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A PRAYER

By George Matheson

O THOU who on the mount has blessed the virtues of the valley, let me enter into that blessing! Let me stand on the hill with Thee and see the exalting of lowly things! I used to think the Isaacs of life were unfit to survive. I thought they had no force, no character, no strength to breast the storm. I thought they would be swept away by the first wind that blew. I was wrong. Not undesignedly does Isaac precede Ishmael in Thy gallery! The Isaacs have had the inward strength; theirs has been the kingdom of heaven, theirs has been the inheritance of the earth, theirs has been the fame of being called the children of God. I passed them by on the way; I rejected them as stones for my building: but they have become the chief pillars in Thy house. I thank Thee that Thou hast made a crown for Calvary! I thank Thee that Thou hast wreathed the brow of patient pain! I thank Thee that Thou hast a palm for the unrepining! No more can I behold the invalid with condescending pity. No more can I view him as a lame man before a shut gate. His weakness is itself his possible gate to glory. Thou hast made his pain his portal. Thou hast called his waiting work. Thou hast deemed his silence service. Thou hast accepted his tearlessness as tribute. Thou hast received his faith as a fighting. Thou hast hailed his valley as a victory. The hearts that have sung in the night are the heroes of Thy Pantheon; in this Thou hast fulfilled the promise. "In Isaac shall Thy seed be called."

NEWS NOTES

. . . . Dr. J. L. Peacock changes his address from Tarboro to East Northfield; Mass., Box 820.

. . . . Our beloved Dr. George W. Truett is in Europe making a tour of Baptist mission fields in Great Britain and the Continent. Our cause is safe in his hands.

. . . . Pastor E. D. Head, of Houston, Texas, is to conduct a Bible hour at the Sunday School Conference at Ridgecrest July 25-30, taking the place of Dr. John R. Sampey on the program.

. . . . Brother O. N. Marshall, pastor of Arlington Street, Rocky Mount, has been seriously ill at his home. He recently had a stroke and has greatly suffered. His many friends will join in prayer for his recovery.

. . . . The following changes of address have come to our attention, and we pass them on for the benefit of correspondents: Rev. A. Paul Bagby, from Williamsburg, Ky., to Pendleton, S. C.; Rev. Marshall L. Mott, from Walterboro, S. C., to Anderson, S. C.; G. G. Willis, from Mount Dora, Fla., to Monroe, N. C.

. . . . We appreciate the following invitation: "Mr. and Mrs. Grant Roscoe Cal[illegible] request the [illegible] of your presence [illegible] of their daughter Mary Jane [illegible] Robert Willingham Ferrell, Tuesday, the sixteenth of June at [illegible] after eight o'clock in the [illegible] St. Paul's Church Riverside, [illegible]." Congratulations!

. . . . We appreciate the following invitation: "Doctor and Mrs. Charles Alexander Leonard request the honor of your presence at the marriage of their daughter, Rachel Arlyn, to the Reverend James Henry Smith on Monday evening, the nineteenth of July, at eight o'clock, Memorial Baptist Church, Williamston, North Carolina." Good wishes!

. . . . Funeral services for Mrs. Eva Martin Pearson, wife of J. E. Pearson, Raleigh, were held at Hayes-Barton Church, Raleigh, on July 1, and interment followed in Montlawn Memorial Park, with Dr. Carl M. Townsend in charge. Mrs. Pearson is survived by her husband and two sisters, Miss Eunice Martin, of Raleigh, and Mrs. R. E. Draper, of Pendleton, to whom the Biblical Recorder extends sympathy.

. . . . Pastor Tom E. Walters, Gastonia, in speaking of a recent visit at Mars Hill, says: "I was observant about what was going on on the Mars Hill campus. During my entire stay there I did not see one person using tobacco in any form. That, it seems to me, is worthy of mention. If there were those who did smoke, they had enough respect for the school to do it where they would not be observed and would not in any way influence other people to use tobacco. Mars Hill College is marching on." That is a worthy tribute, and we congratulate Mars Hill.

. . . . Pastor J. M. Gibbs, of Cameron, Mo., one of our North Carolina men who went West, is to spend his vacation during August and the first part of September in his home community near Fayetteville, N. C. He begins a meeting at his home church near Fayetteville on August 8. After this meeting, he will be glad to hold other meetings if there are opportunities. Brother Gibbs recently moved from Hot Springs, Ark., where he was pastor of Park Place Church for a number of years. He is happy in his work at Cameron. Gibbs is one of our strong men who has made good in the ministry.

. . . . Pastor Garis T. Long, Ashland, Ky., recently had Rev. O. Jack Murphy, a native of North Carolina and a former pastor at Elizabeth City, to conduct a Vacation Bible School in his church at Ashland. Pastor Long speaks in the highest terms of the work of Brother Murphy.

. . . . Supt. Louis J. Bristow, of the Southern Baptist Hospital, New Orleans, tells of an experience of a Catholic woman, who, after having received treatment in the Baptist Hospital, said: "If we had been millionaires we could not have been treated better. We will never forget this hospital."

. . . . We appreciate the following announcement: "Mr. and Mrs. Troy Allen Branham announce the marriage of their daughter, Evelyn, to Mr. Iowa Victor Lynn, on Saturday, the twelfth of June, nineteen hundred and thirty-seven, The Little Church Around the Corner, New York City." Congratulations!

. . . . Pastor E. N. Johnson, Fair Bluff, pastor also at Bear Swamp Church, is having the time of his life in these good churches. The people have kept his pantry full to overflowing, and all the good things that people enjoy eating are furnished in abundance. Of course it is known that Elbert Johnson gives his best in preaching and service to his people.

. . . . Pastor E. G. Willis changes his address from Nashville to Stantonsburg, where he has accepted a field at Stantonsburg and Fremont. He was twelve years at Momeyer and the membership of the church grew from sixty to two hundred and the work made excellent progress. The Sunday school is almost standard. Brother Willis is an euthusiastic and faithful minister.

. . . . Deacon A. H. Mooneyham, of the Tabernacle Church, Raleigh, on July 2 renewed his subscription to the Biblical Recorder for the 51st time. He made a significant statement: "During the fifty-one years I have never missed a copy of the Recorder, and my wife and I expect to have it in our home as long as we live." Mr. Mooneyham is the kind of subscriber that makes the publication of a paper possible.

. . . . Pastor E. Ronald Wall, of Sanford, in renewing the budget in his church, added new names to the list of last year so that considerably more than ten per cent of the members of the First Church of Sanford now receive the Biblical Recorder. That should mean that about fifty per cent of the church members have the privilege of reading the paper from week to week. We wish to express our appreciation and extend our congratulations to Pastor Wall and the good people of Sanford.

. . . . Dr. Solon B. Cousins, for sixteen years pastor of the Second Baptist Church, Richmond, Va., recently resigned to accept the professorship of Bible at the University of Richmond. Deep regret was expressed on the part of the church that Dr. Cousins had resigned, and a statement expressing regret will be issued by the church. It is not a new field which Dr. Cousins enters, as he has for five years been giving some time to this work at the University of Richmond. Dr. F. W. Boatwright, president of the University, esteems Dr. Cousins' work as "highly successful." Dr. Cousins is leaving the pastorate, but not the ministry. He is just transferring his services to another place. The training of young ministers is a great challenge to any man and especially the man with the gifts of Dr. Cousins. Dr. Cousins was born at Luthersville, Ga., November 13, 1885; was educated at Gordon Institute, Barnesville, Ga.; and took his A.B. at Mercer University. He took graduate work in the University of Edinburgh, Scotland. He was pastor in Georgia at Montezuma, Waynesboro, and Columbus. He was also once pastor at Liberty, Mo., and came to the Second Church, Richmond, September 1, 1921. Dr. Cousins married Hattie Llewellyn Glausier and has one son, Solon B. Cousins 3d. We congratulate the boys who will be students at University of Richmond.

. . . . Rev. E. C. Andrews, of Marion, Md., will spend his vacation in North Carolina and will be glad to hold meetings or supply for brethren or churches desiring his assistance. He may be written at Marion, Maryland. Brother Andrews is well remembered for a number of years' service in North Carolina, and we would be glad for some good church or field of churches to invite him back home to stay.

. . . . We regret to announce the death of E. Lloyd Tilley, clerk of the Superior Court of Wake County, on June 30. Funeral services were conducted from the First Baptist Church, Raleigh, by Dr. J. Powell Tucker, on July 1. Mr. Tilley had been in declining health for some time, but his death was something of a shock even to his closest friends. He has rendered Wake County a good service and will be greatly missed. To his widow, Mrs. Elizabeth B. Tilley, and the children, Miriam, Margaret Royster, Pauline, Frances, Billy, Ernest Haywood, and E. Lloyd, Jr., and his parents and other relatives, we extend sympathy.

. . . . Dr. and Mrs. J. D. Simons, of Louisburg, along with their small son, were pleasant callers at the Recorder office Wednesday, June 30. Brother Simons was born and reared at Colerain, took two years at Wake Forest, and graduated from the University of Richmond and the Southern Seminary at Louisville. He went to Toronto, Canada, where he had a fellowship at McMaster University for two years. He was then for seven years pastor of a good church in Toronto. His work at Louisburg, which he began last November, is making good progress. The Vacation Bible School has recently been in session with an average of a hundred or more for two weeks. The average in the Sunday school is about two hundred. Brother Simons is enthusiastic, and believes in progress in every line of our work.

. . . . The evening service June 17 closed an eight-day revival series in our Baptist Church at Maxton, with morning and evening hours. The mornings were given over to studies in the problems of the Christian Life, with our thought centered upon why men sin, and the means through which sin finds entrance into life relationships. Then the evening messages were devoted to a study of positive Christianity with the basis upon what Jesus Christ should mean to his followers, and can mean to all men. We spent the week upon the "I am's" of Jesus until Sunday evening, then closed with Hebrews 13:12-13. In these services we had the assistance of Brother Stanton Collins, Furman University student, in leading the song services. He had a young people's choir of from twenty to thirty voices every evening. Then he also made use of the juniors frequently, as well as members of our regular senior choir. All enjoyed and appreciated Brother Collins very much. We commend him to others in need of a young man with ability among young people. The Lord graciously blessed these services. We had fifteen people coming forward during these meetings, two by letter, two by statement, and the others by profession of faith in Christ. Two of these were desirous of uniting with the Presbyterian brethren. In all, during these little more than two months of work here, we have been blessed with thirty-four additions. Pray for us to continue to receive blessings from on high.—LeRoy D. Leppard, Pastor.

. . . . A well trained Baptist lawyer of experience, a good speaker, good personality, deacon in his church, teacher in the Sunday school, wishes to change location, prefers partnership with an older attorney, or will open his own office. His only reason for moving is that the community he is now in is overcrowded. Write Box 32, Red Oak, N. C.

. . . . Dr. Josiah Crudup recently succeeded in paying the debt on his church at Belzoni, Miss. The building was erected fifteen years ago and it was a happy day when the debt was canceled. Immediately a revival was held in which E. H. Westmoreland, of Leland, Miss., did the preaching. Josiah Crudup is one of the finest men that North Carolina has sent out.

. . . . The Commercial Appeal, Memphis, Tenn., recently paid high tribute to "Mother Berry." The report is that this little lady, who is eighty-six, has been a mother to 12,000 girls during the past sixty-four years in Blue Mountain College, Blue Mountain, Miss. Mrs. Berry was recently honored at an alumnae dinner at the Gayoso. She is a famous woman in the field of education and especially so at Blue Mountain College.

. . . . Pastor C. L. Gillespie, of Smithfield, recently closed a good meeting in which Charles Howard, of Buie's Creek, did the preaching. Brother Gillespie has been pastor in Smithfield for eighteen months, and has had ninety additions to the church. The congregation has built an addition to the church and paid for it as the work proceeded. That is a fine record. A number of people were added as a result of the recent meeting, and Brother Howard greatly endeared himself to the people of Smithfield.

. . . . Recently the First Church of Fayetteville experienced a refreshing revival, with Dr. Kyle Yates preaching. He could be with us but seven days. The attendance was good at the day as well as at the night hour. Sixty-six presented themselves for membership. Dr. Yates is very fortunate in his ability to interest and hold all classes. He speaks the language that is easily understood by both educated and uneducated. He makes a strong appeal to the soul. He was with us in a similar meeting five years ago. The church would be glad to have a standing engagement with him for a meeting the first of June every year.—Joel S. Snyder, Pastor.

. . . . The Baptist Church at Zebulon was dedicated Sunday, June 20, in a beautiful service. A choir of children sang "Lift Up Your Heads, O Ye Gates." Dr. Carl M. Townsend, of Raleigh, preached the dedicatory sermon on "A Worthy Church," emphasizing duty, responsibility, and opportunity. Following the sermon, Pastor R. H. Herring spoke of the final payment of the church debt, culminating years of effort. He spoke of the loyalty and faithfulness throughout years of discouragement of those who labored on until the debt was paid. Treasurer John Kemp came to the front with the canceled notes which were burned. A short history of the church, giving names of pastors, was read by Theo. B. Davis, a former pastor. John Broughton gave a roster of former leading members who have passed on to their rewards. Mrs. J. A. Kemp, who has been a member of the church for sixty-three years, was recognized by special acclamation, and J. M. Whitley was announced as a member of the church.

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NEWS AND TRUTHS ABOUT OUR HOME MISSION WORK

J. B. Lawrence, Executive Secretary-Treasurer
Joe Burton, Publicity Secretary
Home Mission Board

CAPACITY CROWD EXPECTED HOME MISSION WEEK

Baptists from every state in the South are making plans to attend Home and State Mission Conference at Ridgecrest, August 1-7, according to correspondence received in the Atlanta office of the Home Mission Board.

The largest number ever to attend such a conference is expected to participate in the week of recreation, fellowship, and serious consideration of the most vital issues in the life of the denomination.

A galaxy of Baptist notables, including prominent leaders from every section of the Convention and representative missionaries from every home mission field, have been assembled to lead in the important discussions. Their appearance gives assurance of spirituality, forethought based on experience, and features of lasting worth in the program.

The program itself, built on the theme, "Growing a Missionary Denomination," is one of the most comprehensive from the standpoint of inclusion of fundamental problems ever arranged for a similar conference. The importance of the program justifies the attendance in large numbers of pastors, laymen, and women from every state.

HAVANA CLINIC TREATS 1,200 IN EIGHT MONTHS

In eight months since Dr. Sidney Orrett opened the free clinic in the Baptist Temple, Havana, 1,200 patients have been treated, or an average of 150 each month.

The clinic was made possible by the gift of medical equipment by Mrs. E. M. Bailey, of Acworth, Georgia, and the first patients were treated last November in the three small rooms in the Temple.

Diagnoses, treatments, and even medicines are free to those who are unable to pay, while those who are able pay about fifty per cent of usual charges for medicine.

In a city of three-quarters of a million people, this is the only clinic which offers all of its services without charge. The humanitarian and religious possibilities of its services are almost unlimited.

"Our greatest need," says Dr. Orrett, "is an X-ray machine. This is an indispensable in any clinic, and is urgently needed in Cuba, where tuberculosis is so prevalent and where ninety per cent of the people have intestinal parasites. Every patient who comes to us should have a thorough X-ray examination."

A fund has been started to purchase this machine, Dr. Orrett states, and he hopes that the full amount necessary, between $700 and $900, will be available soon.

TEPEE TRAILS GIVES EXCITING INDIAN ADVENTURES

G. Lee Phelps, who ran away from home as a boy of twelve to make his way in an exciting life in Indian Territory, and who for more than a third of a century has been a missionary to the red man, has given the captivating story of Indian missions in "Tepee Trails," just brought from the press by the Home Mission Board.

The sub-title, "Putting the Indian's Feet in the Jesus Road," suggests the intense soul-winning activity which has been the major occupation of the author. This consuming passion has carried him into many weird and almost unbelievable experiences, which he relates with a lucid pen.

The book will be thoroughly enjoyed by those who read merely for entertainment, even as it will stimulate those who read to receive information. As a mission study book, either for adult or children's classes, it will be highly acceptable.

"Tepee Trails" is on sale at the Baptist book stores for thirty-five cents.

MEXICAN BAPTIST CHURCH, SAN MARCOS, TEXAS
The pastor of this church, Missionary Jose S. Flores, leads in personal soul-winning.

MISSIONARY'S SON ORDAINED

Abdiel Silva, a native of Cuba and son of Rev. and Mrs. J. B. Silva, missionaries to the Spanish speaking people in Tampa, was ordained to the ministry in May.

Young Silva, who feels called to be a medical missionary, left immediately after his ordination for Waco, Texas, where he will study in Baylor University. He plans to continue his studies in the school of medicine at Dallas.

