preparation. Let's put on the every-member canvass promptly, patiently, prayerfully, and persistently. Let's give a larger percentage to our co-operative causes. Let's enlist every member in the intelligent, cheerful, systematic, and larger support of every cause. Let's stress the tithe as the minimum standard of Christian giving.

Crowning a Century for Christ.

News Notes from Salemburg Vicinity

Rev. J. Carlyle Powell, missionary to Africa, greatly blessed the membership of Parkersburg Baptist Church early in September through his earnest gospel preaching as guest preacher for annual revival.

Ingold Baptist Church held its annual revival the last of September. Rev. G. N. Ashley, of Salemburg, N. C., magnified the Lord through his timely, Christ-centered messages. Eleven were added to the church, nine by baptism.

Rev. G. N. Ashley, of Salemburg, was the guest preacher in revival services at Cypress Creek Baptist Church early in October. The church was truly edified by his spiritual messages magnifying the great doctrines of God's word. Fifteen were added to the church, ten for baptism.

Rev. Edward A. Walker of Rowan Church field near Clinton did some very effective preaching in mid-October that was heartily appreciated by the fellowship of Mt. Gilead Baptist Church, Eastern Association. To build up the church of Christ is the consuming desire of this faithful preacher. Eight were added to the church, five by baptism. R. F. MARSHBURN, Salemburg, N. C.

The HOME CIRCLE

THE FALL O' THE YEAR

The fall o' the year has come back again,
And it's jest as delightful as't ever has been,
With odors o' apples and must o' the grapes,
And the leaves all colored and jest any old
shape,
And plaintive Bob White whistles merriest
when
The fall o' the year has come back again!

The fall o' the year has come back again,
And let down the bars o' the stubble field
then,
And hie we away to the woods and wold,
Where the leaves are all purple, the weeds
of gold,
And somehow or other—jest how, I can't
tell—
I'm caught in the maze of mystical spell;
Brings back to me visions o' far-away years;
And I'm happy and sad both together jest
when
The fall o' the year has come back again!

The fall o' the year has come back again,
And the weather jest sizzles no longer like
sin,
And the trees in the distance are hazy and
brown,
And the lazy old cattle are standing aroun';
And I love jest to bask in sich halcyon days,
And throw away troubles that on my soul
weighs,
They tinge up the future with some sort o'
hope,
Like seeking things in a kaleidoscope,
And I love all around me the tenderest when
The fall o' the year has come back again!
—The Christian Herald.

DON'T FORGET WHO YOU ARE

Several months ago I was staying for a time in a small hotel in another state and there became acquainted with a very devout, elderly lady with whom I visited frequently. She had been coming to that little village for many years and knew most of the people who lived there. One day as we walked down the main street of the town she saw a young man whom she recognized on the veranda of his home across the street and she said to me: "Excuse me for a few minutes, I want to speak to that man—I knew his mother and father." I waited and watched as she greeted him and they talked together for a little while. As she was leaving, she shook hands with him, said something, and I saw him drop his head. When she returned she was silent and thoughtful for a few minutes and then she said: "The man to whom I was talking is a saloon keeper. Before I left him I reminded him of his devoted mother and noble father, and as I shook hands with him I said to him: 'Don't forget who you are.'"

Through all the pages of the New Testament the caution is given to Christian people—Don't forget who you are. The Holy Spirit uses one figure of speech after another to illustrate and keep before us the significance of who we are. Think of some of these illustrations. The Holy Spirit goes

into the field of literature and comes back saying to us:

"Ye are our epistle written in our hearts, known and read by all men." Don't forget who you are.

He goes into the department of architecture and returns to remind us:

"Ye are God's building." Don't forget who you are. Surrender all of the keys to him.

Again he visits the realm of architecture, and returning, says to us:

"Ye are God's husbandry." Don't forget who you are.

Then he lingers in the field of art and brings back to us a statement from which we shrink:

"Forasmuch as he is the image and glory of God." Don't forget who you are.

Jesus thinks of intimate social relations and says to his disciples:

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." Don't forget who you are.

Then the Holy Spirit visits with the family and seems to think of the rich, intimate relationships there in the home and speaks to us:

"Now are ye the children of God." The children of God! Don't forget who you are.

"When ye pray, say, Our Father." Don't forget who you are.

"But when he was a great way off, his father saw him." Don't forget who you are.

Surely, surely not one of us would bring reproach on our heavenly Father's name. Surely, surely we are vitally concerned with the promotion of the things that our Father is concerned about. Surely no other life interests are so dear to us as the interests of our Father.—FRED F. BROWN, Nashville, Tennessee.

Books in Review

DEERWANDER FARM: THE STORY OF NANCY HARTWELL, by Agnes Barden Dustin, L.

C. Page and Co., Publishers, 1944, \$2.50.

This story first appeared in the *Christian Herald* as a serial. It is a clean, wholesome book with plenty of action and adventure to appeal to younger readers. The publishers say of it: "We consider this appealing story of a valiant girl of the New Hampshire hills to be the best of its kind we have published since *Anne of Green Gables* and the *Pollyanna Glad Books*—a story for readers of all ages to enjoy." We think their appraisal is correct.—K. M.

