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HOPE

ALWAYS somewhere in the world it is midnight. The shadows are as deep as death. Where darkness is, fear reigns. Even so, it is also true that, as it is written on a sundial on a pier at Brighton, England, "'Tis always morning somewhere in the world." This hopeful suggestion is worthy of our remembrance. As we look at some parts of our world, they are as unpromising as darkness and as ominous as the grave. Violence and tyranny seem invincible. Sin and moral chaos appear to rule for the time being. Just as surely, however, there are parts of our world where the opposite is quite true. These are full of promise and radiant with hopeful outlook. These are the morning places, where the sun is shining and the denizens of the darkness are driven to their lairs. Fear and terror cannot thrive there. The radiance of hope turns devastation into gardens, dries the tears of grief and replaces them with the happy smile of expectant faith, dispels the quaking fears of evil, and inspires the courage of the conqueror. God is not dead, and rebellious man lives and reigns only a brief span. It is always morning somewhere, and it is going to be morning everywhere, some day. The days of sin and pain cannot always last. "Weeping may endure for the night, but joy cometh in the morning."

—Watchman-Examiner.

NEWS NOTES

Dr. A. J. Smith, pastor of the First Church of Goldsboro, recently conducted a revival at the Ahoskie Church.

Rev. E. Norfleet Gardner and his family have moved to Henderson, where he has become pastor of the First Church.

Missionary Arthur S. Gillespie, Mrs. Gillespie, and their three sons, James, Arthur, and Paul, sailed from San Francisco on April 13 for China. They are scheduled to reach Shanghai on May 2. From Shanghai they will travel on to their home some six hundred miles in the interior—Kaiting, Honan, China. In a brief note Brother Gillespie says: "Best wishes to all the friends. Please pray for us."

Rev. J. E. Kirk, of Greensboro, was a great blessing to Cypress Creek Church through his leadership in a stewardship revival last fall. He encouraged this quarter-time church to adopt the unified budget, with weekly giving through the Sunday school, and the total gifts and givers per month have more than doubled. Through a harvest offering, two Sunday school rooms have been built and the church painted. Rev. R. F. Marshburn is pastor of Cypress Creek Church.

Rev. J. Howard Young, a native of Roxboro, was recently called to the pastorate of the Arlington Baptist Church in Knoxville, Tenn. For three years he has been the associate pastor of the Bell Avenue Church and has done magnificent work. He began his ministry with the Arlington Church Sunday, April 23. He goes with the love and esteem of the entire membership. The Arlington Church is one of the best of the smaller churches in Knoxville. His North Carolina friends will rejoice with the Youngs in their larger opportunities.

The First Church of Raleigh recently entertained their new members at a dinner. The pastor, Rev. S. L. Stealey, and the officers of the church were the hosts, and Mr. Claude Gaddy, superintendent of the Sunday school, was toastmaster. During the dinner the new members were introduced, and later addresses were made by the pastor; Mr. N. A. Dunn, for the Board of Deacons; Mrs. Claude Gaddy for the W. M. S.; W. A. Yost, on the financial set-up of the church; Mr. M. A. Huggins, on the cooperative program; F. B. Hamrick, for the Sunday school; J. M. Jarrell, for the B. T. U.; and W. H. Weatherspoon, for the prayer service. About 250 attended.

"A study of the 554,376 fingerprint arrest records of the Federal Bureau of Investigation during the calendar year 1938 tells us that 18.8 per cent, or 104,425 persons, arrested last year were under twenty-one years of age. This represents an increase over 1937, when 18.0 per cent, or 93,853, of the 520,153 persons arrested and fingerprinted were of this age group. Surely every intelligent citizen must appreciate the seriousness of this situation. These statistics further show us that 12 per cent of all criminal homicides, 28.5 per cent of all robberies, 43.5 per cent of all burglaries, 31.7 per cent of all larcenies, and 52.3 per cent of the auto thefts, were committed by offenders under twenty-one years of age. Is it any wonder that law enforcement executives and church leaders are frankly concerned over this unfortunate predicament?"—J. Edgar Hoover, Head of Federal Bureau of Investigation, in the Alabama Baptist.

Singer Q. L. Fry, of Hickory, is available for meetings up to May 14.

Rev. Millard R. Brown began a spring revival at the Cashie Church, Windsor, on April 23. The theme of the meetings is "The Lord of Life."

Rev. E. E. Ulrich, pastor of Garner and Lillington churches, called at the Recorder office last week in a most enthusiastic mood. Recently the Garner church established a Thursday evening prayer meeting. The first service twenty-four were present; the second, thirty-one; and on last Thursday, fifty-eight. This is indeed a good beginning.

In a revival in New Orleans, with the Baptist city and suburban churches cooperating, 554 were claimed for fellowship in the churches while 330 additional are converts waiting to be voted on for church membership. There were also many reclamations and reconsecrations. Though the cooperative movement has ended, the revival continues.

A strange case is reported from Maryland. Rev. Timothy L. Scruggs, having a matter against Dr. Joseph T. Watts, has dared to go to law against him before the unjust, and is suing him for \$25,000 damages. Mr. Scruggs's grievance is that Dr. Watts in making up the associational minutes omitted his name from the list of ordained ministers, and he claims that Dr. Watts did this "maliciously," which Mr. Scruggs alleges has caused him various humiliations and disadvantages. For the past two years he has had no pastorate, and this was probably the reason Dr. Watts omitted his name.

Mrs. Walter J. Wyatt, of Winterville, passed away on Wednesday, April 19, following a long illness. Funeral services were held from the home on Thursday afternoon. Mrs. Wyatt is survived by her husband and four children: Dr. Talmadge Wyatt, of Syracuse, N. Y.; Miss Margaret Wyatt, of New York City; Dr. Walter J. Wyatt, of Wake Forest; and John C. Wyatt, of Candor. The Recorder extends sympathy to the bereaved family.

Reports from more than one source have come to the Biblical Recorder that one J. J. Alley, who represents himself as being a ministerial student trying to work his way through school, has been operating, and may be operating, in and near Asheville. In at least two cases he has secured subscriptions for the Recorder about which the Recorder management knew nothing at all until letters came from these friends who had subscribed to the Recorder, wondering why they had not received their paper. We do not wish to injure Mr. Alley or any other person, but we are compelled to give this word of warning and to say that Mr. Alley has no connection, and never has had, with the Biblical Recorder.

Dr. E. Whallon, editor of the Presbyterian, Philadelphia, according to the Baptist Courier, celebrated his ninetieth birthday on March 30, 1939. Something of his remarkable record is revealed in a statement by Dr. Whallon, which in part is as follows: "I have been, without the break of a single week, for sixty-three years editor of a religious paper and I am the oldest Presbyterian or religious editor in the United States. As a Presbyterian minister, I have preached up to March 30, 1939, 5,824 times, had 583 baptisms, received 1,118 communicant members, had 316 marriages and 516 funerals, attended 21,703 religious meetings, and made 9,920 religious addresses. As a Presbyterian editor, I have served for sixty-three years, have written 44,059 articles, long and short, headed editorials and notes, book-reviews, Scripture expositions such as Sabbath school lessons or prayer-meeting studies."

Editor Masters of the Western Recorder is good at counting and he finds that the number of formal items in the program of the Southern Baptist Convention is seventy-one. He is pleased that many sermons and special addresses are included. We published this program last week. Our North Carolina Baptists will do well to study it and see for themselves what is to be provided. We hope that many of them will attend.

Memphis is inviting the 1940 session of the Southern Baptist Convention. The Memphis Chamber of Commerce, Hotel Association, and Baptist Pastors' Conference, all join in the invitation. The Memphis brethren think that Memphis is the hub of the Southern Baptist Convention territory, and is the place for the largest attendance. The Committee of which Dr. R. J. Bateman is chairman, and the organizations named, all join heartily in the invitation. They want both the Baptist brothers and Baptist sisters to meet with them in 1940.

Rev. R. Paul Caudill, a son of the Old North State, has been pastor of the First Baptist Church of Augusta, Georgia, since June 1, 1931. In that time the church has received 388 new members, 132 of them by baptism. The enrollment of the Sunday school has increased in the past two years from 785 to 995, and there has been a corresponding increase in the enrollment in the B. T. U., the average attendance on which has more than doubled. The offerings for benevolence and missions have shown a like increase. The church has a good and attractive house of worship, built in 1902 when Rev. Sparks W. Melton was pastor. In 1937 it constructed a new baptistry. Now it finds that it needs a new building to house its Sunday school and is preparing to build this at a cost of more than \$60,000. All the money will be raised by voluntary offerings.

Rev. Edwin B. Dozier, missionary to Japan and dean of the Literary Department of Seinan Gakuin, Fukuoka, Japan, now at home on his regular leave of absence, spoke at the Wake Forest Church on the night of Sunday, April 16, and at the chapel service of the College the next day. The students found his messages instructive, stimulating, and inspirational. Mr. Dozier is himself an alumnus of Wake Forest College. He has shown much literary talent. He has written some good poems of his own, and has translated many of the poems of the late Japanese Emperor Meiji, which are among the most artistic of poetic productions with delicate shades of poetic thought. In the view of able critics Mr. Dozier has been faithful in his translations to the thought of the original and has preserved much of the artistic charm. We hope soon to give our readers some of these translations.

Mr. Joel Cook Holland, who for seven and one-half years directed the choir of the First Church of Durham, has moved to Murfreesboro, where he will manage the Funeral Home of W. J. M. Holland and Sons, of Franklin, Va. Mr. Holland is a graduate of the New England Conservatory of Music at Boston. He has studied music at Harvard and Boston Universities and under Vincent V. Hubbard. He has made four complete tours of the United States and has appeared in Canada and New Mexico. In 1928 Mr. Holland won an Atwater Kent award in Virginia, and has won widespread recognition, both national and international, as a concert artist and teacher of music and singing. Four seasons Mr. Holland was a tenor with the New York Opera Companies, and soloist with the Manhattan Symphony Orchestra. Mr. Holland is now director of music in the First Church of Murfreesboro. Dr. John H. Bunn, the pastor, states that he considers

Mr. Holland a great asset to Murfreesboro, and also to the whole of Hertford County. — Mrs. William Deanes.

Governor Clyde R. Hoey is to be one of the two speakers on laymen's night at the Uniting Conference of the Methodists in Kansas City, on May 5; the other speaker will be Hon. Alf M. Landon, Republican candidate for the presidency in 1936, and former governor of Kansas. An audience of 10,000 is expected to hear these two distinguished speakers.

"Dr. W. Hersey Davis, professor of Greek and New Testament Interpretation in our Louisville Seminary, is in frequent demand in Baptist Conventions and institutes for series of addresses. The scholarship and fine Christian spirit and insight of Dr. Davis are broadly and increasingly valued among Baptists in the South, but he is not more sincerely appreciated in any place than among Indiana Baptists. For a number of years now, by special invitation of the Ministers' Meeting of the Indiana Baptist Convention, Dr. Davis has delivered addresses before that body." (From the Western Recorder.) For several years Dr. Davis has given series of lectures at our North Carolina Baptist Pastors' Schools at Meredith and Mars Hill. We understand he has been secured for the schools of this year.

Rev. Gaylord Pierce Albaugh has accepted a call to the Chapel Hill Church, effective September 1, when the Rev. Frank K. Pool, who has been serving as temporary supply pastor this year, will return to his duties on the Furman University faculty. Mr. Albaugh, at present a fellow in the University of Chicago Divinity School and candidate for the degree of Ph.D. in the Department of Church History, is regarded as particularly well trained for his new task. He is a graduate of Ohio State University, majoring in philosophy, and a member of Phi Beta Kappa. In addition he has graduate training in sociology and experience in social work as director of summer camps for recalcitrant boys. He holds the divinity degree from the Colgate-Rochester Theological Seminary, where he was an honor student. During his undergraduate and graduate studies he has been student assistant pastor in city churches in Columbus, Ohio; Rochester, N. Y., and Chicago. Mr. and Mrs. Albaugh will arrive in Chapel Hill early in September.

Rev. James N. Tolar, of Madison, Ga., left North Carolina in 1904. After these many years he remains interested in his early home, and subscribes to the Recorder to keep up with the work in this State. In a recent letter he states: "I am writing to say that the paper of my childhood, boyhood, and young manhood is still loved by me. Though thirty-five years have gone by, memory of friends and associations of those early years 'back home' is still dear. How many are recalled as I write these lines! John White and I used to talk much of things back home. I have been lonely since he went away. There are many pleasant memories of Beaufort (1899-1902) and Mount Olive (1902-1904). From Mount Olive I went to the Seminary, and from there to South Carolina for thirty years. Manifold have been God's blessings, and I look back over the years with grateful pleasure. Should any old friends of mine read these lines will they not 'drop me a card'? How much joy it will give me to hear from any of them! I think I have known practically all the editors of the Recorder from C. T. Bailey to J. S. Farmer. Reading the Recorder had much to do with my life work. As old age creeps upon me I crave the presence of the Recorder the rest of the journey."

WHY THE PRAYER MEETING?

The question is often asked why the church should continue to have a prayer meeting. In these days of multiplicity of meetings and engagements, why should church members be expected to attend prayer meeting?

If for no other reason, the Christian needs in these days of strain a refreshing of soul between Sundays. Jesus felt the need of withdrawing from the busy activities of life to be alone with His disciples in fellowship and prayer!

The coming together of God's people to sing the praises of God, hear the Word read, and call upon the Lord is worth while. The soul is refreshed and strength is renewed. The promise is fulfilled: "They that wait upon the Lord shall renew their strength."

We cannot be too often with God in the appointed place of prayer; we cannot be too often in blessed fellowship with those who love the Lord; we cannot be too often in prayer with those who express their faith and love for Jesus Christ. The prayer meeting gives opportunity to receive inspiration for Christian living and encouragement to carry on in the name of the Master.

J. L. PEACOCK.

THINGS I DID NOT KNOW ABOUT THE JEWS

Recently there came into my hands a tract written by our field secretary, Rev. Jacob Gartenhaus, called "Jewish Trophies of Grace" which has captured my soul from beginning to end. In it he quotes:

"Prof. De La Roi in his book 'Judentaufen in 19 Jahrhundert' (Jewish Converts in the 19th Century), which shows there has been one convert to every 156 of the Jewish people, while from all other non-Christian religions there has been one convert to every 525. At least 1,500 Jews were converted during the past century."

"A leading Jewish journalist in a recent article, 'The Conversion Epidemic Among the Jews,' confesses that these converts are not just ordinary persons, but men of prominence; not the poor and ignorant who embrace Christ, but very often the intelligent and wealthy class. Says he: 'It must be acknowledged that in the last century so many hundreds of thousands leave us, I maintain that the number of those who have been baptized, since the death of Moses Mendelssohn to the present day, is not less than 250,000 Jews.'"

"In our own times their numbers increase at astonishing speed. The Jewish papers almost daily bring reports of conversions in large numbers all over the world. They call it 'epidemic.' One paper reported, for example, that during the first half of 1920 no less than 10,000 Jews were baptized in Budapest alone! Such news came in from all parts of the globe. A certain Jewish daily estimates the number of conversions since the World War as being 100,000."

He then gives also a galaxy of great stars of Jewish converts, "who have won world-wide fame as historians, musicians, philanthropists, statesmen, diplomats, theologians, and missionaries. However, within the limits of this leaflet, space will not permit us to name many of the famous Jewish converts, but it is wise to mention a few in order to persuade even the most skeptical person."

"Benjamin Disraeli (Lord Beaconsfield), Prime Minister of England, statesman."

"Alfred Eidersheim, theologian and writer."

"Rev. Chritian David Ginsberg, author of the greatest Biblical work of the age, 'Massoreth-ha Massorah.'"

"Rev. Ridley Herschell and son, Lord Herschell, Lord Chancellor of England, astronomer."

EDUCATION COMMISSION

Pursuant to the authority of the General Board of the Baptist State Convention at its last regular meeting the following constitute the Education Commission, who according to the action of the General Board are "to make a general and thorough survey of our Baptist colleges in North Carolina and make their report with recommendations to the General Board at its meeting in June":

Judge W. A. Devin, Oxford; Rev. Zeno Wall, Shelby; Mrs. J. Clyde Turner, Greensboro; Rev. W. H. Williams, Charlotte; Miss Hattie Herring, Chapel Hill; Dr. J. H. Highsmith, Raleigh; Miss Mary Ayscue, Buie's Creek; Mr. J. R. Morgan, Waynesville; Mrs. George C. Dixon, Raleigh; Rev. Wayne W. Williams, Oteen; Mrs. Charles B. Newcombe, Wilmington; Rev. John D. Simons, Greenville; Mrs. R. K. Redwine, Hickory; Judge L. R. Varner, Lumberton; and Dr. B. W. Spilman, Kinston.

In addition to the above named there are appointed to serve with them as a part of the Education Commission the following persons or their successors in office, ex-officio, to wit: the presidents and the chairmen of the Boards of Trustees of the Colleges, presently as follows: President Leslie H. Campbell and Chairman B. F. McLeod, Campbell College; President J. L. Carrick and Chairman J. H. Matthews, Chowan College; President Hoyt C. Blackwell and Chairman E. F. Watson, Mars Hill College; President Charles E. Brewer and Chairman J. R. Hunter, Meredith College; and President Thurman D. Kitchin and Chairman Wingate M. Johnson, Wake Forest College.

The undersigned committee, after conference with Mr. M. A. Huggins, General Secretary of the Baptist State Convention, hereby call the Education Commission to meet in Raleigh on Tuesday, May 9, 1939, at 11:00 o'clock a.m., at the First Baptist Church.

R. N. SIMMS,

President of the Baptist State Convention.

B. E. MORRIS,

President of the General Board of the Baptist State Convention.

S. L. STEALEY,

Chairman of the Education Committee of the General Board.

COMMITTEE.

"Rabbi J. Lichenstein, who confessed Christ before his congregation which he served for forty years and stirred all Hungary."

"Felix Mendelssohn, distinguished composer."