"The ordination service was one that will never be forgotten," writes Dr. J. F. Plainfield, Italian missionary, who was one of twelve Baptist pastors who formed the council. "We expect to hear many fine things in later years of the candidate. I have seldom met a more consecrated Christian or a more devoted son. Rev. and Mrs. J. B. Silva feel justly proud of their son."

MEXICANS TO HAVE V. B. S.

Rev. C. Hernandez Rios, Mexican missionary at Sonora, Texas, in writing about plans for a Vacation Bible School on his field, states that he hopes to reach many people through the children.

"In this section," he says, "there are many Mexican children who are without any religious teaching. We ought to take more interest in these children who are forsaken, for it will be a good means of bringing some people to Christ."

Brother Rios says that his wife will help him in the Bible school.

MEXICAN PREACHER PRAISED FOR PERSONAL WORK

The personal work of Missionary Jose Flores, of San Marcos, Texas, but who conducted revival services recently at Bastrop, is highly commended by George Todd Lewis, teacher in Mexican Baptist Institute.

"He is undoubtedly one of the best personal workers among the Mexicans," writes the Institute teacher. "Sometimes he drives as many as twenty miles to carry people home who come to his services on Sunday nights.

"He is an ardent worker, as the twenty-seven professions we had last week amply witness. His stay with us was a blessing for me and for all the church. I had to abandon much of my school activities because I wanted to go with Brother Flores and learn of him."

The monthly reports of Brother Flores confirm the commendation of Brother Lewis, for he brings many to Christ each month.

Rev. O. F. Dixon, Negro missionary in New Mexico, states that three were received for baptism in an eight days' meeting at Vado. "The little church has no pastor, and the work had come to a standstill," he writes. "New life and interest were shown by the members."

DR. EDWIN M. POTEAT, SR.

"Triumph and truth" are the words which will always linger in my memory in connection with Dr. E. M. Poteat, Sr. The closing days of his earthly life, before his homegoing on June 26, 1937, will always remain with me as a testimony to the power of stalwart faith in Christ.

The first man who impressed me with the fact that another translation of the Bible, than the Authorized Version, was possible, was Dr. E. M. Poteat, Sr. Before the Revised Version was widely accepted he dared to use it in the pulpit. He always marched forward as a seeker after truth. But someone might ask, "Can a continuously growing seeker after truth have a firm rock upon which to stand?" I have never seen one who stood on a firmer foundation than Dr. E. M. Poteat, Sr.

One week before his homegoing, while an increasing smile brightened his thin face, he triumphantly told me, "I shall never be able to swallow food again; but that is all right, I am resting in the Everlasting Arms." No whining, no sadness, no appeal for sympathy; a stalwart heart fearlessly facing truth with a vital faith in Christ! During that visit he also gave me a sermon. The gist of it was this sentence: "Jesus did what Archimedes could not do; with the lever of truth, Christ turned the world upside-down." While discussing another one of his sermons he said, "The reason Christians are not setting the world on fire today is that there is no flame in their lives." But his flame of faith was brightly burning.

Three days before his passing Mrs. Knight and I walked to the open door of his room. Slowly a beckoning hand invited us closer. Before we could speak words of greeting he smilingly said, "I have just been selecting the epitaph for my tombstone." Knowing that he could triumphantly talk about such things, I asked him if he had reached a conclusion. With the greatest vision of victory I have ever seen on mortal face, he replied, "Yes, I want this on my tombstone: 'Forever with the Lord.'"

He lived with Christ. He sought truth and never dodged it. He faced reality fearlessly. He never faltered, never failed. He marched forward, higher, and received the eternal reward of living "Forever with the Lord."

IRA D. S. KNIGHT.

NEWS NOTES

for fifty years. Special mention was made of the "Third John," J. D. Horton, who has faithfully worked toward the payment of the debt. Mrs. L. M. Massey sang a solo, "The Holy City," and a closing prayer was offered by Pastor Herring. In this connection it is well to note that a revival meeting closed Sunday night, in which Dr. Townsend did the preaching. There were thirty-three additions to the church. The ordinance of baptism was administered Sunday night, July 4, at the close of the regular service.

. . . . Pastor C. C. Prince, of Bostic and Mount Pleasant, Rutherford County, is very much pleased with his work in North Carolina, having recently come to us from North Greenville, S. C. Mrs. Prince is a daughter of the late Prof. J. D. Huggins, of Boiling Springs College, and is very much loved by the people of the Kings Mountain section. Pastor Prince had his first experience with the Ministers' Conference of his association on Monday, June 28. He was favorably impressed with that group. We join the brethren of the Kings Mountain section in extending to Brother Prince a cordial welcome to the best we have in North Carolina.

. . . . Pastor C. N. Royal, Green Street Baptist Church, High Point, closed the third year of his ministry on June 30. They have been remarkable years in the ministry of the church, progress has been made along all lines. The attendance in Sunday school, B. T. U., and W. M. S. organizations has increased. The Sunday school now numbers about seven hundred. During the period there have been some 330 additions to the church, and $22,000 has been paid on the debt. Pastor and people are happy as the work prospers. Congratulations!

. . . . Pastor Chas. E. Stevens changes his address from Morven to Wadesboro. Brother Stevens is surrounded by his churches: On the south, Morven; Wade on the east; Brown Creek on the north; and Deep Creek on the west. He has just closed a series of meetings at Wade with a great blessing to the members of the church, and a number were added to the membership. At Deep Creek he has just made a canvass for Sunday school enrollment, which was very successful. Miss Cora Lee, of Durham, aided in these meetings and greatly pleased the people. We wish for pastor Stevens and his churches every success.

. . . . We note from the Henderson Daily Dispatch that the First Baptist Church of Henderson celebrated the third anniversary of the service of Pastor A. S. Hale. The anniversary coincided with the closing of a revival on June 27. Deacon J. R. Teague made an address on the subject, "Which Way and Why," recounting the achievements of the church during the three years. One outstanding thing was the payment of the church debt of $11,600. Of course the Baptists of North Carolina will rejoice with the Henderson people in freeing their church of debt. The church now has first class equipment. Two hundred have been added to the church membership. A recognition service of those members coming into the church since Pastor Hale came to the church was held. At three o'clock Sunday afternoon, June 27, a baptismal service was observed at the church, which was largely attended. We congratulate Pastor Hale and the First Church of Henderson.

. . . . The Wadesboro Baptist Church of the Pee Dee Association launched its first Daily Vacation Bible School May 31 to June 18. There was an enrollment of 154. Besides the donations of some necessities by the girls and boys, the school cost less than $30. With no exception, the faculty served well and cooperated in a beautiful way. The pastor, Rev. W. H. Moore, was present every day and proved his highest team-work ability in working with the pupils, especially with the boys in their handwork periods. It can well be said, there is no pastor who loves his young people more and who is more willing to give of his best in service for them. The school was a success throughout. The girls and boys loved the well planned games, yells, and recreational songs early in the morning and at recess. Of course the refreshments at different times satisfied their appetites. They loved their memory work, too, especially when it was given in the form of a

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BARABBAS OR JESUS

By Joe B. Currin

The hatred of the chief priests and elders towards Jesus had grown to enormous proportions, and had reached the culmination of its expression in their determination and efforts to accomplish His death. They were pleased when Judas Iscariot offered his service, and gladly agreed to pay him money for aiding them in apprehending Him. Then after taking Him before the Jewish court, which said He deserved to be put to death, but which had no legal authority to impose the death sentence, they took Him to Pilate that he might approve their sentence and have Him crucified.

Pilate, finding no evidence against Him, tried repeatedly and as I think the best he could—to save Him from death. He tried to free himself from any part in such an unjust act. Those who took Him to Pilate seem to have desired that Pilate only confirm their action without making any investigation. But he was not willing to do so. He asked what charge they had against Him, to which they only replied, "If He were not a malefactor we would not have delivered Him up to thee."

When he had tried in vain to release Jesus, Pilate endeavored to corner His enemies and compel them to agree to His acquital. There was at that time a notable criminal in prison by the name of Barabbas, who was guilty of robbery, murder, insurrection; and who was awaiting the day of his execution by crucifixion. Pilate, therefore, asked the people, "Whom will ye that I release unto you? Barabbas or Jesus which is called Christ?" He will release or pardon one prisoner at the feast of the Passover, according to custom, and leave it up to them to select one of the two possibilities. Surely they will not select Barabbas, and Pilate will be enabled to free Jesus.

But even in that effort he failed. The crowd went to such extremes as to demand that the murderer and insurrectionist be pardoned; and that Jesus, who had given sight to the blind, health to the sick, and life to the dead, be put to death. They had allowed themselves to be worked up to that point by the chief priests and elders, who hated Him because of His claims, works, and popularity. It had been only a few days since the crowds had welcomed Jesus as He entered Jerusalem on the colt, some strowed palm branches on the ground, while others spread their garments on the colt on which He rode. They cried, "Hosanna, hosanna, blessed is he that cometh in the name of the Lord." How they had changed! And it is very likely that some of those same people who cried out "Crucify Him" had been fed or healed by Him. How unstable!

The world has an abundant supply of mistakes, but surely never was a worse choice made than when Barabbas was accepted and Jesus rejected. Consider the things which the two represent: *Barabbas stands for selfishness*, greed, dishonesty, theft, murder, disregard for government, and disregard for the rights and well-being of others; Jesus stands for love, unselfishness, service, peace, righteousness, and the greatest good for all.

We have today some individuals, movements, and organizations that stand for the same things as Barabbas; and others that advocate the things that Jesus embodies. Not only so, but we must choose now, as those people chose that day, between the good and the evil; between that which is for the good of men, and that which is for the destruction of men; between that which builds up, and that which tears down; between that which is dictated by selfishness, and that which is prompted by love. They made their choice; we must make ours.

At times we find a spirit of lawlessness expressed in lynchings. People who are usually law-abiding citizens, in their rasher moments take matters in their own hands and do things they would never do in their cooler and more considerate moments. Such acts result from heated passions and not calm judgment.

We must choose whether we will advocate a policy of peace or unnecessary and avoidable war. Even those who are not prepared to say they will never engage in war of any kind can favor peace so long as we are not forced into it for self protection. The experience of Ethiopia, for example, may convince one that preparedness, and perhaps war, is necessary for self-protection; but that does not mean that we are to favor aggressive warfare, or unnecessary intervention in the conflicts of other nations. It is a mistake for us to allow ourselves to be blindfolded and misled by manufacturers of war supplies and others who hope to profit by the slaying of our fellowmen.

One of the great mistakes of recent times, according to my thinking, is to be found in the fact that so many of our people have allowed themselves to be led by manufacturers of, and dealers in, intoxicating beverages to advocate a change that has produced ruin and scattered our highways with blood and death. I would that every one who professes to be a follower of Jesus act in regard to this beverage question just as he thinks Jesus would act. I ask for nothing more, and no Christian should desire less as his standard and guide.

We make our choices between that which is good and that which is evil. Our civilization, as well as the moral and religious life of our country, will depend upon the moral and spiritual choices we make. We are admonished to "abhor that which is evil, and cleave to that which is good." We must make our choices between that which Barabbas represents and that which Jesus was and taught.

Roxboro, N. C.

WAITING ON THE LORD

A dear little boy, not yet six years old, came to the bedside of his mother, who was painfully ill.

"What can I do to help you, Mother?" he asked.

"Be a good boy, and play quietly. That will help me most of all."

Then his face brightened.

"And I can pray to God to make you well."

So down on his knees by her bed he offered his petition, and ran out doors to play. In about ten minutes he returned.

"Do you feel any better?"

The mother had to admit that there was no improvement.

"Why, Mother, hasn't God worked on you yet?" was his astonished inquiry.

We, children of older growth, smile at this; but are we not just as impatient? We ask with faith and fervency for needed blessings, and expect an answer speedily.

A very godly woman once asked God for a sum of money with which to buy pulpit chairs for the church of which her young husband was pastor. For quite a while she expected the money, but when it didn't come she put the thought away. Several months later, from an unexpected source, there came into her hands just the amount of money she had prayed for. She had mentally spent it several times—as women are wont to do—when it flashed through her mind that this was the money for the chairs. She was humbled as she realized how quickly she had decided that the Lord would not answer her prayer.

In a home an aged loved one, after many months of suffering, lay dying.

"Come quickly, Lord Jesus; give her release from weariness and distress," and take her to her Heavenly Home" was the sincere prayer of those who loved her and who watched her slowly ebbing strength through long hours that grew into days; yet *He did not come quickly*. The colored nurse said to the watchers one night, "We just have to wait on the Lord." How hard is this lesson of waiting; yet how necessary for us who are living always in a rush and a whirl!

A saintly minister, who had a long trying illness, in his last letter to a far away son wrote: "I have repeated the twenty-seventh Psalm many times to comfort others, now I am saying it over and over to strengthen my own heart." "Wait on the Lord, be of good courage, and He shall give thee the desires of thine heart; wait, I say, on the Lord."

But all too often, like the little boy, we exclaim after a few minutes of waiting,

"Hasn't God worked yet?"—E.

BE GENEROUS GENEROUSLY

If you are going to do a good thing, do it properly. Sit down and consider the cost if you must, but when you have decided to do the right thing, do it finely, nobly, greatly. Have you decided to give? Then give graciously, spontaneously, with an open-handed, whole-hearted kindness which doubles all the value of your giving. Consider: Why are you helping this man at all? Why, to help him! Out of the goodness of your heart and out of a wish to be of service to him. Then how foolish to do it in such a way as to spoil his happiness in receiving! How foolish to defeat your own object by a way of doing things which brings you no gain and involves him in loss! There are men who have tried to do us a kindness, and they have set about it in such a fashion that we have not forgiven them yet. Give or do not give; one or the other. But if you are to be generous, be generous generously, and get all the credit, all the benefit, all the happiness, and all the influence for good out of it.—C. F. Aked, in "Old Events and Modern Meanings."

PRESIDENT SAMPEY LEAVES FOR OXFORD AND EDINBURGH

By Don Norman

President John R. Sampey will be spokesman for Southern Baptists at two important gatherings to be held abroad this summer — the Universal Council on Christian Life and Work, at Oxford, England, July 12-26, and the World Conference on Faith and Order, at Edinburgh, Scotland, August 3-18. The meetings will be attended by representatives of all faiths, except Roman Catholics, from every quarter of the globe.

Dr. Sampey was practically drafted for the place after it became clear that Dr. George W. Truett, President of the Baptist World Alliance, would be unable to attend either of the conferences. Dr. Truett, with Dr. J. H. Rushbrooke, Executive Secretary of the Baptist World Alliance, will be holding regional meetings for Baptists throughout Europe all summer, and his entire program would have been disrupted by attendance on the conferences. Elected by the Executive Committee, June 16, to serve with Dr. Sampey as representatives of the Convention were Mrs. Sampey, Dr. J. D. Franks, Pastor of the First Baptist Church, Columbus, Miss., and Mrs. Franks.

The Seminary president and his wife left Louisville at noon Wednesday, June 30, for Montreal, Canada, whence they embarked at midnight, July 1, aboard the S. S. Antonia of the Cunard Line. Returning, they are scheduled to reach New York City on September 2.

In a final interview before leaving, Dr. Sampey said that "only the unanimity and the urgency" of the insistence upon his making the trip caused him to forego other important engagements for the summer and do so. "I hope to ring true to the convictions of Southern Baptists," he declared. "Our witness is needed in great interdenominational gatherings like those to be held in Oxford and Edinburgh. We go, not to bring back a report telling our people what to do, but simply and faithfully to bear witness to the truth as Southern Baptists see it."

The topic for the Oxford Council is "Community, Church, and State," and members of the body are divided into various commissions which will report their findings to the group as a whole. Dr. Sampey is a member of the Commission on Church and State—which, he says, is his first choice.

"Around the conference table, and in the general meetings as opportunity presents itself, I shall insist upon the Baptist doctrine of the complete separation of church and state. We believe in a free church in a free state, each independent of the other but friendly in their attitude."

With reference to that portion of his message to the Southern Baptist Convention in New Orleans, wherein he warned delegates against "the trend toward the totalitarian state," Dr. Sampey said: "I was speaking there of world conditions. The totalitarian state is already an accomplished fact in Russia and Italy and Germany. They are trying to set up such a state in Spain. But this country is a part of the world, and I didn't leave America out. There are things which have already happened, and which are now going on in this country, that point definitely in that direction."

