

BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina

Let George Do It!

An Editorial

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The Present Crisis

By J. M. Price

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By S. Lewis Morgan, Jr.

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By J. L. Carrick

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Seminaries Speak Out on Tax Issue

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

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Announcing



- Apr. 10: Robeson Associational Meeting, Proctorville Church.
Apr. 10: Montgomery W. M. U. Meeting, Blackwood Chapel.
Apr. 10: New South River W. M. U. Meeting, Massey Hill.
Apr. 11: Robeson W. M. U. Meeting, Lumber Bridge.
Apr. 11: Randolph Associational Meeting, Asheboro Church.
Apr. 11: Sandy Run and Green River Associational Meetings, Spencer Church, Spindale.
Apr. 12-13: Training Union Regional Convention, No. 7, North Wilkesboro.
Apr. 12-13: Training Union Regional Convention, No. 8, First Church, Gastonia.
Apr. 12-13: Training Union Regional Convention, No. 9, Brevard.
Apr. 13: Student Union Officers' Retreat, Hickory.
Apr. 14: South Mountain W. M. U. Meet, Beulah.
Apr. 16: South Fork W. M. U. Meeting, Lincoln.
Apr. 19: Raleigh W. M. U. Meeting, Wendell.
Apr. 19: Liberty W. M. U. Meeting, Abbott's Creek.
Apr. 19: Sandy Creek Associational Meeting, Rocky River Church.
Apr. 19-20: Training Union Regional Convention, No. 10, Andrews.
May 10: Caldwell Associational Meeting, Whitnel Church.
July 21-26: Southwide Training Union Assembly, Ridgecrest.
July 27-Aug. 2: State Training Union Assembly, Ridgecrest.
Aug. 4-9: Home Mission Board Conference, Ridgecrest.
Aug. 11-16: Foreign Mission Board Conference, Ridgecrest.
Aug. 18-23: Bible and Christian Life Conference, Ridgecrest.

Recording



Advice to a young person seeking the way to a long and useful life: Never promise anything that you can't live up to, or do anything that you can't live down.

* * *

It was Muriel Lester who expressed the world's need for people who are both clever and good. "We have seen too many clever people who are bad," declared the modern prophet, "and too many good people who are silly."

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ON JANUARY 1 we launched a campaign for twenty thousand subscriptions by April 15. According to the calendar the time is about up, but we are still far short of our goal. For one thing, the weather in January was hardly suitable for campaigning, as your memories and fuel bills will quickly testify. We therefore found ourselves on February 1 about where we were on January 1. Cold weather and impassable roads kept us from completing even our organization for the special effort. For another thing, we did not once expect on coming to the office on a Monday morning to find that our worries had all been taken care of over the week end. So far as we are able to judge, there are no good fairies assigned to the task of providing always and under all circumstances an adequate list of subscribers for religious papers! Struggle and hard work seem to be the only way yet devised. All of which is to say that we are extending the time of our subscription campaign from April 15 to June 15. That means that we are now seeking to reach our goal of twenty thousand subscriptions by the time of the meeting of the Southern Convention in Baltimore. It would be a memorable convention so far as North Carolina Baptists are concerned if we could go to Baltimore with the report that we had reached our goal. And we can do it if we will to do it—all of us working together. The challenge is before us.

●

A SUBSCRIBER has written us an appealing letter with regard to the possible fate of the conscientious objector in this country in the event of war. He is concerned, deeply concerned, about his son, now in his twenties, who has committed himself as totally opposed to the war system. What would happen to this son, and to the hundreds, perhaps thousands, of other fathers' sons who would

join him, if the United States should suddenly enter the war? Would his conscience be respected, or would he be taken before a firing squad and shot? We cannot answer these questions, of course; we can only point out what is happening in Europe. "A pacifist in Europe these days," writes James B. Reston in *The New York Times Magazine* for March 24, "is about as welcome as a madman in a drifting lifeboat." In Germany, this writer tells us, the pacifist is executed; in France he is thrown in jail or put to work gathering up the dead and wounded on the battlefield. In Great Britain, however, his views are respected; "he is scrupulously tried; he is Britain's proof that democracy can work even when it is fighting for its life." But thereby hangs a tale. It has not always been so, not even in Britain. The *Times* correspondent informs us that at the beginning of the World War the British Government tried to break the conscientious objectors by forcing them into the army and courtmartialing them when they refused to obey commands. More than five thousand met this fate, and many others went to jail, died after arrest, or went mad. But apparently Britain has learned a lesson—a lesson forced upon her by the growing conscience against war. Whereas in the four years of the World War there were in Britain 16,000 conscientious objectors, there were registered in the first four months of this war 15,625, and according to official estimates the number will be 40,000 before the war is over. Now, do not get the impression that these men are excused from war simply because they object to it. They are tried—"scrupulously tried." Of 4,988 men who appeared before Britain's fifteen war tribunals during the first four months of this war, 868 were ordered to join the army; 2,229 were exempted on condition that they would perform "nationally important civil work, such as growing food"; 1,177 were told to do "noncombatant work, such as driving an ambulance or constructing recrea-

tion grounds for the troops"; and 714 were exempted from any obligation to the state whatever. All of which means that, although we are yet a long distance from the ways and methods of peace, there is an increasing sentiment against war with which even the militarists must come to grips and which, we believe, will at last cause the breakdown of the war system. But as to what would happen to conscientious objectors in the United States in the event of war, we still say that we do not know. We have only pointed out what is happening in Europe.



TO THE CHRISTIAN YOUTH of North America a group of youth leaders, including Paul Braisted, of the Student Volunteer Movement; A. Rolland Elliot, of the Student Division of the Y. M. C. A.; Elmore Jackson, of the American Friends Service Committee; Wim Meyer and Don E. Smucker, of the Fellowship of Reconciliation; Tom Pendell and Herman Will, of the National Council of Methodist Youth, are offering "The Third Alternative." Don E. Smucker, 2929 Broadway, New York, N. Y., is secretary of the movement. Rejecting the two alternatives—either participation in war and economic injustice or passive isolationism—both of which many Christians are said to find "basically unsatisfactory," the sponsors present a third alternative—"the challenge to participate now in a program by helping to create a Christian society." The direction in which this approach leads is indicated in the following: "War, and preparation for war, will not stop dictatorship and injustice but will only spread it. War, fascism and communism can be 'stopped' only by curing their causes, by giving justice to victims of international and social inequality, by supplanting selfish nationalism with world brotherhood and world sovereignty, by substituting friendships for battle-ships, by overcoming propaganda with understanding." The work for peace, which "must not be confused with non-combatant service for war-making governments," is defined as consisting of (1) *relief* for victims of war, injustice, and prejudice; (2) *reconciliation*, which should begin with the silent witness of those who do relief work at home and abroad; (3) *reconstruction*, which "starts with the individual who must be reached with the redeeming power of the Christian gospel." Next steps in the program, outlined briefly, are as follows: (1) commitment to the love of Christ and the way of the cross; (2) doing your own job better now in the light of your commitment; (3) finding discipline and fellowship in a small peace team or service fellowship; (4) carrying out with others concrete projects in manual labor for social reconstruction; (5) standing ready for full-time reconstruction projects at home and abroad;

(6) giving evenings, week ends, holidays, and summers to valid projects of existing organizations; (7) selecting and preparing for a vocation in the light of this full commitment to Christ and his way. Further information and suggestion will be found in a handbook now being prepared. The sponsors insist that they are challenging American youth with a program, not an organization. That is a hopeful note which itself should constitute a challenge, not only to youth, but to their elders as well.

Let George Do It!

A STRANGE subject this is for an editorial on missions, but an editorial on missions it is. There will be not a word about what for convenience—or inconvenience—we commonly designate "state missions" or "home missions" or "foreign missions," but the editorial is about missions nonetheless. It has to do with what for the lack of a better term we may call "missions at home."

The situation is like this. Every church has its missions-at-home problem, particularly the large downtown or "First" churches in our overcrowded and industrialized towns and cities of modern times. In certain well-defined sections of these towns and cities are people, some of them members of these same downtown or "First" churches, who virtually constitute the church's "untouchables." The point is that in many instances next to nothing is being done for these people, either materially or spiritually. Our churches have said, even if not in so many words, "Let George do it!" Let George, or Uncle Sam, or the Red Cross, or the Salvation Army, or the Community Chest, or this or that fraternal organization or civic club do it! But not the church! Why, its business is to have two sermons on Sunday, prayer meeting on Wednesday night, to keep its many organizations going, and to help send missionaries to remote sections of the earth to convert the heathen! Not all churches have taken this attitude, of course, but many of them have—too many, indeed, to let the situation go unchallenged. They have said, if not in words, then in action, "Let George do it!" Let George feed hungry mouths, clothe half-naked bodies, put wood or coal in what ought to be warm stoves or grates, and even speak a word of cheer to despondent and despairing spirits. This with regard to people at the church's door!