"Joseph Rabinowitz, of Kischineff, whose remarkable conversion stirred all the Jews of Russia, scholar, philanthropist."

"Bishop Shereshevsky, translated the Bible and prayer book into Wendi dialect, thereby reaching 250,000,000 heathen souls. Described by Prof. Max Muller as one of six most learned orientalists of the world. Founder of St. John's College, Shanghai, China."

"Sir Arthur Sullivan, author, composer of operas and church music, composer of the tune of the popular hymn, 'Onward Christian Soldiers.'"

"Joseph Wolff, missionary, traveled the world over with the gospel message, son of a rabbi, called 'Missionary Shakespeare.'"

"Neander, the father of modern church history, a child in spirit, a man in intellect, a giant in learning, and a saint in piety, as Philip Schaff characterizes him in his 'History of the Christian Church.'"

"L. S. Jacoby, the founder of the Methodist churches on the continent."

"Julius Kobner, a man greatly gifted, who was used of God in the conversion of large numbers in Germany, Holland, Denmark, and who together with Oncken, founded the Baptist churches in these countries."

"Isaac De Costa, the poet laureate of the Netherlands, who according to the Encyclopedia Britannica, ranks first among the poets of Holland."

"Of the seventeen million Jews in the world, more than one-fourth are in the United States. Jerusalem, in all of its glory in King Solomon's days never had as many Jews as New York. Six hundred thousand of the world's Jews are in our own southern Zion. They live as our friends, neighbors, and business associates, and many of them are among our finest citizens. Can it be that the good Lord has sent them right to our doors that we may give them the gos-

pel? If so, what a responsibility is ours, and how we have neglected it! All of us need to bow in shame!"

For a number of years we have had to represent us in this field a man of high culture and training who has rendered a magnificent service. In spite of the insurmountable difficulties he faced, his testimony has been marvelously blessed. It was the privilege of the writer to hear this apostle pour out his soul on behalf of his people Israel, and he was determined then to lend whatever support he could to help brighten his path. Southern Baptists may some day have a centennial for this pioneer worker. Why not stand behind him while he is still walking among us? What we need is a dozen more like him. May God help Southern Baptists to catch his vision for his people!

No one doubts that when the Jews turn, accept, and publicly acknowledge Jesus Christ as the Messiah, their Personal Saviour, there will be a mighty forward move for the Kingdom of God on earth. Christians must pray for the Jews as well as for all others.

J. DEAN CRAIN.

Greenville, S. C.

ROUMANIAN BAPTIST CHURCHES RE-OPENED

The secular press published April 11 that the Roumanian Baptist churches were re-opened by order of the new Prime Minister. The following day this was confirmed by the Secretary on Roumanian Affairs of the Department of State, who telephoned the writer that a cable had been received from our American Minister in Bucharest, announcing the re-opening of our churches. We have not learned whether this order carried with it the annulment of the decree. Many factors have played a part in this happy consummation, not least, and probably the greatest, has been the pressure brought to bear by our own Government through the Department of State.—Rufus W. Weaver, Chairman Committee on Public Relations.

"MEREDITH DAY" AT THE TABERNACLE

The Tabernacle Church, Raleigh, on April 2 observed what might be called "Meredith Day." The church bulletin was dedicated to the students, past and present, of Meredith College, recognizing that these students have been and are an inspiration to the church. Special tribute was paid to Mr. A. H. Mooneyham, who for thirty-eight years has taught the Meredith class at the Tabernacle. Twelve who have sat in his class have become foreign missionaries, and others are serving Christ in other ways at home and in many lands.

At the morning service the students had charge of the worship, the following messages being presented: "Christian Student in the Home," by Miss Ella Eddins; "Christian Student on the Campus," by Miss Dorothy Greene; "Christian Student in the Church," by Miss Eddie Belle Leavell; and "Christian Student in the World," by Miss Barbara Behrman. The Meredith College Choir provided the evening service.

The bulletin included a list of all Meredith students who are members of the Tabernacle Church and Sunday School. Another list gave the names of all Meredith alumnae who have gone as missionaries since the opening of the college in 1899. The last list follows, giving the class and the present address:

Sophie Lanneau, 1902, China; Maude Burke (Mrs. C. K. Dozier), 1903, Japan; Laura Cox, 1904, Virginia; Belle Tyner (Mrs. T. N. Johnson), 1905, Chapel Hill; Foy Johnson (Mrs. J. S. Farmer), 1907, Raleigh; Pearl Johnson, 1908, China; Leila Memory (Mrs. H. H. McMullan), 1909, China; Minnie Middleton (Mrs. Hussey), 1911, Greensboro; Valeria Green (Mrs. M. T. Rankin), 1912, China; Ruth Cook (Mrs. Albert Phillips), 1912, Dalton (N.C.); Alda Grayson, 1915, China; Nell Fowler (Mrs. L. B. Olive), 1916, China; Rosa Hocutt (Mrs. J. C. Powell), 1917, West Africa; Celia Herring (Mrs. G. Middleton), 1919, Raleigh; Katie Murray, 1919, China; Marjorie Spence, 1920, Chile, S. A.; Mattie Macon Norman (Mrs. P. White), 1921, China; Ida Flake (Mrs. Dan Hurley, 1923, Roumania; Ruby Daniel, 1924, Hungary; Mary Herring, 1927, China; Helen Dozier (Mrs. T. G. Pietsch), 1933, Japan; Sarah Fox (Mrs. H. L. Eddleman), 1935, Palestine.

Many friends of the college and the Tabernacle Church hope that "Meredith Day" will become an annual affair.

The First Church of Kinston, Rev. T. C. Johnson pastor, has been given a "handsome outdoor bulletin board" by Mrs. W. M. Herbert in memory of her beloved husband, William M. Herbert. The board is placed on the corner of the lot at the church where two streets intersect, and all day long pedestrians and travellers can see the messages carried on this board which testifies that "he being dead yet speaketh"—Hebrews 11:14.

The First Church of Greer, S. C., has recently experienced a great revival. Rev. L. H. Miller, former evangelist with the Home Mission Board, now pastor in Greenville, S. C., was the preacher. Mr. W. Plukett Martin, pastor's assistant of the Barton Heights Church, Richmond, Virginia, led the music and worked with young people. There were fifty-eight additions, and a high tide of reconsecration within the membership. Rev. J. Lester Lane is pastor of the church. He went to Greer four and one-half years ago from Asheboro Street Church in Greensboro. The Greer church has had a great period of growth during his pastorate. The membership was 740 when he took up the work, and is now over 1,100. A \$100,000 building has been cleared of debt.

RESOLUTIONS

Whereas in the past year or two there has been a growing sentiment among the people of our denomination for a consolidation of Meredith College and Wake Forest College, and the matter has gripped the thought and attention of many people since the announcement of the resignation of Dr. Charles E. Brewer as president of Meredith College; and,

Whereas there recently appeared in the columns of the Biblical Recorder an article by Honorable R. N. Simms, president of the Baptist State Convention, inviting the thought and consideration of our people to the general program of Christian education as sponsored by our denomination; and,

Whereas after careful thought and consideration, it seems absolutely essential for a worth while program of education to be adopted by the Baptist denomination, and that the first step in this program should be the consolidation of Meredith College and Wake Forest College;

Now, Therefore, Be It Resolved by this group of alumnae of Meredith College residing in Person and Durham counties in joint meeting with a group of alumni of Wake Forest College residing in Person and Durham counties, that:

1. In our opinion the Baptist denomination of North Carolina should, without further delay, adopt a constructive, coordinated, and worth while program of Christian education and bend every possible effort toward the task of enlisting the active support of all North Carolina Baptists for this program;

2. That in our opinion the first step to be taken in this program should be the consolidation of Meredith College and Wake Forest College into a North Carolina Baptist university, located at Wake Forest;

3. In our opinion such a consolidation would result in considerable financial saving in the cost of operation through a unified administration, faculty, and physical plant; that it would afford opportunity for a broader curriculum for women and men; that it would unite the loyalties of our Baptist men and women behind one great institution.

4. It is our opinion that the Baptist denomination of North Carolina must offer a program of education equal to any other program offered by state institutions or other heavily endowed universities, if our program of higher education for women and men is to be preserved and the best interests of our denomination promoted and advanced.

Resolved further that the Board of Trustees, as a whole, of Meredith College, is hereby requested to invite the Board of Trustees, as a whole, of Wake Forest College, to meet with the General Board of the Baptist State Convention and consider this proposal and make immediate plans for the adoption of a worth while program, that would include as the first step in the same the consolidation of Meredith College and Wake Forest College.

Resolved further that a copy of these resolutions be sent to the Chairman of the Board of Trustees of Meredith College and to the Chairman of the Board of Trustees of Wake Forest College, and to the executive secretary of the Baptist State Convention, and to the president of the Baptist State Convention, and that a copy be released to the press immediately.

A BAPTIST UNIVERSITY FOR NORTH CAROLINA

(Sent with the resolutions above.)

I

Time marches on with inexorable stride, and each new day brings its problem, which may be a new one, or an old one in new attire.

How strikingly this fact is called to our attention by the resignation of Dr. Charles E. Brewer as president of Meredith College! Only yesterday, it seems, he accepted the call to service with that great institution, and now that beloved teacher and stalwart leader of Christian education is retiring from office.

Beloved, honored, and respected by literally hundreds of men who sat at his feet while a teacher at Wake Forest College and by hundreds of women who followed his leadership during their undergraduate days at Meredith College, and with his achievements marking him as one of the immortals in the history of Christian education in North Carolina, he now turns to less arduous tasks in order that his strength may be conserved and the years of his usefulness lengthened.

Appreciating his fine service, North Carolina Baptists will continue loving him and hoping for him many more years of useful, happy life.

Dr. Brewer's retirement expedites the necessity for a prompt decision by North Carolina Baptists with respect to an educational program for the future. It is a vital issue which must be decided, and perhaps it is well enough for it to be decided immediately.

II

For the past twenty years revolutionary ideas have been sweeping over the world. Communism has gripped the minds of men in many lands, and whether we are willing to admit it or not, has spread with alarming speed throughout many parts of the civilized world and is present in our own nation and our own State. Its lethal influence and devastating effects in Russia offer an example of its program for the entire world.

Fascism has gripped the minds of men in many lands and is spreading throughout the world. It is gaining a foothold in this country.

In many so-called Christian lands, altars are being erected to new gods. The totalitarian state, through its insidious propaganda or weapons of force, demands that men bow the knee and worship at the shrine of state imperialism. The teachings of the Nazarene are relegated to the trash pile, and the weapons of force are vainly being used in an effort to obtain the fruits of love.

Revolutionary ideas have gripped the minds of the youth of all lands. How will North Carolina Baptists answer the challenge of these revolutionary ideas? In America there are many who proclaim that the only method of combatting Communism, Fascism, Socialism, and all the other "isms" is education. Certainly North Carolina Baptists will answer that the only method of combatting these influences is not education alone, but Christian education.

If this is the case, North Carolina Baptists must adopt a constructive, worth while program of Christian education. What will that program be? We must decide now. Each day of delay makes the problem more dangerous, the pathway more hazardous, and the opportunity for success more remote.

Russia has state education. Germany, Italy, and Japan likewise have programs of state education. What is life in those countries? While we do not mean to compare state education in America with state education in those countries, we do mean to say that state education does not and can not provide the training for Christian leadership that we must have in America and in North Carolina.

Again we ask what will the program be for North Carolina Baptists? We are perhaps the most truly democratic organization in the world. The dictators boast that democracies cannot have a unified successful program of living. Can that challenge be successfully answered by North Carolina Baptists, and particularly with respect to a program of Christian education?

The challenge has been issued and whether we desire it or not, North Carolina Baptists must answer the challenge. What will the answer be? We may treat it with indifference, failing or refusing even to recognize or understand or appreciate the challenge. We may be so secure in our complacency, so blind to the currents and undercurrents of social strife, so static in our own opinions and views, that we will just sit still and do nothing. Of course, that is one way of answering the challenge. It is the way of surrender without an effort, the way of defeat without a battle. Such an answer will not be given if the leaders of our denomination arouse the people to a full understanding, realization, and appreciation of the situation confronting them. A constructive program of Christian education must be adopted. What will that program be?

North Carolina Baptists must offer a program of education to the Baptist young people of North Carolina that is the equal of any offered by any other institution, and in addition thereto, it must offer that program of education from the point of view of the Christian, in wholesome environments. There was a time when most any program of education would serve the purpose, but that day is past just as surely as the horse and buggy have passed as a method of transportation. Our boys and girls are not going to be content with mediocrity, with a makeshift, with second or third best, when the very best is being offered them in state institutions and other large universities.

Furthermore, we might as well recognize the fact that Baptist fathers and mothers are allowing their children to select the schools of their own choice in the majority of instances, and many of the fathers and mothers who are making the selections of schools which their children will attend are unwilling to send their children to schools that do not offer the best. If we are going to attract to our schools the finest boys and girls in our denomination, we must offer them a program of education second to none.

If you doubt the accuracy of these statements,

take a census of the young people in your church and ascertain how many are in college, and what percentage of that number are at Wake Forest and Meredith.

III

The money that the Baptist denomination has been spending upon all of its schools has not been enough for one school. We might as well face the facts honestly. Perhaps we can say with all honesty that the overwhelming majority of us do not even desire the luxuries of some schools, but those of us who know the facts must recognize the crying needs of all of our schools, and earnestly hope for and sincerely desire a good, substantial physical plant with modern and efficient equipment, and sufficient money to provide for our students the opportunities that they need for the full development of their capacities. Too much money might not prove a blessing, but too much poverty can only be classed as a handicap and a hindrance.

It is our honest opinion that our Baptist schools have suffered because we have not had a thoroughly coordinated and unified program, and because we have attempted too much with the small amount of money made available for educational purposes. As a result, our schools have been cramped and their programs of usefulness greatly limited. We should profit by experiences of the past in formulating and adopting a program for the future. The adoption of that program should not be delayed, for the challenge of the present must be answered now.

If our program of Christian education has been limited by reason of lack of funds, what is the most logical thing for us to do at the present time? Why not consolidate our two senior colleges into one Baptist university and launch a campaign that will arouse the Baptist people of North Carolina and provide sufficient support for a fine institution that will be second to none?

IV

We would not be critical, or seek to blame anyone for the mistakes of the past. Let us say that if mistakes have been made, that those mistakes were made by honest men and women who sought to serve their fellow-men and God and used their best judgment in the light of conditions as they existed in the past. Many of the leaders in our denomination are today convinced that it is a mistake for our denomination to continue trying to support Meredith College in Raleigh and Wake Forest College in Wake Forest. There are many people throughout our State who feel that these two colleges should be consolidated into one Baptist university and the strength of the denomination placed squarely behind the one great institution. - We feel that this should be done now.

Is there any reason why these two fine colleges should not be consolidated into one Baptist university at Wake Forest? Of course, there is a lot of sentiment, and rightly so, in the hearts of those who attended Meredith College. But that sentiment need not be destroyed. A bride does not turn her back upon the affections, memories, and traditions of her own family when she enters into a fuller life of union with the man she loves in establishing a new family circle. Meredith's history, ideals, and traditions would only be bound up with the history, ideals, and traditions of Wake Forest in a union that would preserve and perpetuate the finest in both.

Could there be any objection to coeducation? Surely not. The wisdom of such a policy has been demonstrated in our own schools at Mars Hill, Campbell College, Wingate Junior College, and in the summer schools of Meredith College and Wake Forest College, which are conducted as coeducational enterprises on the campus at Wake Forest, as well as at other Baptist educational institutions in this State and many other states. In Virginia the Baptists have Richmond University, a coeducational institution, and in South Carolina the Baptists have Furman University, a coeducational institution. Trinity College was coeducational a quarter of a century ago, and Duke University is now coeducational. Elon and Guilford are coeducational. The University of North Carolina, at Chapel Hill, is coeducational after the second year. In fact, the overwhelming majority of the institutions of higher learning in the State of North Carolina, and throughout the American union, are coeducational. Experience in these institutions has taught that instead of being objectionable, it is desirable and beneficial.

V

There are some who might contend that the investment in properties at Raleigh is too great for abandonment at the present time; but when we carefully analyze the situation, what is the status of the Baptist investment there? Many of the buildings that have been in use are in a dilapidated state, and of necessity will have to be

abandoned and new ones erected if the college is continued at that site. The school, or the denomination, is deeply involved in debt for the buildings that are there, and the buildings are entirely inadequate. We have not succeeded in paying off the debt, and even now there is talk of a new building program if the school is continued there. If a mistake was made in locating the school at its new site (and many of the leaders in our denomination feel convinced that it was a mistake), why should the mistake be perpetuated?

We do not think that any more money should be spent for permanent improvements on the Meredith campus in Raleigh. We feel that any money available for such purposes should be spent in providing dormitories for girls, additional classrooms, and other buildings which should make up a part of the consolidated unit of a North Carolina Baptist university at Wake Forest. We realize that the matter should be handled with due consideration and good business judgment.

Perhaps the situation cannot be corrected at once; but the two schools could be consolidated now and a plan adopted whereby the property in Raleigh could be disposed of advantageously at some time in the future, or otherwise put to some good use by the denomination, and gradually all of the physical equipment and facilities could be transferred from Raleigh to Wake Forest. In the meantime, the present sites are only seventeen miles apart, and faculty members could commute between the two institutions while the program of consolidating the physical equipment was being advantageously worked out by men and women of experience and ability. Under this method, we feel that the investment in Raleigh could be salvaged and that there would no longer be an expensive duplication of physical equipment and teaching personnel. We believe that if the program is adopted, that the change can be effected within a period of the next few years, and that the investment in Raleigh can be salvaged through sale or other use of the property.

Furthermore, such a consolidation would serve many useful purposes. The Baptist denomination of North Carolina would have embarked upon a permanent, worthwhile program, and in our opinion, there are many reasons why this would be the part of wisdom.