At the Conference on Faith and Order, in Edinburgh, Dr. Sampey said, the question of church union will be raised. "There again I shall set forth, in love and Christian forbearance, but none the less faithfully, our Baptist position. We can have no part in a church union movement. Nearly all other branches of Christianity practice some form of proxyism. The proxy element in religion is not a New Testament principle. We believe in the competency of the individual to do business with God without intervention of church, priest, or sacrament. Our only mediator is Christ."

If Dr. Sampey could say one brief word to Southern Baptists as he leaves, he said, it would be this: "Pray that I may so speak your message that others shall be impressed with the faithfulness of our position to the New Testament ideal."

THE EMPTY SEAT HAS AN ELOQUENT TONGUE

It says:

To the preacher: "Your sermons are not appreciated."

To the visitor: "This church is not going forward."

To the treasurer: "Look out for a deficit."

To the prospective member: "You had better wait awhile."

To the members present: "Why don't you go visiting, too?"

—Bulletin First Baptist Church, Springfield.

Baptists in World Conquest

FOR JESUS' SAKE

Lygia de Castro, a graduate of our Girls' School at Rio, is a missionary of the Brazilian Home Mission Board. In a distant interior town, much farther away by reason of inaccessibility than the number of miles would indicate, she conducts a little school. Through her influence as teacher and church worker, she has in one short year done wonders in gaining the hearts of the people and in securing entrance for the Word of Life.

We give below some extracts from Lygia's journal giving notes on a trip she took during her vacation. The reader should have in mind that this missionary is a young girl twenty years old, brought up in the city, always protected from any physical hardships. Is she not a heroine! But for Jesus' sake, she is ready thus to endure like a little soldier and to do much more, according as the Lord calls her to do.

Extracts From the Journal of Lygia de Castro

November 11, 1936—After a five-day trip on horseback, we arrived finally at Porto do Vau (where the Collares live now, close to Indianopolis). The Lord blessed us in everything. We were not able, however, to avoid certain discomforts, such as lack of clean drinking water, too much sun, mosquitoes, and other importunate insects. Our reception was very agreeable; we could not have been better treated by the people and by the hard-working couple, the Collares.

November 22, 1936 — We had about seventy present in Sunday school and almost as many at the evening services. The children's class met under the trees in the near-by forest; there were about twenty-five of them.

November 23, 1936—We left today on horseback to go to Pittoro, a village twenty leagues from Vau. We made camp at seven o'clock in the evening. In spite of having moonlight, we were afraid to go on because the next stretch of the trail is full of gullies and hills. Even so, in crossing a stream my umbrella fell into the water and we had to wait until morning before we could find it.

November 24, 1936—We arrived early today at Diamante, where we ought to have found awaiting us two Indians who were to be our guides to the village of Pittoro, because Mr. Collares is making this trip for the first time. However, as we had said we would meet them here yesterday, they left at daylight today, thinking we weren't coming. We had been delayed by difficulties along the way.

While Mr. Collares went to hunt up a guide, we spoke of the Gospel to the women of the house where we were waiting. We left in the afternoon with an old man who was said to know the road.

November 25, 1936—We slept at a ranch-house. Mr. Collares gave a New Testament to our host and urged him to read it daily to his family. We took coffee with jerked beef and mandioca. We expect to get to Pittoro for dinner, so are taking no food along. From here on Mr. Collares is not acquainted with the trails, and our guide has shown himself entirely ignorant even of the general direction which we should travel.

November 25, 1936—We passed all yesterday afternoon entirely lost. We descended a horrible mountain, only to climb it again on all fours—were on the wrong track. In going down I fell three times. Going up, however, Mr. Collares took the prize, getting a hard tumble. A little farther on, we climbed another steep rise, to have to descend it again. What it costs to have a blind guide!

At night-fall we took coffee again and slept in the woods under some hides. The ants found me out and I had to move to another resting-place.

Early we resumed our journey looking for the village. We wandered during the whole morning, and to finish off our desperate situation, there came on a heavy shower of rain. Soaked and shivering, the guide, the porter, another man, and myself, waited while Mr. Collares went to look for some kind of a habitation where some one might be able to tell us the way. From the last directions we had received we thought we were near the road. Thanks to God, in a little while Mr. Collares came to the hut of an Indian who indicated the correct route to the village. So he returned with satisfaction to bring us on.

We are staying at the home of Gervasio, Mr. Collares' assistant at Pittoro. Immediately on arrival some of the Indians came to see us. They brought us a multitude of presents—watermelons, game, and so forth.

November 28, 1936—I spent part of the morning hearing the Indians' lessons and preaching the Gospel to two women who had come from a distance. They left, very much encouraged, taking with them some copies of the Gospels and promising to go to Vau next Sunday to attend the services and the baptisms that Mr. Collares plans to perform.

At night we had services and almost all the Indians were present.

November 26, 1936—Today, Sunday, we have had a splendid time. In Sunday school there were many people, almost all Indians. There were just a few civilized people, who came from the regions roundabout. Mr. Collares spoke earnestly to the adults, and I organized a class with the Indian children. How I remembered my Primary Department in the First Church at Rio when I stood, there in the woods, trying in the most simple way possible to tell the story of Jesus, the Saviour, to that group of Indians, who sitting there on some cow hides, oblivious of the hot sunshine, sought to understand my words. Afterwards, they learned to recit, "Believe on the Lord Jesus Christ and thou shalt be saved," and to sing the chorus of "Only Through Jesus Are We Saved." The Indian chief was very attentive, and some of the women came to attend the work with the children.

November 30, 1936—We are going to start today for Indianopolis. The Indians have been here all the morning. They are very friendly and beg us not to go away.

December 16, 1936—We left Vau in a canoe, at two o'clock in the afternoon, the Queiroz family, an Indian, a man to do the rowing, and I. We slept in some abandoned huts in the forest.

December 17, 1936—We all got up sick, not knowing if it were because of impure water or something we had eaten.

December 20, 1936—Today, Sunday, we sang many hymns. As the rower and the Indian continued feeling very bad, Mrs. Queiroz and I had to help with the rowing. We should have arrived at Carolina by now, with five days traveling, but the sickness and a squall that made us draw up to the shore delayed us.

December 21, 1936 — We finally arrived at Carolina with hearts encouraged by the Divine blessings that had been poured out upon us, and better prepared to preach the Gospel to those who have not accepted Jesus as sufficient Saviour for their souls.—Brazilian Snapshots.

FIRST YOUNG PEOPLE'S ORGANIZATION IN CHINA

According to the data I have been able to collect the first Baptist organization for young people in China was a society of forty girls organized in 1891 in the girls' boarding school, later named Pooi To Girls' Academy at Tung Shan, Canton. This organization continued its work of Bible study, prayer, and financial help for preaching the Gospel for years, and in the meantime others of similar purpose and type were organized over the South China field.

The first young people's organization of which we have any record in the North China field was a missionary society for girls in the girls' school at Tengchow, Shantung, organized in 1898 by Miss Anna Hartwell. Miss Hartwell had been a missionary in Canton for two and one-half years and had become acquainted with the work of the young people's organization there. When she was transferred to Tengchow, she immediately organized a similar organization in the girls' school there. All of the members of this society were tithers. They tithed in order that they might send contributions to the school for blind girls in Canton. At that time Miss Lula Wilden had charge of this school for blind girls, but Mrs. Roswell Graves took charge of it a little later. The members of the Tengchow girls' missionary society spent one hour every Sunday afternoon teaching old women how to read. The next hour they spent helping with afternoon Sunday school for street children.—Ola Lee, China.

FIRST CHILDREN'S MISSIONARY GROUP IN CHINA

According to collected data, the first children's missionary group was conducted by Mrs. R. T. Bryan, Shanghai, in 1906. One of the members of that little band was a little girl named Wu Foh Ying, who later became Mrs. F. Y. O. Ling, now the General Secretary of the Soo-Sun-Sih Women's Missionary Union and recently elected first president of the All-China Women's Missionary Union. Other members of that first children's missionary group are leaders in W. M. U. and other Christian work in the Baptist churches in Shanghai. Can one for a moment question the value of Sunbeam Bands in the Kingdom-building program for Christ?—Ola Lee, China.

EGYPT IN THE LEAGUE

Congratulations are due to the government and people of Egypt on that country's entry into the League of Nations. The independence of Egypt has been delayed perhaps longer than was necessary; but if it has come later, it is under conditions which are all the more satisfactory. The rapid political progress of Egypt coincides with the willingness of the Egyptian people to cooperate, rather than conflict, with Great Britain's interests in this part of the world. Palestine Jewry will the more cordially join in the general congratulations to a country in which Jews had been treated as equal citizens in all respects and where they have risen to high positions and rendered important services.—Palestine Review.

LET US LABOR ON

So, whatever God may have in store for us in Europe, it is ours to push our work to the utmost and to the last. We have the only panacea for Europe's and the world's ills.—**The Gospel of Christ.** So with a calm and assured faith, with unwavering courage, and with unflagging zeal, let us labor on fitting into God's solution of the problems of Europe and the world. — From "Europe: Christ or Chaos?"—Gill.

LEPERS IN AFRICA

The three-fold command is carried out in our leper colony at Ogbomosho, Africa, as in no other project of our mission work. In healing their bodies they are given hope where there was none, and thus is prepared the most fertile soil for sowing the Gospel message. In the hospital our contact with patients is brief, but here we have from one to several years to preach and teach them. A revival meeting was held in March when thirty-one were converted. Baptismal service this year was by Dr. J. C. Pool, who baptized nineteen.

A school for children of the colony was started this year. A patient who had been a student in the college at Ogbomosho when he was found to have leprosy was the teacher. He was discharged apparently cured at the end of the year and a regular certified teacher whose salary is paid by the Woman's Missionary Union takes his place. Gifts from friends provided some books, Bibles, and equipment. The religious and educational phase of the work is entirely supported by gifts. Its possibilities are indeed great. Dr. Leonard Long, Ogbomosho, Nigeria, Africa.

MORE THAN WE CAN CLAIM

In the city here six months ago Dr. Liang asked me to come to the Jen Min I Yuan (Hospital) and conduct a Bible class each week. I wondered at first if there was any unworthy motive. But I went gladly. Dr. Kuo, the head doctor there, met me, and the staff doctor and nurses with some friends were gathered together. Every week that I am in the city, I go there where there are a splendid group awaiting me. Dr. Kuo has not missed one meeting. So far as I know there is not one Christian in the group. Dr. Kuo wants to be a Christian. He has been to my study several times. He has a great problem in having two wives. We prayed together and he said he was trusting Jesus as his Saviour, and he hopes to dispose of one of his wives. Some of the nurses have inqured as to what steps were necessary to take in joining the church here. The opportunities are just more than we can claim. — Paul White, Chengchow, China.

In Rio College and Seminary forty young men are studying for the ministry.—Brazilian Snapshots.

In July in Oxford, England, the Universal Christian Conference on Life and Work will be held.

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BY GRACE ALONE

The profoundest truths are often the simplest. It is well for us that it is so. The greatest is the truth of the Gospel. St. Paul puts it into words that the simplest mind can grasp. He does not waste [illegible] By grace are ye saved through faith."

Whether we turn to Luther, to Wesley, to General Booth, to D. L. Moody it is the same story. They began all right by thinking that God comes with a demand we have to meet. They saw Him as a ruthless creditor claiming a debt that is called duty. They knew that all the good deeds they could scrape together would not meet the bill. They saw Him set up a level of goodness that was like an inaccessible mountain. With all their toiling they never got there. In reality God comes to us, not with a demand, but with a gift. He stoops to meet us just where we are. He offers us the goodness we cannot reach. He comes with the friendship we can never win, holding it out as a free gift. His fellowship, and all we need for living in it, is in this gift of grace. All we have to do is to take it as fully as He offers it. By grace are ye saved.—Rev. James Reid, D.D., in The British Weekly.

OPEN OR CLOSE COMMUNION

Complaint has been made to us by members of two churches that their pastors have abandoned the Baptist position in regard to the Lord's Supper, by inviting all present who claim to be Christians to partake in its celebration. We have heard of this with deep sorrow, since, as we shall undertake to show below, it is (1) a radical departure from New Testament Christianity, and, more particularly, (2) in a measure the abandonment of the doctrine of believers' baptism and the opening of the way for the toleration of infant baptism and of that form of sacramental religion which is inherent in infant baptism whether in Catholic or Protestant churches. And in the third place we are sorry because those pastors who make the communion service in Baptist churches common are striking a death blow at the very heart of our Baptist faith and denomination. Of course, this is not their purpose, but, as we shall show below, there is no surer way of bringing decadence and death to our great denomination than by departing from New Testament Christianity in this matter of the Lord's Supper.

One thing is certain: the Baptist position on close communion is right or it is wrong. If it is wrong, our people ought to be shown that it is wrong. Accordingly, we invite those who think it wrong to give the reasons for their views to their fellow Baptists; certainly, this is better than to impose their views on churches which are made up of members who in joining them supposed they were joining churches holding to the Baptist view, and churches which are in associational relations with other churches as close communion and not open communion Baptist churches. Baptists of all people ought to have "open agreements openly arrived at."

As for us, we think that the Baptist position of close communion right, and in several articles below we are going to state as fairly as we can our reasons.

"THE LORD'S SUPPER"

Those who oppose the Baptist view of the Lord's Supper make much of its being the **Lord's** Supper; therefore, they say, if it be the **Lord's** Supper what right has any church to debar any professing Christian from it. They might reflect that the church also is the Lord's, a fact emphasized in scores of passages in the Bible. But we do not invite into our church membership professing Christians on their own terms; not every one who says "Lord, Lord," is admitted to full fellowship in a Baptist church, but only they who are approved after relating their Christian experience and are baptized.

The fact is that the general use of the term "the Lord's Supper" is comparatively recent. In the King James version the term occurs only once, in I Corinthians 11:20, where some scholars think, probably wrongly, that it refers to the **agape**, or "love feast," rather than to what we call the Lord's Supper. Furthermore, in the original the article "the" is omitted, and the word translated "Lord's" is an adjective, and cannot be pressed rightly to mean more than that the Supper was one in which our Lord by His own appointment was honored or memorialized. In the New Testament the Supper is more often called by another name, to wit, "the breaking of bread." The term later adopted by the churches generally was the "Eucharist," coming from the Greek word meaning "to give thanks," and this is the word most often used today by theological writers. In the Prayer Book the term regularly used is "Holy Communion" and 'Communion" is the word used by early Baptist writers, such as Morgan Edwards; and for the use of this word there is sufficient authority in the tenth chapter of First Corinthians. Hence there is no justification for trying to press the name we now find convenient to use, "The Lord's Supper," as an argument for open communion. As Meyer points out, it properly means no more than "a meal consecrated to the Lord."

WHO MAY PARTAKE OF THE LORD'S SUPPER

Let us see what the New Testament teaches on this question of who has the right to partake of the Lord's Supper.

The order of the Great Commission is: first, discipleship; second, baptism; third, observance of all that Jesus has commanded, including, of course, the Lord's Supper. Therefore no pastor nor church has the right to invite any unconverted or any unbaptized person to the Lord's table.

Let us look through the Acts of the Apostles to see haw well the Christians of Apostolic days followed the order of Jesus as prescribed in the Great Commission. Every reader of the Acts will find that baptism follows conversion immediately, as is expressly stated in nearly all cases and may reasonably inferred in the rest. Read the following, verses 41 and 42 of the second chapter, having in mind that "breaking of bread" means partaking of the Lord's Supper, and note that the order commanded by Jesus is observed:

> Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread, and in prayers.

Here we have the same order, conversion, baptism, partaking of the Lord's Supper.

Exactly the same condition held in the churches to which Paul wrote his letters.

Take first the church at Rome. The sixth chapter of Paul's Letter to the Romans offers indisputable evidence that the members of that church as well as Paul had been baptized and truly baptized, that is, by immersion. Paul says to them: "We"—that is, Paul and the members of the church at Rome—"are buried with him by baptism unto death."

The church at Corinth also was a church of baptized believers, as is clearly shown in the first chapter of First Corinthians; baptized believers, too, were the others to whom the letter was addressed: "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Verse 13 of that chapter is sufficient for our purpose; it reads:

> Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?

The truth is clear: their bond of union was not Paul but Christ; Paul was not crucified for them but Christ was crucified for them; they were baptized, not in the name of Paul but in the name of Christ.

That the Galatians too were baptized believers is made plain by Galatians 3:27: "For ye are all the children of God by faith in Chrit Jesus. For as many of you as have been baptized into Christ have put on Christ."

In view of the passages quoted, there can be no doubt that the New Testament churches were made up wholly of baptized believers, and that only baptized believers were thought of as partaking of the Lord's Supper. What right has any church or pastor to change that order—conversion, baptism, the Lord's Supper?