Now, if someone insists that we have overstated the case, then let us go inside the average church and see what is actually being done. If perchance we go on a morning—the first of the month or of the quarter—on which the church observes the Lord's Supper we shall soon find out. Sometime during the service an offering will be taken for "charity," for the "poor

fund," for the "fellowship fund," or whatever the fund is called. The members of the church—some of them—will gingerly drop their nickels and dimes and quarters into the plate, and so the church will make an "offering" of five, ten, or perhaps twenty-five dollars, more or less, depending on the size and benevolent spirit of the congregation. And this small sum is all that the church will spend for a month or for three months in its work among the needy who come knocking at its doors.

This method is, of course, better than no method at all. But it ought at once to give way to something better, for three reasons. First, it assumes that this part of the church's service is a sideline and therefore ought to be financed by sideline contributions. The work thus financed is not a part of the church budget and is not recognized as a part of the church's missionary or benevolent program. It is considered, as we have said, a sideline of the church's "main" business. Second, the method is totally inadequate to meet the needs. Try living in your own home for an entire month on a single basket of groceries, and see how long it lasts. See how long a half-ton of coal will last. Then remember that poor people get hungry and grow cold just as people who have money. Third, there is "a more excellent way," to which we shall now give attention.

Why not do away with our sideline method of supporting—or not supporting—our missions at home and make this mission work a vital part of the church's life? Why not put it in the church budget, just as we do state, home, and foreign missions? Our so-called state and home and foreign missionaries are doing this very type of work, many of them, in North Carolina, Cuba, China, and Africa. Then why should not the churches who support these missionaries do a similar work here at home—at their own back doors? If we want a precedent for it, then we have only to go to the early church at Jerusalem and the missionary labors of Paul and others. If we want an argument for it, then consider the blunt statement that hungry adults cannot make sandwiches out of our well wishing, nor can children drink the milk of human kindness however tenderly it may be extended—even if they get that. If you say that we ought to preach the gospel to these people, then we agree; but we insist that we ought to *live* it before them first.

How can our church, your church, my church, do the work? The precise method is, of course, a matter for each church to determine for itself. Here are three suggestions. First, some churches may want to do their own benevolent or welfare or social work (the name is of small consequence). If so, they will organize and train their own staff of workers, and these workers will investigate cases thoroughly and spend the church's money as wisely as they know how. Second, other churches may employ a specialist in

social work, just as they seek a pastor who is a specialist in preaching and pastoral work, or an organist who is a specialist in music. Why not? Third, still other churches may want to co-operate with local welfare agencies, or perhaps join with other churches to form a central organization. There may be many other ways, but any one of these is good enough to get the work done. And that is the important matter—getting the work done.

Finally, can we not hear the Master say, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me"? Yes, *even these least* — the hungry, the thirsty, the stranger, the naked, the sick, the prisoner—people for whom Christ died.

Our World

By George W. Paschal

I

SINCE April 2 the census enumerators have been at work in our state as in other states, and when this appears in print they will have most of their work done. The people of North Carolina have never regarded the census as an inquisition and have been ready to give information cheerfully. Of course there have been exceptions but this is the rule. They rather feel honored to be reminded that they are a part of our great country and are counted and asked about their affairs. Those who, like Senator Tobey, seek to create suspicion of this great work which extends to every person in the country are doing an ill service. Fortunately Senator Tobey has no great following. Most people have come to take him as a joke. But as the census began, Secretary of Commerce Hopkins did well in advising all enumerators to be as courteous as possible and ready to make explanations.

II

The news of the week for North Carolina, at least for central North Carolina, was the announcement on March 30 that Mrs. John Sprunt Hill had passed away, and at her death was possessed of an estate of \$8,700,000, of which \$5,600,000 was to go in Federal and state inheritance taxes. Mrs. Hill was a daughter of the Watts family to which the people of our state have long had warm-hearted gratitude for providing the great Watts Hospital of Durham, while her husband has been one of the most progressive citizens of the state and prominent in our industrial, business, and political life, and also in his church. The published provisions of Mrs. Hill's will reveal her as worthy of her parentage. Most probably she knew, as most others did not know, what a great part of her property was to go in taxes for the general wel-

fare, and yet she made other large donations for charitable and religious objects—\$30,000 each to the Watts Hospital; her church, the First Presbyterian Church, Durham; the Union Theological Seminary, Richmond, Virginia; and the Barium Springs Orphanage. She also directed that \$2,000 be divided among her servants. No statement is made of her other benefactions than those in her will, but probably these were not few or small. Her greatest benefaction, however, is the example of her unselfish and helpful life. North Carolina is a better place in which to live because of her.

III

Some weeks ago the Board of Higher Education of New York city appointed Bertrand Russell to a position on the faculty of City College of New York at a salary of \$8,000 a year. Mr. Russell's appointment was to teach mathematics, which no one denies his ability to do since he is one of the few masters of the new mathematics in the world. But there were some who thought that more ought to be required of a teacher in a public institution than a knowledge of his subject, that he should meet certain standards of accepted morality. Immediately after his appointment vigorous protests came from Bishop William T. Manning, of the Episcopal Diocese of New York, and other able leaders of civic and religious organizations. When after their protest the board had reconfirmed the appointment by a vote of eleven to eight, a mother of Brooklyn, Mrs. Jean Kay, brought action in court to annul the appointment, making the ground for her suit the teaching of Mr. Russell published in many places in his numerous writings, and his "prescriptions" for youth, "especially the one which suggests sexual relations between students in college before marriage." When the matter was brought before the court the judge ruled against the appointment of Russell, saying in his judgment that "the contention that Mr. Russell has taught immoral and salacious doctrines is amply sustained in his books." The friends of Mr. Russell have argued that his moral teachings should have nothing to do with his appointment, since his subject is mathematics, and possibly philosophy, not morals. Evidently, however, this view is not generally shared. Most people believe that the moral teachings and influence of a teacher are of prime importance. And such was the unanimous view of both houses of the New York State Legislature, which on March 29 passed a resolution that a legislative committee should make an investigation of the education system of New York city, making it plain that this appointment was the cause of their action. One of the senators declared that Russell's philosophy "debauched religion." Another said that "it has taken a Russell to wake up the peo-

ple of this state to the dangers which confront our democratic system of government."

'He Shall Be Like a Tree'

(Psalm 1:3)

By Everett Gill

ONLY God can make a tree," sang the poet. Yes, and only God can make a tree-like man.

God's tree-man is *planted*. He is not a wild plant. No one can say that he "jes' grewed up." Such a man is not an accident or the child of chance. The Great Forester took him up from some wild place and reset him in the garden of his grace.

God's tree-man is *well-nourished*. He is planted by "streams of water." Then, God's love overrules the ordinary laws of nature and makes water flow up hill. All invisibly those waters rise from tiny underground streams, and pass through the veins of the tree till they nourish the topmost leaf and flower. The greatest and most gracious of God's miracles, both in nature and in grace, are wrought all unseen.

God's tree-man is *evergreen*. His leaf never withers. What is more beautiful, inspiring, and majestic in all the realms of nature than a noble green tree, standing beside its irrigation ditch in sight of deserts? Its greenness bespeaks abundant life, and give to the passer-by a "good confession" of the thought and love of the Owner.

God's tree-man is a *fruit-bearer*. "He bringeth forth his fruit in his season." But, one asks, in which of the four seasons of the year should the good man bear fruit for God?

The orange tree is the answer. Going through the vast and gorgeous orange orchards of the Mediterranean coastal plain of Spain one beholds the symbol of the psalmist's ideal man. There are the orange blossoms, the tiny green oranges, the half-ripe and the mature and golden fruit on the tree, all at the same time.

What is a flower? Is it not the baby fruit in its dainty cradle of silken whiteness? Then the almost invisible and growing orange passes through all the stages of childhood, youth, and golden maturity. So, oranges come along like children in a family.

The fruits of a good man's life are his deeds of head and hand and heart. At one and the same time he will bear blossoms (good deeds in his dreaming and planning); tiny and then larger fruit (good deeds and holy plans that are making progress); and golden fruit of things accomplished for God; all growing side by side on the trunk and branches of his life.

"Blessed is the man. . . . And he shall be like a tree."

The Present Crisis

By J. M. Price

TO ONE who is at all observant, it is evident that in recent years we have been passing through a series of crises. To say that, however, is to suggest nothing particularly new, for society it at all times confronted with some kind of crisis. However, there is always some variation, and the one which we confront now has its distinctive characteristics. It has been deeper, more persistent, and more serious than any previously. It will require its own solutions. The present conditions are the result of development along a number of lines. All combined, they have brought about what we now see.