In the first place the Baptist denomination of North Carolina cannot give sufficient money to support two schools. At least that is its record in the past. Perhaps there have been reasons for this that might be overcome and removed if a unified program were adopted. If there are those who think we have sufficient money to support both schools, how can they reconcile that opinion with the fact that for five years Wake Forest has been without a chapel building on its campus. The Baptist denomination of North Carolina has permitted two generations of students to graduate from its college without erecting on the campus, in place of the building that was destroyed in the spring of 1934, an auditorium for chapel exercises and other meetings of the student body. As a matter of fact, Wake Forest and Meredith are constantly straining to maintain their standards, and are constantly handicapped with poor equipment. With almost a thousands students at Wake Forest, not more than three hundred can be housed in dormitories.

Furthermore, we might as well admit that there has been an undercurrent of dissatisfaction brought about by a feeling that Wake Forest was being neglected for many years in order that efforts might be concentrated upon raising money for Meredith College. This has had a disorganizing and demoralizing effect, and probably far more money could have been raised if such a situation had not developed. We are not attempting to censure or to blame anyone for this condition. It is now time to forget the differences of the past and unite all of our people in one worthwhile program.

Why should our people be divided into groups, with one group owing allegiance to one school, and one to another, when they might be united in support of one great institution? Why do we try to maintain two colleges when one would serve the purpose of both and serve far better? Why do we insist upon having two colleges that are ill fed and poorly clad, when we could have one dressed in fine apparel?

Why should we have so much duplication? Why have two libraries, when we could have one really fine library? Why should we have and maintain two departments of music, when we could have one fine department of music? Why have two departments of religion instead of one, with emphasis upon making it the finest department in the university?

Why should we have two presidents, two reg-

istrars, two librarians, two heads of every department? When we have such little money, why do we try to stretch its purchasing power beyond the bounds of reason?

How long will the Baptists of North Carolina, in a spirit of complacency or selfishness, of blindness or indifference, as the case might be, refuse to open their eyes to the truth as it actually exists with respect to our educational program in North Carolina? How long will we delay before adopting a worthwhile program that will grip the imagination and fancy of the young and old alike and win the sympathetic and united support of Baptists all over the State of North Carolina behind a unified program of Christian education that will bring untold blessings to our people now and to generations yet unborn?

VI

What would a consolidation of Meredith College and Wake Forest College mean with particular respect to the two institutions? Certainly it would not mean that the faculty at Meredith would be left without employment. The consolidation of the two schools, in our opinion, would mean such an increase in the student body, that it would not only be necessary to retain all members of the faculty at Wake Forest and Meredith, but that it would be necessary to employ others within a very short time.

Certainly it would not mean that the trustees of Meredith College would not be included in the membership of the Board of Trustees of the new institution. All these matters could be worked out in a satisfactory manner.

Certainly it would not mean that Meredith, with its history, traditions, and ideals, would be submerged, abandoned, and forgotten. It would only mean that its history, traditions, and ideals would be made more secure when tied in with those of Wake Forest.

Certainly it would not mean that the advantages, opportunities, extra-curricula activities, and programs for the girls would be abandoned. On the other hand, they would be strengthened.

Such a consolidation would not be for the purpose of promoting the welfare of either Wake Forest or Meredith to the disadvantage of the other. The consolidation would be for the purpose of welding the two together into an efficient, coordinated program for boys and girls in one great institution.

When we consider these things carefully, is there any real reason why this consolidation should not be made? A few selfish reasons might be advanced, but will those reasons withstand the test of logical analysis, free from bias and prejudice?

There are many, many reasons why this consolidation should be effected. Such an action would unite all of our people behind one great institution, and would eliminate from our midst various factions owing allegiance to different schools.

It would be the first step in the adoption of a worthwhile program of education for our denomination and would mean that the Baptists of North Carolina would have one of the finest educational plants in the whole country.

It would mean that the youthful pride, so natural in the hearts of all young people, would be aroused, and stimulated in the youth of our denomination, and that the finest boys and girls in our denomination would enter the institution. There would probably be two thousand to twenty-five hundred students within a period of five years.

It would stimulate all of our people to action and arouse them from long lethargy with respect to Christian education. Thus there would be more money made available by the denomination and more money from outside sources for the endowment fund. Men of wealth would recognize the fact that a constructive program had been adopted and they would be willing to invest their money with a feeling of assurance in the permanency and success of the institution.

We must first help ourselves before we can expect to win the approval and commendation of others, and arouse their interests to the point where they will actively participate with us in our great program of education. If you doubt this at all, talk to some business man who has by his own energies and efforts accumulated something, and try to interest him in making a substantial contribution to some of our schools under the present program in force by our denomination.

If Meredith and Wake Forest are consolidated into one great institution, it will mean the difference between mediocrity and brilliant success. We feel that this step should be taken at the present time. Then the combined Boards of Trustees can work out a plan for the future growth and development of the institution, and efforts can be made to arouse the denomination to a full

realization of its responsibility and opportunity. At an early date a building program could be launched and the Baptist program of education would be on its way in a big way.

Will the Baptist denomination of North Carolina recognize and heed the challenge that has been issued? Will it answer the challenge? Will it immediately adopt a constructive and worthwhile program of Christian education and thereby combat the revolutionary ideas that are gripping the minds of the people in North Carolina and throughout the world today? We hope and pray that the challenge will be recognized and answered.

P. O. Box 176,
Durham, N. C.

AS A MAN THINKETH

By W. L. McSwain

The study of thought processes lies in the field of psychology. This science in its accepted form is modern, but before we knew of such a study a wise man of the Old Testament said these significant words: "As a man thinketh in his heart, so is he." - To think is to exercise the faculty of the judgment, conception, or inference as to bring any thing before the mind as remembered, or as newly apprehended. Thinking is universal. We live in a thinking age, but the great need of the world is for a thinking that will be definitely constructive and uplifting. Although thinking is universal, it is not easy. Jane Taylor said:

"Though a man a thinking being is defined,
Few use the grand prerogative of the mind.
How few think justly of the thinking few!
How many never think who think they do."

We might examine the types of thinking with helpful results: The hedonistic thinker is the one who lets his thinking center about himself. He thinks only of satisfying his selfish desires, tastes, and wishes. When self is satisfied he has few thoughts about the future. "Eat, drink, and be merry" is the motto of this misguided individual. He is portrayed by Christ as the Rich Fool whose ground brought forth plentifully. Then he reasoned with himself, saying, "What shall I do, because I have nowhere to bestow my fruits? This will I do: I will pull down my barns and build greater, and there will I bestow my corn and my goods. And I will say to myself, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.'" But that very night God called him a foolish one and required his soul of him. In the history of man there grew up a philosophy, Epicurean, called after its founder, which was adapted to luxurious sensual enjoyment, eating, and drinking. Such thinking resulted in criminality in individuals and in nations.

The second type of thinking might be called the wishful thinking. This may also be called "day-dreaming." Some of us might never get beyond this kind of thinking.

The last type of thinking that we will consider is constructive thinking. This kind of thinking results in action. It builds power, houses and ships. It establishes governments. It protrudes its mind into the future to find and evaluate problems, and is ready for the emergency when it comes. We might well ask ourselves the question: What kind of thinking occupies my mind most? Said Marcus Aurelius, "The soul is dyed with the color of the thoughts." Someone else has said also, "On earth there is nothing great but man. In man there is nothing great but mind."

In what range does most of our thinking register? What are your thoughts of God? What are your thoughts of man? Because thoughts weave the web of deeds, we should heed Paul's injunction: "Finally, brothers, whatever is true, whatever is worthy of reverence, whatever is just, whatever is pure, whatever is lovely, whatever is of good report, if virtue is anything, if honor is anything, be always thinking about these."

BE STRONG

Be strong!
We are not here to play—to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

Be strong!
Say not the days are evil. Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.
—Maltbie D. Babcock.

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Inasmuch as the Biblical Recorder is now the property of all the Baptists in North Carolina, the management feels that in fairness to all, and in compliance with the law, it has no right to extend subscriptions beyond their expiration date. Therefore, the management must insist on "cash in advance" for all subscriptions.

"A BAPTIST UNIVERSITY FOR NORTH CAROLINA"

On pages four and five we are publishing a series of resolutions adopted by the Durham and Person county groups of graduates and former students of Meredith College and Wake Forest College relative to the consolidation of these institutions, and following the resolutions an article in support of them. Both the resolutions and supporting article are long and seem to have been hastily prepared, but the gist of the article may be found in sections IV and V if readers find themselves disinclined to read all of it. The general purpose is clear: these groups are urging that something be done to improve the Baptist educational institutions of North Carolina, and that now is the time to do it, and that the first step should be the consolidation of Wake Forest and Meredith "into a North Carolina Baptist University, located at Wake Forest." Number 3 of the resolutions expresses their reasons concisely:

In our opinion such a consolidation would result in considerable financial saving in the cost of operation through a unified administration, faculty, and physical plant; that it would afford an opportunity for a broader curriculum for women and men; that it would unite the loyalties of our Baptist men and women behind one institution.

In both resolutions and article it is insisted that now is the time. The State is making great advances in its higher educational program, unifying and coordinating its institutions; the Baptists are without definite program for their institutions and do not provide adequate support for even one; President Brewer's resignation marks a fit time for a new plan; if Meredith is to be continued at its present site new buildings and equipment are needed immediately; the critical time is now. Shall we keep separate and weak colleges or shall we start on a program of consolidation and improvement and have our Baptist colleges keep pace with other higher educational institutions of the State?

While the resolutions are addressed definitely to the Boards of Trustees of Meredith and Wake Forest and to the General Board of the Baptist State Convention, yet the purpose to have the proposition considered by the friends of our Baptist colleges generally is evident from the publicity in the public press. It is certainly a subject for all the Baptists of the State to think of and think of seriously.

Since it is a matter of such importance, let us beware of making too hasty conclusions about it. We do not mean that it should be debated pro and con for months and years, but that a comprehensive study should be made of it and plans made from an intelligent understanding of the general higher educational situation in North Carolina and of our Baptist educational needs and possibilities. Both the senior and junior colleges should be included in a study and plans.

Suggestions should be welcomed from all sources; this is a common problem of the Baptists of North Carolina. There are many matters which might be cleared up by discussion. We mention one or two of these.

In the article supporting the resolutions it is taken for granted that the consolidation of our two senior colleges would cause each of the two in a measure to lose its identity as a separate institution and bring co-education. But this by no means follows. In the union of Greenville Woman's College and Furman University and in the union of Richmond College and Westhampton in the University of Richmond all the institutions retain their separate individuality and every one of them is on its own campus, and the co-education is mostly confined to the smaller and higher classes. So it might be if Wake Forest and Meredith were "consolidated." In fact, just this was the plan proposed when the question was agitated in the fall of 1922.

Again, in regard to salvaging the property of Meredith College which is discussed in the supporting article, a gentleman of much educational experience adds a suggestion which did not occur to the writer or writers of that article. In the big program for Baptist education which he had in mind he would have the Baptists retain the Meredith College property and use it for professional schools, of which he mentioned three: Law, Medicine, and Dentistry.

The writer recalls that he made the first published plea for building the new Meredith near Wake Forest on the Raleigh road three-quarters of a mile south of the college campus, in the Biblical Recorder of October 18, 1922. He had in mind co-ordinated institutions such as those of Westhampton and Richmond and not a co-educational university. Many favored the suggestion but it was not adequately discussed and a few weeks later the Baptist State Convention at Winston-Salem voted against it. Since that time the writer has regarded the matter as settled, though many of the ablest Baptists of the State have often expressed regret that the plan of co-ordination was not adopted. Now, however, this new agitation of the question has arisen, from recognition of the fact that our educational affairs are at a crisis produced by the strong and fierce competition of the tax-supported institutions and a consequent general apathy among our Baptist people about their own colleges. Doubtless many still would keep the present status and can give good reasons for their views. On the other hand there are some who agree with the resolutions. We heard one of these last arguing that the plan for co-ordination of the senior colleges and for proper policies for the junior colleges was the one thing that would save them for the Baptists of North Carolina, and that if this plan were adopted it would be a demonstrated success in a few years. As we said above, this is a matter in which all Baptists of the State have a proper interest. We should be glad to publish any views presented, but articles must be brief. We cannot undertake to publish other articles of the length of that in this issue of our paper.

"THE MEANING OF WAR"

In a book entitled "The Meaning of War," published by the Fleming H. Revell Company, James W. Johnson supports the thesis that war is the result of sin, sin indulged in and followed by peoples and nations. He says:

War is nothing more than the punishment of God upon a wilful, disobedient people who will never obey until they are compelled through suffering to turn from selfishness and follies to the soul's last resort, God. The punishment may entail rivers of blood and oceans of tears, but the means are justified by the end. Furthermore, no other means have been found adequate.

Mr. Johnson was writing when the Great War of nearly a quarter of a century ago was in prog-

ress and he was trying to account for it. It was a time when many had begun to doubt that God ruled in the affairs of men and even God's very existence, so terrible was that war. But Mr. Johnson saw the hand of God in it, as he reminds us the Hebrew prophets saw the hand of God in the wars that brought desolation to the land of Israel. And these Hebrew prophets, Isaiah and Jeremiah and the others, proclaimed that it was the sins of the people and their rulers that brought the terrible punishment from God. Could the sins of the modern nations in the time of the Great War have brought that great visitation of suffering? Yes, says Mr. Johnson, the "sins of the nations have never been so great," and he makes a long catalogue of them, sins which are today still "as common as the air we breathe." He admits that there are many secondary causes of war, such as ambition, revenge, and greed, but even these are sins, serious sins. Men are not living in harmony with God's commands. "Our whole civilization is permeated from top to bottom with the rottenness of sin and selfishness."

In the way mentioned, Mr. Johnson affirms that war is God's punishment on nations for sin. He hardly raises the question of the innocent nation, but he does recognize that there is a problem of human suffering which is hard to understand. How can we explain the millions of children in China brought to death from exposure, cold and rain, lack of shelter, clothing and food in the last cruel unprovoked war that Japan is now waging? Mr. Johnson has no explanation of such suffering, but he does have a remedy for war. It is that command of Jesus, "Thou shalt love thy neighbor as thyself." Let the nations follow this and we shall have no war. Justice between man and man, and international justice, love for our neighbors, and obedience to God, will bring peace to the world. Nothing else will. Though Mr. Johnson does not prove his proposition his argument gains acceptance for it.

BLESSED ARE THE PEACEMAKERS

In making his appeal to Hitler and Mussolini to agree not to attack or invade any of the thirty-one nations he named for a period of ten years, preferably of twenty-five years, President Roosevelt spoke as a peacemaker. So far as appears the only persons and agencies that have not so construed it are a few carping political enemies of the President in the United States and the Nazi and Fascist press, including that of Spain. Seventeen Latin American countries have so understood it and expressed their approval of it in notes to Mr. Roosevelt, and so have Canada and the democracies of Europe. There is no doubt that his message has the endorsement of the overwhelming majority of the people of our country; they are thankful that their chief executive has spoken for peace. The Methodist Conference of New York State hailed the message as making for the peace of the world, and gave it strong commendation.

It is already evident that the President's appeal to the dictators has checked their plans for hasty aggressions. It has put the responsibility for war, if war should come, on them, and has brought them before the bar of the moral judgment of the world. Perhaps with their accustomed disregard of the opinion of decent peoples, they might show contempt for what the world thinks of their aggressions, but they have their own peoples to reckon with, and the German people as a whole do not want war. They made this plain at Munich; when they learned that Mr. Chamberlain had made concessions that secured peace their joy knew no bounds, and their great applause was for Chamberlain and not for Hitler. The people of Germany do not want war, and now that Mr. Roosevelt has spoken for peace there can be no doubt that his proposals have won much favor among them. Even in that totalitarian state, with a little more time they will make their

will for peace felt in a way that Hitler cannot disregard. Surely, they have not forgotten the sufferings and privations of the Great War and the years that followed. Mr. Roosevelt's message tells them that there is no necessity for another war, that they are not "prisoners of destiny," that no government "has any right or need to inflict the consequences of war on its own or any other people save in the cause of self-evident home defense"; that it is much better for all the world to be rid of the crushing burden of armaments and preparation for war. He is asking them to cooperate through international trade for the economic welfare of all nations, declaring that this may be done if the nations will agree to frank and open discussions in an atmosphere of peace.

Once let these words sink into the minds and hearts of the people of Germany, and there will be no war, and millions of Germans will call Mr. Roosevelt blessed because of the part he had in bringing the day of peace.

IN SEASON AND OUT OF SEASON

In one of our exchanges we find a statement which indicates that accession to the churches of the section served by the paper are expected chiefly at the Easter season, and these mostly children. Although the very name Easter is of heathen origin and there is no authority for its celebration as a church rite in the New Testament, some Baptist churches and ministers have special services on Easter Sunday to commemorate the Resurrection, though not with the elaborate ritual of the Roman Catholic and other "historical" churches. This departure from New Testament simplicity they seek to justify by arguments which are not very conclusive. But surely there can be no justification for any Christian church's recognition of any day in the calendar as specially adapted for the reception and baptism of believers. The time for adding believers to the church is as soon after they believe as possible. The three thousand who believed on the day of Pentecost were baptized that day, and did not wait more than ten months till the next Passover. If Paul or Peter's centurion waited until Easter there is nothing said about it, and certainly the Philippian jailer was baptized "the same hour" of the night on which he believed. The only reason why some Baptist churches wait for Easter to baptize their young converts is that they are on the way back to Rome; they think it nice and proper to conform to the practice of the Episcopal Church, for which Easter is the confirmation season. At least, if there is any other reason it has not been given. But the practice of deferring baptism till a particular church festival is altogether contrary to the spirit of evangelical Christianity. Christians are to preach the Word and be instant in season and out of season; evangelical Christians have no hope of success if they abandon New Testament teaching and practice in this important matter of winning souls to Christ at all seasons of the year and baptizing them when they have won them.