There is one other indisputable piece of evidence that among the early Christians baptism was regarded as a prerequisite for partaking of the Lord's Supper. It is found in a small volume called the **Teaching of the Twelve Apostles**, discovered in 1883. It was written early after the Apostolic Age, and scholars are agreed that it gives an authentic representation of the practice of the churches of the time. In its discussion of the Lord's Supper, or Eucharist, are these words:

> Let no one eat or drink of your Eucharist except those who have been baptized into the name of the Lord."

It is clear, then, that the practice in the New Testament churches, and in the churches of the time that immediately followed was for only baptized believers to partake of the Lord's Supper. The order was: conversion, baptism, the Lord's Supper. What right has any Baptist Church or any Baptist preacher to change this order, and to invite the unbaptized to partake of the Lord's Supper?

BAPTISM AND THE LORD'S SUPPER

To practice open communion is to accept the validity of the baptism of unbelievers, and in particular of infants. It is to give Baptists endorsement to what President Sampey calls a "proxy" religion, or a sacramental element in religion. There is no getting around this fact. It may be taken for granted that those who favor open communion must admit that the New Testament order is conversion, baptism, the Lord's Supper. Unless they claim the right to disregard the plain teaching of the New Testament, their only recourse is to insist that the sprinkling or immersion of unbelievers, particularly of infants, is valid enough baptism and gives those who have been so sprinkled or immersed the right to partake of the Lord's Supper. In this way they are giving the endorsement of Baptist churches to infant baptism with all its sacramental implications.

Baptists have always insisted that infant baptism so-called is no baptism, but a perversion of that sacred ordinance. On the other hand, according to the Roman Catholic view, baptism is a sacrament and is necessary to salvation; a child dying unbaptized is lost; a child who is baptized is saved. In other words, baptism with the Cath-

lics is not the answer of a good conscience to od, but is a rite necessary to the saving of a per- on by what some priest or other does to him and ays over him. Baptists, on the other hand, have lways taught that there is no saving efficacy in aptism, but that it is an ordinance to indicate hat the person baptized is already saved by his wn faith in Jesus Christ. And it is the Baptists ho almost alone stand for this great principle; they abandon it, as they do when they practice pen communion, the Lord has no witnesses to is truth that people are not saved by something one to them by others but by personal faith. hall the Lord find us unfaithful in our stand for is truth?

Someone may say that Methodists and Presby- rians and many others who sprinkle and possi- y immerse infants do not believe in baptismal generation. But it cannot be denied that they rinkled infants because they think their action es the infants some good, and that in some way e sprinkled infant has a better chance with God an the unsprinkled infant. That is, there is a easure of Roman Catholic sacramental religion every instance of infant baptism, be the admin- trator Catholic, Episcopalian, or Presbyterian.

Shall Baptists be unfaithful to their sacred ust, and give countenance to a sacramental re- gion by inviting others than baptized believers to e Lord's table?

NATURAL CONSEQUENCE OF OPEN COMMUNION

We said in the beginning of this discussion that ose who make our communion services common e striking a death blow at the very heart of our aptist cause. No church can hope to maintain e loyalty and respect of its members while in- sting on believers' baptism and yet in the most cred rite of the Lord's Supper accepting infant aptism as all sufficient. Such a church and the astor who leads them in it are, however, unwill- gly and unwittingly, planting the seedes which ill spring up to choke and destroy our Baptist use—that is, the cause of true New Testament hristianity. This is not mere assertion; it is the rdict of history: Here is the statement of the lest historian the Baptists of America have pro- ced, Dr. Henry C. Vedder. He is speaking in s **Short History of the Baptists**, of mixed urches and open communion among the Baptists England, but his words are intended to be of neral application. He says:

Baptist growth has always been in propor- tion to the staunchness with which Baptist principles have been upheld and practiced. So it ever has been with all religious bodies. Nothing is gained by smoothing off the edges of truth or toning down its colors, so that the contrast with error may be as slight as possi- ble. On the contrary, let the edges remain a bit rough, let the colors be heightened, so that the world cannot possibly mistake the one for the other, and the prospect of the truth gaining acceptance is greatly increased. The history of every religious denomination teaches the same lesson; progress depends on loyalty to truth. Compromise always means decay.

The present century [the 19th] has wit- nessed the most rapid change among the Bap- tists of England with regard to the commun- ion. The most powerful factor in producing this twofold defection was Robert Hall. Starting from premises that Socinus would have heartily approved, he reached the con- clusion that the neglect of baptism is to be tolerated by the churches as an exercise of Christian liberty (a Christian at liberty to disobey Christ!), and that sincerity rather than outward obedience is the test that the "genius of Christianity" proposes. Under the influence of such teaching, large numbers of Baptist churches became "open." This change has been followed by its logical result—a re- sult inevitable wherever "open" communion is adopted and given full opportunity to work itself out—the formation of churches of mixed membership. In many so-called Bap- tist churches of England the ordinance of baptism is seldom or never administered; Pedobaptists are received to membership on equal terms with the baptized; they are chosen to office, and even to the pastorate. In short, so effectually is the church dis- guised as frequently to be reckoned by both Baptists and Independents in their statistics.

If Dr. Vedder had been writing today he could have added that the census shows that the Bap- tists of England with their open communion have decreased in number and influence in every decade since he was writing. And he might have added further that as often as the theory of open com- munion thoroughly infects a Baptist church in America, the natural result follows: that church becomes a mixed church with a mixture of Pedo- baptist members, and in America, too, "Compro- mise always means decay." In a Baptist church open communion is a sapping, undermining proc- ess which in the end brings utter ruin. The only way for Baptists to gain acceptance for their principles is to be faithful and stand for them. Compromise means defeat and death.

THIS MATTER OF RELIEF

The Mormons have done the unexpected thing and have taken all members of their churches off the relief rolls of the Federal Government. This action has received high commendation in the press of the country. The Mormons at first were ready to apply for relief in great numbers; just what motives they had for their change is not clear, except that they state that they feel it their duty to care for their own poor. Possibly they felt that their cause was suffering from al- lowing the government to do for their members what it is the duty of the church to do for them, and that in the process their members were com- ing to have less regard for religion.

Before the Federal Government began giving relief many of our Baptist churches were active in this relief work. It was proving a most helpful and developing exercise for them, one that most of them had done only to a limited extent and sporadically before. In the work they were rec- ommending the religion of Jesus Christ to the world. And we think that in general they were managing relief better than the officers of the Government have done. They had no paid agents though in many churches there was an organiza- tion for the work. The funds for relief were collected regularly and the needed things dis- tributed. Those on relief were kept only so long as no employment was provided for them; when work was offered they were expected to take it, be the wages large or small. The man that would not work was not allowed to continue eating from the common store.

When the Federeal Government came in, our churches were ready enough to turn over the burden of relief to it. They lost that developing exercise that is one of the functions of churches, and lost their interest. Now relief has proved in many instances what some prophesied—a dole, which creates saucy idlers who have lost all desire for gainful employment. Like the Roman popu- lace in the days of the Caesars they are satisfied to receive "bread and games" at public expense, and think this is their right. Any talk of their taking offered work to earn their own living makes them snarl and growl. One group in New York staged a "sit-down" strike. They will not hoe in a garden or cut wood or mow a lawn. Not they; plainer than with words they tell us: mow your own lawn and hoe your own garden; we are on relief, and the sun is hot. The Federal Gov- ernment is making some effort to reduce their number; this is gratifying. Now, if the Federal Government will go on and dismiss some of the numeerous officers who care for this matter of relief there will be an additional cause for grati- tude.

Reach up to God as far as you can, and He will reach down all the rest of the way.—Ex.

CURRENT TOPICS

The Boy Scouts Jamboree—The whole country has been interested as it is seldom interested in anything in the recent meeting of the Boy Scouts in Washington, Scouts from all our States and twenty-five foreign countries. Boys of the Scouts age are always regarded with much interest and pride and affection, and of course the hearts of our people were with these youngsters as they were having the time of their lives in the capital of our country. Twenty-six thousand were present, Protestant Boy Scouts, Catholic Boy Scouts, Jew- ish Boy Scouts, and on Sunday, July 4, each group was provided with religious services by those of its faith. And it was told that they were all bathed and refreshed after their arduous exercises on the Saturday night before their Sunday wor- ship.

We take pride in all these boys, but we confess to a little sectional pride, and read with uncom- mon joy of the "thunderous applause" that greet- ed the "All Dixie" contingent, which was greater than accorded any other contingent. The numer- ous thousands of spectators at all the pageants and on Saturday, July 3, were delighted with the singing of the boys, and many of them joined in when the North Carolina Scouts struck up

"I'm a Tar-Heel born, I'm a Tar-Heel bred,
And when I die I'll be a Tar-Heel dead."

On July 6, Lord Baden-Powell, Chief Scout of the World and founder of the Boy Scouts, spoke from England to the assembled group. He told the boys that the Scout movement had increased during the past two years by 340,000, and that they now number 2,812,060, in fifty-one different countries.

Peace and Good-Will—Lord Baden-Powell in his talk to the Boy Scouts in Washington pointed out to them how they might promote international good will and peace. In their Jamboree they were meeting the boys from other countries, and he urged them to make permanent friendships and continue them by correspondence by mail. Thus they may become the peace makers of the world. Their founder urged it upon them in the following words:

Remember this:

You fellows will in a very few years' time be the grown-up men of your country. It is you who will be conducting its industries or its commerce or its politics. Whichever line you take up, the usual temptation is to see what you can make out of it for yourself or your party.

That is the wrong way to look at it. See father what you can put into it for the good of the community, for the good of others. Put your country first in your efforts rather than your own particular wishes. Try and promote unity rather than partisans in order to make your country strong. But don't let your patriotism be so narrow that you count your own country as the only pebble on the beach.

Recognize that there are other nations too, all with their good points and with their interests and ambitions. Aim to be good friends with them and to cooperate rather than to hinder their wishes.

So now, while you are yet boys together in camp, you have this great opportunity through making friends with one another for carrying out the highest duty that lies open to anyone, namely, the duty of helping to bring out God's Kingdom of Peace and good will among men.

So go to it, my lads, and good luck attend you.

The Senate Votes for Tenancy Bill—On July 2 the United States Senate voted to appropriate $10,000,000 for 1937-38, $25,000,000 for 1938-39, and thereafter $50,000,000 a year, beginning July 1, 1939, to aid tenant farmers acquire homes and lands of their own. Under an amendment offered by Senator Bailey it is provided that the over- head expenses of the administrative board be re- stricted to $400,000 annually. These and some other amendments made it necessary to send the bill to conference, but there is little doubt of its final passage.

(Continued on page 10)

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 - EDUCATIO

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 Mabel Starnes, Raleigh ..... Associate Secretary
Miss Mary Lou Wall, Raleigh ..... Office Secretary

Southern Baptist Sunday School Conference

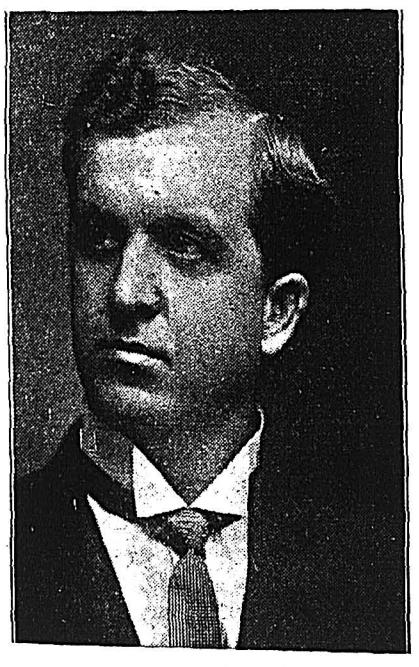
A. V. WASHBURN, JR.
Conference Leader

RIDGECREST
July 25-30
1937

MISS VERDA VON HAGEN
Conference Leader

North Carolina Day, Tuesday, July 27

W. P. PHILLIPS,
Conference Leader



DR. P. E. BURROUGHS
Conference Leader

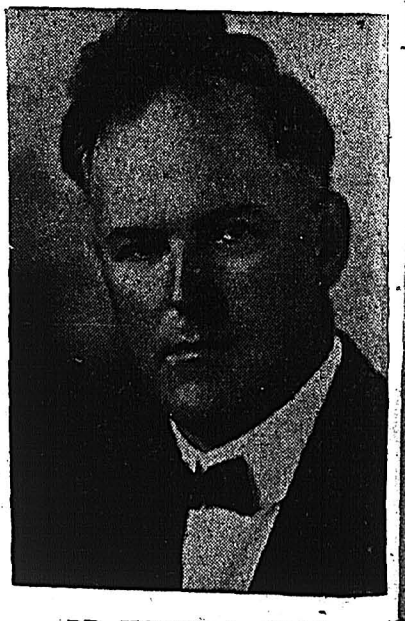
H. E. INGRAHAM
Conference Leader

J. N. BARNETTE
Conference Leader

HERE ARE SOME OF OUR

Conference Leaders

Let them help solve your problems while you combine your vacation with the Conference



DR. HOMER L. GRICE
Conference Leader

MEET US AT RIDGECREST

NORTH CAROLINA

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

N - THE - CHURCHES

MISS VELMA PRESLAR, OFFICE SECRETARY AND STUDENT FIELD WORKER

DIVISION OF MEN'S WORK DIVISION OF BAPTIST STUDENT UNION

LAYMEN AND THE BAPTIST HUNDRED THOUSAND CLUB

The idea of Dr. Frank Tripp, the author of this movement, was to find 100,000 Baptists who would agree to contribute $1.00 a month to apply on the principal of Southern Baptist debts. That number paying $12.00 a year would provide for the present debts in three and a half years—**"over and above."**

Why Should the Laymen Support It?

First, the receipts of the Cooperative Program, commendable as its policies are, how give no immediate promise of providing for the debts. All of this fund is required to meet the current demands of the various enterprises. The needs and opportunities of the present program are so imperative that it would be unwise and almost fatal to allow the funds for current work to decline.

Second, the Hundred Thousand Club appeals to the spirit of **self-denial,** the very essence of our Christianity. It is a real distinction to be enrolled as a member of this elect company. Indeed, it makes its leading appeal to the sacrificial spirit, the exercise of which always enriches the life. Many are appropriating a tenth to the Cooperative Program, but are willing to go the "second mile" to help relieve our burden of debt.

Third, the interest on our debts and the necessary expense of this movement are furnished from other sources, and therefore every dollar that is contributed to this fund applies on the **principal** of our debts.

Fourth, the debt is a great handicap to the progress of our denominational enterprises. Debt is always depressing and hurtful to the spirit of our people; besides, it is wise to reduce our interest.

Fifth, we are not only providing for the payment of honest debts, but are paying for **valuable service.** Through the money we borrowed and now owe, many souls have been saved in fifteen countries, scores of young preachers and other Christian workers have been educated in our schools and prepared for large usefulness, hundreds of afflicted people have been restored to health, and multitudes of orphans have been sheltered, fed, clothed, and trained for usefulness.

Sixth, the effect on the attitude of our creditors is to be considered. Their spirit is already conciliatory; in some cases they have voluntarily reduced the rate of interest. It has given us good business rating.

Seventh, the request of the Southern Baptist Convention that the men secure 25,000 members is the first definite task assigned to the Brotherhood. By thorough organization and vigorous effort the men can reach this goal; indeed, we cannot afford to disappoint the Convention in this important and reasonable undertaking.

Associate Secretary Lawson H. Cooke very properly says that the Southern Baptist Convention has paid the Brotherhood high compliment in assigning us this task and in confidently trusting us for its fulfillment.

Eighth, it is not just to charge that these debts are due to poor financing on the part of our boards and other agencies. These enterprises made a much better record during the depression than national banks; multitudes of these were closed but our Baptist enterprises are still functioning in a glorious way and at the same time reducing their debts. We should also be stimulated by the fact that the leaders of all our agencies are publicly pledged to a strenuous effort to avoid debt in the future.

Ninth, this plan for paying our debts was adopted by the Southern Baptist Convention at its session in Washington City after full discussion from every angle, and approved by unanimous vote at Fort Worth the next year, after it had been given a year's trial. It is also endorsed by all the heads of the Southwide agencies and has the commendation of leading business men.

Tenth, under the wise direction of Dr. Frank Tripp for two years and ten months, it had notable success. Up to April 30, 1936, this Club had raised in cash $469.076.80. By December 31, 1936, this fund was expected to reach the sum of $600,000.

THE HUNDRED THOUSAND CLUB

The July receipts of this club, unless otherwise designated, will be divided one-half for debts of the Southern Baptist Convention and one-half for the debts of the State Convention. This division is in accord with the recent action of the Southern Convention and the General Board of the State Convention.