TREASON AT THE POINT, by J. C. Nolan, Julian Messner, Inc., 1944, \$2.00.

This is an exciting story of Revolutionary War days revolving around the treachery of Benedict Arnold. Jed, Emmeline and Kirby Drake, sister and brothers, are involved in a series of events that lead to the exposure of Benedict Arnold and his attempted betrayal of West Point. High school and junior high school age groups will learn some history in an easy and interesting way as well as enjoy reading this story. We

know of several adults who have read with pleasure although it is intended primarily for younger readers.—K. M.

Spice Box

Young "Z" Martin, son of Bursar Zed Martin, of Meredith College, doesn't quite have the meanings of all the words with co- prefixes exactly straight, but he got his meaning across one night lately when his father who was taking him home, stopped along the way to engage in a rather lengthy conversation. Finally "Z" just had to interrupt. "Daddy," he yawned, "don't you think it's about time for this concert to be over? I'm getting awfully sleepy."

A class in English was given the task of writing four lines of dramatic poetry. The results were various. Selecting the verse of a usually bright boy, the teacher read:

"A boy was walking down the track,
The train was coming fast;
The boy stepped off the railroad track
To let the train go past."

"This verse is very well done," said the teacher, "but it lacks drama. Try again Johnny, and make it more dramatic." Whereupon, in a surprisingly short time, Johnny produced the following verse:

"A boy was walking down the track,
The train was coming fast;
The train jumped off the railroad track
To let the boy go past."

—Young People.

Arthur Ray Warnock, Penn State dean of men, thought he had heard every excuse for cutting classes until a freshman asked to spend a week-end at home.

"Mother is in the Wacs," said the freshman "and dad gets lonely."—Ex.

TEACHER: "Parse the sentence, 'Tom married Jane.'"

Boy: "Tom's a noun, because he's the name of something; married's a conjunction, because it joins Tom to Jane, and Jane's a verb, because she governs the noun."—Ex.

2ND LT.: "I've been trying to see you all week. When may I have an appointment?"

COL.: "Make a date with my secretary."

2ND LT.: "I did sir, and we had a grand time, but I still want to see you."—Ex.

One day a New York matron, curious to know why James Lane Allen had never married, inquired of the famous author, "Mr. Allen, are you a bachelor from choice?"

"Yes," came the reply with disconcerting promptness.

"But isn't that—er—rather ungracious and ungallant?" protested the lady.

The novelist smiled.
"You must ask the ladies," he suggested gently; "it was their choice, not mine."—*Christian Science Monitor*.

Woman's Missionary UNION

MISS MARY CURRIN, Executive Secretary

EASTERN DIVISIONAL MEETINGS

By MARY CURRIN

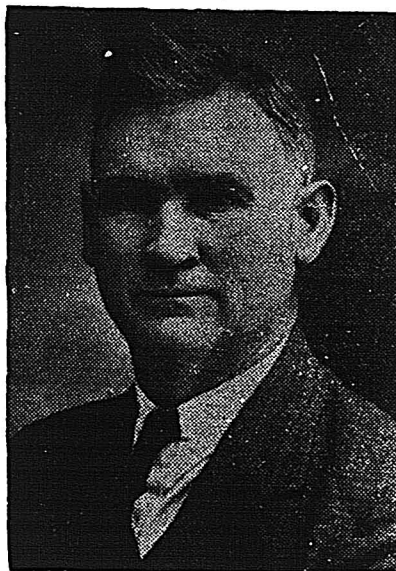
For the hosts of W. M. U. members who did not share the uplifting experience of the divisional meeting, I want to let you peep in on the Raleigh, Greensboro, Elizabeth City, Rocky Mount and Wilmington. Miss Keller will do likewise for the other series of meetings. The attendance upon the five mentioned above was approximately 900 with the Rocky Mount division far in the lead.

The theme for all the meetings was found in these words: "Today if Thou Wilt Hear My Voice." How finely the timeliness and urgency of these words was brought through music, prayer, practical discussion and the spoken word of our guest speakers! Although the same theme was used in every meeting, each was different. The varied and gifted personalities of divisional leaders and Baptist women in our State added spice and variety to every meeting and gave to each a particular distinctiveness. Mrs. Rosalee Mills Appleby of Bello Horizonte, Brazil, a missionary of unusual gifts and power, brought the opening devotional message at each meeting. The words "This Is My Beloved Son, Hear Him" were vividly impressed on our hearts as she related experiences of faithful Brazilian Christians who are hearing his voice. The desperate need of the Land of the Southern Cross to know the *real*, the *living* Christ was burned into our consciousness. At nearly all the meetings she also led a brief consecration service. Miss Juliette Mather, our young people's secretary of the Southern W. M. U., represented that organization. Truly she was "God's Voice Above the Tumult." She pictured graphically this tumultuous distraught world and then used God's Word, and illustrations from human experience the world around, to help us see the need of intelligent understanding, of powerful praying, of the sharing spirit, of better training of our youth to love missions to help remedy the world's illness. She lifted our minds and hearts towards God and we saw in a fresh way the wickedness of the powerful liquor traffic, our narrowness and littleness in attitudes towards other races and how the lowering moral standards of Christian women are weakening the cause of Christ throughout the world.