ENOUGH OF THIS

We sympathize with Dr. J. W. Cammack. Writing the Religious Herald, he tells of hearing a speaker say: "We are in the darkest day in the history of the world." And he recently saw the heading of an article by a Seminary professor, which was "Three Crises." He has seen or heard several other similar wails. And he says, "A lot of us have had a plenty of this, and some more." It does seem that Brother Cammack has reason to complain. A little more and he would be ready to believe that the time foretold by Jesus when His disciples should fast, or, if not fast, make doleful talks and predictions, has come.

However, after the way we interpret Scripture, that time came long ago, lasted only two or three days, while Jesus was in the grave, and passed

away with the Resurrection. Jesus said to the Pharisees, who were complaining that His disciples did not fast, "Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them and then they shall fast in those days." Possibly, those days were only three and ended with the Resurrection.

At any rate, woeful words and visions do not well become a Christian. "Joy to the world," was the cry of the angel at the birth of the Saviour. There are very few harps hanging on willow trees in the vision of divine bards and psalmists; most often their strings are tuned to such strains as "Praise ye the Lord." One of them admonishes us: "God is our refuge and strength, a very present help in trouble; therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Let the prophets of evil beware how they talk to Christians in any other language.

"THE NEW ORTHODOXY"

We must have orthodoxy after all, if not the old, then the new. And now we have the term "the new orthodoxy" to describe the swing back to things fundamental by the so-called liberals in theology of New York and New England, some of whom had been loudly vocal in denouncing simple old-fashioned orthodoxy. They have had the conviction forced in upon them that as a religion liberalism is a failure; under liberal preaching church membership decreases and pews remain empty on Sunday morning. Even the most learned and eloquent preaching is ineffective unless it attracts hearers.

Perhaps it has been these considerations that have led many of the more pronounced liberal preachers of the North and East to examine anew the underlying principles of our faith; in doing this they have realized that after all the truths that go under the name of orthodoxy are fundamental in Christian thinking and living; they are not yet quite willing to admit all of these truths, but they do admit the most of them. Because of their slight reservations, they describe the new movement as "the new orthodoxy." In their preaching they are putting more emphasis on those great religious tenets which through all the Christian centuries have been regarded as fundamental. And it is told that they are preaching with more fervor and earnestness than in many years.

It has been one of the disasters of evangelical Christianity in the United States that so many of the ablest ministers in the more cultured sections and large cities have become liberals in their thinking and preaching. The result has been that the Roman Catholics have come in and possessed the land. In many New England villages and cities the Roman Catholics are the only vigorous and aggressive group of Christians; in Boston, for instance, it is said eighty per cent of the population is Roman Catholic. The evangelical churches are almost abandoned, and at the Sunday morning hour of worship hardly a score of worshippers are to be found in any of them. Like the church at Sardis, they have the name to live and are dead. But also like the church at Sardis, there is still some hope for them. This "new orthodoxy" movement is the ground for this hope. Like people, like priest. It would mean much for the progress of the kingdom of God in New England and in New York if both their liberal preachers and the churches would hear and heed that word of the Spirit spoken to them of Sardis: "Become watchful and strengthen the remaining things, that were about to die; for I have found no work of thine complete before my God. Remember therefore how thou hast received and heard, and keep and repent."

To ease another's heartache is to forget one's own.—Lincoln.

CURRENT TOPICS

Supreme Court Decisions—On April 17 the Supreme Court of the United States handed down several decisions in which there was much interest and about which there has been much controversy.

One of these involved the question as to whether or not membership in years past in the Communist Party was ground for deportation of an alien. The case was that of Joseph G. Strecker, a restaurant keeper of Hot Springs, Arkansas. He was an alien having come from Austria, and once had been a member of the Communist Party, but when brought to trial no longer was such. The Court ruled that he could not be deported. It is said that there many like cases in the country, and the ruling in this case will apply to all. There was a good deal of politics in the matter. The political opponents of Mrs. Frances Perkins, Secretary of Labor, have been demanding that she authorize the deportation of Harry Bridges, a labor leader of the Western coast, who was also an Austrian born, and was charged with being a member of the Communist Party, and because of her refusal one of them had actually preferred charges of impeachment against her in the House of Representatives. But she waited for the court decision, which has now come and is in her favor.

Another interesting decision was that upholding the Agricultural Administration Act for the marketing of tobacco. This law relates directly to marketing quotas for tobacco such as was in operation last year in North Carolina. Under it a farmer can sell his quota and no more except under penalties. Some Georgia tobacco farmers did not like this, and brought an action in the courts to test the validity of the Act. The Court decided that the Act is valid. It will not apply to the tobacco crop of this year, since the tobacco farmers failed to vote for it by a two-thirds majority, but it is to be applied this year to cotton for the first time. The Act applies also to corn and wheat when the carry-overs are of a certain size.

Three years ago the Supreme Court as then constituted declared the original AAA acts unconstitutional. This was by a six to three decision; at that time it was said that Chief Justice Hughes concurred in that opinion chiefly because he desired to avoid a five-to-four decision on an important constitutional matter. Now the Court has become more liberal; two Justices at least who voted the other way when the AAA Act was before the Court first now vote to uphold it. These are Chief Justice Hughes and Justice Roberts. The new Justices, Black and Fitzgerald, also voted to uphold the Act. This case proves that the saying is true that finally the Court will follow the will of the people.

Franco Gets Pope's Blessing—The Pope is exultant. Generalissimo Francisco Franco, Insurgent chief of Spain, has been successful and broken up the Spanish republic which for the first time in the history of the world allowed religious freedom, and the Pope has given him his blessing. On April 16 His Holiness, Pius XII, who was proclaimed to the world as a lover of peace, gave his blessing to Franco and the rulers and clergy of Spain, speaking of his "firm confidence in the noblest of Christian sentiments of which the illustrious chief of your state has given unequivocal proof, as have many of his faithful collaborators." The Pope declares that he now expects to see restored to his fold children who were "in danger of perversion," that is, in danger of becoming evangelical Christians, and others who had been deceived into errors of "laicism and materialism," that is, those who have left the Roman Catholic Church. As everybody knows, the war in Spain was a war for Catholicism. The Pope had a big part in helping the rebels win it. With the winning of the war, he confidently expects clergy and people to join in a policy of pacification which is "in accordance with the wise principles inculcated by the Church." Franco is to be the agent of the restoration of Catholicism in Spain, and the Pope in his joy invites "the faithful to offer thanksgiving to the Lord for the peace achieved." This is the kind of peace the Pope welcomes, a peace which makes a country desolate of religious liberty.

Congress Shows Its Independence—The Congress of the United States has been asserting itself—showing its independence and freedom from presidential control. But it is observed that Congress does very little that is worth while except

(Continued on page 11)

BAPTIST WORK IN

M. A. Huggins, Raleigh General Secretary and Treasurer
Miss Margie Murchison, Raleigh Office Secretary
Miss Esther Ivey, Raleigh Bookkeeper

DEPARTMENT - OF - CHRISTIAN - EDUCATION

W. PERRY CROUCH, SECRETARY

DIVISION OF SUNDAY SCHOOLS

L. L. Morgan, Raleigh Secretary
Mr. and Mrs. John B. Lane Field Workers
Miss Bessie Morgan, Raleigh Office Secretary

DIVISION OF BAPTIST TRAINING UNION

Nathan C. Brooks, Jr., Raleigh Secretary
Miss Mary Lou Wall, Raleigh Office Secretary
Miss Josephine Turner Field Worker

AN EXPLANATION

Recently we have surrendered our space to be used for the special editions of the Recorder. We hope to use our full space each week from now on.

OUR SCHEDULE FOR THE SUMMER

The Sunday School Division will have twenty-five extra workers during the time of June 15-August 6. Our schedule will take us into the following places and associations: June 15-18—Meredith College; June 18-25—Raleigh and Central associations; June 25-July 2—Pilot Mountain Association at Winston-Salem; July 2-9—Pilot Mountain Association; July 9-16—Ashe Association at West Jefferson; July 16-21—Ridgecrest; July 21-29—Tennessee River Association at Bryson City; July 29-August 6—Haywood Association at Waynesville.

About half of our last year's workers will be back and we have some very capable new ones to be added to the group. Indications are that we will have a great summer's program.

For our fall campaign we have just completed plans to go to the Gaston Association, September 24-October 1. The Gaston offers a great opportunity in that so many people are to be reached. There are thirty-eight churches and most of them will cooperate in the project. We will perhaps use more than fifty workers in the campaign.

OUR COLLEGE STUDENTS

In a few days now hundreds of Baptist students will be returning home for the summer. What kind of a reception will they be given in our churches? It will be a fine thing if each one of them could receive a letter within the next few days saying the home church will be ready to use them while they are at home. Why not appoint a committee to look after this important work?

AHOSKIE SUNDAY SCHOOL GROWING

Recently our force spent a week with the good people in the Ahoskie Church. Under the excellent leadership of the pastor, Rev. Oscar Creech, and the Sunday school superintendent, E. C. Hill, splendid progress is being made. For the first time in the history of the church, the attendance has gone above four hundred. The local people are due the credit for the increase because they reached and maintained the attendance before our help was furnished. The Ahoskie building is one of the best and most beautiful in the State.

PRIMARY "B" VACATION BIBLE SCHOOL BOOK

The Baptist Book Store, Raleigh, has received a supply of the new Primary Book "B" for sale. The Beginning Book "B" was received some time ago. Just as soon as the Junior and Intermediate Books "B" are received we will give notice of that also. We are expecting the Junior Book "B" by the last of April, and the Intermediate Book "B" by May 10. The Book Store has the Department Manuals on sale now for twenty-five cents each.

OUR TRAINING WORK

During the months of January, February, and March the churches in North Carolina issued 1,513 awards as against 2,290 in 1938. This is not as it should be, so let us get busy. For the past few years our record has been as follows: 1936—1,288; 1937—1,043; 1938—2,290; 1939—1,513. Alabama, Georgia, Kentucky, Missouri, Oklahoma, Tennessee, and Texas are ahead of us so far. We must come out ahead by the end of the year.

ARE YOUR JUNIORS BEING WON TO CHRIST?

By Blanche Linthicum

How many of your Juniors last year were won to an acceptance of Jesus Christ as their personal Saviour? Surely, the most cautious would expect the eleven and twelve-year-old girls and boys to be our evangelistic responsibilities. Those who teach children and observe them closely say that most ten-year-olds and many younger give evidence of thinking of and being concerned about such eternal questions. These teachers consider such children as our evangelistic responsibility.

In 1936 the number of baptisms reported by Southern Baptists totaled 191,993. But that same year there were 429,174 juniors, girls and boys, enrolled in Baptist Sunday schools; 214,587, or half of the number, were eleven and twelve years of age. Possibly one-fourth of these are Christians. This leaves a number more than the total number of baptisms reported by all of the churches of the Southern Baptist Convention. Add to that number the group of the same age who should be enrolled, and it discloses that there were 759,296 juniors eleven and twelve years of age, our evangelistic opportunities in 1936 when we reported 191,993 baptisms.

In 1937 there were 204,567 baptisms reported by the churches in the Southern Baptist Convention, and in that same year there were 465,697 juniors eleven and twelve years of age enrolled in their Sunday schools. Still more juniors than baptisms reported! May we repeat the question, What will the year of 1939—this year of special evangelistic emphasis—mean to these juniors?

MARCH TRAINING COURSE AWARDS

North Carolina holds fifth place in the number of training course awards issued in the Southland for the month of March. Texas led with a total of 6,767 awards being issued to her, Arkansas second with 2,577, Missouri third with 2,500, South Carolina fourth with 2,425, and North Carolina fifth with 2,368. We certainly are not to be discouraged, however, for we had an increase of 453 awards over March of last year, and an increase of 1,015 over February of this year.

A total of 4,396 awards has been issued to this State during the first quarter. Remember our goal for the year is 20,744!

Send your requests for awards to the Raleigh Office immediately upon the completion of your training course!

MARCH REQUESTS FOR FREE QUARTERLIES

During the month of March requests were made for free quarterlies to be sent from the Sunday School Board to nine new Story Hours, sixteen new Junior Unions, thirteen new Intermediate Unions, nineteen new Senior Unions, and twenty-one new Adult Unions, making a total of 78 new unions requesting literature.

The Sunday School Board is glad to furnish free quarterlies for the first quarter's work to any church organizing Training Union work for the first time. Just send your requests to your State Training Union Secretary, Biblical Recorder Building, Raleigh, along with a complete list of your officers and leaders, with their addresses, for our files.

THE POSTMAN VISITS

Recently the U. S. postman has had to make several visits to your Raleigh office in order to collect for overdue postage on requests for awards and quarterly reports that have been mailed to us. We wish to thank you for sending these to us, and we hope you will continue to do so, but it would be greatly appreciated if you would check on your postage before mailing.

REPORT FROM FIRST CHURCH, LEAKSVILLE

A few days ago we received a letter from Rev. R. C. Foster, pastor of the First Church, Leaksville, concerning one of their soul-winning classes held during their Training Union study course. He writes as follows:

"I tried to teach the seniors, using the book, 'Winning Others to Christ.' We tried to make our class periods demonstrative along with the study discussion. It was somewhat of a clinic in soul-winning. There was a young man eighteen years old in the class who had never made a profession of Christ as Lord and his personal Saviour. We saw his deep concern one night during a demonstration but no effort was made to persuade him; there was evidence of the presence of the Holy Spirit. The young man had not been attending the Training Union, but was invited to the class and came on Tuesday night; then on Thursday night he voluntarily stood to his feet and asked permission to make a public profession of Christ there in the classroom. He was the first visible fruit of soul-winning that most of the members of the class had experienced personally. He was their own trophy and the experience brought inexpressible joy to them. They were 'set afire' with interest to win some more to Christ. That young man has been ushering in the church for the evening services since, and I am to baptize him soon."

That is just one result of a Training Union course in soul-winning. Won't you plan to have a Training course in your church, using soul-winning books?

CONGRATULATIONS!

We wish to extend our congratulations to the regional presidents and to all who had a part in the Regional Conventions for their splendid work. Judging from the reports that have come to us and from what we saw and heard, the Conventions this year were unusually fine.

To the retiring presidents and officers we offer our vote of appreciation. New presidents, we are expecting big things of your corps of officers as we forget the things that are behind and press toward the mark for the prize of the high calling of God in Christ Jesus.

NEW DISTRICT PRESIDENTS

The following individuals have been elected to serve as presidents of their district until the Convention of next year:

- District No. 1—John M. Elliott, Edenton.
- District No. 2—E. R. Conway, Greenville.
- District No. 3—Rev. G. W. Bullard, Wilmington.
- District No. 4—James P. Morgan, Durham.
- District No. 5—O. E. Lee, Greensboro.
- District No. 6—Crawford Poplin, New London.
- District No. 7—Rev. H. J. Ford, Sparta.
- District No. 8—J. P. Thomas, Gastonia.
- District No. 9—Rev. Olin J. Owens, Marshall.
- District No. 10—Rev. H. M. Hocutt, Sylva.

Won't you cooperate with your district president in promoting Training Union work in your district?

NORTH CAROLINA

R. T. Vann, Raleigh Secretary Department of Benevolences
M. O. Alexander, Cary General Missionary
J. C. Pipes, Asheville General Missionary

IN - THE - CHURCHES

MISS DORA BOSTICK, OFFICE SECRETARY

DIVISION OF STUDENT UNION

Miss Velma Preslar Student Field Worker
Miss Cleo Mitchell Secretary W. C. of U. N. C.
Miss Nau Morgan Secretary E. C. T. C.

DR. LEAVELL IN SOUTH AMERICA



In the spring of 1938 the leaders of Baptist educational work in South America wrote, requesting our Foreign Mission Board to petition the Sunday School Board to allow Dr. Frank H. Leavell, Secretary of Southern Baptist Student work, to visit the schools and colleges of South America. The matter was discussed by those involved, and in October Dr. Maddry asked the approval of the students in session at the quadrennial student conference in Memphis. The students were unanimous in their vote to share Dr. Leavell's leadership in this missionary venture. At the December meeting of the Sunday School Board the project was enthusiastically approved.

Dr. Leavell, in open letters to students of the South, said: "It is encouraging that this invitation comes because of the apparent favor

which has accompanied a similar project in Japan and China in 1936. It is encouraging that the work of the Baptist Student Union has proved its worth at home and in more remote parts of the world. It is encouraging that Southern Baptists have proved in this field, as in others, that they can meet their needs by developing and promoting their own self-initiated and self-promoted programs of activity. It is not only encouraging but positively beautiful to observe the hearty cooperation among the various agencies of the denomination both at home and internationally.

"But there is yet a further encouraging, stimulating phase of this proposed work below the equator. In this a necessarily international age, the Baptist youth of the world are being more and more unified in a colossal, world-wide, interracial, and international Baptist youth movement. At last we are approaching the Master's command to go 'into all the world' with His message."

"My supreme desire is that maximum results may be realized from this service. May I depend implicitly upon the sustained prayer of the B. S. U. forces of the South? Let your petitions be that the Master's will may be done, and that we in North America may learn much from the young people of those countries, and that what we are able to share with them may be helpful to them. Such is my prayer."

Dr. Leavell's itinerary during the month of May we give below:

- May 1—Return to Rio de Janeiro.
- 2—Leave Rio de Janeiro finally.
- 2-8—Victoria (plane), c/o Dr. A. J. Terry, Victoria, South Brazil, S. A.
- 9—Leave Victoria (plane), arrive Bahia.
- 9-13—Bahia, c/o Dr. M. G. White, Caixa 184, Bahia, North Brazil, S. A.
- 13—Recife (plane).
- 13-30—Recife and Maceio's schools.
- 31—Leave Recife for Para (Belem), (plane).
- 31—Arrive Para, leave next day.
- June 2—Arrive Miami (plane).
- 3 or 4—Arrive Nashville.
- Address in Recife: c/o Mr. R. Elton Johnson, Caixa 178, Recife, Brazil, S. A.
- Address in Maceio: c/o Dr. John Mein, Maceio, North Brazil, S. A.

B. S. U. BANQUET

The Wake Forest and Meredith Baptist Student Unions held a joint banquet Thursday, April 13, at the Edenton Street Methodist Church in Raleigh. This banquet was held in honor of the council members of both colleges. A very clever skit was given, showing the world as it would appear fifty years from now.