FACING THE SITUATION

Starting with the fall of 1929 when the stock market crashed, a new situation arose in the economic life of America. Following this collapse came a number of developments in various phases of economic life. Throughout the country a series of bank failures occurred. Accompanying these came unusual numbers of business failures. A great many factories were closed. The result was extensive unemployment. Many millions of people found themselves out of jobs and without the ordinary means of making a livelihood. Serious droughts, especially in the dust-bowl area, unprecedented floods in other sections, particularly in the Ohio and Mississippi River bottoms, and various epidemics in different parts of the country added to the seriousness of the problem.

As a result, poverty and suffering grew apace. Many people previously in comfortable circumstances became suddenly dependent. Frequently homes and farms were lost. In such a situation it became necessary for government aid to be furnished. So there was developed an extensive system of employment by the Federal Government. In addition direct relief was provided. In the beginning, much of this assistance was accepted hesitantly. Later on it came to be taken as a matter of course. Recently there have been tendencies to demand government support. In some cases dependent workers have sought to organize unions to strike for higher wages. Now the country is confronting a continuation of this problem.

Beginning with the economic crisis existing in March, 1933, when the banks of the country were closed, a new era was launched in political life so far as peacetime activities were concerned. Because of the strenuousness of the situation, the President asked for virtually dictatorial powers. Soon came the setting up of various bureaus and organizations for ad-

ministering relief and providing labor. The regimentation of industry was the result. Efforts were made to fix prices and to control production. Fields of cotton were plowed under, and herds of cattle and hogs killed. A host of Federal employees were required to supervise the new order. Tremendous overhead expenses and taxation were brought on. When the Supreme Court declared some acts unconstitutional, efforts were made to change the court so that its decrees would conform to legislation. A modified form of dictatorship existed.

With these activities were efforts by the Government to provide directly through taxation and indirectly through industry for old-age insurance, so that as people reached retirement age, or as new economic crises arose, some basis of security would be left. Finding that this appeal for so-called social security met with a hearty response in the selfish lives of countless numbers of people, politicians began to seize upon it as a means of riding into office. The amount promised rose to \$30 per month; in some sections, \$40; in others, \$50; in one state \$120; and through the Townsend plan, \$200. Rapidly the idea spread that the Government owed the individual a living. This patronage idea relative to the state has brought on an unheard-of situation.

Along with these economic and political trends, serious moral developments have come. One of these was the abolishing of national prohibition and the legalizing of the sale of beer, wine, and whiskey. At first the emphasis was for 3 per cent beer, but as the movement spread it extended to harder drinks. Also, it was asserted that the Government would protect dry states, but liquors have been widely sold. Not only is the sale of whiskey carried on in liquor stores, but in drug stores, groceries, and cafes. These conditions did not exist in former days. Women as well as men are employed. There are more women engaged in the traffic now than are enrolled in the colleges of the United States, a situation never before confronted. Arrests for drunkenness have increased by 150 per cent in some sections. Accidents have been multiplied greatly, and with the increased number of high-powered cars on the road the danger is many times greater than formerly. Radio advertisements and the attractive pictures in magazines and newspapers carry the evil beyond the previous days through the publicity given.

Along with the legalizing of liquor came renewed emphasis on gambling, particularly as related to the question of racing. Gambling on horse races has been

legalized by different states under the pretense of securing funds for schools and old-age pensions. All kinds of devices have been developed emphasizing games of chance, including such things as "Bank Night" at the movies, and slot machines and punch boards in stores. The corner grocery has almost become a kindergarten in gambling, and the craze for getting something for nothing has extended even to children. This agitation for using questionable means to raise funds for good purposes has likewise popularized the dance, particularly in relation to the President's birthday and the fund for infantile paralysis victims. Never was more skill employed to make the worse appear the better reason, and to make the end justify the means. As already indicated, Federal support has become a moral issue, as people have come to depend upon the Government to take care of them and their relatives. A recent survey of several thousand young people showed that about six-sevenths favored Government support for their parents.

Other significant issues relate to immorality, marriage, and divorce. The emphasis in magazines on sex matters, certain types of pictures used in advertising various commodities, and the stress on free love and birth control have brought a tremendous strain on the powers of self-control. Teachings relative to trial marriage, and the competition of certain states to provide for brief residence as a basis of divorce, have done much to undermine the American home. The divorce rate has increased from one out of every twelve marriages in 1906 to one out of every seven in 1936. The Texas ratio is one out of every five, and in Tarrant and Dallas counties, two out of every five. If the same ratio of increase continues for the remainder of the century that has held for this third of it, divorces and marriages will balance by that time. When the home goes, everything else will go with it.

THE WAY OUT

When we face a crisis such as the present situation presents, immediately the question arises as to the way out. What can be done to clear up the situation and correct the evils? How can our civilization be undergirded so as to make it permanent and effective? In this connection several facts stand out.

Economic security is not sufficient. The view which seems to be so prevalent—that if only everybody can be provided for economically we will reach Utopia—is inadequate. The main problem lies deeper than economics. Eliminating work and a sense of personal responsibility will not solve our personal problems. In fact, industry, economy, and initiative are solvents for many ills, and indispensable in character building. It is proverbial that a child who gets everything he wants, and who does not have to work or

economize, is likely to turn out bad. The same is true of adults.

Dr. Henry C. Link has well defined the adult as one who makes more than he spends and produces more than he uses. Humanity can never substitute dependence on Government for dependence on self and God. The sixty-three-year-old street cleaner in Pennsylvania who refused to accept relief without rendering some compensation, and who therefore swept the streets of his little town, deserved the recognition which his neighbors gave him when they exhumed his body from potter's field and laid it to rest with honors in a cemetery. His statement is worthy of careful consideration by every American citizen. He said: "They give me money to live. I am a man and must earn the money I take. So I keep the streets clean like a table. It makes my bread taste sweeter." That spirit will go further than all social security plans in solving our problems.

Political perfection is not adequate. Much of the thought of the American people is turned in the direction of perfection of government; but governmental exactness can never solve our fundamental problems. If communism succeeds in taking property from the rich and requiring all to live virtually in common, moral issues will still not be eliminated. The most fantastic dream of the most idealistic socialist can never be an adequate substitute for the right kind of character in the individual. Any system which looks merely at the distribution of funds is too materialistic, and is working largely at the wrong side of the problem. Social progress is more than a matter of economic adjustment. No development of democracy can undergird society, and certainly no dictator can develop individuality and responsibility.

Government is too external. It looks too much from without. Its activities are too negative. Its task is too largely that of telling people what they cannot do. If civilization is to be safe-guarded for the future, we must come closer to the heart of the problem. Good environment never takes the place of motives. You cannot legislate people into right living, as prohibition itself has proved. Gladstone was one of the greatest statesmen that England ever produced, and also one of the greatest Christians that the world has known. After looking, as prime minister, at the evils of governmental affairs for a long period he summed it all up in this splendid statement: "We talk about the issues of the day. In the last analysis, there is but one issue, and that is Jesus Christ. Solve that and you solve all other problems."

Moral reinforcement is the only adequate solution. Whatever value may come to society through better methods in government and through perfection in economic life, the final solution rests in the development of character. Nothing can ever take the place of a sense of right. No power can ever be quite so

great as inner motives. A consciousness of purpose is essential if the right kind of life is developed. Right attitudes must be developed. We come back, then, to the fact that the final solution of all our economic, political, and moral evils lies in the development of the right kind of character. This is the task to which the Christian home is set. It is the aim of all the activities of the church. The Christian college seeks to carry forward what these other organizations have started. All of them unite in the indispensable task of developing Christian character.

President Coolidge gave the right emphasis when he said: "We do not need more of the things that are seen; we need more of the things that are unseen. We do not need more knowledge; we need more character." John expressed the ideal when he wrote, "I pray that in all things you mayest prosper; even as thy soul prospereth" (3 John 2). All other prosperity is superficial and inadequate. In fact, it is dangerous for material progress to outrun spiritual growth. We come, then, to the realization of the fact that the heart of our task is Christian education.

Chowan Invites High School Seniors

By J. L. Carrick

HISTORY: Chowan College was founded in 1848 for the purpose of giving Christian training to the Baptist young women of the state. For eighty-three years it functioned only as a Baptist college for women. In 1931 it was decided to broaden its field of service by opening the doors of the college to young men. Since then the college has functioned as a co-educational institution.

In 1937 Chowan College was reduced from a senior college to a junior college and is today a co-educational junior college.

Equipment: It has a most beautiful campus, ideally located at the edge of a small town, with a splendid environment for study and personal improvement. It has a new and modern home economics laboratory, splendid library, beautiful dormitory rooms for girls, and small cottages for boys. All students share the same beautiful dining room. The equipment has been recently renovated and brought up to date. It has a large swimming pool, the water of which is kept sterilized and heated for the pleasure and exercise of the students.