Beginning, therefore, with July 1, our State forces will begin to press this matter with vigor. In fact, we have already begun. For example, a goal of one hundred members has been suggested for the First Church of Raleigh. At this writing, July 4, the attainment of this goal is about in sight. It appears that this church will double, or more than double the number of members it had in May or June. We rejoice, and commend the example to other congregations.

The plan is simple. A member of the Hundred Thousand Club merely engages to pay $1 a month for one year, or longer. All Convention agencies are under instruction to use every penny paid in by members for the reduction of the **principal** of the indebtedness on State and Southwide Convention agencies. Provision is made for a multiple membership, whereby an individual may himself take two or more memberships. Also two may join, each paying 50c, in a joint membership. Many in our churches ought to take a Luther Rice Memorial membership, viz., $100 a year.

Substantial progress has been made by Southern Baptists in the payments of their debts. The Baptist name is a good name. Baptist faith, honor, and credit is A-1. However, now that prosperity has returned, we ought to speed up and get these debts behind us. Lack of interest impedes the progress we can and ought to make.

We therefore call upon pastors and church leaders to set a day soon in the churches and on that day challenge the people to become members of the Hundred Thousand Club. As pastor or church leader, you can assure your people that there will be no further debts, not in this generation at least. In fact, not a cent of indebtedness has been created by the Baptist State Convention in the past twelve years. It is safe to say that no further indebtedness will be created, certainly not in the next twelve years.

A postal card addressed to M. A. Huggins, Raleigh, will supply all pastors and church leaders with Hundred Thousand Club tracts and cards.

THE WORK IN GENERAL

BY

M. A. HUGGINS

THE MARS HILL PASTORS' SCHOOL

In this column a brief word was written recently about this school. Mention was made then of the unsurpassed spiritual menu which was provided, and of the eager manner with which those who attended partook of the feast. We are glad to go a step further and present a picture of the leaders of the school.

LEADERS

The well-informed Baptist will recognize, of course, Dr. Spilman and President Moore, and perhaps others of the group. May we, however, introduce the whole group. In the bottom row, reading left to right, are President Moore and Vice President Hoyt Blackwell of Mars Hill College, hosts to the pastors. In the second row will be seen Dr. Spilman, Dr. Hersey Davis, of Louisville, Dr. Walt N. Johnson, and Dr. Ralph Herring, pastor of First Church of Winston-Salem. In the back row are Rev. G. C. Cox, of Asheville, Director of the Program, and J. C. Pipes, General Missionary at the State Convention in Western North Carolina, just back of Dr. Johnson and almost hidden from view. Others who made significant contributions, but who were not present when this photograph was made, were Dr. Fred Brown, of Knoxville, Dr. Olin T. Binkley, of Chapel Hill, and Dr. W. R. Burrell, of Asheville. One would have to travel far, very far, in order to make contact with a more stimulating group of noble Christians.

PRELIMINARY MEETINGS

It has been our privilege within the past few days to attend several meetings which we designate by the adjective "preliminary." They are meetings of the leaders of the churches and of the church organizations, held about six weeks in advance of the annual associational meeting. To these meetings the following, in particular, are invited: Pastors, chairmen of deacon boards, chairmen of finance committees, Sunday school superintendents, presidents of women's missionary societies, presidents of B. T. U., church clerks, and of course the moderator and clerk of the association and the chairman of the Promotion-Executive Committee.

In the meetings the purpose is to face frankly the great problems involved in the promotion of the task to which we have, or claim to have, set our hearts and hands. Already these meetings have been held in the Beulah, the Surry, the Yadkin, the Carolina, the Transylvania, the Macon, the Western North Carolina and West Liberty, and the Tennessee River Associations. It was our privilege to be in the five first named. Concerning these, we can say that in our opinion no more fruitful meetings have been held in recent days. The leaders came in large numbers for a supper meeting, served in most places picnic style; and what is more interesting, they remained almost to a man through the following two-hour session. In a few instances the "flesh," after a full day's work, appeared a little weak; but in most cases the "spirit" was willing. It was the spirit of these meetings which, upon reflection, encourages us. For there was a willingness to face facts in the spirit of Jesus, to repent, because, in our missionary efforts, we have so often missed the mark, and to determine to show to the world that we've got the missionary idea, and that it also has us.

These preliminary meetings, under the leadership of Mr. Pipes, continue in the western part of the State. Soon Mr. Alexander and Mr. Crouch will begin to meet with similar groups in the associations until all seventy associations have been reached.

To those who read these lines we would say: If and when an invitation comes to you to attend one of these meetings, drop your daily task and join with the other leaders in your church and association for a period of fellowship, service, and meditation. A brighter, better day is ahead. You can hasten its coming.

A duty dodged is like a debt unpaid; it is only deferred, and we must come back and settle the account at last.—Joseph Fort Newton.

THE BAPTIST PRESS

By G. W. Paschal

I

Editor I. E. Lee, of the Illinois Baptist, is giving his readers a very readable paper. He still gives the local church news which has been a feature of the paper through many years, and often has interesting and thoughtful editorial expressions and contributions. In his paper of July 3, calling attention to an article on the rural churches, he says: "We have rejoiced these past few years to see some of our country Baptist churches making advancements. Certainly, the future Baptists depend in large measure upon what our country churches do."

The article in question is by Rev. W. A. Carlton. He thinks that the Baptists, who in early years had the rural field largely to themselves, have recently been losing ground to irresponsible and loosely organized sects which made no demands on their members either for money or service, and lead the people to believe that their ranting preaching is all that there is to religion. Mr. Carlton summarizes his article as follows:

"To sum up the matter then, the churches must feel the need of well trained, efficient pastors and must make an effort to find such men and follow their leading. The pastors must renounce all selfish ambitions, reconcile themselves to a life of sacrifice and service, and as rural inhabitants and as visitors from the city they must prayerfully work in this highly important field."

II

Here comes also Dr. R. J. Bateman, of the First Baptist Church, Memphis, Tennessee, and tells in the Baptist and Reflector "A Remedy For Pastoral Anxiety." He has organized his mind eased by the coming together of men in his church into four Brotherhood [illegible]. He hopes to see these men "bring many [illegible] services,—negligent members of the church, Churched men, Christians who have not their membership elsewhere, and unsaved men who need a Saviour. They will also look after [illegible] and services in the pastor's absence, [illegible] and do a score of other things. Dr. Bateman thanks God for these men, they are helpful to him in the Gospel.

III

Editor Masters, of the Western Recorder, has a full-page article on "Conversion and Its Outward Evidences." In discussing the latter half of his subject, he quotes a well known minister: "A converted man is a man who lives a converted life," and goes on to say:

> Only God can read the secrets of the heart. But we can and do read the lives of men. A changed heart can be read in the resultant change in life. If there be no radical change in the life of a professing Christian, there is little but fog and uncertainty possible as to the genuineness of his conversion. Fondest love can only hope and hope with deep qualms of doubt.

IV

While attending a recent meeting in Richmond the Committee on Baptist History of the Southern Baptist Convention it was my pleasure to meet the editor of the Baptist Messenger of Oklahoma, Dr. E. C. Routh, who was also a member of the committee. One fruit of that meeting is an article by Editor Routh, in his paper of July 1, on the topic, "Baptists and Their History." In this he mentions three points in which their history has value for Baptists. 1. "Baptist history reminds us of Scriptural principles for which our forefathers suffered—principles for which valiant men shed their blood." 2. "The study of Baptist history will enable us to avoid the pitfalls of the past, to recognize heresies in whatever garb they may be clothed." 3. "Some one has said that a study of history is a corrective of pessimism. Other generations have passed through experiences similar to these which we think are distinctively our own, and have come forth victorious. There have been valleys and mountain peaks in other centuries, and we may confidently expect to emerge from the mists into the sunlight of spiritual achievements in the name of the Lord. The study of the struggles and conquests of the past give us courage for the future."

V

In the Christian Index is a tribute to Dr. E. M. Poteat, from a former colleague on the faculty of Mercer University, Professor John D. Freeman, of which the opening paragraphs are as follows:

He was a very gallant Christian gentleman. He was a fine scholar, an inspiring teacher, an arousing preacher, and a loyal friend. I think he had as much of the real Christian religion as any man I have ever known.

Edwin Poteat was a profound and fearless thinker with a master-grip of spiritual realities. He had a discriminating and sifting mind. His mind was a window open to all the light that might enter from any direction, but it was a window with a screen in it to keep out the flies.

He was a man free from envy, utterly guileless and incapable of harboring the slightest ill-will.

There was about him an invincible gaiety of spirit. Whether on the golf course, in the class room or in the pulpit, his soul was full of holy laughter. The joy of life was his in full measure because the joy of the Lord was in him and was the source of his strength.

PARAGRAPHS BY EMINENT BAPTIST PREACHERS

Comment by Oscar Haywood

Alexander Maclaren: pastor for many years in Manchester, England. He was possessed of an uncommonly vigorous personality, an impressive face, ripe scholarship, and an almost perfect English style. Clothed always with the garment of humility, he had no ambitions that ranged beyond his church, rarely made any allusion to himself or his own experiences. But on an anniversary occasion in Manchester he spoke as follows:

"I have been so convinced that I was best serving all the varied social, economical, and political interests that are dear to me by preaching what I conceived to be the Gospel of Jesus Christ, that I have limited myself to that work. I am sure, with a growing conviction day by day, that so we Christian ministers best serve our generation. My work, whatever yours may be, is, and has been for thirty-eight years, and I hope will be for a little while longer yet, to preach Jesus Christ as the King of England and the Lord of all our communities, and the Saviour and friend of the individual soul."

* * *

George Dana Boardman: scholar, author, and for some years pastor of the First Baptist Church, Philadelphia. In 1888 he delivered before the University of Pennsylvania a series of lectures on the Ten Commandments, generally regarded as the most thorough discussion of the subject in popular style ever given. Dr. Boardman was a half-brother of Dr. Edward Judson, deceased, of New York, son of Adoniram Judson, and like his half-brother, was born in Burma.

The following paragraph is from Dr. Boardman's lecture on the Fifth Commandment:

"Recall the story of Rechabites; because they had for centuries obeyed the commandment of Jonadab, their ancestor, and kept all his precepts, therefore Jehovah promised, through the mouth of the prophet Jeremiah, that the house of Jonadab, the son of Rechab, should stand before him forever. And the promise has been wonderfully fulfilled. As late as the year of Our Lord 1862, Signor Pierotti met a tribe of Rechabites near the southeast end of the Dead Sea who still observe the precepts and maintain the organization enjoined by their ancestor Jonadab in the time of Jeremiah the prophet. But when the youths of a nation grow up with the notion that it is unmanly to honor their parents, or to venerate old age, or to respect authority, I say of this nation, that whatever the spread of her commerce, or the wealth of her revenue, or the bravery of her citizens, or the learning of her scholars — her foundation stones are already unsettled and heaving, and that it only needs the slightest jar, and all that shall remain to tell of her prosperity and liberty and riches and glory will be the magnificent terribleness of her ruins."

* * *

John A. Broadus: scholar and author, above all a preacher of the Gospel. He was one time chaplain of the University of Virginia, and later to the end of his life, professor and president of the Southern Baptist Theological Seminary. Dr. Broadus was possessed of a winsome simplicity, a directness of appeal, a voice of mellow resonance, and profound humility of spirit. The quotation that follows is from his sermon, entitled, "Some Laws of Spiritual Work," which was delivered in the city of Brooklyn, N. Y., 1884:

"A few years after the war, at White Sulphur Springs, in Virginia, was a venerable man at whom all the people looked with profound admiration, whose name was Robert E. Lee. He was a devout Episcopalian. One day a Presbyterian minister came to preach in the ball-room according to custom, and he told me this story. He noticed that General Lee, who was a very particular man about all the proprieties of life, came in late, and he thought it was rather strange. He learned afterwards that the General had waited until all the people who were likely to attend the service had entered the room, and then he walked very quietly around in the corridors and parlors, and out under the trees, and wherever he saw a man or two standing he would go up and say gently: "We are going to have divine service in the ball-room this morning; won't you come?" And they all went. To me it was very touching that that grand old man, whose name was known all over the world and before whom all the people wanted to bow, should so quietly go around, and for a minister of another denomination, too, and persuade them to go."

CURRENT TOPICS

(Continued from page 7)

While the bill was before the Senate some of the Senators argued very persuasively that a family can make a good living on a small farm. This is all very true; on a small farm an industrious family can make as good a living as many of the better class of tenants and some owners of farms now make. But the arguments of these Senators were on the supposition that a "good living" consists of the bare necessities of life—food, and fuel and cheap clothing. This definition of a good living no longer holds in the minds of our people generally; today most people think no living a good living unless it includes some money for recreation, an automobile and enough money to operate it, and also enough to give a college education to sons and daughters.

One further thing must be had in mind: a good living even on the scale contemplated by the Senators must be won by industry and work. There are millions of tenants in the South today who might be landowners if they had sufficient industry. They would need no help from the Federal Government if they were the models that the Senators seem to expect them to become after the Governmnt shall have given them the money to buy farms of their own. Possibly a few will be stimulated by a loan to do better, but we are not sanguine, especially as we recall the effect of Federal Land Bank Loans to many of our farmers.

WORK UPON IMMORTAL MINDS

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something which will brighten to all eternity.—Daniel Webster.

COOPERATIVE PROGRAM RECEIPTS FOR FIRST SIX MONTHS 1936-1937

M. A. Huggins, Treasurer

	1936	1937
Designated Funds	$ 49,809.53	$ 63,167.31
General Funds	110,535.63	131,425.15
Total	$160,345.16	$195,592.46
Distribution		
State Missions— Designated	$ 1,967.69	$ 3,275.73
State Missions — Share General Fund	14,369.63	17,085.27
State Missions— Miscelaneous Income	5,282.43	4,728.66
Hospital— Designated	6,323.73	7,171.48
Hospital— Share General Fund	4,421.43	5,257.01
Education—Aid— Designated	284.83	178.25
Education—Aid— Share General Fund	1,105.36	1,314.25
Education—Debt— Designated	47.35	214.41
Education—Debt— Share General Fund	46,424.96	55,198.56
Foreign Missions— Designated	15,359.78	21,204.45
Home Missions— Designated	15,994.83	16,155.74
Ministers' Relief— Designated	733.76	1,662.91
Hundred Thousand Club—Designated	3,815.13	6,783.12
Flood Relief— Designated		2,792.56
Southwide Objects— Share General Fund	44,214.25	52,570.06

WHAT DID JESUS SAY?

There is a well known saying of Jesus, recorded by Matthew, Mark, and Luke, which throws a very interesting light on the meaning and method of Biblical inspiration. It is the saying about a camel going through a needle's eye. A comparison of the three accounts is instructive.

In Matthew 19:24 (American Revised Version) we read: "And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

In Mark 10:25 we read: "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." One who has only the English version would inevitably think that the Greek in both these passages is the same; but it is not, as I shall point out later.

In Luke 18:25 we read: "For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God." The only difference in the English version here is the insertion of "for" and the use of "enter in" where Matthew and Mark say "go through."

But if we go to the Greek New Testament, we find that there are other differences, differences that entirely escape the reader of the English version.

Matthew and Luke use "trematos" for "eye," while Mark uses "trumalias." Matthew and Mark use "rhapidos" for needle, while Luke uses "belones." Matthew and Luke use "eiselthein" ("go in") for going through the eye of the needle, while Mark uses "dielthein" ("go through"). Matthew has no verb to express entrance into the kingdom, but leaves it to be implied, while Mark and Luke use the word which means "go in"

Here are three accounts, then, of what Jesus said on a certain occasion, and no two of them are identical. How are we to know what He really said?

We may as well admit frankly that it is impossible to be certain as to His exact language. He really spoke Aramaic, of course, rather than Greek, but the Gospels that we have were written in Greek, giving us these reports of what He said.

How do these differences in the reports bear on the question of the inspiration of the Bible? For one thing, they illustrate the fatal weakness of the theory of verbal inspiration. That theory means, in the language of one of its most pronounced advocates, "Not just the thought came from God, but every word with every inflection. Every verse and line and even every tense of the verb, every number of the noun, and every little particle they (the Bible writers) regarded as coming from God."

Can any intelligent and reverent reader of the Bible believe that the Holy Spirit told Matthew to say that Jesus used one expression, and told Mark to say that He used another, and told Luke to say that He used still another? "God is not the author of confusion." Why insist on a theory of inspiration that cannot be reconciled with the plain facts in the Bible itself?