Harold McManus, the new B. S. U. president of Wake Forest, has serving with him on the council Gordon Talton, John Fletcher, John E. Galloway, Bill Poole, Edwin Pearce, Donald Moore, Bob Goldberg, Clarence Godwin, Jack Perker, Rountree Blanchard, Norman Blythe, Emmett Davis, Wayne Oates, Bedford Black, James Greene, and Earl Pearson. Those men went into office after being installed in a very impressive ceremony Sunday, April 9, for which Dr. Paul Bagby was the guest speaker.

Ella Eddins is the new B. S. U. president of Meredith. Serving with her on the council are Frances Lanier, Eddie Belle Leavell, Jean Freeman, Helen Canady, Sadie Allen, Sara Cole, Wilma Badgett, Eunice Margaret Williams, Virginia Lee Watson, Mary Esther Williams, Mary Gwyn Oliver, Elizabeth Hostetler, Lucey McNeely, Nancey Carroll, Addie Davis, Juanita Stainback, and Katherine Dickenson.

Saturday, April 15, these new council members attended the annual B. S. U. Spring Retreat for officers in Greensboro. B. S. U.'s from the colleges all over the State were represented. There they received much information as to their duties and so on. Wayne Oates, of Wake Forest, who is the State B. S. U. president of North Carolina, presided at this convention.

B. S. U. LIBRARY FOUNDATION

A philanthropic-minded Baptist layman, whose son is a student at Vanderbilt University, Nashville, Robert G. Jordan, of Atlanta, has established, for the benefit of college students a library foundation which is to accommodate

THE WORK IN GENERAL

BY
M. A. HUGGINS

THE DEACONS WERE THERE

We are referring to an unusual meeting recently held in Stovall Church, Flat River Association, of which Rev. G. Van Stephens is pastor.

Brother Stephens is pastor of four fine country churches, Bullock, Island Creek, Providence, and Stovall. In each of these churches new deacons were needed, and were in due course elected by the churches. But instead of ordaining the deacons in each church a central service was called to be held in the Stovall Church on Sunday evening, March 26.

To this meeting regularly ordained deacons, not only from these churches but other churches in the association, were invited. In all there were present about seventy-five deacons. We were greatly inspired in attempting to talk with them on the qualifications and work of deacons. The service was concluded with the laying on of hands. It was an impressive sight to witness eleven fine men kneeling and then to see every deacon present, some sixty of them, pass by and lay hands on the heads of these men. Surely all the deacons present were impressed anew with the responsibilities and privileges of the office of deacon.

From reports we have had we have been led to believe that the effect of this service has been most helpful to the whole association.

We give below the names of the deacons who were ordained:

- Bullock Church: A. A. Campbell, W. L. Walker, H. G. Tilley.
- Island Creek Church: Charlie O'Brien.
- Providence Church: Glenn Daniel, Forrest Jenkins, J. T. Averett.
- Stovall Church: H. H. O'Brien, Marrow Stovall, G. B. Breedlove, U. S. Puckett.

TRUETT BIOGRAPHY

The Pastors' Circulating Library has a copy of the biography of George W. Truett by Powhatan W. James, recently published. Pastors not desiring to purchase the book can read it by sending their request to the office of M. A. Huggins. Anyone wishing to purchase a copy can do so through the Baptist Book Store. The price is \$2.50.

DURHAM MEMORIAL CHURCH—DURHAM

It was our privilege to be with this newly named church in the suburbs of Durham on Easter Sunday. The church was entering the first unit of its new building for the first time.

Last year the congregation of Sandy Level Church decided to move from the site located some distance from the main highway. A lot was secured on the Durham-Wake Forest highway just east of the city.

We were made to rejoice because the lot has been paid for and, as we understand, the present unit of the building is just about paid for. Thus this growing congregation gets off to a good start.

Recently, too, the congregation voted to change the name of the church from Sandy Level to Durham Memorial. It, therefore, takes the name of Durham Memorial in memory of Dr. Columbus Durham who in other years labored faithfully in Durham and later, from 1888 until 1894, was the Corresponding Secretary of the Baptist State Convention.

It was good to have the privilege of speaking to this aggressive group which Rev. J. W. Davis, the pastor, is leading in a vital and constructive way.

FAIRMONT

In a recent issue of the Recorder there appeared a list of twenty-five churches in the State that gave five thousand or more through the Cooperative Program during the year 1938. It was rather interesting to note that all the churches in that list save one reported last year a membership of one thousand or more. The exception was Fairmont Church, which reported 673.

In more than one sense this church is a "first" church, although it does not go by that name since, we believe, there is not other Baptist church in the town of Fairmont. This church is an aggressive group very ably led by their pastor, Carey P. Herring.

Recently we had another encouraging report from this church demonstrating the fact that it cooperates in all the denomination is trying to do. They reported forty-eight members in the Baptist Hundred Thousand Club and in addition two \$100.00 Memorial Memberships, which makes the equivalent of sixty-three regular \$12.00-a-year memberships, which would be equivalent to ten per cent of the resident membership belonging to the Hundred Thousand Club. In this respect, and in proportion to their membership and ability, Fairmont, we believe, leads the State.

We make this report not to praise Fairmont, but to challenge other churches.

the students of twenty-five colleges within the territory of the Southern Baptist Convention. Three Nashvillians were appointed trustees of the foundation, and the Sunday School Board was designated as guardian. The Baptist Student Unions of the twenty-five campuses have been notified to select from an approved list the books desired and order from Nashville. The donor of this foundation states that it will be enlarged from time to time as there may be need. The purpose of the Walter Richard Jordan Foundation, a memorial to a deceased son, is "to get the right book to the right student at the right time." The bookplate for the Foundation carries the B. S. U. key emblem.

The two North Carolina schools receiving books from the Foundation are Mars Hill College and Meredith College.

Impressions of the Madras Missionary Conference

BY M. T. RANKIN

(Continued from last week)

3. METHODS AND POLICIES EMPHASIZED BY THE CONFERENCE

Evangelism was a keynote of the Conference and constituted the subject of discussion and study in two of the sectional groups, "The Unfinished Evangelistic Task" and "The Place of the Church in Evangelism." I quote herewith a few paragraphs from the reports of these two sections.

"We summon the churches to unite in the supreme work of world evangelization until the Kingdom of this world becomes the Kingdom of our Lord."

"We appeal to churches everywhere to join in united prayer that the spiritual awakenings manifest in some lands may spread until there comes from all nations a response in witness and service for the evangelization of the world."

"The church's message to the world is the Lord Jesus Christ Himself in all His manifold grace and power. It is the work of evangelism so to exalt and proclaim Him, crucified, risen, and glorified, that men may awaken to God, and to a sense of their sin and separation from God, may be led to true repentance and to that act of will whereby they believe in and receive the forgiveness of their sins through Christ and enter upon a new life of trust and obedience toward God and of abounding hope for this world and that which is to come."

"The Council believes that every part of the church's activity must be saturated with and controlled by the conscious evangelistic aim. This is true of the whole range of the church's practical activity."

The essential place of the local church in the work of God's Kingdom was given strong emphasis. In speaking of "The Essential Task of the Church" the Conference said:

"The place where this task is centered is the local church or congregation. As dead or disunited congregations are the greatest hindrance to the fulfillment of the church's task, living congregations are the foremost agencies used by God for the accomplishment of it."

All activities in the name of the church such as educational, medical, social, etc., "should from the outset be integrated with the life of the indigenous churches." The report on "The Inner Life of the Church" urges the importance of more work for teaching and training the membership of local churches. The churches must be the fountain-head of the "Christian Movement," but they can be this only as they keep themselves vital by teaching and training their members in the truth and principles of their faith.

"Back to the Churches," "Back to the People," "Back to the Bible" are three notes to be found in the reports of the Conference. In summoning Christians to a study of the Bible, the Conference said:

"If the church is to repossess this its faith in all its uniqueness and adequacy and power, one indispensable thing demanding special emphasis today is the continuous nourishing of its life upon the Bible. We are bold therefore to summon all Christians to a deeper and more consistent study of the Bible, instructor and sustainer of the Christian faith through the ages. Only as in its light, they seek together in prayer and meditation the guidance of the Holy Spirit, will they be able to fulfill their calling amidst the confusion and unbelief of this age."

A thorough study was made of the production and use of Christian literature. Reports from all parts of the world indicated that this is one of the most useful, and, at the same time, one of the most inadequately used forms of missionary work that we have in this day. The Conference was convinced that the churches and missionary agencies should attach a much greater importance to the production and distribution of Christian literature. This is a matter which calls for the serious attention of our own workers in the Orient. The report issued by the Conference on "An Adequate Program for Christian Literature" is worth special attention.

4. THE VISION OF THE CONFERENCE

I have said that "Back to the Churches," "Back to the People," and "Back to the Bible" are notes sounded at Madras. The vision of the Confer-

ence, however, was not backward but was distinctly forward. These calls had to do with strengthening our stakes. The reports on "The Faith by Which the Church Lives" and "The Witness of the Church in Relation to Non-Christian Religions" are both profound calls to a deeper and more vital faith in the uniqueness and utter necessity of God's Message of redeeming love as He has revealed it in Jesus Christ. With our stakes strengthened by such faith, the Conference faced the future with a clear call to lengthen our cords, to lengthen them in terms of methods and approaches as well as in terms of space. I think all too often we have kept our cords short because of a lack of faith in the truth that Christ does "bring conversion and regeneration when we meet Him, from whatever point we may have started." If we believe this with all our souls and if we keep it at the very heart of all our preaching and work, then we have grounds for great courage in lengthening the cords of method and approach.

I believe that it is just in this connection that we are confronted in the Orient with one of our most arresting challenges today. In the early years of missionary work, missionaries were limited to giving the Christian Message to other peoples in terms of their own backgrounds and methods. This was inevitable. As indigenous experience and thought developed, conditions emerged which called for changes. But in many cases it was almost impossible to change forms and methods which had been in use for decades. In China today our programs and methods have been thrown into complete confusion. How will we try to plan for the future? Will we try to gather together the broken pieces of the old patterns and reconstruct the plan as it was? There is a great temptation that we shall go backward. The missionary and the missions are being called on to assume authority and control of work which we have worked for decades to transfer to Chinese Christians. In many cases this seems to be the only way to keep the work alive for the present. Will we let this take us backward instead of using this opportunity to go forward? We have come to believe that Christian churches in China have been too "Western" in their life, that they have partaken too much of Western forms of thought, method, and culture, and that they need to become more Chinese. We see that they have been projected on a program of work that is based on Western economic scales. One of the most significant books issued in preparation for the Conference is "The Economic and Industrial Background of the Younger Churches" by Mr. Merle Davis. In this book the author gives a report of a two years' study which he has made on this subject. In his opinion we have no grounds for hoping that the "younger churches" will ever be indigenous until their programs of work are based on an economic scale that is in keeping with their national economy. Political conditions in China may call for radical changes in our program of work, especially in the field of education.

Will we have the faith and spiritual vision to distinguish between the faith and the program, between the message and the methods? When old methods and programs have been shot away or taken from us, will we have faith and courage to find other ways? The report on "The Unfinished Evangelistic Task" gives a clarion "Call to Action" in the following paragraphs:

"In a world of struggling and competing ideologies we emphasize again the urgency of this hour. World peace will never be achieved without world evangelization. The early church was martyred for its faith that 'Jesus Christ is Lord.' Most countries of the world are marked by graves of missionaries of many lands, races, and colors, who gave their lives in a glad confession of Christ as Saviour and Lord. The enterprise we have undertaken has been costly in suffering and martyrdom, but it has been characterized at every stage by a manifestation of the Spirit demonstrating the power of God in human lives and human relationships. In this new day men are no less heroic than in previous generations. Millions give themselves gladly for Nationalism. Can the church summon Christians everywhere to a new adventure for the Kingdom of God? Can it give youth a new vision of the purpose of God for the world? Can it challenge men to live dangerously for the sake of the gospel? Perils increase and 'safety first' cannot be the watch-word in this hour. Every fact of the world situation is an appeal to the church to advance. We summon the churches to unite in the supreme

work of world evangelization until the kingdom of this world becomes the Kingdom of Our Lord."

5. CHRISTIAN UNITY IN THE CONFERENCE

It would be difficult to name the many things connected with the delegates to Madras which differ. Among us were differences of dress, races, nationalities, languages, cultures, political ideals, and many other things. As Christians, we had many marked differences in the churches to which we belong. Many of these differences run deep in life and are believed in desperately. Even so, in the supreme fact that we all believe in God the Father of our Lord Jesus Christ, and His Son, our Saviour and Redeemer, we found a bond of unity which transcends all the things that differ. We experienced in this Conference the reality of a world-wide Christian unity which we already possess. Although we do not have the full measure of Christian unity which Christ would bring us into, we deprive ourselves of a rich blessing and source of inspiration when we fail to be conscious of and appropriate this measure of unity which does exist among those who are God's children throughout the world.

Impressions gained at Madras have confirmed some opinions which I have long held concerning Christian unity.

First, organic church unity can never constitute the basis for Christian unity. I believe this fact was more fully recognized at Madras than in previous conferences. Many of these who believe strongly in organic unity recognize that there are large bodies of Christians who cannot be brought into organic church-unity, but who must have a part in Christian unity.

Second, as Baptists we need to be more conscious of the responsibility we have and the contribution we should make to the cause of true Christian unity. The fact that we cannot take part in organic unity does not relieve us of this responsibility, nor should it prevent us making our contribution to Christian unity. In my opinion Baptists made a definite contribution at the Madras Conference.

Third, this Conference sharpened my conviction that as Baptists we have a God-given mission and responsibility which we can fulfill only as we maintain and promote distinctive Baptist churches. The very concept of one organic church, in itself makes this imperative. I believe that an immediate need confronting us in China is that of teaching and training Baptist people in the doctrines and principles of Baptists. We can fulfill our mission as Baptists only as we intelligently understand why we are Baptists.

I believe that we can make our contribution to true Christian unity without lessening our ability to fulfill our mission as Baptists, and that we can promote a program of Baptist work through distinctive Baptist churches without being justly charged with violating the spirit of Christian unity or disrupting the Body of Christ.

USEFUL IN OUR TRAVEL

A Christian traveler was packing his suitcase when about to proceed on a journey when he remarked to a friend:

"There is still a little corner in which I desire to pack a guidebook, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymn book, a sharp sword, a small library containing thirty volumes; and all these articles must occupy a space of about three by two inches."

"How are you going to manage that?" queried his friend, and the reply was: "Very easily, for the Bible contains all these things."—The Gospel Herald.

The lives that seem so poor, so low
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo!
They blossom to the beautiful.

—Susan Coolidge.

Upon the wreckage of thy yesterday
Design thy structure of tomorrow. Lay
Strong corner-stones of purpose, and prepare
Great blocks of wisdom cut from past despair.

Shape mighty pillars of resolve, to set
Deep in the tear-wet mortar of regret.
Believe in God—in thine own self believe
All thou hast hoped for thou shalt yet achieve.

—Ella Wheeler Wilcox.

WHAT KIND OF REVIVAL?

By Garland A. Hendricks

What is a revival? In this machine age could we not say that a revival is a tuning up of the motor, a complete rebuilding of the machine, a removal of those parts which have gone to the bad, and a replacement with new parts? If a revival is what the word indicates, it is directly concerned with the already existing and functioning Christian mechanism. To be sure, we need both a revival and a great evangelistic campaign. But if we can first have the revival, the rebuilding, on a large scale, we may expect as a natural result a great evangelistic movement. If we can get the existing Christian body completely overhauled, travelers will be willing to trust our machine to transport them through life. At present our Christian body (individual life, as well as church life) is all out of sorts within. It does not function as it should. And because it sputters along with two or three bad cylinders, travelers on the highways of life see no particular reason why they should choose to ride through life in such an inefficient and dilapidated machine. We are living in a day when many of the machines of the devil are running smoothly and are geared for speed. And they are loaded with passengers. Large numbers of those who have chosen to ride in the Christian machine are deserting to ride in what appears for the present to be the more efficient and speedier machines of the Evil One. If we Christians are to compete at all successfully with the devil on the highways of life, it is time for us to have our motors tuned up, install gears for greater speed and efficiency, and rebuild and re-adjust the complete Christian machine.

In making life's choices today many people are deliberately choosing other than Christian ways of life because these other ways make greater promises to them. They see that we have taken the greatest and most powerful machine in the world, Christianity, and have so abused it that it now needs repairing and remodeling. And until we do rebuild it and let the people see for themselves its power and efficiency and usefulness, it is futile to try to persuade them to use it as their means of transportation to victorious living.

What does the machine need if we are to use it in competition with the machines of the devil? We need to take it to the Master Mechanic and have Him check it over and see what is wrong with it. When the trouble is located we need to have the Mechanic make the necessary repairs.

Many of us Christians have already taken ourselves and our churches to the Master Mechanic. In His examination He has found that because the spark plugs are bad there is not enough power developed for the motor. He has found that because of bad wires there is not the proper relationship between the power-center and the other parts of the machine. He has found that grit has been poured into the oil, which prevents the proper functioning of the various internal parts of the motor. He has found that the gears have been stripped, and artificial cogs have been installed, which do a great deal of turning, but get the machine over very little ground.

What can be done to get the machine in good running shape? We must believe in the judgment of the Mechanic and allow Him to replace the parts that need replacing. He may tell me what the trouble is, but if I do not believe what He says, and if I do not choose to have the machine repaired, His examination is useless. I may have a new wiring system put in. I may adopt methods and habits for my private life and for my church life that would make possible the proper distribution of power. But if I keep the old spark plugs and do not get the power from its source, I am none the better off. I may have the Mechanic put in a new gear system made of the best metal. I may co-ordinate the organizational set-up of my individual life or of my church, and I may map out a new program of activities; but if I have not the power to move these gears and the wiring to distribute the power and the pure oil to prolong the life and reduce the friction within the mechanism, I am still in no condition for making progress. Unless I believe in the judgment of the Master Mechanic and allow Him to replace those parts which need replacing, whatever they may be, there is little I can do to persuade others that my machine can be trusted to transport them to victorious living. Often we take the machine to the garage. We pray and we read the Bible and we go to church. But for some reason we do not take Christ at His word. We do not do what He tells us to do. Then, we crank up the old machine, start down the highway of life, and wonder why it runs so poorly.