Courses: Instructions are given covering the first two years of college work, leading to the B.A. and B.S. degrees. Also courses are given in home economics, and one and two-year commercial courses.

Spirit: Chowan College, though nearly a century old, possesses the spirit of youth. Being a small school, the spirit of a large family prevails upon its campus. This means an unusual spirit of friendliness and mutual helpfulness. Every effort is made by the faculty and students to put the ideals of Christian living first and above anything and everything else. Through this fellowship of high ideals, the students find joys abounding.

Faculty: Faculty members are largely those who came when the junior college was organized. They are men and women of high training and untarnished

Christian character. They have dedicated their lives to training our youth to get the largest share out of life in its proper living.

Entrance Requirements: Graduates of accredited high schools are admitted without examination.

Self-help: Many students are given self-help in the institution to help pay their expenses. This is obtained by securing the self-help blanks and making proper application.

Student Activities: Among the student activities are intercollegiate athletics, debating, literary societies, swimming, soft ball, tennis, and religious organizations.

Scholarships: Scholarships of \$50 are offered for the freshman year for all valedictorians and \$40 for all salutatorians. Ministerial students and those preparing for special Christian work are not required to pay tuition. All ministers' sons and daughters are given \$25 per year off their tuition.

Expenses: The expenses are very reasonable at Chowan. Room, board, and tuition are only \$265 for the nine months. Thus, the student who is fortunate enough to secure some self-help or a scholarship can secure the first two years of his college training at a very small cost.

For nearly a century Chowan has endeavored to fulfil the Master's injunction: "Teaching them . . . all things whatsoever I have commanded." It endeavors to give as much pleasure to its students as possible so long as high grades are made and Christian standards of conduct are followed. Chowan strives to send boys and girls back home with the same fine veneration for the church and its organizations as they had when they came. Many times this is magnified through the spiritual atmosphere and spirit of Chowan. One fine young man made his decision to preach after he had been here about four months of the present school year.

Worship Through Giving

By S. Lewis Morgan, Jr.

IN THE EARLY DAYS of our country there was little money. If a community was interested in educating its children, the men got together and with their own hands built a schoolhouse. Logs from their own woods were converted into furniture and firewood. A teacher was employed, but her salary was very small. The women of the community co-operated in giving their own energy to the task of "boarding around" the teachers. Men expressed their interest in an undertaking by giving their own time and energy to doing the thing they wanted done.

Today in a highly specialized world men and women are just as interested in the education of their children, but there is neither time nor energy apart from that demanded by our specialized living. Instead we discover a medium of exchange that will transpose our time and energy into something that can be passed along without losing its value to the person who can carry out our desires. Money is our medium of exchange. We pay to have the schoolhouse erected and equipped; we pay a janitor to care for it; we pay the schoolteacher enough so that she can buy her own "board and keep." We pay people to drive our children to school; we pay the lunch room to feed them; we pay the state to lend the books for study. Today men express their interest in an undertaking by giving their money, for it is the medium of exchange.

CO-OPERATION IN SPIRITUAL INTERESTS

The same thing is true in the realm of spiritual interests. Men decide they need a church. They need some means of expressing their loyalty to, and love for, God. They need a place to assemble where they may worship and praise him; where they may hear the Bible interpreted by men and women who have given time to study. They need a preacher to keep them reminded of God's desire for them in their daily lives. Moreover, a church will improve the atmosphere of the community. And so an interested man declares:

"I want it, but I haven't time to build the church. I'll give money to pay someone else to do that. I can't be the preacher, because I don't know the Bible well enough, but I'll give money so that we may have a man to give all of his time to studying the Bible, to preaching, and to keeping all the people interested in spiritual things. I can't be janitor, but I'll pay someone to do that work."

Later the church is built. Interest grows. Its

members hear about other churches and the way all of them are co-operating in trying to increase spiritual interest among people everywhere. And so an interested man declares:

"I can't go to China to tell men about Jesus' way of life; I can't teach a Sunday school class among the Indians in Oklahoma; I can't help in converting the foreigners in our city populations; but I'm interested in all that. I think we as a church ought to have a part in that. Let us all give our money, which is the only way we can change our interest into practical help. After all, it is even better than if we went ourselves, for with the money we can employ men and women better trained than ourselves."

And so it goes in our church relationships. Our money represents our own energy. It is the medium of exchange that enables us to *have* done what we are interested in *getting done*—while we may still proceed with our own work which we are better able to do.

GIVING TO THE LORD

The Lord's work cannot go on without the offerings of those Christians who are interested. Under the Jewish law every Jew was taxed a tenth of his income to carry on the worship and sacrificial system of the Temple. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord" (Lev. 27:30). The prophet cried out, "Bring ye all the tithes into the storehouse" (Mal. 3:10).

Strange how we moderns look back at that offering system! We have a strange feeling that there is a difference in what happened to those offerings and what happens to ours. It seems more religious than ours. Our offerings go to pay the salary of a preacher, electric light bills, etc. If we could have a feeling that we were actually giving to the Lord, as we imagine the Jews did, we could be more enthusiastic. But we are brought down to earth, when we read that "Unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for the service which they serve, even the service of the tent of meeting" (Num. 18:21). Giving to the Lord, even as now, meant expressing interest in his work by supporting the visible forms used in advancing the spiritual kingdom.

The tithe was required of the Jew. "They shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deut.

16:16-17). The purpose of all the giving, however, is found in Proverbs 3:9: "Honour the Lord with thy substance, and with the firstfruits of all thine increase."

HONORING THE LORD

That should be the chief motive in all our giving. We must realize that as we present our offerings to the church of Christ we are honoring him. As we give the money that represents our time and toil we are expressing our loyalty to, and love for, him. As we give because we are interested in the accomplishment of his will we are in every true and spiritual sense worshiping him. Honor the Lord—worship the Lord, as you give your substance!

The only difference between the offerings of the Jews and ours today is that Christians are no longer under the law. They are not taxed to support their church. Giving is a purely voluntary matter. As Jesus remarked to the disciples, "Freely you have received, freely give." Since giving is a voluntary matter, it is all the greater honor to God when we present our offerings to him. "Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity. For God loveth a cheerful giver." Yes, this matter of giving is first of all an expression of our love for Christ and an interest in the work that he desires to have done.

But very fortunately for most of us, our interest and our love are not judged by the amount that we give, but by the percentage of our total earnings which we give, and by our willingness and cheerfulness. "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not" (2 Cor. 8:12). It is the desire to help, the readiness and willingness to give that Christ judges — not the amount. Jesus stood and watched as the worshipers came bringing their gifts. Some gave huge sums. A poor widow gave a single penny, but it was all that she had. In the eyes of God that was the largest gift. Her love for the Lord and her readiness to give were great enough for her to do without her food that day.

Yes, giving is one of the ways by which we express our love for Christ. No matter what we give, we make our expression. Either we say by our gift: "O Master, I have given all that I could," or else we say: "Master, here is what I can spare; get along the best you can with this. I must spend the rest on myself."

And as our hearts say this, we either worship God or we show our indifference toward him. Whether we want to or not, we worship through our giving.

TWO OBSERVATIONS

There are two observations on present-day church finance to be made. First, it is grossly unfair for the expense of carrying on the work of the Lord to be thrown entirely upon the few who possess the spirit

of readiness, when every church member should be assisting with his proportionate part.

Quite naturally Christians should expect no assistance in carrying on the work of the Lord from outsiders who profess no interest in the plan of Christ. But they *should* expect all who have professed love and loyalty to Jesus and a desire to work with Christians in providing further spiritual influence through the church—I say they should expect such professing Christians to demonstrate the spirit of readiness and willingness to help. They may not be able to help as freely as more prosperous Christians, but if the readiness is there a man will do all that he is able to do. If they are really interested in the work of the Lord they will express their interest by helping to carry it on.

I repeat, it is grossly unfair for 5 per cent of the church membership to shoulder 75 per cent of the expense of the church program. And so I would remind every Christian church member: Your interest in the work of the Lord can be judged, not by the amount of your offering, but by your willingness and readiness to give. The readiness, if it is present, will bring you to give as liberally as you can. "Let each man do according as he hath purposed in his heart: not grudgingly or of necessity. For God loveth a cheerful giver." And never forget that every act of offering to the Lord is an act of worship. "Honor the Lord with thy substance, and with the firstfruits of all thine increase." By such an act we do Christ honor, we openly confess our loyalty and love, and we give of ourselves to further his cause.

The second observation is this. In so far as the work of the Lord is carried on by the offerings of the people, just to that degree will there be a spiritual interest in the work. When, on the other hand, the interest of the people is lacking and this lack has to be compensated for by a resort to commercial money making, then to that degree the spiritual interest will grow cool, and the church will become a shell of increasing material equipment without the spiritual power necessary to keep it in operation as a deeply spiritual force in the community.