A. T. Greene, Jr., our R. A. Secretary, in his winsome, appealing manner helped us to look sympathetically at "The Boy in the Crisis." We believe all those who heard him will know that the Order of Royal Ambassadors is the *Christian* answer, Baptists' answer to the boys' need.

The "report hour," at which time the divisional superintendent, young people's leader and superintendent and young people's leaders of the associations related the contributions and year's work in the associations, was most constructive and helpful. The hour "Youth Speaks" was well done everywhere. The young people acquitted themselves admirably.

The panel discussion was thought-provok-



REV. J. C. POWELL,
Missionary speaker at Forest City, November 18, Hickory Division Conclave

ing and lent itself finely to the stirring up of deeper interest in executing our plans through the Chief Aims.

The Raleigh met with the Siler City church. Rarely have I worshipped in a more beautiful, more worshipful church auditorium. Mrs. W. R. Stone presided with her usual poise and wit. Never a dull moment if she is in the chair. It is with deep regret on the part of all concerned that she relinquishes this place of leadership. Mrs. Charles Jollay, who has already exhibited unusual capacities and faithfulness as former superintendent of the Mount Zion, was chosen to be the new leader of the Raleigh division.

The travelers were the overnight guests of Dr. and Mrs. J. Clyde Turner en route to the Greensboro division meeting the next day with the First Church, High Point. Although the weather was quite threatening, every association was represented. Mrs. B. K. Mason had attended well to all details and the meeting moved on steadily with a fine spirit. Excellent preparation had been made by the leaders of the church. It seemed to me but a foretaste of the 1945 W. M. U. Convention, which will be entertained by this church in this same royal fashion.

MRS. J. S. FARMER, President
MISS ORA ALFORD, Treasurer
MISS KATHRYN ABEE, Young People's Secretary
MISS RUTH KELLER, Field Worker
A. T. GREENE, Jr., R. A. Secretary

On the Monday following, we went to Elizabeth City. A County Young People's Meeting had been planned for Monday evening in the Blackwell Memorial Church. A conference with the various organizational groups and brief messages by Mrs. Appleby and Miss Mather made an interesting meeting, we thought. On Tuesday the First Church entertained the Elizabeth City divisional meeting. The attendance was not quite up to par, but what was lacking in numbers was overbalanced by the deep interest and whole-hearted participation in all discussions and activities. Again, we have given up reluctantly another of our excellent superintendents, Mrs. Sallie Parker. Mrs. A. D. Ward, Hobbsville, was elected to fill this important place. We give thanks for Mrs. Parker's period of aggressive leadership.

The next day found us in Tarboro with the women of the Rocky Mount division. The attendance was the best of any division. Mrs. E. B. Beasley, the superintendent, had planned so well that all reports were characteristic of her own vital interest in W. M. U. The Sunbeams of Tarboro Church sang beautifully for us. Jerry Staton, of Scotland Neck, presented Girls' Auxiliary so appealingly that I wondered why *all* Baptist girls are not members of this wonderful organization.

The Wilmington division met in historic Fayetteville First Church. All hearts were saddened and blessed as we thought of the home-going of Mrs. L. S. Gaines, wife of the pastor of the church. This was Mrs. G. Carl Lewis' first meeting as superintendent, having been chosen last year to lead the division so remarkably led by Miss Macy Cox for many fruitful years. As a token of love, the division presented Miss Macy a beautiful Bible. Again, we must mention the Young People, for their program was most outstanding in the afternoon session. Miss Sue Ellen Ray, educational director of First Church, Wilmington, was chosen to serve as young people's leader.

In next week's issue we hope to list the new officers and chairmen of each division. Watch for this important information.

We wish we could have written more in detail concerning each meeting, but I believe, as a result of these meetings, all our women are more highly resolved to hear and answer His Voice.

TIME AND PLACE FOR TAKE-OFFS!

Division	Date	Place
Hickory	November 17-18	First Church, Forest City
Wilkesboro	November 17-18	Wilkesboro
Asheville	November 24	Calvary, Asheville
Bryson City	November 24-25	Bryson City
Raleigh	December 1-2	Stovall

Our Royal Ambassador Secretary, Mr. A. T. Greene, Jr., and a missionary will be in attendance at each of these meetings. Plan now to attend the Conclave in your Division!