After the machinery has been repaired we cannot expect it to function properly over a long

period of time unless we keep it in good condition. From time to time we need to take it back to the Mechanic for additional repair and adjustment. We need to keep closely enough in touch with the Mechanic to make possible such repair and adjustment. He is always on the job, open day and night. We can always arrange with Him to make the payments. There is no excuse for us to drive along the highways of life today in cheapened, unattractive, and inefficient fashion.

In these days of self-criticism and of desperate need for efficiency in Christian living, when we are going to Christ to try to learn just what the Christian world needs before it can function as a machine powerful and adequate in an age of speed and efficiency, let us believe in the good judgment of our Lord Christ concerning our lives and the life of the Christian church. Let us make it possible for Him to replace all the parts that need replacing, make all the adjustments that need making, and let us keep closely enough in touch with Him to keep life functioning efficiently and adequately.

And woe be to us if in our Southern Baptist revival efforts this year we drive the old machine (individual, church, and convention) into 1940 without new plugs, new wiring, pure oil, efficient gears, and any adjustment that is necessary for efficiency. If we do, we may expect Satan soon to speed past us and to leave us despairing and choking in the dust of the efficiency of evil.

Littleton, N. C.

THE BAPTIST PRESS

By G. W. Paschal

I

Editor Gwaltney of the Alabama Baptist often instructs his readers about matters on which there is general ignorance or of which people have only hazy notions. In his paper of April 13 he tells the difference in meaning between two terms that have been much in the public prints in the past few months — "Fasintern" and "Comintern." "Fasintern" is the name of the political philosophy that heads up in Berlin and Rome, and "Comintern," the name of that of Moscow. The dictators in Russia come from the proletariat, while those in Fasintern countries either come from or derive their support from the higher classes. "However, the dictator, when he once appears under either system amounts to about the same thing." In America there was much hue and cry about the fear of Communism a few years ago, but if there is any danger, Dr. Gwaltney thinks it comes from Fascism rather than Communism. As Christians we must, of course, stand first for Christianity, but as citizens we must stand for Americanism, "which makes valid the Bill of Rights which is intended to limit the function of government and guarantee to men both political and religious freedom."

II

"The Christian Attitude Towards War" is the title of an editorial article by Dr. F. M. McConnell in the Baptist Standard. He calls attention to how terrible war has become, which is now war on mothers and babes as well as on men in arms. We are yet a world in which we see the dominance of savage instincts. "Men are still greedy, cruel, unjust, dictatorial, and they will use every instrument and power at their command to carry out their selfish and wicked schemes." Christians must recognize that they live in such a world, and that it is their duty to seek to make the world safe against the wicked. They should encourage all measures, such as world courts with decrees enforced by international police powers, but they must take account of the present situation. With reference to this Dr. McConnell makes the following comparison:

If any man would accumulate wealth in a section of country infested by outlaws, such accumulation would increase danger to him. Whoever accumulates wealth must be protected against robbers. This is the reason for the organization of governments. Christianity must, therefore, require and continually encourage those measures and means which would secure safety for individuals, society, and nations. Any nation with vast wealth must have a standing army and means to protect that wealth against international outlaws. Christianity must, therefore, never be for peace at any price, but must always be for security and safety against the violent and lawless. The vast wealth of the United States of America is a continual temptation to any international outlaw who thinks he might be able to take it away from the United States; consequently, the United States must continually hold up before such outlaw the fact that this nation will not be robbed.

III

In the Christian Index of April 13, James L. Baggott argues convincingly against the dogma which we used to discuss in the cornfields, "What is to be will be." We always came to the stereotyped conclusion that "What is to be will be, even if it never comes to pass." But Mr. Baggott ridicules the idea by several parallel suppositions, showing how it works in our daily lives. Under this comfortable doctrine one fated to be President of the United States need not learn leadership and seek political popularity, since he is to be President in 1960 whether or no. It is the same way with one who is fated to be a great violinist—there is nothing for him to do except wait; it is decreed that he will be the world's greatest violinist in 1950 and so he will be though he never takes an fiddle and bow in his hands until that time. And then Mr. Baggott gives this further example: "A boy need not study or go to school to get his B.A. degree in 1942. Fate decrees that on June 3, 1942, he is to receive his diploma and 'what is to be will be.'" All the other examples he gives may seem fanciful, but I should like to advise Mr. Baggott that there is nothing at all fanciful about his statement about the college student. There are numbers whose philosophy and rule of life will be found to tally exactly with his statement. In their case it often happens that they think whether they study or not they will get their diploma.

IV

Rev. W. C. Taylor, former missionary to Brazil, in an article in the Western Recorder, under the title, "Minimizing Repentance, They Magnify Its Fruits," says that he often has preached to soldiers in Brazil, and when he preaches to them he emphasizes the three things that John the Baptist emphasized: not to be extortioners, not to be mercenary spies, and to be content with their pay. He never digs a chasm between the soldiers and the gospel, that is, he does not preach pacifism to them, as many say should be done now. Mr. Taylor's views are expressed in these paragraphs:

Yet a third class attended John's preaching and heard his call for repentance. They were soldiers. Neither John nor Jesus gave the slightest hint of pacifism in their dealing with converts. Our Lord defined a centurion's faith as the greatest he had found, or, at least, greater than any contemporary Jew's. His first and typical Gentile convert after Pentecost was a soldier, a commander of soldiers.

Never a hint is given that these men are in a forbidden occupation. It would have been easy for John to say: "Lay down your arms, if you want to be baptized. Forswear force." No pacifist can ever successfully explain why he did not demand that, why the conversation and acceptance, the faith, spirituality, and baptism of soldiers are so prominent in the New Testament.

CURRENT TOPICS

(Continued from page 7)

when it acts in accord with the President's recommendations. It first voted to scale the President's recommendation of Relief funds by \$150,000,000; now it has retracted to the extent that it has voted \$100,000,000 additional; before July 1 it will probably vote the remaining \$50,000,000. It votes appropriations for army and navy and air force practically according to the President's recommendations. But Congress does show its independence. One of its ways of doing this is to order an investigation and vote a big appropriation for it. The last to be ordered is an investigation of the WPA. Probably the investigating committee will go over the same ground as was gone over in investigating the Kentucky Senatorial primary of last year, and do little more. Certain Senators have become chronic objectors. Senator Nye, for instance, objects to about every suggestion for improving our neutrality laws; none that he can think of operate themselves, but their execution must be left to the President, and he fears that the President would get us into war. Many able Senators spend the time of the Senate and fill the Congressional Record with wise pronouncements on our foreign policy. Among them is the Junior Senator from North Carolina, whose wisdom is summed up in his remark: "Why in the hell should we worry ourselves to death about other peoples in the world?" After the President's appeal to Hitler and Mussolini, three other Senators had to take the time of the Senate to show how much wiser they were than Mr. Roosevelt. In the House of Representatives Mr. Hamilton Fish of New York mildly criticized the President's peace message, but he did not get much encouragement. The gallery hissed him.

W. M. UNION

Edited by Mrs. Edna R. Harris,
Corresponding Secretary

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NOTES

The week of May 15-21—three weeks off—will be an important one for Southern Baptists with W. M. U. meeting May 15 to noon of the 17th and Southern Baptist Convention May 17, 2:00 o'clock p.m. to Sunday night May 21. If you cannot be there in person, you can in your prayers. Be much in prayer now for these meetings.

Remember that renewals to W. M. U. missionary magazines must be made promptly if you would not miss a copy. An active, alert literature chairman is needed in every society who will remind subscribers to renew and who will be getting new subscribers to "Royal Service," "The Window of Y. W. A.," and "World Comrades." Every Woman's Missionary Society will find much that is helpful in "The Window" and "World Comrades" that may be used for W. M. U. programs. Too many take the magazines but never read them. Why? We wonder.

Mrs. B. A. Bowers, mission study chairman, Gastonia First Church, reports simultaneous mission study classes in their eleven circles. "With my eleven associates," she says, "we have been able to accomplish what I hoped for, to enlist the unactive ones in mission study, thus leading them through the study of missions to become active. We had 176 women read the book and take the test. This is the largest number we have ever had. The "follow-up" work has been most gratifying. This is where my eleven associates did a fine piece of work. Our women are really studying missions now. We have just closed a great meeting with fifty or more additions to the church, most of them by baptism."

"COME, DO COME, TO OKLAHOMA CITY!"

In keeping with the hospitable traditions of the romantic southwest, Oklahoma City extends a most gracious welcome to members of Woman's Missionary Union to attend the annual meeting, May 15 to 17. Oklahoma, for a half century, has stood with outstretched arms welcoming all who would come within her borders and has tried to make them feel that here awaits them a land of opportunity, radiant with brilliant sunshine and the bluest of skies; fragrant with odors of innumerable wild flowers and ripening grain: a challenge to all who come to give of their

best to the building of a great state.

Today there is a challenge to Woman's Missionary Union, not only in its own development and expansion as an organization, but in the contribution it may make toward the promotion of a permanent world peace by harmony and cooperation with others who strive to achieve this end. As followers of Christ, we have committed into our hands the only thing that will assure permanent peace.

As Southern Baptist women, will you not come in great numbers to this meeting, ready to contribute the best of mind and heart in planning and praying that we may project these Christian ideals into a world so sorely in need of them? Newell Dwight Hillis said: "When God would order a great upward movement of society He drops a great idea into the mind of some leader. These create new epochs." May a new epoch in Christ's Kingdom be created because of our coming together.

Come, do come, to Oklahoma City.—Mrs. H. B. Wilhoite, W. M. U. Publicity Chairman for Oklahoma City Meeting.

MONTGOMERY W. M. U.

The Woman's Missionary Union of the Montgomery Baptist Association met in annual meeting at Star on April 5, 1939.

The program was opened by singing "I Love to Tell the Story." Mrs. T. F. Ashburn, of Troy, had charge of the devotional, using as her subject, "Faith," and what it means to keep that faith. Prayer was led by Rev. S. W. Oldham, of Star.

Mrs. E. T. Poe spoke the words of welcome, to which Mrs. Reid Harris, of Mount Gilead, responded.

Minutes of last meeting were read and approved. Eight churches of the association responded to the roll call, and seven gave interesting reports.

At this time visitors were recognized—Rev. C. K. Djang, and Miss Mary Currin, and the pastors present.

Mrs. Trammel read a message from the Wright family expressing their appreciation to the association for the Freddie Wright memorial room in the Baptist Hospital at Winston-Salem.

A constitution for the Associational Union was presented by Mrs. D. C. Haywood. A motion was made and seconded that the constitution be adopted, a copy of same to be recorded with the minutes.

Mrs. Trammel, the superintendent, gave a splendid report of last year's work, reporting one new society. She contacted every society during the year's work, traveling 1,229 miles, writing 71 letters and 29 postals. She gave our associational goal for the new year as \$765.66.

In the absence of our Young People's leader, Mrs. J. E. Greene, our superintendent reported for her five young people's organizations reorganized in the county during the year.

Miss Mary Currin, our State Young People's director, gave an inspirational address, emphasizing the thought, "The Love of Christ Constrains Us" as we end the work of fifty years, to begin the next fifty as a new challenge to a new day, stressing the importance of prayer, mission study, personal service, stewardship, and W. M. U. plans for young people. A solo by Miss Mary Frances Seward, accompanied by Miss Jocelyn House, followed.

Rev. C. B. Trammel spoke on Baptist periodicals, stressing their importance in carrying on our work.

Mrs. Trammel appointed the following committees: Nominating Committee—Mrs. C. H. Martin, chairman, Mrs. G. W. Scott, Mrs. T. H. Olive; Time and Place Committee—Mrs. Carson Kanoy, chairman, Mrs. Reid Harris, Mrs. D. J. McLeod; Resolu-

tions Committee—Mrs. J. C. Beckwith, chairman, Mrs. S. P. Kirk, Mrs. D. C. Haywood.

Miss Mary Currin dismissed the morning session with prayer.

After a sumptuous dinner we returned for the afternoon session, which was opened by singing hymn, "Publish Glad Tidings."

Rev. S. W. Oldham conducted the devotional, reading the thirteenth chapter of Acts.

Rev. C. K. Djang, a native of China, in a very impressive manner spoke of China, and the need of Christ there. He expressed his personal appreciation for the missionaries that have been sent to his country from North Carolina.

A duet rendered by Y. W. A. girls of Troy, accompanied by Mrs. J. S. Edwards, was enjoyed at this time.

Mrs. C. B. Auman gave us food for thought in making her report on Personal Service, stating the meaning and aim of personal service.

Our Mission Study chairman, Mrs. E. T. Poe, reported twelve mission study classes, and urged us to have more mission study.

Miss Currin gave us some very important information on Mission Study books for all organizations of the W. M. U.

A playlet given by the Y. W. A. girls of Star carried a great lesson.

The report of the Nominating Committee was accepted as follows: Superintendent—Mrs. C. B. Trammel, Troy; associate superintendent—Mrs. P. E. Nordan, Mount Gilead; secretary and treasurer—Mrs. C. T. Haywood, Mount Gilead; stewardship chairman—Mrs. Carson Kanoy, Biscoe; personal service chairman—Mrs. Bill Dunn, Wadeville; young people's leader—Mrs. Davenport, Troy.

The Time and Place Committee reported that our next meeting would be held at Blackwood's Chapel, or Troy, the one decided upon to be announced later in the year.

The report of Resolutions Committee was most heartily adopted.

After discussion, it was decided that each society send its gift for expenses direct to the treasurer for this meeting, and for each society to carry it next year to the associational meeting.

After singing "Faith of Our Fathers," the meeting was closed with prayer, led by Rev. C. E. Ruffin, pastor of Mount Gilead Church.

MRS. C. B. TRAMMEL, Supt.
MRS. C. T. HAYWOOD, Secy.

* * *

THINGS SEEN HERE AND THERE IN SHANGHAI

A Missing Rickshaw License

Early one winter morning a missionary was standing on the street corner waiting for the car which would take her to her work. Her thoughts, which had fled far away, were recalled by someone stopping directly in front of her. The face before her was pitiable to see—this, haggard, greyish in color, with lips and chin quivering. The eyes were lusterless and sad, but there was an expression of great pleading in them. Who was this one? What did he want? Thinking the foreigner would not understand his Chinese, he pointed mutely to the back of a rickshaw from which the license had been removed. This one was a rickshaw coolie from whose rickshaw the policeman, for some offense, perhaps trivial, had snatched away the license, thus making it impossible for him to ply his trade till he could rent another, taking away his means of livelihood.

Mother's
Day

May 14,
1939



Books and Bibles are ideal gifts for Mother's Day. Your Baptist Book Store is the ideal place to select these gifts. Inquiries by mail are invited and will be given prompt attention.

HOME LIFE IN THE BIBLE by EMMA WILLIAMS GILL. Forty beautiful chapters on such subjects as are of interest to all women. Each has its own spiritual message. Completely illustrated. \$1.25.

GIVE YOUR CHILD A CHANCE by SALLIE RUST MOSS. This book was written for mothers and will be of great value to mothers with small children. Dorothy Dix said of it: "A book no mother can afford to do without." \$1.00.

TESTAMENT NO. 0131X. A beautiful small Testament and Psalms which will fit conveniently in a lady's purse. Good type, leather binding, India paper, weighs only three ounces, size 3 1/4 x 2 1/4 inches. \$1.50.

BIBLE NO. 254X. King James Version with complete helps including concordance and references. Genuine leather, leather lined, India paper edition packed in beautiful gold gift box. Size 5 x 7 1/4 inches. Black face type. Excellent value. \$5.00.

DAILY DEVOTION by W. B. CRUMPTON and associates. A page for each day with Scripture lesson, meditation, prayer, and verse. Attractive cloth binding, gold stamped. \$1.00.

HALF A CENTURY by ELLA BROADUS ROBERTSON. A book of poetry by a woman who has lived a lifetime of experiences and whose book holds a lifetime of quaint, homely philosophy. Wifehood, motherhood, and love fill these pages. \$1.00.

THOU, WHEN THOU PRAYEST by W. O. CARVER. Will deepen the spiritual life of a thoughtful reader with its many helpful suggestions regarding private devotions. The life of any Christian will be richer after reading this book. \$1.00.

BIBLE NO. 24C2. Beautiful large type edition in the King James Version. Genuine leather binding, overlapping covers, red under gold edges. Size 9 1/4 x 6 inches. Has concordance and references. Best for those who need largest type. \$6.75.

BAPTIST BOOK STORE

121 WEST HARGETT STREET, RALEIGH, N. C.

The missionary asked a question in Chinese. Still pointing to the rickshaw, the poor fellow muttered, "It's a question of rice." But one glance at that gaunt, thinly clad, under-nourished body made it apparent that the return of the license was more than a question of rice; it was a question of life and death. Only a few dimes made that great a difference in that life. With them, the coolie could, barring illness, eke out an existence for himself and his family; without them, there was before him but starvation, death! Such a little thing to the giver, such a vital, all-important thing to the poor coolie! Just one of the multitude of cases needing a little help in order to live!

Quick, Save One!

Give your money, give your money. Quick, save one! Quick, save one! Dollars three one life will save, Dollars three one life will save, Quick, save one! Quick, save one!

There is no better way to get an idea into the hearts of young people and old alike than to sing it there. At this time when millions are facing death from starvation in China, the above little chorus, sung to the tune, "Are You Sleeping?" is one of the many means used to impress on children in school, and older people in various gatherings, the dire need of their fellow countrymen. This chorus has lost some of its force in the translation, but even in English it will surely have a strong appeal.