What purpose did Jesus have in mind when He compared the rich man's entrance into the kingdom of God with a camel's going through the eye of a needle? Did He not simply mean to say in a graphic and forceful way that such a thing is humanly impossible? "With men this is impossible; but with God all things are possible."

Now each of these accounts makes His meaning perfectly clear. The essential thought is the same, regardless of the difference in language. Is not that sufficient? If the Holy Spirit exercised such control over the minds of the Scripture writers as to make sure that they conveyed the truth that God wanted them to convey, leaving room for such verbal differences as would not affect the essential thought, is that not divine inspiration? This conception of inspiration meets every requirement of the Scriptures and every need of human life. It gives us an authoritative Bible, but a consistent Bible. It does not stultify our intelligence, but deepens our reverence for a God who can use human agents for the revelation of His truth and the accomplishment of His purpose.

H. W. PROVENCE.

Greenville, S. C.

THE EVERLASTINGS

All things change, decay, and pass away. Nothing that we see will last forever. Not one thing that we can touch will endure.

The rose blooms for an hour and is gone. Man lives for eighty years and sinks into the sod. Even the mountains, "rock-ribbed and eternal," as we say, are slowly crumbling into dust, and will be blown by the wind.

It is hard to believe it, looking down upon a city shining in the sunlight. But Babylon is buried in the sand, and fishermen spread their nets where Tyre once stood. They are as a dream of the night.

The writer of the Ninetieth Psalm saw it ages ago. He saw the hills flowing into shadows, the sea melting into mist, and the human generations swept by a flood of years. They are as a sleep, as frail as the grass and as fleeting—it flourishes for a day and withers at eventide.

So Shakespeare sang at the end of the day, knowing that his work was done. As in a vision he saw the pomp and power and glory of the world an insubstantial pageant faded, leaving not a trace behind.

All things come and all things go, appearing for a moment and vanishing. So passes the world away. The things that are seen are temporal; the things that are unseen are eternal. Only the invisible abides.

For though the waves of time move to the shore and break, something mysterious in the heart of life goes on. It is the spirit of God in the life of a man that does not pass away. The hills may change, the flowers may fade, but the word of God in the soul of man abides and grows.

From everlasting to everlasting is the spirit of God. Working in the mind of man, it makes his work immortal. Happy is he who catches a glimpse of the Divine Beauty and fixes it in the repose of his heart.

Such are the everlasting things. In them are enshrined the yearnings and dreams and strivings of our souls. Only God lives eternally, and we as we live in Him, building our lives into His Immortal life.

Else "we are such stuff as dreams are made of; and our little life is rounded with a sleep." Only what is of value to God will live.—Joseph Fort Newton, in The Maritime Baptist.

WHY SHOULD WE CALL HIM SIMPLE?

"Pardon me," said Simple Simon, "but who are all those fellows with the guns and bayonets?"

"They are drilling and learning to fight so that they may preserve the peace," said the Pieman.

"Then I know," said Simple Simon, "who those lads are around the corner chopping off the tails of those kittens. They are members of the Society for the Prevention of Cruelty to Animals."

"That is indeed probable," said the Pieman.

As they walked along, suddenly they saw a dwelling house all ablaze, and out in front men were hurriedly syphoning gasoline out of the tanks of cars and pouring it on the fire.

"Now there," said Simple Simon, raising his eyebrows quizzically ,"must be—don't tell me, I have it!—the fire department."

"I marvel at your perspicacity;" exclaimed the Pieman.

Soon they came to a beautiful beach, where men with white insignia across the front of their bathing suits were seizing bystanders, carrying them out to deep water, and drowning them, one by one. "How interesting," declared Simple Simon with admiration, "to see the brave life-savers at their work!"

"You are a man of rare perception," responded the Pieman, "but why, I wonder, do people call you simple?"—Adapted from the bulletin of the Christian Youth Committee for Peace, Sydney, Australia.

NEW TESTAMENT PICTURES OF CHRIST

"If thou knewest the gift of God and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him and he would have given thee living water.—John 4:10.

What a beautiful picture of Christ is here painted (painted by Himself) in these words which He speaks to the woman at the well.

How intent He is on saving her and how tenderly and patiently He deals with her. She had just spoken a little curtly to Him, but Christ was particularly gentle and long suffering to women. He permitted Himself to be rebuked by Martha once and to be dictated to by her at the grave of Lazarus, and yet He reproved her in a very gentle, fatherly way.

Let us view this many-sided picture of Christ as found in this verse.

1. See the high value He puts upon one individual. He could not have shown greater interest if He had had an audience of a thousand before Him.

2. See His condescension; He, a Jew, talking with a woman who was not only a Samaritan, but a bad woman, and yet sitting there on the well and giving her His best.

3. See His faithfulness to her in telling her of her ignorance of God. He tells her that she knew not the gift of God. She was much inclined to talk as she tried to show that she knew much of God, of the Messiah, and of worship.

4. See how He loved to give all honor to God, His Father. He spoke of salvation as something that God would give. He gives His Father credit for it all as He turns her thoughts to God as being the One from which salvation would come. Even the living water which He said that He Himself would give her would really be the gift of God.

5. See how skillfully and delicately He is awakening her interest—possibly her curiosity—in Himself, also, by getting her to wonder who He is, as He says to her. "If thou knewest who it is that saith unto thee," etc.

6. See how eager He is to give this poor woman the living water. He is apparently trying to tempt her to ask Him for it.

7. He is really offering Himself to her—as God's gift to her. We are reminded of Paul's statement in Romans, "Thanks be unto God for His unspeakable gift"—this gift being nothing else than Christ Himself. In the sixth chapter of John—two chapters ahead of this one—He is going to call Himself the "Bread of Life" which He offers to the multitude. Here in this fourth chapter, after asking the woman for water, He offered her the living water—apparently meaning that He was that living water which He wanted her to receive.

E. B. HATCHER.

* * *

.... Rev. John C. Cowell, Jr., pastor of Central Baptist Church, Decatur, Ala., writes: "I have been pastor of Central Church since the first of the year, and we've had over 100 additions thus far. Most of these came in our revival in January, with which I began my ministry here. We are having conversions and baptisms every Sunday, and on Sunday, March 21, we ordained to the gospel ministry my assistant, Mr. H. Paul Briggs, who is also our chorister and young people's worker. He came to us from Southside Baptist Church at Wilmington, and is proving an invaluable helper. Our membership is now over 1,800, with nearly 600 in Sunday school and over a hundred in the B. T. U. The auditorium seats between fifteen and sixteen hundred, and is comfortably filled for both services. Our prayer meeting runs over three hundred each Wednesday evening, with increasing interest in Bible study. I spent twelve years in evangelistic work before coming here, making headquarters at Fayetteville, as you know, with my membership in the First Church there. I was baptized by Dr. Snyder and ordained to the ministry by that church and before coming here, it was the only church to which I had ever belonged. We pray God's blessings on the work in the Old North State, and I shall look forward to the coming of the Recorder each week."

CONCERNING MARS HILL COLLEGE

Those of us who are interested in the way in which Baptists have furthered higher education in the South, and especially in the way they have been able to present truly religious education without sectarian strings attached, have been delighted with the way in which the Wake Forest-Meredith Summer School has begun the third session of its Mars Hill Division. The registration is far in excess of last year's, somewhere near the three hundred mark, from last reports; and the spirit shown is excellent.

I wish I could speak more in detail about individual courses; but I do know that Dr. Johnson's **Milton** and Dr. Caldwell's **Shakespeare** courses are as outstanding as they always have been—and that is saying a lot. And Miss Day's thoroughness coupled with her ability to make **French** interesting in the big doses that summer school intensification demands, have made more than one student who came "poorly prepared" realize what an interesting subject a modern language can be.

One of the pleasant things about education in the summer time is the fact that those high and mighty folks who give out "credits" have made it possible for students actually to receive credit for playing tennis, swimming, and doing other things that most of us do in summertime just because we enjoy doing them! If that isn't an achievement in education at the higher levels, I don't know one when I see it!

I sincerely hope that our boys and girls who come from homes all over the Southeast, whether Baptist or of other denominations, will see what a busy, happy life can be led in a religious college. Not the least important of the influences that a college brings to bear on its students is that produced by the unostentatious living of Christian lives by the mature men and women who make up its faculty.

I am inclined to believe that this is the strongest argument for the denominational college as against the non-sectarian and state colleges and universities. Since learning cannot be divorced from living, the faculties of our colleges should be exemplars of both.

FRANK HOWARD RICHARDSON.

One of the most useless things on earth is a good intention that has never been made to get up and hustle for a living.—**Ex.**

W. M. UNION

Edited by Mrs. Edna R. Harris, Corresponding Secretary

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A VISIT TO A YOUNG PEOPLE'S CONFERENCE IN ROUMANIA

It was Sunday [illegible] shone warmly [illegible] rary roof that [illegible] adjoining the [illegible] seats were already [illegible] with eager-faced [illegible] sober looking older [illegible] Soon the two groups of [illegible] with musical instruments [illegible] places over near the church [illegible] were to furnish the spirited and spiritual music for the conference. All this time, the people were still arriving with their suitcases and their packages of provisions for the two days. How happy everybody was! How good it was to see old friends again! Perhaps it had been a year since some of the sisters had seen some of their relatives. There was just time to exchange greetings and salutations before the preachers arrived, and then it was time for the long looked-for meeting to begin.

Everybody joined in the singing of the hymn that opened the program. One of the Seminary graduates was at the organ. One of the brethren led the devotional period. Earnest prayers were offered that God would give His guidance in all the affairs of the meetings. Next it was time to get the roll call of the churches represented. How very interesting it was to hear those reports. In many cases, one could detect the many sacrifices that were being made to attend these meetings and the numerous difficulties they had to overcome to be able to be present. Two sisters arose and stated they were half of the church membership in their community . . . and . . . they had **walked** forty kilometers! (Twenty-five miles.)

But our enthusiasm was short-lived. All was going along smoothly when we were interrupted by visitors from the official authorities saying our meeting had to be discontinued. But that group of young people was not to be outwitted. When there was still persistence on the part of the officers, this group of eager young people declared they would go to the next village which was in another district and continue the program. Preaching services were held in the afternoon and evening, and preparations were made for us to go to the other church the next morning.

To have seen that determined group marching the four kilometers to a village in which they could worship freely would have filled an onlooker's heart with pride yet mingled with a greater amount of sadness because of the persecution. Because here in Roumania the Baptists are not allowed to hold any kind of service in the villages without special permission from the government. The leader of this conference had secured this permission, so we could not understand why the policemen stopped our service. Later we learned that the priest in the village had given the order to have our conference discontinued.

On arriving at the other church our program continued with helpful suggestions and exhortations to the young people to live and be their best to their homes, their communities, their churches, and their Master. Their eagerness to know the best methods of working for our Master impressed me deeply; their courage in face of obstacles filled me with admiration for them; but greatest of all, their devotion and their consecration to the tasks ahead of them in the name of our Lord will not be forgotten by me.

RUBY DANIEL.

29 Berzie St.,
Bucharest, Roumania.

* * *

MT. ZION W. M. U. MEETING

The thirty-first annual meeting of the Mt. Zion Associational W. M. U. was held June 15, 1937, at the Cedar Fork Church with the Lowe's Grove Church joint-hostess.

The W. M. U. Hymn, "Christ For The World We Sing," was used frequently in the meeting.

Every chairman and group leader present gave excellent reports of their work. Among the visitors present were Mrs. J. Clyde Turner, President of North Carolina W. M. U.; Miss Emma Leachman, Home Mission Field Worker of the Southern Baptist Convention; and Mr. Archie McMillan, the Associational Margaret Fund Student of Wake Forest College. These people had important places on the program and were very inspiring speakers.

At the noon hour the ladies of the two churches served a bountiful lunch on the church lawn.

During the afternoon session the nominating committee reported and their report was accepted as follows: Mrs. O. L. Riggs, Superintendent; Mrs. A. C. Howell, Assistant Superintendent; Mrs. W. R. Henderson, Secretary and Treasurer; Mrs. R. B. Wilkins, Young People's Leader; Mrs. Clyde Johnson, Personal Service Chairman; Mrs. A. D. Kinnett, Stewardship Chairman; Mrs. J. T. Craig, Mission Study Chairman; Mrs. G. E. Isaacs, Margaret Fund Chairman; Mrs. J. C. Markham, Hundred Thousand Club Chairman; Mrs. M. S. Breckinridge, Literature Chairman; Miss Mildred Thomas, Training School Chairman; Mrs. J. L. Gates, Historian. The group leaders were: Group 1, Mrs. Hubert Maynard, Group 2, Mrs. George N. Harward, Group 3, Mrs. C. W. Sharp, Group 4, Mrs. L. C. Pinnix, Group 5, Mrs. Eustace Markham, Group 6, Mrs. Jodie Shipp.

Mrs. J. M. Whitted, the former superintendent of the Greensboro Division, was given a life time office as a member of the Advisory Board.

These officers pledged their untiring efforts to the work in the association and they in turn were promised the support and cooperation of the association.

MRS. O. L. RIGGS,
Superintendent,
MRS. W. R. HENDERSON,
Secretary.

"Have you ever been married?" asked the judge.

"Ye-es," stammered the prisoner.

"To whom?"

"A woman."

"Of course it was a woman. Did you ever hear of anyone marrying a man?"

"Yes, sir; my sister did."—Ex.

SOUTHWIDE BROTHERHOOD

Southern Wake County has as many Baptist inclined people outside the church as it has members of the Baptist churches," declared Attorney R. N. Simms, Sr., before 150 men assembled here Tuesday for North Carolina day of the South-wide Baptist Brotherhood Conference.

The speaker showed that the South has a smaller percentage of Christians than does the nation as a whole, the figures being forty-six per cent for the South and forty-seven per cent for the nation. North Carolina has only forty-four per cent Christians, he stated, quoting figures from the Southern Baptist handbook of 1936.

"Encouraging for North Carolina Baptists is the fact that in this State there is a Baptist convert every year for every twenty-five Baptists, while the average for the South is one to thirty-eight, and in the United States, one to sixty-two," continued Attorney Simms. "In the world as a whole paganism is growing faster than Christianity by 6,000,000 a year."

Suggesting one remedy for such conditions, he said: "Christ sent out the twelve and the seventy two by two. When He sent His disciples out a third time, through the great commissions, He assumed that they had learned how He wanted them to go. Laymen should take their Christian responsibility seriously and go out in pairs as personal evangelists."

Crouch In Charge

In charge of North Carolina day here was Rev. W. Perry Crouch, Secretary of the Department of Education of the North Carolina State Convention.

During the past year 6,000 members of Baptist Brotherhood in North Carolina have attended fifty-five associational meetings. They represented 880 churches.

Other speakers on the program were Lawson H. Cooke, Associate Secretary for the South; J. T. Henderson, General Secretary for the South; Guy T. Carswell; W. Perry Crouch; State Secretary M. A. Huggins; Grover H. Jones, Chairman of the State Brotherhood Committee, High Point; and Dr. H. M. Baker, Lumberton, N. C.

First Conference

The conference at Ridgecrest Tuesday was the first State-wide conference to be held here. Greensboro was host to the Brotherhood two years ago.

Organized at Richmond, Va., in 1907, the Brotherhood has grown rapidly within the last few years. The purpose of the movement is the enlistment of laymen in the regular program of the local church. Cooperation with local pastor and the local program was stressed rather than a separate organized program.

Complete list of North Carolina delegates follows:

Concord, J. A. Collette, Henry Denny, H. T. Helms, S. W. Preslar, E. F. Shepherd, and E. S. Summers.

Kannapolis, M. D. Baker, F. A. Bower, B. G. Henry, John Slaughter, and Charles E. Turner.

Winston-Salem, James T. Davis, W. T. Myers, Ralph A. Herring, S. H. Templeman, D. H. Wilcox.

Charlotte, Guy T. Carswell, W. A. Crandall.

Asheville, Rev. Lewis E. Ludlum.

Belmont, R. A. Kelly, L. T. Justice.

Morganton, O. K. Webb, Henry P. Yarbro.

Glen Alpine, L. E. Snipes.

DAVID MORGAN,
Ridgecrest.

Men seldom, or rather never for a length of time and deliberately, rebel against anything that does not deserve rebelling against.—Carlyle.

"Is de left hind foot of a rabbit a sign of luck?"

"'Tis if you owns de rest of de rabbit."—Ex.