Christian Education

IN THE CHURCHES

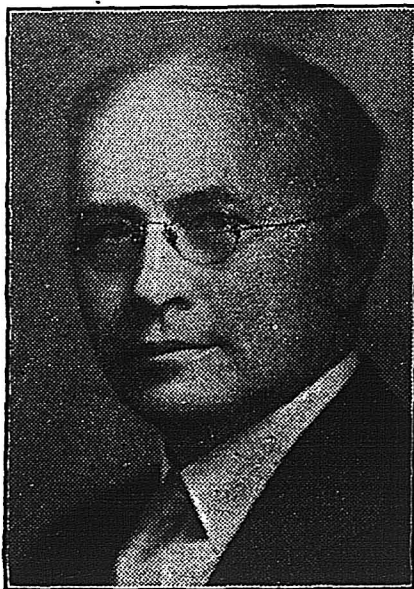
SUNDAY SCHOOL

SUNDAY SCHOOL CONVENTION TO MEET IN WINSTON-SALEM

Our State Sunday School Convention will be held at the First Baptist Church, Winston-Salem, February 6, 7, 8, 1945.

Winston-Salem is well located for a convention and the First Church has a model Educational Building. We hope to reach 1,500 people.

Dr. G. S. Dobbins of Louisville, Kentucky, is to be our inspirational speaker and lead three conferences on teaching. A little later we will publish the names of other outstanding leaders who are to be with us.



DR. G. S. DOBBINS

STUDENT UNION

NORTH CAROLINA BAPTIST STUDENT CONVENTION

Baptist students from twenty or more colleges gathered in Charlotte October 27, 28, and 29th for a three-day conference about "The World Christ Supreme In My World." The number of people attending can only be estimated; however, it is quite evident not only from the registration cards but for various other reasons that Mars Hill had the largest, most enthusiastic delegation present—total from there, 81! From Meredith were around forty and other colleges varied from 2 to 28 or 30 delegates. There were two or three out-of-state delegates from Furman University in Greenville, South Carolina, whom we were very happy to have with us.

On Saturday evening the students revealed the interest and deep thinking they had been experiencing during the Convention meetings in the Panel Quiz. During this session many students asked questions of all the Convention leaders and speakers. Such topics as

social relations with South America, God's calling to ministers as missionaries, and the function and place of the Holy Spirit were discussed. On Sunday morning more evidence of the working of the "World Christ" in lives was revealed when six students came forward to dedicate their lives to full-time Christian service.

An important item of business was acted upon by the students—that of postponing the election of state officers until the Spring Retreat, which will be held in Wake Forest in April. In the past it has been the practice of the Student Union to elect officers at the Convention, but because of reasons which made the postponing of this election much more desirable the students voted to wait until spring.

The inspiration found during these three days by the students will continue to be manifested on the college campuses where they serve not only as B. S. U. officers but as people who have given Christ first place in their lives.

GARDNER-WEBB B. S. U.

The Gardner-Webb B. S. U. Council has been meeting every Monday night to make weekly reports, to present new business and to discuss any problems confronting the B. S. U.

Thus far, our Council has attained the standard of First Magnitude, and we are striving with the help of our Master to maintain this standard throughout the year, not only for the honor but also with a realization that we are doing greater work for Christ.

One of the main problems confronting our B. S. U. Council is that of the lost students on our campus. Each evening in our vesper service we pray especially for them. God help us to seek and to save those who are lost!

Several chapel programs have recently been given by the B. S. U. Council. Last week an interesting program explaining the B. S. U. was given by Ovella Benfield, Erlene Washburn, Earl Towery, Margaret Wacaster, and Mary Sue Ketter.

Nineteen members of our student body attended the B. S. U. Convention in Charlotte, October 27-28. Reports of the Convention were given in chapel on Tuesday by the seven Council members who attended the Convention, and also by the Religious Director, Mr. W. Lawson Allen. Those making reports were: Mr. Allen, Ellwanda Scruggs, Erlene Washburn, Mary Sue Keeter, Margaret Wacaster, Earl Towery, Myrtle Whitaker, Ovella Benfield, and Dorothy Franklin.

"While ye have light, believe in the light, that ye may be the children of light" (John 12:36).

These are just a few of the highlights of the B. S. U. on Gardner-Webb campus. We request the prayers of every follower of Jesus Christ, our Leader.—ELLWANDA SCRUGGS, *Publicity Director*.

A man is also known by the company he keeps out of.—*Ex.*

L. L. MORGAN, Sunday School Secretary
R. T. HOWERTON, Jr., Student Union Secretary
HARVEY T. GIBSON, Training Union Secretary

EDUCATIONAL DIRECTOR, FIRST CHURCH, ASHEBORO



ANNE RICHARDSON HARRIS

Miss Anne Richardson Harris of Raleigh, North Carolina, began her work as educational director of the First Baptist Church, Asheboro, November 1st.

Born in Copperhill, Tennessee, the daughter of Mr. and Mrs. W. A. Harris, now of Raleigh, she graduated from Needham Broughton High School, Raleigh, in 1940, as valedictorian of her class. She was also a member of the high school National Honor Society.

She attended Mars Hill Junior College from which she was graduated in 1942. While at this institution she was vice-president of Nonpareil Literary Society, vice-president of the Young Women's Association, and a member of the Baptist Student Union.