If and when the name of the church of Jesus Christ is used as a means of persuading people to purchase some article, whatever it may be, this becomes an admission immediately that the members themselves are either unable to carry on, or are uninterested in carrying on, the work of the Lord in the way that they think it should be. It is an admission of weakness to an outside world that needs to feel the church's strength. When the church of Jesus Christ becomes a money-raising agency, it then confesses to be seeking a means of income from some source other than the interest of its members in the task to be accomplished. Or, to put it positively, when the church ceases to engage in commercial

ventures and depends solely on the interest of its entire membership to carry on the program of the church, then it immediately rises in the respect of men; but it rises most of all in the sight of God who is honored and pleased that his children are bringing into his treasury the fruits of their labor so abundantly that his work may go forward.

In addition, let us point out the distinction between presenting to the Lord that which one has earned himself and that which he has earned with the help of the church's name. Let us imagine a case:

A magazine salesman comes to the pastor of the church and offers the church a percentage on subscriptions secured, if someone of the church leaders will accompany him and explain to all subscribers that the church will be benefitted by their subscriptions. He knows that many people will be persuaded to take his magazine by the thought that it will help the church.

On the other hand, the pastor knows that the same transaction from the church's standpoint will often look like this: many people not particularly interested in the church may be persuaded to give in this way to the church, provided they get something else that they *do want* for their money.

The pastor knows this, and so he says to the salesman:

"We need the money, but I don't like the idea of your using the church's name as your selling point. Suppose one of our members goes with you and never mentions the church, but introduces you simply as a friend. Then give us the percentage—or give it to our member, for she has earned it, and let her give it to the church as her contribution."

But now the proposition immediately assumes a different appearance. He knows that this will not produce the results of the original plan—for the name of the church was his selling point.

As soon as churches over the land stop begging for support, and wake up their own members to a spiritual interest in the work of the Lord—a work to which they are giving all that they can because they believe in it—then will come a new day of power and influence for the cause of Christ. The continuance of commercial money-raising will prevent the spiritual growth of a church, because the physical equipment secured by such methods fools church members into thinking they are accomplishing great things for the Lord, when in their own hearts they are not willing to pay the price of putting God's needs before their own needs.

Seminaries Speak Out on Tax Issue

Shall Social Security Act Apply to Religious Institutions?

"No," Says Southwestern

THE FACULTY of the Southwestern Baptist Theological Seminary has learned that there is a bill now before the Congress of the United States, or soon to be introduced, proposing to amend the Federal Social Security Act to include within the operation of the act layworkers employed by institutions owned and operated by religious bodies for religious and educational purposes.

We reassert the age-old Baptist principle of the absolute separation of church and state in the interest of both the church and the state and declare our opposition to the proposed amendment.

We oppose the inclusion under the act of all employees, ordained and unordained, of church institutions. The wording of the proposed bill makes a distinction between those denominations that have "Religious Orders" and those that do not have such organizations. This in our opinion is class legislation.

We oppose the bill because of what it portends for the future. If and when the Federal authorities be-

gin to put money into a fund for the benefit of employees of religious institutions, those in charge of the administration of those funds will demand some supervision over the policies and methods of the institutions. The next step will be Federal meddling with teachings. If this development be not stopped in its beginnings it will ultimately lead to a virtual annulment of the First Amendment to the Federal Constitution.

L. R. SCARBOROUGH, *President
For the Faculty of the Southwestern
Baptist Theological Seminary*

"No," Says Southern

OUR ATTENTION has been called to a bill which is to be presented to Congress amending the law concerning old-age benefits. This bill seeks to extend the benefits of the law to certain employees of religious and charitable institutions excluded under the act as it now stands. In registering our disapproval of the proposed amendments we would call attention to two significant points.

1. It is proposed that Section 1420 of the act shall be amended so that taxes imposed by the act "shall be paid directly into the Federal Old-Age and Survivors Insurance Trust Fund," rather than into the general treasury, so safeguarding the tax-exempt status of religious institutions. Quite obviously that end is not accomplished. The proposal does not convert a general tax into "a true contribution to a trust fund," as claimed by the proponents; it only converts a general tax into a tax for a specific purpose. The churches are still taxed under the proposed amendment; it is merely an exemption of ordained ministers and some other persons. The objection raised hitherto, and which we raise again, is to any scheme of government administration which *imposes* taxes to be paid by religious institutions, and which carries with it acceptance of the right of the Government to collect such taxes by *coercive authority*. We therefore protest against this section of the proposed bill on the ground that it is useless since it makes no material change in the meaning in this section of the act.

2. It is proposed also to amend Section 209 (b) (8) in order to exclude from the operation of the act *only* "service performed by a duly ordained or duly commissioned or licensed minister of any church in the exercise of his ministry and service performed by regular members of religious orders in the exercise of duties required by such orders."

It is to be noted that such an amendment would bring into the operation of the act all charitable and educational institutions, foundations, etc., except those operated under church auspices through the employment of duly ordained or duly commissioned or licensed ministers and/or regular members of religious orders. This is highly discriminatory against those churches and religious denominations which do not have religious orders, but operate their charitable and educational institutions by the use of unordained employees. It makes no provision for the exclusion of such service, and permits the incident of organization to become the occasion of unjust discrimination against non-hierarchical religious bodies.

Since the law as it now stands frankly recognizes and safeguards the tax-exempt status of religious institutions and is thoroughly impartial in its application to all religious institutions alike, we would express our disapproval of any effort to change its provisions relating to such institutions, and would reaffirm our approval of the act as it now stands.

In the event public sentiment should demand the inclusion in the operation of the act of charitable and educational institutions other than religious we would urge such an amendment to Section 209 as would assuredly apply impartially to all religious bodies within the nation. And we suggest the following as satisfying the demands of such impartiality:

Service performed by persons in the employ of churches or religious denominations, or boards and other institutions thereof, organized and operated exclusively for religious, charitable or educational purposes, no part of the net earnings of which inures to the benefit of any private shareholder or individual.

Such a provision puts all churches, Catholic and Protestant alike, on the same basis. It obviates the criticism which has been made of the law as it now stands, namely, that it exempts privately and highly endowed non-religious institutions and foundations. It preserves the spirit of the constitution in providing for the freedom of religion as religion and not merely as one of a number of welfare institutions equally deserving of exemption. We do not wish, however, to propose any change in the act as it now stands; but to reaffirm our disapproval of any effort to bring the churches under taxation or to discriminate between churches, believing that we represent not only the traditional view but the prevailing conviction in the nation today.

JOHN R. SAMPEY, *President*
On behalf of the Faculty of the
Southern Baptist Theological Seminary

Books Received

Saving America to Save the World. By Roland Q. Leavell. Fleming H. Revell Company. \$1.00.

Religion With a Song. By Millard Alford Jenkins. Broadman Press. \$1.00.

I Have Seen God Do It. By Sherwood Eddy.

Teaching Intermediates. By Lucie Desjardins. Harper & Brothers. \$2.00. To be reviewed. The Judson Press. Forty cents, paper binding.

Teaching Seniors. By Kenneth, Cober and Ester Stricker. The Judson Press. Forty cents, paper binding.

Complete Poems of A. E. Housman. Henry Holt and Company. \$3.00. To be reviewed.

The Road to Certainty. By Clovis G. Chappell. Cokesbury Press. \$1.50. To be reviewed.

The Human Meaning of Science. By Arthur H. Compton. University of North Carolina Press. \$1.00. To be reviewed.

New-Style Family Bible. The System Bible Company, Kansas City, Missouri. King James Version. Large, clear, self-pronouncing type. Marginal references. Notes on history and books of Bible. A harmony of the Gospels. A practical concordance. New five-color maps of Bible lands. Family record pages in color. Available in several styles and bindings.

Facing Life With Christ. By James Reid. Cokesbury Press. \$1.50. To be reviewed.

The Home Circle

Music

Let me go where'er I will
I hear a sky-born music still:
It sounds from all things old,
It sounds from all things young,
From all that's fair, from all that's
foul,
Peals out a cheerful song.

It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard,
But in the mud and seum of things
There alway, alway something sings.

'Tis not in the high stars alone,
Nor in the cup of budding flowers,
Nor in the red-breast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and seum of things
There alway, alway something sings.

—RALPH WALDO EMERSON

When Jesus Visited Zaccheus

Zaccheus closed the door of his office and hurried out into the main street of the town of Jericho. "This is my chance to see Jesus. Business can wait for a little while," he said as he began to follow the crowd that was gathering.

"They say he's coming now," he heard someone say.

Zaccheus hurried on as fast as he could, but everywhere he looked, some man or woman taller than he seemed to be in his way. "It's always that way when I'm in a crowd," he said to himself as he tried to get through, first from one side and then another. "It's what I get for being so short."