In one refugee camp two hundred and more children are sleeping on the floor with insufficient covering to keep them warm, and these nights are cold! The one in charge with tears is begging for help for these children. To those crowded in another refugee camp, the only food is rice coogee, with a flavoring of bean or some other vegetable, given out in small allotments twice a day. But it is the parentless, shelterless children roaming the streets in China, the families or individuals huddled down in the alleys, or trying to find shelter in the doorways for whom our hearts ache most. The sight of that poor, sick fellow lying in a doorway, his head thrown back, his eyes slightly glazed, but having a despairingly pleading look in them—that image is indelibly imprinted on the mind and heart of the one who saw it! Just one was he of the multitude in such dire need in all parts of China!

Young People

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

PREPARING FOR THE HECK MEMORIAL OFFERING IN JUNE

Counselors, let's remember that the "dime holders," about which I have written you, hold 17 dimes each. That makes each dime holder worth \$1.70 when completely filled. Evidently that is not clear, for some counselors have ordered 50 dime holders, which represent the sum of \$85.00. That is a rather high goal, and we wonder if there is not some misunderstanding. Already much interest is being shown in this offering and we are grateful.

MOTHER-DAUGHTER BANQUET

Tuesday evening, February 14, as the clock struck the hour of seven, Mrs. Clingman Peterson's home proved to be a perfect setting for an evening of gayety for the mothers and daughters of Mount Gilead Church, in the Eastern Association. The Y. W. A.'s entertained their parent organization, the W. M. S. The reception halls were decorated

in Japanese quince, first breath of spring, and calla lilies.

Guests were welcomed at the door by Miss Mildred Bryant, and Miss Juanita Matthis, Y. W. A. president, directed them to the cloak room.

Tables set for 50 people were dressed in gay Valentine covers. Guests found their places at tables by means of the bluebird, which bore a Valentine letter to each person. Miniature Valentine cups filled with heart mints added color.

Miss El'dora Bryant, Y. W. A. counselor, welcomed the mothers, W. M. S. members, and guests. Response was given by the W. M. S. president, Mrs. Charles Bryant. Mrs. S. L. Morgan, Jr., wife of the Clinton Baptist minister, was introduced by Mrs. R. F. Marshburn.

The entertainment was presented in a unique manner. Mrs. Morgan, with Mrs. Joe Best at the piano, led the entire group in songs during the banquet hour. Mrs. Morgan gave two interesting readings. Mrs. Best rendered a piano solo. The medicine man and the sick patient stunt was given by Mrs. Paul Bryant and Billie Williamson. A mock wedding ceremony completely enchanted the guests. Dr. Marshburn tied the hearts of cupid Valentine and Miss Heartsease. The "was-to-have-been bride" and groom proved to be Langdon Peterson and Charles Bryant. The toastmistress, Miss Virginia Overman, repeatedly called on persons to perform impromptu requests during the evening, which kept every one at attention. Mrs. Marshburn presented three boxes of delicious candy to the two societies, which was much enjoyed by all.

The three-course dinner consisted of tomato cocktail, chicken salad, creamed potatoes, green peas, pickles, and saltines, toasted nuts, and coffee.

Special invited guests besides the W. M. S. ladies were Mesdames S. L. Morgan, Jr., Joe Best, J. O. Matthews, Randolph Price, Mildred Bryant, and Dr. R. F. Marshburn.

Sunday School Lesson

By Hight C. Moore

For April 30, 1939

PAUL CROSSES INTO EUROPE
Acts 15:36 to 17:15

Returning to Antioch in Syria from Jerusalem where the burning mission problem was solved as to admitting Gentiles to church membership, Barnabas and Paul separated, each taking a helper. Paul, beginning his second missionary journey, revisited the missions in Asia Minor. Attended by Silas and Timothy he proceeded westward contrary to plan, but under impulse of the Spirit to the seaport city of Troas. Here Luke joined the party and the visional Macedonian summoned them to Europe. They responded at once and so planted at Philippi about 50 A.D. the first church on that continent.

Mission Personnel

Mission Personnel was doubled by the enlistment of new helpers. Paul proposed to Barnabas, companion on his first tour, that they revisit every mission point where they had preached the gospel. Barnabas agreed, but was bent on again taking with them his kinsman, John Mark, of Jerusalem. To this plan Paul did not agree, since Mark had turned back from Perga when they were on the threshold of their work in Pamphylia, Pisidia, and Lycaonia. So sharp did their contention become over the matter that Paul and Barnabas agreed to separate, the understanding

apparently being that Barnabas would revisit his native country of Cyprus, while Paul would revisit the countries west of his native Cilicia. At any rate, instead of one company there were now two—Barnabas attended by Mark sailing for Cyprus, and Paul attended by Silas proceeding through Syria and Cilicia.

Mission Advance

Mission Advance included the edification of the brethren in mission churches. In his tour westward through Asia Minor, Paul spent some time in Syria in the neighborhood of Antioch, and then traveled through Cilicia, the scene of his earlier but unrecorded ministry. His special work now was "confirming the churches" by encouragement, indoctrination, and doubtless exhibition of the letter from the Jerusalem council touching the Christian liberty of Gentile believers. Taking the main road through Cilicia from Tarsus or thereabouts, Paul soon found himself at Derbe whence after a brief stay he passed on to Lystra. Here he found Timothy, a trophy of his former visit, in high repute among the brethren as an evangelist. Needing just such an assistant in his present journey, Paul wished Timothy to accompany him which he gladly did, though to forestall possible complications that might arise in dealing with the Jews, Paul thought it wise to have Timothy submit to the Hebrew rite of circumcision. So they went on their way, establishing the churches in the faith and daily witnessing accessions to them.

Mission Restraint

Mission Restraint was effected by the closed doors in Asia. Some of the new fields in Asia Minor which they planned to enter were closed to Paul and his companions. Thus they traversed Phrygia and also spent some time in Galatia, where Paul, being detained by an unknown malady longer than he had expected, was cordially received by the Galatians and did a remarkable work among them. The Holy Spirit forbade their proposed evangelism in the Roman province of Asia and would not suffer them to enter the province of Bithynia. Moreover, they passed by the province of Mysia without providential restraints, there was a great work behind him as well as a great task before him when Paul reached the city of Troas on the shores of the Aegean Sea.

Mission Opportunity

Mission Opportunity was afforded in the open door to Europe. At Troas Paul had the good fortune to

(Continued on page 15)

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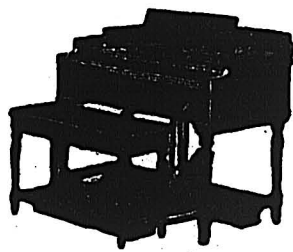
Having qualified as administrator of the estate of R. G. Davis, deceased, late of Wake County, North Carolina, this is to notify all persons having claims against the estate of said deceased to exhibit them to the undersigned at Raleigh, North Carolina, on or before the 12th day of April, 1940, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment. This the 12th day of April, 1939.
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OBITUARIES

In fairness to all the Recorder will be glad to publish obituaries not exceeding one hundred words—without cost. To cover the cost of paper and printing it is necessary to make a charge for more than one hundred words. For rates write the Recorder office.

MRS. TEMPIE BRAKE

We the members of the Missionary Society of Stoney Creek Church wish to pay tribute to one of our beloved members, Mrs. Tempie Brake, who passed to her eternal rest February 1, 1939, leaving a vacancy which is keenly felt and which brings deep sorrow to us all. We feel that our lives have been blessed by the association with one so cheerful and unselfish, and, therefore, be it resolved: That we extend to her family our sincere sympathy and that we cherish her memory as one devoted to her Lord and His church.

MRS. J. R. ELLEN,
MRS. J. A. THARRINGTON,
MRS. J. T. COLEY.

EDWARD J. WELCH

On April 1, 1939, Brother Edward J. Welch was called to his reward, in the sixty-eighth year of his life.

We of the North Park Baptist Church, High Point, N. C., desire to record our appreciation of him as a man, as a citizen, as a Christian, as a deacon, and as a fellow-worker in our church. His influence was great in our midst and still lives to help shape the future of the church.

Resolved: That we as a church extend to Mrs. Welch our deepest sympathy, that statement of this tribute be spread upon the minutes of the church, published in the Biblical Recorder, and a copy transmitted to Mrs. Welch.

E. M. SMITH,
H. B. CHATHAM,
P. K. FRYE.

IN MEMORIAM

The Young Matrons' Class of the First Baptist Church, Raleigh, desires to pay loving tribute to Mrs. W. A. Smith, teacher of the class from the time of its organization in June, 1930, until October, 1938. To us she freely gave her time, her talents, and her sympathetic understanding. Her sunny smile, her ever ready word of cheer, the beauty and love which dwelt in her heart and expressed themselves in numberless acts of kindness, have left an indelible imprint upon the memory of each individual whose life touched hers. We appreciate her ministry among us, and are deeply grateful for the ennobling influence of her consecrated life.

Therefore, be it resolved:

First, That in the death of Mrs. Smith the class has suffered the loss of a wise counsellor and beloved friend.

Second, That we extend to her family our sincere sympathy and love.

Third, That copies of these resolutions be spread upon the minutes of the class, sent to the family, and furnished to the Biblical Recorder.

MRS. N. A. DUNN, Jr.,
MRS. ROYSTER CHAMBLEE,
MRS. J. B. JORDON.

MRS. F. F. NEWTON

"I have fought a good fight, I have finished my course, I have kept the faith" were the words of Paul by the Holy Spirit which came to our minds at the passing of Mrs. F. F. Newton. This was a favorite passage with her, and also, it seemed to us who knew her, a true measure of her life in the Lord.

Born November 9, 1867, Mrs. Newton followed her Lord in baptism as a girl in her early teens, and joined French's Creek Baptist Church in Bladen County, Wilmington Association.

For years she was an active Sunday school teacher and leader in W. M. U. work. Two years before her death on October 22, 1938, she was president of the Women's Missionary Society in Centerville Baptist Church, Kelly.

Mrs. Newton was a woman of strong convictions grounded in the Word of God, and ready, according to Peter's admonition, "always to give a reason of the hope that was in her, with meekness and (godly) fear." She believed the Christian mother's influence in the home was a necessary part of the church's ministry of building young Christian lives. She believed also that prayer was the mightiest force for wielding this influence, both at home and in every undertaking for her Lord. How well we remember her characteristic attitude when the women of the missionary society were faced by difficulties—"If we would spend more time on our knees, the work would be done."

Her family's sense of loss at the departure of this "mother in Israel" is swallowed up in the joy of the assurance that for her "to be with Christ is far better."

ORVIS R. MILLER, Pastor.

IN MEMORIAM

Mrs. Mary Bowers Daniel was born July 29, 1869, and passed to her heavenly reward February 3, 1939. Her funeral was held in the First Baptist Church, Henderson, by Rev. A. S. Hale, Dr. W. R. Cullom, and the undersigned, and interment was in the cemetery at New Bethel Church beside her husband, the late W. B. Daniel.

Mrs. Daniel, daughter of the late Mr. and Mrs. W. E. Bowers of Halifax County, came of a family prominent in Baptist affairs, and was herself active first and until her marriage in 1912 in Bear Swamp Church and then until her last illness in the First Baptist Church, Henderson, where she lived. The very large concourse of sorrowing relatives and friends at the funeral and the beautiful and profuse floral tributes attested the popularity of the deceased. She was loved and honored for the service she rendered both in the home and among a large circle of relatives and friends. This was particularly true of her before her marriage when in her father's home she so nobly ministered to younger brothers and sisters.

She is survived by one son, Ezra Bowers Daniel (another son having died in infancy); one brother, W. R. Bowers; four sisters, Misses Daisy and Annie Bowers, and Mrs. David L. Wilson, all of Halifax County; and Mrs. W. H. Kimball, of Henderson, and a number of very devoted step-children.

E. R. NELSON.

MRS. MOLLIE T. ROGERS

Born October 9, 1867, died February 21, 1939, funeral conducted in the Creedmoor Baptist Church by the writer. Daughter of William J. and Emma Weathers Mangum. Married in October, 1890, John T. Rogers, who died in January, 1893. The oldest of ten children, eight of whom are outstanding as citizens of the community and pillars in the church, in early life she became a member of Pleasant Grove Church near Creedmoor, and all her life was a model Christian, noted for her charity and good works. Her mother's health failing, for many years she largely took the mother's place in the training of the nine brothers and sisters, and in late years her grandchildren, who with her only son and his wife made their home with her.

Note was made in the memorable funeral service of her singular power to radiate sunshine despite the cloud that hung over her own life. Increasing deafness almost cut her off from all conversation with others for the past two decades, and she was often found on her knees in the place of secret prayer, and she said this was

her only way of conversing. It revealed the deepest secret of her life, and the key to her rare Christian character.

S. L. MORGAN.

Creedmoor, N. C.

OUR ATTITUDE TOWARDS THE EVANGELIST

"And he gave some to be evangelists," Ephesians 4:11.

We will note that there is just as much importance attached to the office of "evangelist" as there is to the office of "pastor." The Apostle merely mentions the office of each. We have no right whatsoever to say that the office of pastor or teacher is more than the office of evangelist just because they are mentioned first in the verse of Scripture.

It seems to me that we are reaping what we have sown because of the attitude we have taken towards the evangelist during the past ten or fifteen years. No one can inspire in us a passion for the lost as the evangelist can. No one can preach in an evangelistic meeting as can the man who is called to the office of evangelist. There are men who are good preachers and among the finest pastors that can not preach successfully in revival meetings. No one can arouse a dead church as can the evangelist. If it could be possible for each church at least once in the year to have a real God-called evangelist to assist in a meeting it would be a blessing to the churches. No one can draw the crowds as can the evangelist.

We have some pastors that are real evangelists, but they should not be in the pastorate. They should be giving all their time to the work of the evangelist. There are some fine pastors out of work because their places are being filled by evangelists, who, as a rule, make poor pastors. The evangelist, as a rule, is not fitted for the work of office of pastor. And he can not fit himself for same.

Now brethren, if it could be possible to bring about the proper attitude towards the evangelist on the part of our pastors, and those who are most fitted to "do the work of an evangelist" would give up their pastorates, and all those who are real pastors would use them in all their meetings, there would be a new day in the churches. The annual revival meetings would be made to become real revival meetings when they are blessed by the presence of the evangelist.

The preaching in a revival meeting should be on the John the Baptist type—"Now is the axe laid unto the root of the trees," and we know that the average pastor is not going to do that very thing, as he knows that he must continue to stay on after the meetings are over, and fears that he might start trouble for himself. But the evangelist is fitted for that very office and work, and is not afraid to apply the axe. We know that the axe ought to be applied in our churches that are chockfull of worldly-minded church members who know just about as much about spirituality as a jack rabbit knows. It is a sin on the part of some one that these people are not told in plain understandable language about their sins, and only the evangelist can do it as it ought to be done.

Does some one say, "But I tell you I have no use for the professional evangelist?" Well, let's remember that the professional evangelist is not as dangerous and deadly to a local church as a professional pastor. The professional pastor is concerned about turning his church into a citadel and fortress to secure himself against material want. The professional pastor is not concerned about the salvation of lost sinners.

It will be a new day for the churches when those that are called to be evangelists are invited into our churches to assist in evangelistic meet-

ings. God has made them specialists in that work, and who are we to work against God?

JOHN L. COLEY.

"He multiplieth words without knowledge."—Job 35:16.

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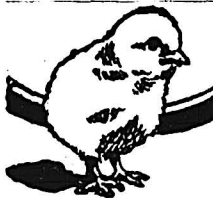
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QUESTIONS, WITH BIBLICAL BACKGROUND GIVEN, ASKED OF CANDIDATES FOR MEMBERSHIP IN HIS MISSION CHURCH, BY J. C. POWELL, SHAKI, NIGERIA, AFRICA

1. Are you a sinner?—Galatians 3:22; Romans 3:23.
2. Are you trusting Christ for salvation? Acts 4:12; John 6:68.
3. Are you saved?—I Corinthians 1:21, 15:1-2; Romans 10:9; II Timothy 3:4-15.
4. Who saved you?—Acts 4:12; John 11:25-35.
5. What is the idol of your father's house?
6. Why have you left these idols?
7. Can idols save you?—Isaiah 45:20-23; Jeremiah 10:1-5; Acts 17:29; I Corinthians 10:19.
8. Will your father's loyalty to his idol save him?—I Corinthians 6:9; Galatians 5:20-21.
9. Who is Jesus?—Luke 1:26-35, 22:69; John 10:30-38.
10. How can Jesus be both the son of God and the son of Joseph?—Isaiah 7:14; Matthew 1:18-25; John 1:14, 3:16; I John 4:9.
11. Why did Joseph flee to Egypt with the child Jesus?—Matthew 2:13-14.
12. What did King Herod do when the wise men did not return?—Matthew 2:16-18.
13. How old was Jesus when His people took Him to Jerusalem to visit the temple and what happened there?—Luke 2:41-49.
14. Did Jesus have any younger brothers and sisters?—Matthew 13:54-56.
15. Why was Jesus, who had no sins, baptized?—Luke 3:21-22; Matthew 3:14-16; John 1:19-35.
16. Who baptized Jesus?—Matthew 3:13; Mark 1:9.
17. Where was Jesus baptized?—Matthew 3:13; Mark 1:9.
18. How old was Jesus when He was baptized?—Luke 3:23.
19. Can baptism save you?—Acts 4:12; II Timothy 2:10.
20. Why are you asking for baptism? Acts 2:38; Mark 16:16.
21. Where did Jesus go immediately following His baptism?—Matthew 4:1-11.
22. Are you married?
23. Is your mate a divorced person having already married some one else?—Mark 10:11-12; Romans 7:2-3; I Corinthians 7:15, 39.
24. Have you or your people selected you a mate?
25. Have you a concubine?
26. Where is the last recorded record of concubinage and polygamy among the Jews?—II Chronicles 11:21; Daniel 5:2.
27. How long ago has that been?—(600 B. C.—over 2500 years ago.)
28. Have you a secret wife?
29. What will you do if your people die and leave you a second wife?—I Corinthians 7:39.
30. What are you going to do if your wife does not bear you any children?
31. If your elders force a second wife on you, will you give her her freedom in court, without a claim of dowry?—Romans 7:3-4; I Corinthians 7:39.
32. Tell the death, burial, and resurrection found in the last two chapters of each Gospel.
33. How many of the Ten Commandments do you know?—Exodus 20:1-17.
34. If the church receives you, will you obey her biblical rules?
35. Should a Christian tithe? Do you promise to tithe?—Matthew 23:23.
36. Are you willing to sign the following pledge? (a) I promise in the presence of God and man never to have a concubine, never to take a second wife while my first one lives, never to have but one living wife at one time.—Deuteronomy 17:17; I Corinthians 6:9-10. (b) If any of my people die and leave me a second



ALTAMAHAW CHURCH AND CHURCH BUS

Rev. C. H. Stanfield, of Route 2, Burlington, became the pastor of Altamahaw Church in February, 1938. The church was received into the Mount Zion Association last October. The indebtedness on the church has been paid, a W. M. S. has been organized, and the work in general is going forward.