From Mars Hill she transferred to Meredith College at Raleigh where she was graduated cum laude in the 1944 graduating class. She made an outstanding record at this North Carolina Baptist woman's college, having been selected as a member of Who's Who Among Students In American Colleges and Universities. She was active in the Young Women's Association there and also vice-president of Philaretian Literary Society, and held membership in Sigma Pi Alpha Honorary Language Fraternity and Kappa Nu Sigma Honorary Scholastic Society.

She is a member of Hayes-Barton Baptist Church of Raleigh, where she has been very active as a teacher of the fifteen-year-old girls' class and president of the Young People's Union of the Baptist Training Union. She is a former State Girls Auxiliary queen and is at present Girls Auxiliary Counsellor.

Miss Harris is the granddaughter of the late Mrs. Edna R. Harris, who was for many years executive secretary of the Woman's Missionary Union of North Carolina.

The egotist is an I specialist.—*Ex.*

CENTENNIAL MEMORANDA 1845 - 1945

By LOUIE D. NEWTON

From 1845, the year the Triennial Convention was organized, to 1845, the year the Southern Baptist Convention was organized, Southern Baptists gave \$250,656 to home and foreign missions.

From 1845 to 1859, Southern Baptists gave \$650,008.07—nearly seven times as much per year.

This amazing increase in gifts to missions is not explained by economic conditions, but by the fact that Southern Baptists committed themselves in their organization at Augusta to the high resolve to give the Gospel to the world.

The war came with its heavy toll of men and money. The Foreign Mission Board continued to send funds to its missionaries in China and Africa. During the darkest days of the war, the Baptists of Maryland and Kentucky continued to send some money to the struggling missionaries.

The Home Mission Board turned all of its energies to the needs of the soldiers and their families. This ministry constitutes one of the glorious chapters in Southern Baptist history.

Many of the returning soldiers entered the ministry, and in 1865, Southern Baptists, amid desolation and persecution, gathered up the broken threads and began to build anew the missionary work at home and abroad.

The question of whether the Southern Baptist Convention should continue, now that the question of slavery had been settled in a bitter way, came up for discussion, but it was soon apparent that there could be no reconciliation, and the leaders set their faces to the task at hand and ahead.

Next week I shall discuss the birth of the various agencies and institutions of the Convention.

Centennial Crusade Objectives

Hitherto—Henceforth

By J. E. DILLARD

THE CENTENNIAL CRUSADE is the greatest spiritual undertaking in the history of Southern Baptists. It aims to complete, celebrate, climax, and crown a century of organized service for Christ. There are seven high and holy objectives:

1. **Evangelism:** A million more souls won for Christ. This is about five times as many as we won last year. It is not an impossible goal, but it calls for prayerful, patient, pastoral, personal, protracted, and perennial evangelism.

2. **Enlistment:** A million more souls enlisted in the work of our churches for Christ. We want all our people in all our work. The time to enlist people is when they are evangelized.

3. **Education:** A million more taught of Christ. Baptists must know if they grow and glow and go. Christian education must begin in the home and go on through the church and all its organizations. And our colleges, seminaries, and training schools must be strengthened and enlarged.

4. **Rehabilitation:** We want to rebuild war's wreckage, especially upon the foreign fields where our stations have been closed, our property destroyed, and our workers forced out.

5. **Stewardship:** We want to revive the scriptural giving of self and service and substance. This is for the good of the individual, the sake of the work, and the glory of Christ. We ought to enroll a million tithers.

6. **Benevolence:** We want to relieve humanity's needs, especially by caring for homeless children through our orphanages, the sick and suffering through our hospitals, and our aged ministers and missionaries and their dependent families through our Relief and Annuity Board.

7. **Finances:** We have set our hearts upon raising at least \$20,000,000 during the Centennial year. We need \$10,000,000 for southwide causes and \$10,000,000 for state causes. All state and southwide organizations and agencies will work together. All receipts, unless otherwise designated, will be divided according to Co-operative Program percentages.

This is truly a program for world redemption.

Crowning a Century for Christ.

"Seek ye the Lord while he may be found; call ye upon him while he is near." (Isa. 55:6.)

MEREDITH ENROLLMENT

Figures released by President Carlyle Campbell November 6 show that the Meredith College enrollment this year, 594 students, the largest in the history of the college, represents 75 of the State's 100 counties, 15 states, including the District of Columbia, and two foreign countries, Ecuador and Costa Rica. Two missionaries' daughters are registered from China and Hawaii, but their parents are now on leave and living in Raleigh.

There are 156 students registered from Wake County: resident students number 489, and 105 attend as day students or special students.