Just then he spied a sycamore tree a little farther down the street. "There is my chance," said the little man as he slipped around the crowd and ran on ahead. He was just in time, for he no sooner got settled up in the branches of the tree than he saw Jesus coming that way. People were crowding in on all sides.

When he came to the tree, Jesus stopped and looked up. "Come down, Zaccheus," he called. "I am going home with you today."

"To my house?" asked Zaccheus in surprise. He had been very anxious to see Jesus, but to talk to him and to have him as a guest was more than he had ever dreamed of.

In less time than it had taken him to get up into the tree, Zaccheus jumped to the ground and stood at Jesus' side. The men and women standing

around were as surprised as he. "Of all the places there are in this town to go, why should he pick out Zaccheus' house? Doesn't Jesus know that he is a tax collector?" they asked one another.

Jesus and Zaccheus walked along the street together and soon reached the house. Zaccheus was a rich man and his home was comfortable. Everything that he and his family could do to make Jesus feel at home was done gladly.

As they sat talking after dinner, Zaccheus began to see how different his own life had been from the kind that Jesus lived and taught about. "I have been selfish," he said. "More than that, I have not always been honest when I collected taxes. From this day on, you can depend on my word that I shall be a better man. I am going to make things right with the people of my town."

"What are you going to do?" asked Jesus.

Zaccheus answered, "Well, first of all I will give back what I have taken unfairly. Then there are many poor people here in Jericho. I would like to give half of what I own to help take care of them."

Jesus knew that he had not made a mistake when he decided to go home with Zaccheus that day, but now he was very happy when he heard what Zaccheus was planning to do. "You will never be sorry," he said as he rose to go.

The next day, the people of Jericho had something new to talk about. "I never was so surprised in all my life," said one man to another on the street. "Zaccheus came to visit me yesterday afternoon and I supposed, of course, he was going to try to get more money from me. Instead of that, he began to say something about having asked for more taxes than he should have a few weeks ago. And, can you believe it, he gave me back four times as much as he had taken!"

"But that's only part of it," answered the other. "This morning he went to the rulers of the town and said he wanted to make a gift to help the poor. Imagine Zaccheus doing that!"

And so the people of the town kept on talking. Every day brought new stories of the strange things Zaccheus had done, strange because they were so different from the man they had known before. No one could find out just what had happened to make this change in the little tax collector, and when they asked Zaccheus, he answered simply, "Jesus was my guest."

—EDITH L. GILLET

It's How . . .

In Tremont Temple there were two Negro men. One of them was Robert. He was born in slavery, never saw the inside of a school, and learned to read only through great effort of his own. But Black Robert knew more about the Bible than any other man in Tremont Temple. Why? I will tell you. For years Black Robert never read his Bible except on his knees. For two, three, four hours at a time he read the Bible on his knees. He never went to bed that he did not put the Bible under his pillow, and when they found him dead in a hospital they found the Bible under his black curly head.

I had the privilege of being under one of the great Hebrew scholars of his day. He would come to his desk, open that old Hebrew Bible, drop his face down between the pages, and say something like this: "Oh, Lord Jesus, may Thy Holy Spirit teach us Thy Word!" Do you wonder that he knew his Bible? He knew it by the same process that Black Robert knew his. You can't read your Bible aright without the Holy Spirit.

—DR. CORTLAND MYERS

Spice Box

"The same tornado that blew away my father's wagon dumped an automobile in the front yard."

"Huh, that's no tornado. That was a trade wind."

* * *

SHE: "Why, women haven been famous for ages."

HE: "Yes, I know—untold ages."

* * *

CUSTOMER (on Sunday morning): "Give me change for a dime, please."

DRUGGIST: "Sure, and I hope you enjoy the sermon."

* * *

BUD: "But surely seeing is believing."

SPUD: "I'm not so sure. For instance, I see you every day, don't I?"

* * *

"My dear girl," said a haughty old gentleman to his daughter, "never listen to flatterers."

"But, father," objected the young lady, "how shall I know they are flatterers unless I listen to them?"

* * *

SUBURBAN RESIDENT: "It's simply fine to wake up in the morning and hear the leaves whispering outside your window."

CITY MAN: "It's all right to hear the leaves whisper, but I never could stand hearing the grass mown!"

Christian Education in the Churches

W. PERRY CROUCH, *Secretary*

L. L. MORGAN, *Sunday School*

NATHAN C. BROOKS, *Training Union*

SUNDAY SCHOOL

In the April 13 issue of the RECORDER, the first instalment of a list of Sunday schools in the state with more than 500 persons enrolled was given. Such schools that were not included in that list are given here: Rosemary, Roanoke Rapids, 636; First, Canton, 629; First, Forest City, 628; First, Sanford, 618; First, Wilson, 610; First, Lenoir, 608; First, Hamlet, 604; First, Spencer, 598; First, Monroe, 596; Buie's Creek, 591; East, Lumberton, 590; Hayes Barton, Raleigh, 587; First, Boone, 581; First, North Wilkesboro, 577; First, Belmont, 576; Mills Home, Thomasville, 575; First, Albemarle, 567; Glen Hope, Burlington, 566; First, Roxboro, 565; Calvary, Hendersonville, 562.

South Marietta Street, Gastonia, 554; Watts Street, Durham, 545; Second, Kings Mountain, 535; Centerview, Belmont, 535; First, Elkin, 534; Caroleen, 529; Florence, Sandy Run Association, 529; Coolcemee, 524; Bessemer City, 522; First, Asheboro, 521; Sixteenth Street, Greensboro, 521; First, Erwin, 515; Valdese, 512; North, Rocky Mount, 512; Wendell, 511; Olive Chapel, Mount Zion Association, 511; First, Marion, 509; Mineral Springs, Winston-Salem, 508; Southside, Winston-Salem, 505; Cherryville, 504; First, Leaksville, 503; and First, Kings Mountain, 500.

TRAINING UNION

Missionary-To-Be

Lonnie W. Hughes, Jr., a member of the Junior Union at Colerain, represented the West Chowan Association in the Junior Memory Work Contest at the Rich Square Convention. He wrote a very creditable verse setting forth his intention of becoming a foreign missionary, perhaps to China, when he has reached manhood.

Concerning Training Courses

The final report has not been received from the Carolina Association concerning its central training school held several weeks ago. It is known, however, that the number of requests for awards will almost equal the average attendance of the school. This is unusual.

Among the many March training courses held was a successful one at the Valdese Church with an average attendance of 143. Seven classes were offered with Blaine Jones, of Morganton; Rev. D. E. Couch, of Glen Alpine;

Miss Ruth Beny, of Valdese; Rev. H. L. Phillips, of Morganton; and Miss Lillian Grisette, of Valdese, assisting, in addition to the various leaders who were helping with the Story Hour work.

If you have failed to plan a spring training course perhaps you can do so even now.

Quarterly Reports

Quarterly report blanks were recently mailed to directors all over the state. If you failed to receive blanks that means that for some reason the Raleigh office does not have your name as director. If such be the case, please let us hear from you. Mail your report blanks now. Our purpose in asking for this information is that the State office might know something of the conditions of training work in various sections of the state.

Ridgecrest Again

The pastor of the Nashville Church, Charles B. McConnell, is to lead a conference at Ridgecrest during our State Training Union Assembly, July 28-August 2. This conference is to be entitled "Youth and Personal Purity."

Miss Mildred Brooks, of the McGill Street Church, Concord, is to direct the "Spiritual Laboratory" for Intermediates. She will be assisted by several other workers.

The South Fork Association

During a meeting of the South Fork Association, March 17, the State Training Union Secretary discussed the proposed associational-wide enlargement campaign which is to be held in that section the week of July 21. The matter was given further consideration at the Pastors' Conference on Monday morning, March 18. Requests have already been received for about thirty visiting workers to be used during this effort. A number of local leaders will co-operate with the visiting workers in holding the conferences and classes in the various churches.

First, Newton

The evening service at the First Church, Newton, of which Rev. O. L. Ulmer is pastor, was led by a group of Training Union members from Hickory on March 17. A special program was presented under the direction of Miss Elizabeth Campbell, the associational director. At the close of the service the pastor appointed a nominating committee to bring suggestions to the church as to possible leadership for training work in that church. This demonstration program brought immediate practical results.

STUDENT UNION

Self-Development

Some time ago a friend told me about seeing a poster on which was inscribed these words: "If you want to get the job done, go to a busy person." I suppose the quotation is quite true. The busiest person you know, rushed as he may be with scores of other things, may usually be counted on to take the extra job and do it well. But why go to the other person when you possess the potentialities for doing the job yourself? In your own experience why not make the quotation read: "If you want to get the job done, do it yourself?"

The old adage, "You learn to do by doing," is not out of date, but too many of us merely repeat the adage and then follow it with a hundred excuses in an attempt to justify our shifting the job at hand to someone else instead of doing it ourselves. We say we're too busy, or not capable, or we're afraid of making ourselves ridiculous so that people will laugh at our attempts. By going to the other person with the job that is to be done, refusing to attempt it ourselves, we face the danger of being so busy cultivating our neighbor's fields that we let our own fields grow up in weeds.