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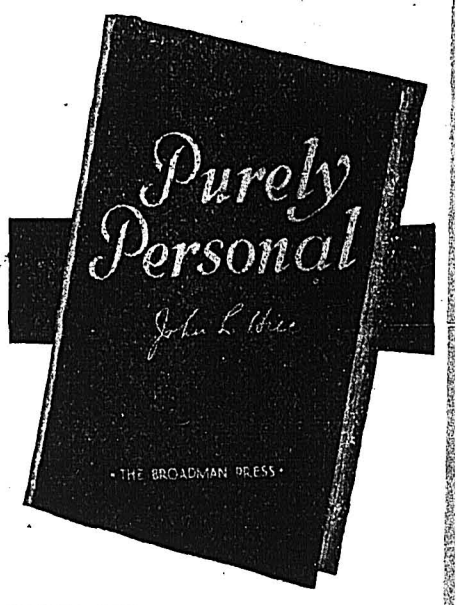

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Young People

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

FIFTEENTH ANNUAL Y. W. A. CAMP

"Where the hills kiss the sky,
Where the whisp'ring breezes sigh,
I will meet you and greet you
While the long days roll by.
Moonlit waters will sing
Of the happiness of spring,
We'll love Ridgecrest forever
Where the hills kiss the sky."

Over one thousand Baptist young women from eighteen Southern States and the District of Columbia have again shared together the high experiences of Y. W. A. Camp days in God's hills. From all parts of North Carolina, 215 Y. W. A.'s to be exact, came to greet Y. W. A.'s of the South.

From the very first the theme words of camp gripped our imaginations and set us to thinking seriously—"From firm foundations to far horizons." Powerful words indeed! Perhaps it will be interesting to follow through the theme telling a bit about how it guided us day by day.

Daily Schedule

6:45—"A New Day Has Dawned."
7:15—Breakfast.
7:45-8:00—**Foundation Stones**—"These Things."

Each morning immediately after breakfast, the various state delegations directed our thoughts. In the freshness of the early morn, surrounded by beauty unsurpassed, one did not find it difficult to think and "worship God." Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things." God's Word! Soft music on the air! Faces uplifted to God! These words came truly to be foundation stones in our thinking. Mrs. F. W. Armstrong, the president of our Southern Woman's Missionary Union led us in two morning worship services.

8:30-9:30—**Reaching Out In Our Thought and Love.**

"From firm foundations to far horizons." Our teachers helped us to glimpse far horizons each morning in our splendid studies of world fields. Miss Emma Leachman, Field Worker of our Home Mission Board, taught **The Bible a Missionary Message**; Miss Mildred Cox, of Pernambuco, Brazil, taught **Sharing With Neighbor America**; Miss Inabelle Coleman, Publicity Secretary of the Foreign Mission Board, surveyed all Southern Baptist mission fields using as a basis, **The Commission** the latest report of the work. From Hwanghsien, China, Miss Florence Lide came to us. **The Day of Small Things** served as a guide for this delightful study of China. "Reaching out in our thought and love" into our own communities was really what Miss Carrie U. Littlejohn, principal of our W. M. U. Training School, helped Y. W. A.'s to do, as we met with her day by day. **The Personal Service Guide** was the textbook. Mrs. Una Roberts Lawrence, Mission Study editor of the Home Mission Board, directed our thinking concerning Home Missions using her recent book, **Follow Me.** Miss Mary Erwin, Traveling Secretary for the W. C. T. U., challenged Y. W. A.'s to do something about the liquor situation. **Alcohol Education** was used as a guide in this timely discussion. A new, attractive, and popular course was offered in religious pageantry with Miss Rhoda Nunnaly, Professor of Dramatics at Virginia Intemont College, as teacher. Her class presented a most effective pageant at one of the vespers, **"Because I Am His."**

10:15-11:00—**Y. W. A. Foundations.**

Interesting conferences! Up-to-date methods in missionary education! How to build better Y. W. A.'s! Time for questions and answers! Exchange of ideas — all these features made this hour immensely worth while. Miss Juliette Mather led a conference in Advanced Y. W. A. Methods. Mrs. R. K. Redwine, Field Worker for Southern W. M. U., had counselors and associational leaders in a general conference while the State Young People's Secretaries did the rest.

11:10-11:30—**Announcement Period and Delegation Meetings.**

At this period the girls came to know leaders and learn plans for each day. Miss Pearle Bourne, camp director, with her usual poise and charm, made announcements. The friendly counsel of "Ma" Davis, the "peppy" announcements of Alma Hunt and Ruth Wilkins and the merry camp songs led by Helen Burton, our director of music, made for happy fellowship. Kathleen Johnson, of Fairmont, was at the piano. The music of camp was lovely throughout.

Immediately following announcements one would hear: "We are the girls from old Florida," "We're from Georgia—" "Alabama, Alabama we will aye be true to thee—" "The Old North State Forever—" A moment's thought and one would know that the states were meeting in various groups to build up state spirit, to make sure that all girls were entering into camp life and that each state group was making the finest contribution to the spirit of the camp.

11:45-12:20 — **Foundation Builders —A Study In the Minor Prophets.**

As Y. W. A.'s have returned to their many churches and organizations in the Southland, they carry in their minds and hearts a new and deeper appreciation of the Minor Prophets. Dr. Theodore F. Adams, pastor of First Baptist Church of Richmond, Va., in a manner vivid and altogether delightful, led us in this fascinating study of these foundation builders.

12:30—Dinner.

Afternoon Recreation.

Trips to beauty spots near and around Ridgecrest, mountain climbs, croquet, shuffle board, swimming, horseback riding, delightful parties, tennis, all planned and directed by Misses Alma Hunt and Ruth Wilkins. Truly they helped us to re-create during recreation hours.

5:00—**Inquiry Tea.**

Such a delightful hour! A chat with Dr. and Mrs. Matsuta Hara, of Japan, or Mr. and Mrs. C. K. Djang, China! An interesting conversation with leaders you've just read about! Questions answered which you've been wanting so much to ask! Autographs which you will cherish through the years! Yes, delicious refreshments, too! The inquiry tea was altogether delightful!

6:15—Supper.

6:45 — **Foundation Words In Our Christian Experience.**

By a quiet lake at the twilight time, these words were good to our hearts! "Whom say ye that I am?" "Thou art the Christ the Son of the living God." "Be ye therefore perfect even as your Father in heaven is perfect." "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you—" "Follow me." Miss Juliette Mather in words of living flame burned into our minds and hearts these foundation words. On Sunday evening, we saw the world at vespers. Our hearts were touched by the devotion of Christians in other lands and burdened because of the multitudes who do not know the Christ.

8:00—**Broadening Life's Horizons.**

Every speaker and every feature of this evening hour gave "distance to the skylines of the soul." Mr. Chas. A. Wells, Missionary Lecturer of New York City, "stirred our hearts in passion for the world." With graphic, gripping language, with swift strokes of artist and cartoonist, with rare earnestness of purpose, he swept today's world horizons. As he spoke, one constantly thought that here is a man, a Christian who has heard the heart-throb and felt the heart-anguish of today's world. Does Christ have a message for this cynical, sad, war-torn world? Most assuredly. "His way is the only way." "Calvary was a picture of Man's hatred at its worst and God's love at its highest." "The way of the cross is the only way out for the world." Dr. and Mrs. Matsuta Hara, president of Seinan Jo Guakin, our only girls school in Japan, made us love truly the lovely girls of the Sunrise Kingdom. Mr. and Mrs. C. K. Djang, Shanghai, China, charmed Y. W .A.'s with their delightful presentation of China. All Y. W. A.'s can sing with new meaning. "In Christ There Is No East Or West." Three lovely Japanese girls on the summer Ridgecrest staff added much to camp. One of these, Kazue Murata, will enter school at Meredith College in September.

Other denominational leaders who brought stirring messages were Miss Kathleen Mallory, Dr. Charles Maddry, Dr. J. B. Lawrence, Dr. T. L. Holcomb, and Dr. J. E. Dillard. Surely, Dr. Dillard was encouraged that during camp Y. W. A.'s paid two Luther Rice Memorials to the Baptist 100,000 Club at $100 each. Many girls gave out of their poverty, too. They were good stewards during camp days.

On Sunday evening, Dr. Maddry brought a powerful message on foreign missions. He closed with a fervent appeal for recruits for service on foreign mission fields. At least thirty-five choice Y. W. A.'s quietly answered God's call. It was a high moment during the days.

10:00—"Now the Day is Over."
10:30—"Safely *Rest—God is Nigh.*"

So closed the days at Ridgecrest Y. W. A. Camp. Each day brought rich blessings, added responsibilities, enlarged horizons — "From firm foundations to far horizons." Truly in this fifteenth Y. W. A. Camp the Holy Spirit was present and powerful, Christ's spirit lingered near, and forever a lost world to be won will be the guiding purpose of all our prayers, our effort, and very life.

* * *

NOTES

Watch the next issue of the Biblical Recorder for expressions from North Carolina Y. W. A.'s relative to this year's camp.

* * *

ATTENTION, R. A. CAMPERS!

Royal Ambassadors who came to know Peter H. H. Lee during R. A. Camp will be interested to know that he is sailing for Europe on July 24. Why not write him a steamer letter? Send it to the following address not later than July 21: Mr. Peter H. H. Lee, S. S. Europa, North Llyod German Lines, New York City, New York.

There is hardly a virtue that requires more grit than meekness.—

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Arrive Wilson	5:42 p.m.
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Arrive Greenville	6:40 p.m.
Arrive Washington	7:25 p.m.

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SAFETY—ECONOMY—SPEED
J. F. Dalton, Chief Traffic Officer
Norfolk, Va.

NEWS NOTES

(Continued from page 3)

test or Bible Baseball. Everyone enjoyed his handwork and many of the things made was given to loved ones. More kind remarks were made about the worship periods than any other part of the school. Not a whisper was heard. Mildred Brooks, Principal.

Miss Laura Lindley, Research Secretary, Washington, D. C., reports the per capita consumption of milk in 1935 to have been 36.7 gallons; consumption of liquor in 1935, 11.51 gallons. Per capita expense for milk in 1935, $16.50; expense for liquor, $25.29. Expense for milk, butter, cheese, $23.62, expense for liquor for 1936, $39.00. No wonder America is headed toward paganism.

The Arkansas Baptist called attention to the fact that this year marks the 275th anniversary of the great preacher and commentator, Matthew Henry. He was born in Wales in 1662 and died in London at the age of 52. He had lectured through the Bible twice, and these lectures formed the groundwork of his commentaries. The commentaries were published nearly a hundred years after his death.

As congratulations to Secretary J. F. Hendon on the work he is doing as the head of the Southern Baptist Convention, the man had one salaried [illegible] time and another [illegible] work among [illegible] grown, and there [illegible] speaker among Southern Baptists than Dr. Hendon. The people of North Carolina are [illegible] an opportunity to hear him.

Rev. M. A. Adams, who has supplied Bethel Church, Ellenboro, for the past four months, has closed his work there and the newly elected pastor, C. C. Crow, is now on the field. Brother Adams is a strong preacher and the people gladly hear him. Pastor Crow is one of our strong young men and will render good service at Ellenboro or anywhere else. Brother Adams will be glad to supply other churches convenient to Rutherfordton.

Pastor B. V. Ferguson, First Baptist Church, Fort Smith, Ark., in sending his renewal subscription to the Recorder, states that he has been at Fort Smith for twenty-one years. It has been a pleasure to us to watch the work grow through the years, until this church now is one of the great churches of the Southern Baptist Convention. North Carolina Baptists may well be proud of Pastor Ferguson and his work. We personally wish that we might have him back in our State.

Supt. R. F. Hough, of the Baptist Orphanage of Virginia, at Salem, in renewing his subscription to the Recorder states: "Our work here at the Orphanage is going fine—our bills paid and a small bank balance. Our enrollment in the home is 250, and on Mother's Aid roll we have 173. This is not so many as are in the North Carolina orphanage—but we have only 245,000 Baptists in Virginia." We congratulate Supt. Hough and the good people of Virginia on the fine service they are rendering in caring for orphan children.

Mrs. Claude F. Gaddy, newly elected superintendent of the Central Association of W. M. U., entertained a group of the officers on Wednesday, June 30. Mrs. Gaddy presented plans for the coming year. She had as her guests representatives of the various departments of the work: Mrs. J. S. Farmer, mission study; Mrs. M. A. Huggins, stewardship; Mrs. A. S. Bridges, personal service; Mrs. T. M. Pittman, Margaret Fund; and Mrs. D. D. Chamblee, treasurer. Other workers present were Mrs. J. O. Newell, Franklinton; Mrs. Russell Riggan, Wake Forest; Mrs. G. D. Mangum, Millbrook; Mrs. W. L. Wyatt, Raleigh; Mrs. Mamie Kimball, Wakefield; Mrs. W. N. Jones, Raleigh; Mrs. J. B. Gordon, Raleigh; Mrs. R. L. Gay, Wake Forest.

. . . . Many people who worked and prayed for the success of the dry cause in Wake County, as in other counties, have felt a disappointment as a result, but this by no means indicates that they will surrender. They know the cause of righteousness must eventually prevail. There are many good people who believe the liquor store is the solution of the problem, but those who have studied the problem know this is not correct. It only means the increase of the consumption of liquor and brings the drinking habit to light. After a large number of people have been sacrificed, others will be awakened and the cause of temperance will win a victory which will certainly last a generation.

. . . Missionary Phil E. White, of the Interior Mission, China, writes: "The annual meeting was held at our station, Chengchow, Honan, China. It was a great joy to have our group all together and to have the united prayer and fellowship among our missionaries. The past year has been the very best in the history of our Mission. Over 800 have been baptized in the past year. Perhaps this is three times more than in any past year. The churches are growing in self-support, and two new churches have been organized under this station during the year, and four substations have been opened. Will the friends at home continue to pray for us?" North Carolina Baptists ought to rejoice at the fine work going on in China.

We have learned that the First Baptist Church, Belzoni, Miss., dedicated a new and commodious building on June 13. Dr. Josiah Crudup, a Baptist minister well beloved in North Carolina, is the pastor of this good church. Dr. Crudup has been in Belzoni about ten years, and has made a large place for himself in that city. The church was dedicated free of debt. The claims against the church were all paid off, and in the presence of a large group of church members and other friends, the church was dedicated. Dr. Crudup is not only a strong preacher, but literary man of distinction, having contributed to a number of magazines and written quite a number of poems. Several years ago he published a book of verse. We wish we might have him back in North Carolina.

. . . Pastor James M. Hayes, First Baptist Church, Beckley, W. Va., has tendered his resignation to be effective August 15. Brother Hayes expects to conduct a number of revivals, some in North Carolina, and in the early fall he will be ready to accept a pastorate. We hope he will be called to some good church in our State. He went from Lexington, N. C., to Beckley, where he has served four years. He has received on an average of 150 additions to his church each year, and the church has contributed $20,000 annually. We understand that a number of the Beckley people have asked Brother Hayes to reconsider his resignation, but he will most likely not do that. Our people regretted to lose him from Lexington, and we hope he will come back to North Carolina. He is a brother beloved and in the prime of his usefulness.

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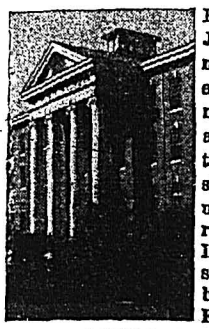
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EXTRACTS FROM A MISSIONARY MAIL

Mail from abroad comes about once a week. Frequently in each mail there are letters of interest from many parts of the world. Not a few ask for information regarding the work. Some bring the cheering, helpful word that there are those who are praying for the work and for us.

A young Britisher met aboard steamer on his way out to the Malay States on the extreme southern end of Asia, where he is now working on a big rubber plantation, recalls with pleasure his fellowship with the missionaries, who sought to be of spiritual help to him during his voyage to those dark people just north of the equator, writes in a Christmas letter:

"This plantation of six thousand acres was first planted in rubber trees by Chinese twenty-five years ago. We are now already replacing some with new trees, better stock. I have been given a modern bungalow and a wide view, also a car for my use. Next year we are to manufacture our rubber by an entirely new process, shipping it in a semi-liquid state in steel drums to England and America. A German engineer is putting in the new plant. . . .' A surprisingly large proportion of the Malayan Chinese here are now Christians. . . . Our papers give obscure accounts of wars on the Manchurian and Mongolian borders. Let us hope that the Japanese and Chinese will come to some understanding without a real war. Malaya is open to both Chinese and Japanese. The latter are only small shopkeepers, while the Chinese have become bankers, miners, engineers, and industrialists. So you see some of our country is not a jungle, such as seen from the decks of passing steamers. . . . My sister was over in England from New York recently. Her eldest son has just been sent down from Harvard. His only fault was that he devoted too much time to athletics and too little to his studies. He has now attended the Olympic Games in Germany, so perhaps he will be taken back. A strange world this."