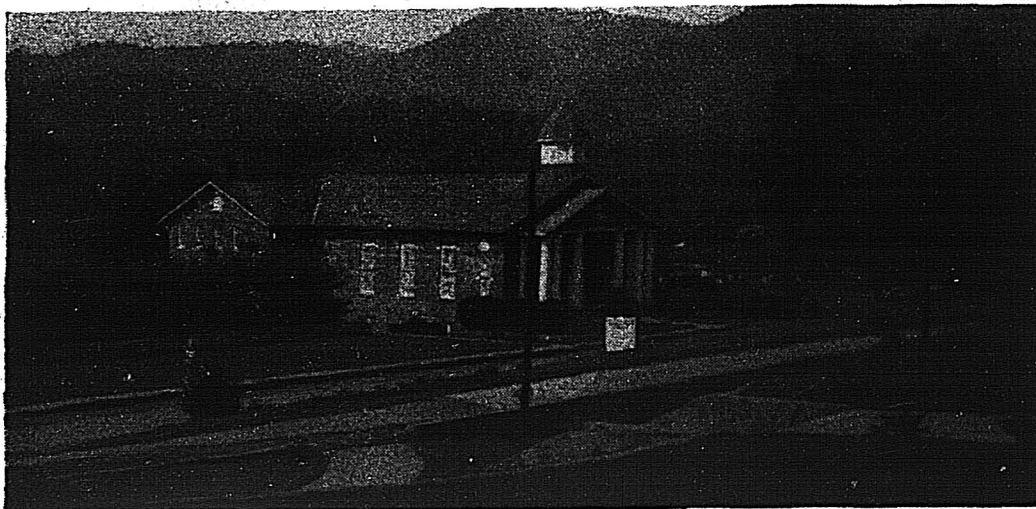
The freshman class, also the largest in the history of the college, numbers 229; sophomores, 145; juniors, 113; seniors, 82; and special students, 34.

There are 15 denominations represented in the student body. The largest number are Baptists, 403, and the largest number coming from another denomination is 77 from the Methodists.

There are 73 occupations represented among the parents of the students, the largest group being 111 farmers, and the next, 63 merchants. There are 23 ministers' daughters, and two missionaries' daughters; and there are 33 sisters in the student body, representing 16 families.



MEREDITH COLLEGE STUDENT LEADERS for the annual home-coming Palio and Stunts, November 4, are shown above. They are the two ranking officers of the Athletic Association, the sponsoring organization on the campus, and also those of the four classes. Left to right they are (back row): Marilyn Ferrell of Kinston, junior president; Rachel Strole of Chadbourn, senior president; Elizabeth Darke of Marianna, Fla., senior vice-president; (middle row), Helen Wallis of Portsmouth, Va., sophomore president; Anna-leen McLamb of Benson, freshman vice-president; Jean Parker of Winston-Salem, sophomore vice-president; (front row), Hazel Johnson of Smithfield, junior vice-president; and Hortense Liles of Goldsboro, president of the A.A. The president of the freshman class, Frances Thompson of Silver Spring, Md., and the A.A. vice-president, Mary Gertrude Turner of Chalybeate Springs, are not in the picture.



CULLOWHEE BAPTIST CHURCH

RANDOLPH ASSOCIATION

The tenth annual two-day session of the Randolph Baptist Association, meeting with Panther Creek Baptist Church last week, brought to a close what was, in many respects, its most successful year.

Perhaps the greatest forward step of the year was the employing of Miss Daffie Boone as associational missionary for the summer months. The results were so satisfactory that the association voted to employ a full-time associational missionary to assist in promoting the general welfare of the churches, and the auxiliary organizations in particular.

The annual sermon the first day, and the doctrinal sermon the second day, were delivered by Rev. P. C. Gantt and Rev. K. E. Bryant, respectively.

Officers elected for the coming year were: Rev. R. E. Heath, pastor, Balfour Baptist Church, moderator; Rev. P. C. Gantt, pastor of Ramseur and Franklinville churches, vice-moderator; W. F. Cates, clerk; J. C. Pearce, superintendent of Sunday schools; Mrs. Arthur Presnell, president, Woman's Missionary Union; John R. Rice, Baptist Training Union director; G. H. King, orphanage sponsor; W. M. Green, BIBLICAL RECORDER representative; Rev. J. I. Memory, chairman on Evangelism; Dr. H. K. Masteller, delegate to the Baptist State Convention.

Visiting speakers representing the several phases of the denominational work were: M. A. Huggins, General Secretary of the Baptist State Convention; R. D. Covington, L. L. Carpenter, Garland A. Hendricks, and Mr. Whipple, vice-president of Campbell College.

Reports from the several churches indicated substantial progress both numerically and financially.

NEW BAPTIST CHURCH ORGANIZED

On Sunday, October 29, 1944, a new Baptist church was organized on the Sandy Ridge Road, Hickory, N. C., Route 3. After the reading of Scripture from Matt. 16 by Rev. R. C. Shearin, the meeting was called to order by Rev. C. C. Holland, the supply pastor of the new church.

Upon motion, it was voted that all pastors and deacons present be considered the presbytery. The following pastors were present:

Rev. C. C. Holland of Brown Memorial Baptist Church, Rev. R. C. Shearin of West Hickory Baptist Church, Rev. Guthrie Colvard of East Hickory Baptist Church, Rev. E. F. Sullivan of Highland Baptist Church, Rev. J. Louis Price of Penelope Baptist Church, and Rev. J. L. Teague of Kings Mountain, but formerly of this community.