A two weeks' revival at Altamahaw came to a close on April 16. Rev. Ivey Johnston, of Mount Olive Church in Reidsville, assisted Pastor Stanfield in the meeting. There were thirty-one additions to the church, twenty-two by baptism and nine by letter. It is reported that Brother Johnston did some wonderful preaching and that the church as a whole was greatly revived.

Above is a picture of the church and its bus and a group of members of the church and Sunday school which Pastor Stanfield sent to us some weeks ago.

wife, I will refuse her and give her her freedom in the court without claim of dowry.—Romans 7:3-4; I Corinthians 7:39. (c) If I be a woman, I will live by the above pledge trying to live my married life according to the New Testament standard found in Mark 10:2-13; I Corinthians 7:10-15. (d) If I fail to keep the above pledge I will withdraw from the Baptist church and bring no reproach on her honor with my immoral life.

SUNDAY SCHOOL LESSON

(Continued from page 13)

add another valuable member to his missionary party. It may have been without prearrangement or more likely at the request of Paul, who was possibly still emaciated from his sickness in Galatia, that Luke, the beloved physician, became henceforth the attendant, associate, and chronicler of the great apostle. But the question of questions before Paul at Troas was the field for his future labors. However, he was not long kept in suspense. Before him at night in a vision there stood a Macedonian beseeching him to come to that country. Thus, the path of duty was made clear and Paul determined to pursue it without a moment's delay. Taking the first boat, Paul and his party sailed with favoring breeze to the island of Samothrace which they reached in a day and there anchored for the night. The next day they reached the city of Neapolis, which was an important harbor on the Macedonian coast. Leaving there they set foot for the first time on the soil of Europe. A journey of ten miles inland brought the missionaries to the city of Philippi, which as a Roman colony was not only a military center, but also in its government a miniature of the Imperial City on the banks of the Tiber.

Mission Expansion

Mission Expansion came with the founding of the church at Philippi. Though the Jews were not numerous enough in Philippi to have a synagogue there, a Place of Prayer by the riverside beyond the city limits was maintained, principally by a few devout women. Thither the missionaries went on the Sabbath and seized the opportunity to preach the gospel. One of the listeners was Lydia, a

dealer in dyed goods which were doubtless imported from her native city of Thyatira. The words of Paul went straight to her heart which the Lord opened; she believed and thus became the first convert in Europe; and she showed her faith by being baptized, by leading her household to believe and be baptized, and by constraining the missionaries to be her guests during their stay in the city. Thus the Philippian church was founded.

Gold in the Golden Text

When he had seen the vision, straightway we sought to go forth into Macedonia.—Acts 16:10.

See. That is first; and it is fundamental. The vision is there; see it. It is of God; know it. It is unveiled for a pressing purpose; understand it.

Then follow the flashlight upon the path of duty ahead. It may lead away from old haunts; never mind. It may take into stormy seas; trust God. It will lead directly to new and wider and richer fields; "Go forth into Macedonia!"

And "straightway" is the word; delay not. God is guiding; gird at once and follow on!

"BLIND BEGGARS"

Several days ago we received from one of the missionaries of the Florida Baptist Board a request to admit his wife into the Southern Baptist Hospital as a free patient. Secretary C. M. Brittain also wrote about her; and we told the missionary to bring his wife to us.

Last Sunday I preached in the First Baptist Church of Pensacola, Florida, using as a subject the blind beggar of Jericho whose eyes were opened by Jesus. Of course, I made no reference whatever to the missionary, who lives in a distant part of the State: but spoke only of our opportunities to aid "blind beggars."

After my return from Pensacola I had a letter from a good woman, reading as follows: "I could not attend my own church yesterday on account of illness; so I listened on the radio to your sermon on St. Luke 18:35-43; and you will please accept this little bit that I, too, may help the 'blind beggar.'" The "little bit" was five dollars.

Today, from Wilmore, Kentucky, came a letter from another good

woman enclosing fifteen dollars "for payment on the expenses of some unfortunate one who is unable to pay for himself."

Now, could anything be finer? Does our Heavenly Father care? As for me, I believe He does; and it is He who puts it into the hearts of His people to make it possible for us to continue our work of Healing Humanity's Hurt.

LOUIS J. BRISTOW, Supt.
New Orleans, La.

WHAT ARE YOU READING?

Perhaps of all the blessings of modern civilization there is none for which we should be so profoundly grateful as the easy access to reading material. Someone has said that the leaves of printed matter now outnumber the leaves of the forest.

The Wise Man complained in his day that there was no end to the making of books. What would he say if he were here now? The stream of books in his day as compared to ours was as a tiny rivulet to the mighty Gulf Stream.

The abundance, variety, and accessibility of reading matter constitute our privilege and our peril. We must read—how else can we be intelligent and feel at home in the world? But who could read all or the tenth part of the good books in any one department of human thought and endeavor?

Then there are the magazines and the papers—who can swim such a sea? Yet we must read some of them to keep mentally alive.

Here are a few suggestions:

1. Be sure you have a good Bible, one printed in readable type (Minion for young people, Long Primer for old people), on good paper, well bound, self-pronouncing, with references and concordance. It will cost several dollars but will be a joy for years.

2. Get a worthwhile English dictionary. If you can't afford an unabridged, get Webster's Collegiate (fifth edition) or the Practical Standard. Don't get a cheap reprint dictionary and mispronounce your words.

3. Ask the manager of your Baptist book store to get for you the best book published on the particular subject you are interested in or the particular work you are trying to do in your church.

4. Get the magazine that gives fresh and pertinent information and suggestions about your specific task in your church. (Your church may furnish this to you gratis.)

5. Subscribe for your state Baptist paper, pay for it in advance, and read it regularly and read it all. It is the only way to keep abreast the times denominationally. It is the best paper in the world for you and the other members of your family. Let's be intelligent Baptists and thank God that we can be.

J. E. DILLARD.

AGED MEXICAN MAKES PROFESSION OF FAITH

In a recent meeting in Charlotte, Texas, when the Mexican people were invited to meet with the local church, Rev. J. L. Moye, missionary to the Mexicans, preached first to the American group and then to the Mexican.

One man eighty-eight years old made a profession of faith, and afterwards many of the brethren stood and testified as to their interest in giving the gospel to the Mexicans.

One deacon said, "Tell them, I wish I knew Spanish better. I know enough Spanish to hire them to pick cotton and do other work, but I do not know enough to tell them that Jesus loves them and wants to save them, but I can and do pray for them every day."

To be content with little is difficult; to be content with much impossible. Proverb.

Home Circle

FROM "PERSONAL TALK"

Wings have we—and as far as we
can go
We may find pleasure: wilderness and
wood,
Blank ocean and mere sky, support
—that mood
Which with the lofty sanctifies the
low.
Dreams, books, are each a world; and
books, we know
Are a substantial world, both pure
and good:
Round these, with tendrils strong as
flesh and blood,
Our pastime and our happiness will
grow.
There find I personal themes, a plen-
teous store,
Matter wherein right voluble I am,
To which I listen with a ready ear.
—William Wordsworth.

THE EXCITEMENT OF RELIGIOUS BOOKS

The words "religious books" do not ordinarily arouse much "excitement." To many young people they give a sort of a chill. They seem about as exciting as carrots, to people who don't like carrots! Everyone willingly grants that religious books are "wholesome"—but so many things that are wholesome provide little fun!

Let us recognize two natural reasons for this common attitude. For one thing, it represents a "hangover" from earlier generations which drew a sharp, though false, line between what were called "religious books," and "secular books." The fathers and the mothers of many people now living grew up under a religiously strict regime which forbade the reading of any books on Sunday except "religious books." That made Sunday a very dreary day for most children. One always could read the Bible, but one soon covered the stories of pious young children. There were the tiresome Rollo books about good little boys with noble minds and starched collars. Almost the only permitted book with any "life" to it was "Pilgrim's Progress," and that was rather heavy going much of the way. No wonder the phrase "religious books" had small allurements.

A second reason is that the words "religious books" have been refined far too narrowly. That still holds true today. When is a book religious? The usual answer would be, "When it deals with the subject of religion." And that answer is wrong. Of course, a "History of the Christian Church" or an "Outline of Theology" are religious books. But so is a novel like Hugo's "Les Misérables." So are hundreds of novels which hardly mention religion at all. The term "religious books" must be widened to include books which develop distinctively Christian attitudes of life, which enlarge our understanding of human life, quicken our sympathies, kindle our imagination against injustice and evil, and portray great characters in action. Does a book present any fine ideal in moving fashion, does it awaken our admiration of integrity, courage, unselfishness? Then it is truly a religious book.

Too often we have placed more emphasis on formal religious books than on the informal but far more influential books which do generate impulses definitely religious in nature. An old story tells of a school teacher's calling out of the window, "Willie, stop playing with the flowers and come in and study your botany." The boy playing with the flowers was in a far better position for really learning

something about them than he would be inside the schoolroom reading a book. So, to take as an example the great novel already mentioned, the boy or the girl reading "Les Misérables" resembles the boy actually playing with the flowers. He will get from the heroic story of Jean Valjean a picture of nobility, of the greatness of unselfishness and of the integrity of soul, which will leave deeper marks on his life than a dozen formally religious books which leave him cold.

Take some of the great emphases of Jesus and think of them in relation to some popular novels of our time which are not generally regarded as religious.

Jesus stressed the great truth that life is more than meat. "For what shall a man be profited, if he shall gain the whole world, and forfeit his life?" he asked. A book which shows a person who chooses character over the making of money, who judges "success" by what a person is rather than by what he has, is a religious book. It brings into living, compelling form the truth Jesus spoke. In that real sense, Edna Ferber's "So Big" is a deeply religious book. Its heroine has a great soul; she compels our admiration for her achievement in character, as opposed to her son who "sold out" for material success.

In the second place, Jesus again and again rejoiced at finding great people—great not in their position, but in their inner quality. He thrilled to see the greatness of the poor woman who put her whole possessions into the alms-box; he rejoiced over the Roman soldier in whom he found faith. Whenever a book proclaims to us through its story, "Here is a great character," that is a deeply religious book. Such a book was the popular "Good-Bye, Mr. Chips." The school teacher in that book stirs us to an admiration of quiet and unselfishness, of fortitude and devotion to his duty. A book like Lloyd Douglas' "Magnificent Obsession" persuades us movingly of the everlasting truth of Jesus' saying, "Whosoever shall lose his life for my sake shall find it."

Finally, Jesus was touched with compassion for people under pressure, people in suffering and need. Whenever a book quickens our sympathy with human need of any sort, or increases the area of our awareness to need, it is deeply religious in effect. It helps to accomplish the purpose of the Christian religion. In that sense Charles Dickens was a deeply religious author. He sympathized with the poor and the oppressed; he compels his readers to sympathy in books like "Oliver Twist," "The Christmas Carol," "Old Curiosity Shop," and many others; he makes one stand at the side of Jesus when He looked out on the multitude and felt compassion for them.

Here are some books which vividly celebrate greatness of character. They do not point morals; they do not preach in the conventional sense; yet they do stir and move the mind. Three women writers are particularly effective in novels of this sort. Willa Cather has a gift for picturing compelling greatness of character. Her novels "My Antonia," "O Pioneers," and "Death Comes for the Archbishop" offer both excitement and inspiration. Ellen Glasgow's "Barren Ground" and "Vein of Iron" tell exciting stories of the triumph of integrity and fortitude over great obstacles. Dorothy Canfield's novels, "The Bent Twig," "Rough Hewn," "The Deepening Stream," "The Squirrel Cage" are fascinating in interest and provide some of the most powerful presentations of genuinely Christian ideals which this generation has had. Alice Hobart's "Yang and Ying" is one of the best novels writ-

ten about foreign missions. Gladys Carroll's "As the Earth Turns" is a simple story of farm life in Maine, a wonderful picture of a heroine who achieved true greatness of character. A great epic story, one of the greatest American novels of fifty years, is Rolvaag's "Giants in the Earth," a stirring tale of pioneer life in Dakota.

Books which develop sympathetic understanding of laborers and their life and problems are coming more frequently from the press. Three from England should be read by everyone. They are Phyllis Bentley's "Inheritance," giving an impressive panorama picture of a century of industrial history; Winifred Holtby's "South Riding," one of the finest novels written in the twentieth century; and Greenwood's "Love on the Dole," painful reading, but deeply moving. For our own country, Josephine Johnson's "Jordanstown" is a stirring story of the depression in an Ohio Valley town. Honest books on war, books which strip the false glamour from it and show it as it is, are deeply religious in their effect in this critical hour. Among the many worth reading are Remarque's "All Quiet on the Western Front" and "The Road Back," and Humphrey Cobb's "Paths of Glory." Two books, not novels but as thrilling as any novel could be, which ought to be in every young person's library even though it be small, are Beverly Nichols' "Cry Havoc" and A. A. Milne's "Peace with Honor."

There are some exciting stories dealing directly with the church. Winston Churchill's "The Inside of the Cup" is now about twenty-five years old, but it is worth reading for its picture of the place of the church in the struggle for social justice. Hugh Walpole's "Cathedral" and "Haïmer John" are accurate and sympathetic pictures of church life. A recent American novel, "The Rolling Years" by Agnes Turnbull, will hold anyone's attention.

Two other classes of books with a few samples in each must be mentioned. The first is biography. Great biographies have the highest sort of excitement and the strongest sort of inspiration. Try a few of these. "The Life of Alice Freeman Palmer," by George Herbert Palmer, the story of one of the most radiant and attractive Christian personalities America ever produced, the first president of Wellesley College; "Jane Addams," by James Weber Linn, the life of one of the greatest Americans of all time; Vallery-Radot's "Life of Pasteur," Axling's "Life of Kagawa," Heiser's "An American Doctor's Odyssey." Within this past year two fascinating life-stories have been retold, those of "Elizabeth Fry" and "Lucretia Mott."

Finally, there are many books directly on the Christian religion which have tremendous interest and power. If you have never read a Life of Jesus, try Russell Bowie's "The Master," or his "Story of the Bible." The most fascinating travel-writer now living, H. V. Morton, has written his finest book about Palestine, "In the Footsteps of the Master." The story of an American college boy, "Larry," has been read and prized by thousands of young people in the past five years. It is simple, genuine and impressive. T. R. Glover's "The Jesus of History" is one of the most readable religious books ever written. Try twenty-five pages of it and you will read it to the end.

Ten years or more ago Dr. Harry Emerson Fosdick's series "The Manhood of the Master," "The Meaning of Prayer," "The Meaning of Faith" were being read by a whole generation of young people. They deserve reading by the on-coming generation. So does his grand volume, "Twelve Tests of Character." E. Stanley Jones's "The Christ of the Indian Road" is a classic of our own time,

almost entirely in narrative and of unflinching interest.

These are some pathways to great adventure with the mind. Travel along a few of them and you will well understand the words of Emily Dickinson:

He ate and drank the precious words,
His spirit grew robust;
He knew no more that he was poor,
Nor that his frame was dust,
He danced along the dingy days,
And this bequest of wings
Was but a book. What liberty
A loosened spirit brings!

—Harold E. Luccock, in
Young People.

DO YOU SUPPOSE?

"Do you suppose," said Johnny, as his little sister put away her largest, rosiest apple to take to a little sick friend, "do you suppose that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much. What do you think about it?" Johnny loved to ask his sister questions. She always seemed to have an answer for him.

Winnie shook her head and pointed to her mother, who had just lifted the baby from his crib. It seemed that Winnie's mother spent most of her time caring for the baby who needed so many things done for him all through the day.

"Do you think," said Winnie, "that mother is so busy with the big folks that she forgets the little ones? She thinks of the baby first, because he is the smallest. Surely God loves us that way too."—Story World.

Spice Box

"Tobacco brew mixed with soapy water makes an excellent wash for insects," remarked the gardener.

"I don't care—let the little beggars go dirty!" replied his neighbor.

* * *

Traffic Cop (producing notebook): "Name, please."

Motorist: "Aloysius Alastair Cyprian."

Traffic Cop (putting book away): "Well, don't let me catch you again."

* * *

First Hunter: "What would you do if you saw a bear?"

Second Hunter: "I'd climb a tree."

First Hunter: "But don't you know that bears can climb trees?"

Second: "Yes, I know that, but my tree would shake too hard."

* * *

Outraged Irishman: "Gintlemin, I w'u'd loike to ashk thim Amerikins wan thing: Who doog the canals ov the coontry but furriners? Who built the railroads uv the coontry but furriners? Who worruks the mines ov the coontry but furriners? Who does the votin' fur the coontry but furriners? And who discovered the coontry but furriners?"

* * *

Medico: "Ask the accident victim what his name is, so we can notify his family."

Nurse (a few minutes later): "He says his family knows his name."

* * *

The student's allowance had run out, so he wrote home for more money. Feeling a bit nervous about the impression it would make, he ended his letter: "P. S.—I did not like writing to you. In fact, I ran after the mailman to get this letter back, but he had already mailed it."

A week later he received the following reply:

"You will be glad to know that I did not receive your letter."