When Duty Whispers Low

Self-development is a basic Christian duty. Paul exhorted Timothy to "take heed unto thyself." Jesus magnified self-development among his disciples not by teaching them theories of soul winning, but by first showing them how to win the lost and then sending them out with the simple instruction, "Go ye, therefore." Likewise the Christian challenge for self-development comes to the college student. The opportunities offered on the college campus for the development of a strength of character and personality are hardly to be equaled by those offered young life anywhere else. Students who have high ideals and worthy purposes for their life during college, and for the after college years as well, will seek to employ the opportunities which are theirs in holding steadfastly to that which they believe to be right, and use their contacts and associations during college life to develop a strong character and attractive personality. Character is not a plant that grows without cultivation, nor does personality fall from the heavens as does the rain.

Abundant Personality Tomorrow?

Our contribution to society is the sum of what we are. What we make of ourselves determines the degree of our usefulness. Our thoughts, our words, and our actions today are the factors which determine what we shall be tomorrow. But the subject of self-development is as large as life itself. Indeed, it is a process which should be carried on as long as life is in us. The giver of life said one day, "I have come that ye may have life, and may have it in abundance." Herein lies the secret. If we live abundantly, we yield our clay to the great potter to transform out littleness to full-orbed greatness, we shall become what we should be. Then God will give us "not the spirit of fear but of power and of love and of a sound mind."

HAROLD McMANUS

Wake Forest, B. S. U. State President

Get It Right

Leonardo Da Vinci used to give his students this advice: "Acquire accuracy before attempting quickness." Pupils in typing classes must first concentrate on striking the right keys every time; then follow exercises that build speed. In learning to play a musical instrument one must spend many hours training the fingers to perform with unvarying precision. When a machinist takes a piece of work out of his turning lathe it must equal the specified measurements, with perhaps an allowance of a thousandth of an inch.

Why should people be so exacting in their requirements? Because the business world loathes misspelled words; an audience does not care to listen to unskilled players; and human lives may depend upon the perfect performance of machinery. The highest utility requires accuracy; so does real art. "Almost right" is not good enough in banks or factories, and in religion we keep striving toward faultlessness.

It has been said that "In spiritual matters, nine-tenths of Christian living is conscientiousness in little things." James taught that "whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." A person does not have to steal as much as a thousand dollars in order to become a thief; the taking of a dime will accomplish that result. Even though one observes all of the "big" commandments and disobeys one of the "little" ones, he is a lawbreaker.

The Christian life demands that we be absolutely honest and truthful; kind on all occasions, faithful in the little things. We do not achieve the highest character until we work as well alone as we do when the boss is watching, until we get everything right because we cannot be satisfied with anything

less. We become our own hardest taskmasters and severest critics. God who created a world that depends upon accuracy has challenged us to live and work that so what we do and say will be right.

—STANLEY A. GILLET

Proclaiming God's Forgiving Love

Sunday School Lesson for April 14

By EUGENE OLIVE

Scripture: Hosea 6, 11, and 14

A terrific parable was spoken by a small boy as he examined an older brother's physiology textbook. Looking at some highly colored diagrams picturing the internal workers of the human body, he gazed at them with accumulating awe, then exclaimed, "Well, it's not very nice, but it's inside us."

Not very nice, but inside us! That is what sin is, and our deepest need is forgiveness. Who needs it? Let no Sunday school teacher or pupil, no church official (including the pastor), no regular church attendant or other pious person dismiss lightly consideration of his own share in the need of forgiveness. Of course, drunkards, thieves, murderers, profane and immoral men of wild hooligan natures need forgiveness. But sinners of other sorts there are, numerous as the total population. Our country is so populous that their sins are the deadlier, and all the more subtle. Take a look at some of them:

See the Sinners!

Who that makes a living or handles money is without sin? Sustenance may come from land wrongfully taken from the Indians, or from soil tilled by tenants selling their souls for bread. Do you teach or preach, manufacture or sell goods? Be you butcher or baker or candlestick maker, economic complexities are such as to make it almost if not wholly impossible to be unmixed with sins connected with money-making. If you are guiltless in other respects, you cannot escape your share of responsibility for the existence of an economic order flagrant with gross inequities.

Self-scrutiny reveals to almost anyone a bundle of unholly personal attitudes—jealousy, envy, bad temper, idle or slanderous talk, peevishness, obstinacy, revengefulness, fear, and lack of faith. Who can measure the deadly destructiveness of such iniquities, or deny their need of forgiveness?

Is conscience undaunted still? Consider the sins of neglect—too numerous to catalogue and, tragically, to be tremendously concerned about. The neglected kindness, the unspoken word, a visit not made, the letter unwritten,

failures in faithfulness to the church, good influences not exerted. . . . How they add up! These are the kind of sins, rather than the sort that send men from court rooms to prisons, that most obstruct progress in the kingdom of God and subtract from the sum of human happiness.

Salvation for Sinners

Make what you will of Hosea's message, but fail not at your own soul's peril to grasp its central theme: *the forgiving love of the Holy God*, enduring in spite of all indifference and opposition, or the waywardness and unblushing faithlessness of the loved. Not that forgiving love can ever condone wrong. It is a poverty-stricken notion to think that forgiveness is simply a releasing from consequences.

At the age of sixteen I wrote and delivered (several times!) a sermon on the magnificent manifesto of Isaiah 1:18: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Mistakenly I proclaimed the doctrine that forgiveness made one as though he had never sinned at all. Soon life's school taught me that a redeemed drunkard's nose was still red and large, that a penitent and forgiven murderer was powerless to restore the life he had taken, or to blot from memory the damage he had done.

I was forced to seek another meaning of forgiveness and found it to be God's loving purpose toward every sinful soul, not even waiting for repentance, but anticipating and seeking to awaken it. While we were yet sinners Christ died for us. "Father, forgive them," was the Son of God's prayer for his impenitent crucifiers. God seeks men before they seek him. When Israel's sins were dark as inky midnight, like the perversity of the vilest woman, God loved and God forgave.

But divine love and forgiveness, while remaining forever constant in quality, may be thwarted in their purpose by men's failure to repent. Hosea besought Israel to return to Jehovah, not to induce him to forgive, but to come to know and love God whose very nature is expressed in the forthgiving of himself in friendship, in love, and in activity to restore soul union between himself and those who have wronged him. Such forgiveness becomes a reconciling force, powerful to melt stony hearts to penitence.

The story of Hosea is that love lasts on. Dark nights, bitter cold, rugged mountains, and foolish sheep stay not the Shepherd's seeking and saving. Forgiving love crosses every chasm to restore the sinning to sanity and to salvation. Here is a call for church members to turn from their own sins and to practice forgiving love toward all mankind. Upon this awaits conquest of the world for Christ.

Woman's Missionary Union

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

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

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

Given here is the first of two parts of an address by Mrs. J. Clyde Turner, president of the North Carolina Woman's Missionary Union, at the convention in Wilmington last month. The presidential address is an annual feature of the meeting. Mrs. Turner was re-elected president of the state union, an office she has held for the past four years. The remaining section of the address will be published in the next issue of the RECORDER.

Our Changeless Purpose

Someone has said, "Show me your scrapbook and I will tell you what kind of a person you are." So, if we would read the history of Woman's Missionary Union we might do so by a study of the watchwords and themes used through the years. These record the aims of definite years and show both the ideals and the needs of those years.

We start the year 1940 with a challenging watchword, and a thought provoking theme, both of which emphasize the great need of today.

That we are living in a changed and rapidly changing world, no one will dispute. There are changes everywhere. Discoveries and inventions have transformed living conditions so that we accept as necessities conveniences undreamed of by our parents. Industrial, business, social and even religious life have all been affected by these changes. Many of these changes have brought great blessings to humanity. Life is easier, disease better controlled, travel swifter, communication more prompt, but along with these has come a loss of high ideals, a lowering of ethical standards, and a laxness of morals so often associated with ease and luxury.

Individual Responsibility

It is not my purpose to discuss the changes confronting us nor attempt to interpret the meaning of world conditions today. I leave that to wiser heads than mine. I am deeply concerned about our attitude as a nation, our duty as individual Christians, our responsibility as a missionary organization.

In the midst of all the change and confusion, some things remain unchanged. The vital needs of life are unchanged, human nature is unchanged, sin is the same, the soul still hungers and thirsts for the things of God.

We are organized to meet this need,

to satisfy this hunger. It is for this we were called into being. This is our purpose, and it is an unchanging purpose. Missionary organizations face the greatest challenge of their history as they give themselves anew to this unchanging purpose. There are in the world today great groups who follow a steadfast purpose but it is a purpose of aggression, greed and self-advancement. We would examine this purpose to which we are committed and see if it is good. First, does it have a worthy goal?