By vote of the presbytery, twenty-seven were received as charter members of the new church and were welcomed by the supply pastor, Rev. C. C. Holland. Upon motion, the Articles of Faith were read by Rev. J. Louis Price, and the Church Covenant was read by Rev. E. F. Sullivan and both were adopted by the new church. Upon motion, the church was then considered an organized Baptist church.

The following officers were elected by the church: Deacons, Waitzel Isenhour, Charlie Wagner, and Joe Coffey; Church Clerk, Miss Artie Sue Wagner; Treasurer, Ira Pennell; Trustees, Clinton Fox, Waitzel Isenhour and Ira Pennell; Church Ushers, Monroe Isenhour, Loyd Edwards, and Charles Wagner, Jr.; Sunday School Superintendent, Charlie Wagner; Pulpit Committee to secure a pastor, Charlie Wagner, Waitzel Isenhour, Ira Pennell, Norman Bumgarner and Clinton Fox.

Rev. Guthrie Colvard brought a message on the topic, "The True Function of the Church." In his brief but interesting message he emphasized The Physical Function (Equipment), The Social Function (The Place of Community Leadership), The Spiritual Function (Teaching, Training, Mission Work), and The Function of Winning the Lost to Christ.

This church had its origin in a Sunday school begun some two years ago by Rev. J. L. Teague who lived near by at the time. He was present and made brief remarks. It is felt that the new church has a bright future.—J. LOUIS PRICE, Secretary of the Council.

SHIP TO
FRANK E. BROWN
Dealer in
HIDES, WOOL, TALLOW AND FURS
Roanoke, Va.

THE CULLOWHEE BAPTIST CHURCH

The Cullowhee Baptist Church called Rev. A. C. McCall in November of 1943. Since that time more than \$4,000 have been collected and spent on repairs and improvements to the church plant and the parsonage. Under Brother McCall's able leadership, the church provided these funds in addition to the regular budget.

Included in the items of repairs and improvements are the following: new choir loft, a church parlor, an additional piano, repairing and painting the auditorium, painting all Sunday school rooms, refinishing floors, repairing and painting the church kitchen, putting a new roof on the church building, repairing the entire heating plant, improvement on the church grounds, and painting the interior of the parsonage.

An excellent choir of 45 members, mostly college girls, has been organized in recent months. It is doing a splendid piece of work. The girls' choir has been equipped with robes of excellent quality.

Plans for further improvements are now under way. It is to be hoped that those plans can be put into operation at an early date.—H. P. SMITH.

OLIVET CHURCH BUILDING, SOUTH FORK ASSOCIATION, DESTROYED BY FIRE

The roof of Olivet Church caught fire while Sunday school was meeting Sunday, October 29th, and the fire spread rapidly, completely destroying the building in one hour and fifteen minutes. Those present quickly removed all furniture, pianos, records, etc., and were able to save a number of windows. However, the large memorial window to Rev. J. B. Marsh was lost, there not being time to remove it.

The building was only partially covered by insurance but the church has a building fund of over fourteen thousand dollars and it is hoped a new building can soon be erected. The destroyed building was erected in 1888 and was the second house of Olivet. The first stills stands about two miles from present site, and was built soon after Olivet was constituted in 1833. Plans are going forward for the new building, which is to be placed on same location as the destroyed one.

Rev. R. G. Mace is pastor; W. W. Ervin, Chm. Deacons; Sloan Alexander, S. S. Supt.; Fred H. Lytton, Chm. Bldg. Committee.—FRED H. LYTTON.

These are the "Good old days" we will be longing for a few years from now.—F. H.

READ: "TITHING TO RICHES"

Be on your way to riches, without delay. Write up about this book. MISSOURI INDUSTRIES INC., 7 North 7th, St. Louis, Missouri.

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NATIONAL ACADEMIC CAP & GOWN CO.
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KITS FOR RUSSIA

Almost every day I receive notice that another church has sent forward its Kits for Russia, having been delayed for some good reason when we were sending them earlier this year. And that is fine, because the kits are needed, and we will all get a blessing in sharing with our stricken neighbors in war-torn Russia.

If you need more kits or further information about sending them, please write immediately to the Russian War Relief, 236 Peachtree Street, N.E., Atlanta. The office has been moved from the Mortgage Guarantee Building, from which we worked last spring, to the Peachtree address.—LOUIE D. NEWTON, Chairman, SBC Committee, Kits for Russia.

Mr. and Mrs. W. A. Knowles announce the marriage of their daughter, Mary Elizabeth, to Reverend Lee A. Phillips, Sunday, October 2, 1944, at the Ludford Memorial Baptist Church, Plymouth, North Carolina. Mr. Phillips is pastor of the Ludford Memorial Church.

* * *

The record of the Olive Chapel Church, Apex, Garland Hendricks, pastor, shows total gifts for all causes \$11,645.27 during the past associational year. This strong country church has 546 members. Eighty-seven of the resident members contributed during the year and thirty-four per cent of those who are non-resident.