* * *

A daughter in college in America, writing to her missionary parents on the special meetings held throughout the States by special speakers, says: "My words could not formulate anything adequate to express the wonderfulness of the meetings. I heard Dr. E. Stanley Jones speak three times, and I may truly say that he is the most impressive speaker I have heard because of the spirituality of his messages, and then because of his absolutely intellectual and practical approach in the light of the present situation of our world today. He made everybody think. His mind and his reasoning are superb. But Dr. Jones was only one of the many with whom we were all especially impressed. Miss Muriel Lester, the Jane Addams of London, was radiant as she talked so much of the need to 'practice the presence of God' through prayer and quiet times alone. Then she told how necessary it is for Christians to take a definite stand against war. Other speakers helped us to understand how unstable now is the family and how the situation can be helped."

From what we hear of these meetings throughout the country, they must have been a great blessing indeed. Surely none owe more to the Gospel of our Lord than the American people. We rejoice to say that strong Christian leaders and speakers are developing among the Chinese. They certainly need prophets at this time.

* * *

Rev. and Mrs. J. V. Dawes, after many years of valuable service as Southern Baptist missionaries in Shantung Province, have had to leave the field on account of broken health. They are now at 612 Ninth Avenue, Honolulu, Hawaii, where they are seeking to regain their health. They are making gradual improvement, though Mrs. Dawes is still far from well. After the winter they go to California. In a letter just received from Mr. Dawes, he says: "If you have never taken a cocoanut out of its outer hull, let me tell you that you have an experience ahead of you, for it is quite a job. . . . In all this territory of Hawaii there are only two Baptist churches, one here in Honolulu with about seventy-five members, and one in a town thirty miles distant with eighteen enrolled. Baptists entered here late, and these churches have no buildings of their own, but the city church is self-supporting and sends five dollars every month to China for mission work. It has nearly a hundred dollars on a building fund. . . . This is a real mission field. There are about 140,000 Japanese (100,000 are United States citizens), 27,000 Chinese, 40,000 Philippinos, 6,000 Koreans (not one a heathen), about 40,000 Portuguese (nearly all Catholics). The Japanese are largely Buddhists, with a good many temples here. . . . Gipsy Smith, the great evangelist, is to begin a three weeks' meeting here January 3. He is much needed, for many of the churches (Congregational) are very modernistic. I am kept busy preaching and teaching the Word, but am glad to be so used as far as my strength will permit."

Mr. Dawes' help is mostly among the European population, though he preaches frequently to the Chinese in Honolulu. These fine people, the Daweses, deserve every consideration received of Southern Baptists. The wise provision made by the Foreign Mission Board through the Relief and Annuity Fund for their retirement and provision in old age assures a living for them and other such faithful missionaries.

CHARLES A. LEONARD, SR.

CHRISTIAN EDUCATION

We need not simply education, but Christian education—training that issues in religious conviction and Christian personality. Our strength lies in the intelligent religious convictions of our people. In the more comprehensive sense of the term the whole problem of the church is now more clearly seen to be one of education. We have to bring every available resource to bear to make the home, the pulpit, the Sunday school, the day school, the university, the theological seminary, all our educational factors, efficient in carrying out the great task of training men and women in Christian character. — Robert E. Speer.

"PIGTAIL GIVING"

In a newspaper article some time ago it was said that in the New Hebrides the natives at their heathen feasts cut off the tails of the pigs they are about to eat and throw them aside as an offering to their gods, while they feast on the bodies of the pigs. The author declared that a great deal of our so-called Christian giving does not represent a very great advance over these heathen natives of the New Hebrides. We spend the first and the best on ourselves and give God the scraps that remain.—Ex.

Die when I may, I want it said of me by those who knew me best that I always plucked a thistle and planted a flower wherever I thought a flower would grow.—Lincoln.

A man's private account book is generally the most accurate commentary on his deepest convictions.—Liddon.

No amount of pay ever made a good soldier, a good teacher, a good artist, or a good workman.—Ruskin.

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Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingreddients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

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One doctor says: "Over a period of twelve years as a general practioner of medicine, I have used daily as a routine in my practice No-Hance, formerly called No-Lance for BOILS, and without hesitation I say it is the safest, sanest, and most comforting treatment known for BOILS, cuts, skin abrasions, pimples and minor rectal irritations. It kills the germs, soothes the pain and promotes healing."

50c at drug stores or by mail from N-L Chemical Co., New Brookland, S. C.

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BY WATCHING THESE SYMPTOMS

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

A new 1937 song book with 128 pages of best known songs and favorite hymns will be mailed free of charge to everyone who sends in an Ante-Fermen carton to Ante-Fermen Co., 1307 L. & E. Bldg., Columbia, S. C.

Get your bottle today and send the carton right in so you can enjoy this attractive gift.

Certain Pains Eased With the Help of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood, or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

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Get YAGER'S LINIMENT FOR STIFFNESS AND SPRAINS

When sprains tear at your nerves and muscles and send murderous pains through you, no need to suffer. Doctors say "Yager's Liniment" for quick relief from the torments of sore, stiff, aching muscles and sprains. Yager's gets on the job the minute you rub it in; it acts to stir new life in tired joints and muscles, to warm and soothe in a marvelous way. You can move about like a new man again. Get a 25 or 50 cent bottle of Yager's Liniment at your drug store today.

In Use Over 50 Years Helps Rub Your Aches and Pains Away

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COME AND SEE IS ALL WE ASK
More Than Seventy Fine Designs In Stock
Don't disappoint yourselves guessing from pictures. Memorial Tablets. We deliver anywhere. Warner Memorials, Raleigh, N. C. (Near Meredith College.)

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USED SINCE 1820 FOR—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

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Fast Relief for Malaria With This Proven Treatment!

Don't go through the usual suffering. Stop Malaria chills and fever in quick time.

Take good old Grove's Tasteless Chill Tonic! This is no new-fangled or untried preparation. It's a famous medicine you can depend on.

Grove's Tasteless Chill Tonic contains tasteless quinidine and iron. It quickly stops the chills and fever. It also tends to build you up. That's the double effect you want.

The very next time you feel an attack of chills and fever coming on, go right to your drug store and get a bottle of Grove's Tasteless Chill Tonic. Start taking the medicine immediately and you will soon get the relief you want.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and $1. The latter size is the more economical.

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Mother always recommends STANBACK. I'll try it.

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to STANBACK. At all drug stores. 10c & 25c.

STANBACK

Home Circle

YOUR MONEY

You sent the money across the sea
That bought a Bible for young Sing Lee.
And young Sing Lee, when he'd read therein,
Proceeded to turn his back on sin.
Then he rested neither night nor day
'Til his brother walked the narrow way,
And his brother worked 'til he had won
Away from their gods his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some of the folks who heard them speak
Decided the one true God to seek.
It wasn't long until half the town
Had left its idols of wood and stone,
And the work has not ended yet, my friend
You started something that ne'er shall end
When you sent the money across the sea
That bought a Bible for young Sing Lee
—Amelia Ayers,
in Sunday School Times.

A BOY WHO LOVED DANGER

On an August morning nearly one hundred years ago [illegible] was born to the Chalmers family, [illegible] working folk who lived [illegible] Scotch village of Ardrishag, [illegible] from the sea.

They named the tiny lad James, a title which was soon changed into Jamie.

No airplanes roared in the misty gray skies above his home and no motor-cars speeded over the roads of Ardrishag. Neither did young Jamie's sparkling eyes ever follow the swift reels of an exciting "movie" or rest upon the brightly colored pages of an adventure-magazine.

Yet for all that James Chalmers grew up with a real love for danger, an appetite for excitement and thrill that could hardly be outmeasured by any boy of today.

Perhaps it was the nearby sea which inspired the boy to the quest of the dangerous. Near Ardrishag it was wild and restless, tossing with eternal, savage force between the two narrow points of Loch Fyne. From his earliest childhood James loved to go down to the shore and gaze out at the gray, hungry waters. Who knows what the wild sea whispered to the dreaming lad?

As he grew bigger he delighted in battling with the water. Many were the hours which he spent riding the waves in a boat, a board, or even a log.

Before he had reached the age of ten years he had rescued more than one person from the clutches of this treacherous, yet beloved sea. More than once he, too, had to be rescued as a result of some daringly taken risk.

"What's to become of Jamie I don't know," worried his affectionate little mother. "Seems as though he fairly hungers after danger just like most boys do after scones and marmalade! And the thrashings I give him don't make a bit of difference."

Thrashings—what were they when in the boy's ears sounded the deep murmur of the grim, thrilling sea, "Come! Come!"

One day he was fishing with some of his playmates out where the water tossed restlessly between the two narrow points of Loch Fyne. Leaping on the waves was the tar-covered "fishing-box" in which the boys of all ages drifted into dark and remorseful paths. James Chalmers, dare-devil young giant, bored by the safe, humdrum life of the Scotch city where he worked, might easily have strayed into one of those paths. But something happened. Such a trifling thing it was. It happened on a day which had seemed unusually dull to the young man, on a certain Sunday.

Young James sat in Sunday school. He did not always go, but there had been nothing else to do this morning. The lesson did not interest him. Perhaps it was a tiresome lesson, for none of the boys in the class paid particular attention and the superintendent, trying to interest them, suddenly remembered a letter in his pocket from a friend who was missionary in the Fiji Islands.

As James listened his pulses quickened. Forgotten were the four walls of the Sunday school room; forgotten the mild young faces of his classmates. James's quick imagination showed him the fierce, dark islanders dragging their victims to the cannibal ovens; showed him the great heaps of human skulls; sounded for him the weird cries of the demon-and witch-dances.

The gentle old superintendent sighed as he folded the letter.

"Would there was one here who would help spread the Gospel of Jesus among those savages and do away with those horrible customs," he said, never dreaming that there was one.

But for young James Chalmers those words had sounded a deep, clarion call. Clear as a silver trumpet above all the other blurred voices in his life sounded the summons. The young man answered with silent, heartfelt determination:

"There is one here. God helping me, I will be the one."

Two years went by. Never for one hour did the youth forget his resolve. He was preparing. Even in those days the career of a foreign missionary required much preparation. It was a well-trained young giant of twenty-five years whom the London Missionary Society finally sent forth, one bright spring day in the year 1866, when the British-built slipper-ship John Williams turned its course toward the deep breakers of the distant Pacific. James Chalmers was on his way to the South Sea Islands to carry the Gospel of Jesus to the dark people.

He came to the island of Rarotonga, one of the wilder South Sea isles, and here at last he found a task which satisfied his restless energies, his love for thrills, and his deep devotion to his Master.

From the very beginning he worked to make friends with the people, and so well he succeeded that they called him Tamate, a name which means "fearless friend."

Even the old witch-doctor loved Tamate. The witch-doctor, named Vaaburi, was an important person on the isle of Rarotonga. The natives believed that he could make the weather clear or stormy; could bring drouth or flood; could kill the crops or make them prosper; bring sickness or health; create earthquakes and famine if he became angry. Naturally everybody was anxious to keep Vaaburi in good humor, and they gave him many presents.

James Chalmers felt that if the old sorcerer could be persuaded to change his savage charms and become a Christian, that he could do much good for his people. Thinking more and more about this, he went one day to visit the witch-doctor, as Vaaburi had invited him to.

It was a long and difficult journey to the sorcerer's house through a wild tangle of jungle-bush, across treacherous tropical rivers, and through marshes.

Vaaburi was very glad to see the white doctor and made him welcome in his comfortable hut. He roasted a pig for dinner and brought fish and coconuts. While his guest ate the old man sat down and bragged about his great powers and charms.

"May I see your charms?" asked Tamate boldly.

The old witch-doctor was horrified at the thought. He explained that they had been handed down from father to son for many generations, and no living person but himself had ever beheld them.

"If you looked at them you would get sick and die, Tamate," he said, "and that I could not bear, for I love you as a friend."

But the fearless Tamate, who loved peril as much as ever, begged and begged. And one smothering night, several weeks later, as he lay in his hut, he was startled by a dark figure which approached and whispered to him.

It was Vaaburi, who had decided to show him the charms. "If you are sure you will not die—though I fear you will."

With reassuring words the missionary followed the old witch-doctor into a tiny room at the back of his hut on the other side of the village.

There Vaaburi built up a fire which lighted the room with a smoky, mysterious light. He brought out from its hiding place a tiny, dirty bag which he began falteringly to untie.

"Oh, Tamate, my friend, if it kills you, what will I do?"

"It will not kill me," declared Chalmers.

Then the old sorcerer unwrapped his bag and took therefrom all his dreadful charms which he laid with trembling hands before Chalmers. There was a ball of coconut fiber twine. There was a piece of cloth made from a mulberry shrub. There were some small pieces of wood, two wee dolls, and an Indian club.

"You are the only living person besides myself who has seen these charms," whispered the old man. "Are you not afraid?"

Seeing that nothing happened, Vaaburi went ahead to explain the charms. The little dolls were laid side by side on the ground, and the club was waved above them in various ways. If the sorcerer wished thunder, he waved the club above the dolls; if he wished wind he pointed their feet in the desired direction. There were dozens of ways of working the charms, of course.

When Vaaburi had finished Tamate began to talk about his charm, which was the love of Christ. He begged the sorcerer to give up his spells and to become a Christian.

Vaaburi listened politely, but promised nothing. Days passed. Tamate continued to work fearlessly among the savages, making friends with them and telling them of the wonderful friend, Christ.

Months passed, and one day when Tamate had gone to a jungle village near the mysterious Aivai River he was surprised by another visit from his old friend, Vaaburi. It was night, and the missionary was sitting alone in his tent.

The witch-doctor looked all about him with a stealthy air. He demanded that the doors and windows be tightly closed. Then he sat down on the ground and drew from among his garments the soiled old bag. Again he unwrapped its treasures and looked everything over in a longing way, as a miser might look at his gold. Finally he handed the bag over to Chalmers.

"They are yours, my friend," he sighed.

It was his way of offering allegiance to the white man's God, and James Chalmers felt very happy.

In spite of Vaaburi's stealth, the natives quickly learned that he had given away his magic charms, and there was much muttering and whispering among them. "The white doctor will die," was said.

A short time after this Chalmers was preparing to take a boat trip, and his boat in some manner became upset. A great clamor arose from the watching natives.

"Tamate's boat is wrecked! The demons have done it! Tamate will be killed. Death comes to him who looks upon Vaaburi's charms."

Tamate was not dismayed. With the same laughing courage he had always shown toward danger he righted his boat, and was soon sailing away, waving a farewell.

"Tamate is not afraid," they said. "Tamate knows that his God will protect him!"

Thus by his own fearless faith Tamate helped to win the South Sea islanders to his God. For, as they reasoned sensibly enough, a God who is strong enough to cast out fear must be stronger than a demon.

After sixteen years in Rarotonga, still searching for more dangerous adventures, he sailed to the great island of New Guinea. Here, among bloodthirsty savages, he met countless thrilling adventures; and here, finally, he met the last great adventure. Sacrificed by the savages after years among them, he died as gallantly as he had lived.

We feel sad that a man like Chalmers must be martyred. But perhaps that is the way he would have preferred to die—bravely struggling. We know, anyway, that he never regretted the moment in the little Scottish church when he resolved silently, "God helping me, I will go." We know, because we have these brave words which he spoke:

"Recall the twenty-one years I have spent; give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages armed with spears and clubs, give it back with arrows flying all about me to the ground; give it back to me, and I will still be your missionary." — Miriam E. Mason, in Youth's World.

Spice Box

Mother: "Why are you making faces at that bulldog?"

Little Jimmy (wailing): "He started it, maw!"—Ex.

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A lecturer had been describing some of the sights abroad. "There are some spectacles," he said, "that one never forgets."

"I wish you would tell me where I can get a pair," exclaimed an old lady in the audience. "I'm always forgetting mine."—Ex.

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Canvasser: "Is the master of the house in?"

Young Father (wearily): "He's upstairs in his cradle."—Ex.

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Dentist: "What kind of filling do you want in your tooth, son?"

Boy: "Chocolate."—Ex.

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Boss: "It's tough on you, Billy, with baseball season under way and your grandfather dead. Let's see, I believe he died four times last summer."

Billy: "Yes, sir, I know, but grandma has married again."—Ex.

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The Sister: "Captain Randall proposes in this letter. I wonder if he really loves me. He's known me only a week."

The Brother: "Oh, then, perhaps he does!"—Ex.

* * *

Bowler: "I understand Senator Green wanted you to act as his private secretary."

Simmons: "He did, but I simply couldn't accept the position, because I would have to sign everything Green, per Simmons."—Ex.