We are never afraid to criticize, but we have almost forgotten to praise.—Er.

PEACH TREES 9¢
AND UP
Pears, plums, cherries, nuts, berries, etc. Grapes 7c. Evergreens, shrubs, shade trees low as 20c. Catalog free. TENN. NURSERY CO., BOX 4, CLEVELAND, TENN.

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A Broadman Book of Merit
\$1.50

Baptist BOOK STORE
RALEIGH, N. C.

Minister of Music and Education at Belmont



NEWEL C. CARTER

The First Baptist Church of Belmont has elected Mr. N. C. Carter to fill the position of Minister of Music and Education. Mr. Carter and his family have arrived in Belmont and he has already taken up his duties.

Mr. Carter will assist the pastor, Rev. John W. Hughston, Jr., in the promotion of the general program of the church. He will direct the church choir, and is making plans to organize two youth choirs. He will take a leading part in carrying out the plans for the organizational life of the church.

Mr. Carter is a native of Sevierville, Tennessee. He received his A.B. degree from Maryville College in 1931. While there, he studied voice under a graduate of the Cin-

cinnati Conservatory of Music, and also studied Music Appreciation, History, and Harmony. He was a member of the famous Men's Glee Singers, and sang in the college-chapel choir. He has almost completed work on his Master's degree at the University of Tennessee.

Mr. Carter has had much experience in the field of church music. He was soloist in the choir of the First Baptist Church of Knoxville. Later he became choir director of the First Baptist Church in Maryville, and since 1936 has been director of music at the First Baptist Church in Canton, North Carolina. While in Canton he was connected with the Champion Paper and Fibre Company as a chemist.

Mr. and Mrs. Carter have two children; a daughter, Cosette, 16; and a son, Charles, four years old.

God Called Them! We Refused Them!

Because

THERE WAS NO ROOM FOR THEM.
"NO ROOM"—"NO ROOM IN THE INN!"

How that accusing echo does come across the centuries! There was no room for the Master when he came into the world. Now there is no room for those whom the Master calls to be trained, that they may tell more forcibly of his coming into the world.

To provide room for the men whom God calls into his service, the Southern Baptist Convention Executive Committee has approved a building fund campaign for \$200,000. This will be used in the erection of a new men's dormitory and a new library building.

"And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too straight for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there where we may dwell. And he answered, 'Go ye' (II Kings 6:1-2). In ancient days, the prophet's 'Go ye' was all that was needed to provide commodious accommodations for the school of the prophets. Now individual Southern Baptists must take the action in their generous contributions, which will make room for these whom God has called.

Address contributions and requests for information to:

Baptist Bible Institute

Duke K. McCall, President
1220 Washington Avenue
New Orleans 13, Louisiana

Be a Nurse

Being highly specialized, the profession of nursing fits one for worthy service; and its remuneration is higher than most vocations for women.

Students are furnished free of charge uniforms, textbooks, room, board, laundry and equipment, and are paid a cash allowance up to \$25 a month.

The demand for Registered Nurses is far greater than the supply, and fields of service are many and varied—Army, Navy, Red Cross, Hospitals, Industries, Public Health, etc.

Mather School of Nursing is Christian, Standard, and is located in America's Most Interesting City.

Catalog will be sent upon request.
SOUTHERN BAPTIST HOSPITAL
2700 Napoleon Ave., New Orleans 13, La.

The Every Member Canvass and The Centennial Crusade

THE EVERY MEMBER CANVASS is the greatest **financial** undertaking in the calendar year of a church. The intelligent, cheerful, systematic, and adequate support of every denominational cause—local, state, and worldwide—largely depends upon the success of the Every Member Canvass.

EVERY MEMBER CANVASS AIMS

1. Every member of every church contributing
2. To every cause—local and denominational
3. Every week in the year
4. As God prospers him (at least a tithe of his net income)

THE CENTENNIAL CRUSADE is the greatest **spiritual** undertaking of Southern Baptists in a hundred years. It is a challenge worthily to complete, celebrate, climax, and crown a century of Christian service for Christ. It is a program for world redemption. It calls for thought, prayer, co-operation, and sacrificial endeavor.

CENTENNIAL CRUSADE OBJECTIVES

- | | |
|-------------------------|----------------------------|
| A Million More Won | Rebuilding War's Wreckage |
| A Million More Enlisted | Reviving Scriptural Giving |
| A Million More Taught | Relieving Humanity's Needs |

THE CANVASS AND THE CRUSADE are vitally related. The Every Member Canvass in November and December will give every one the opportunity to subscribe to the local and denominational work of the centennial year, 1945. The greatly increased needs at home and the unprecedented opportunities and imperative demands abroad call for greatly increased contributions. We need \$10,000,000 for the support, rehabilitation, and enlargement of our Southwide work, and a similar amount for our state work.

CANVASS AND CRUSADE FACTS

1. All our causes are included
2. All our organizations are co-operating
3. All our objectives are worthy
4. All our people are needed

Crowning a Century for Christ

Executive Committee, Southern Baptist Convention, Nashville, Tenn.