"A university professor was talking recently with a group of his students. He called on them to be men and play the game of life. 'But how are we going to play the game of life,' one of the students asked, 'when we don't know where the goal-posts are?'"

"That is the trouble; how are you going to make a great life when you have no assurance that life itself has any meaning or purpose, or significance? If there are no goal-posts, there can be no game. Our first business is to find the goal-posts for the greatest of all adventures."

How true this is of the great missionary adventure. Our goal-posts have been set up for us in the eternal counsels of God. The field is the world. The goal-posts are set at earth's remotest bounds. The message that we carry is the message of life, eternal life. The goal is still far distant, but much progress has been made. In our own land, and in every land where our missionaries labor, there is the testimony that the goal is a worthy one. This testimony is recorded in redeemed souls, remade lives, and the heroic faith of those won. In the sixteen foreign countries where Southern Baptists labor we have this testimony recorded in the sixteen thousand baptisms last year and 956 restorations. While in the homeland more than two thousand baptisms are reported through Home Board missionaries.

Times Are Not Unique

But it is not enough to have a worthy goal, there must also be a dominant spirit, a spirit like that of our matchless leader. We think the times in which we live are perilous times, and so they are. What about the times in which Paul lived? Yet we hear him say, "But none of these things move

me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Paul followed this same leader who, when peril and danger threatened, when friends would dissuade him, set his face steadfastly towards Jerusalem, knowing what awaited him there.

We rejoice in those who have caught his spirit and have followed in his train. Livingstone, passing on in Africa, confident his life would be spared until his work was finished, or Judson and his little group of missionaries, who, when refused admission to India and ordered to return to America, fled to Rangoon, where bonds and imprisonment awaited them. Time would fail to call the long list of those who, from pioneer days down to the present time, have caught the spirit of their Master. Today our missionaries are measuring up in a splendid way. They are either back at their posts of duty or pleading to go. Scott Patterson has again gone to Africa, Ruby Daniel, whom we expected to have with us today, is back in Hungary. In China, the Chinese ask in wonder, "Why do you not go home to your beautiful country? We have to stay here, but you—you can go. Why do you not go?" When the missionary answers, "It is because I have a Master who bids me stay, a Master who bids me bring to you food and clothing and the message of his love"—then they are ready to listen to this message and great numbers are being won.

Again the value of a purpose is proved by its results, by its fruits. For more than a hundred years we have been at this task, and Southern Baptists are within five years of their hundredth year as a separate organization. These have been years of unprecedented missionary endeavor. They have been years of marvelous expansion. Churches, schools, and hospitals were built, orphanages established, scientific agriculture introduced, leper work started, and the Bible translated into more than a thousand languages and dialects. It is said that at the height of the movement Protestant churches spent in a single year more than sixty million dollars and had twenty thousand representatives at work. We recall the thrill that came to us when our own denomination sent out a shipload of missionaries.

News: Personalities and Events

When not a single injury or fatality among bicyclists had been reported in the State in 1940, Ronald Hocutt, safety director said March 15, "I believe this can be taken to mean that bicycle riders in North Carolina are practicing safety and not that they have just been lucky." Four bicyclists were killed and 53 injured during the first three months of 1939.

* * *

News from the Layman Company, 730 Rush Street, Chicago, announces an offer of pamphlets, bulletins, and tabloids, including three playlets, "The Scriptural Basis for the Tithe," and an account book; also a proposal for a Ten Weeks of Tithe Education to be sent on approval to any committee or individual for one dollar. This company produces much material relating to tithing and co-operates with all denominations.

* * *

Interesting in social service trends is the closing of a number of county homes throughout the state. "The purpose of closing these institutions with small inmate population," according to the State Welfare Department, "is to provide better care for them in the more homelike atmosphere of private families." Madison, Polk, Mitchell, Hyde, Greene, Swain, Cherokee, Chowan, Cumberland, Yancey, and Transylvania have voted to discontinue use of buildings for that purpose.

* * *

Notes from the American Committee for Christian Refugees state that 90 per cent of the persons held in concentration camps in Germany today are non-Jews. The United Jewish Appeal fund has contributed \$100,000.00 toward the care of 4,500 persons being cared for by the American Committee. The Committee invites Christian churches and individuals to have a part in this work by sending contributions to the Treasurer of the Committee, 287 Fourth Avenue, New York City.

* * *

Jonathan Daniels and Dr. Frank P. Graham are the North Carolinians included on the committee of the "Children's Crusade for Children," a movement to be launched in the nation's public, private, and parochial schools in April. American school children will be given an opportunity to contribute to homeless war-stricken children in other lands by giving as many pennies as they are years old. In this way, says Dorothy Canfield Fisher, national chairman, "American children, through the tragic object lesson of Europe and Asia, may become more fully aware of the often unrecognized blessings they

enjoy in this democratic land. Too they will be given a chance to express in the old-fashioned decent American way their sympathy for the homeless war-stricken children in other lands."

* * *

Madame Chiang Kai-shek, wife of the Chinese Generalissimo, writes to thank Charles V. Vickery for contributions from the Golden Rule Foundation of which he is president. "How can the western nations escape," she asks, "being parties to the Japanese debauchery of China, and their own undoing in Asia, if they do nothing to stop it; and especially if, on the other hand, they go on providing Japanese with the materials to continue it? Japan boasted, over two years ago, through no less a person than Prince Konoye, that she would beat China to her knees. Is there not spirit enough in America to cause the whole people to rise and cry out: 'Not with our help?'" Madame Kai-shek, who has aided in the Christianizing efforts in China, was graduated from an American college.

* * *

Writers who become so famous that they get frequent requests for permission to reprint their work rarely think that ordinary people deserve friendly little notes, but not so Grace Noll Crowell. Along with permission to use one of his wife's poems, N. H. Crowell wrote, "Mrs. Crowell is so proud today that she can't even bend over to write . . . got an airmail from our youngest son in Harvard University . . . he passed his last and worst exam in Latin and is now only a hop and a half from a Ph.D. Been there just two years and won two fellowships in that time! He will teach at Carnegie Tech next fall. We think the boy is unusual . . . he got 54 straight 'A's' in Southern Methodist University." We think the whole family is unusual; the poet laureate of Texas has abundant reasons for writing "Youth Prays for Peace."

* * *

Work has begun on the new church at Samaria in the Tar River Association, according to Rev. A. D. Parrish, pastor of the church. When finished, the building will seat about five hundred people and will have adequate Sunday school rooms. The structure will be brick, and much of the material is already at the site. Located eight miles east of Zebulon on Highway 95, Samaria is one of the oldest church groups in its section. From it have gone a number of groups to organize other churches.

Employment News, a North Carolina publication, says, "Emphasis of the fact that modern warfare is fought far from the battlefield is found in regulations which govern French and English labor. . . . In France all male citizens over the age of 18 are required to register so that the Government may have complete data regarding occupational qualifications and other information. In England an act forbids employers to engage or rehire labor without the approval of the Labor Minister and the National Service. Leaving a job in Germany without permission may be a criminal offense."

* * *

Words from a foreign missionary come to plead the cause of more adequate aid for ministerial students at Wake Forest College: "The writer is now separated from his native state and alma mater by half the distance around the world and can do little financially or otherwise toward helping other students, but he hopes that this will be seen by interested persons who will make it possible for worthy, needy ministerial students to secure what they need for a college education and for continuing on through the Seminary without hindrance or delay. I have never ceased to give thanks to God for the gracious assistance from the Baptists of North Carolina which enabled me to continue in college and reach the foreign field without a break in preparation. Financial aid does not pauperize in the homeland nor on the foreign field students who actually need financial assistance."

* * *

According to the spring issue of *The Key Reporter*, Phi Beta Kappa news magazine, Wake Forest College is one of nine institutions which are being recommended for the granting of chapters of the honorary scholastic fraternity at the triennial meeting of the council in 1940. *The Reporter* says, "From the point of view of Phi Beta Kappa—the quality of the undergraduate work in the liberal arts and sciences—these institutions have been selected as best of the 129 non-Phi Beta Kappa approved institutions on the approved list of the Association of American Universities: Albion College, Bucknell University, Catholic University of America, University of Denver, Elmira College, Milwaukee-Downer College, Wake Forest College, Wofford College, and the University of Wyoming." Thirty-nine colleges and universities were investigated by the committee on qualifications during the triennium 1937-40.

Rev. Sam T. Habel, Jr., former pastor at Enfield Church, is now pastor at Suffolk, Virginia. Members of the church have been very generous, presenting the family with a new automobile on their arrival in the city, he writes. Mr. and Mrs. Habel send greetings to their friends in this state.

* * *

Woodrow Wall, of Shelby, student at Southwestern Seminary, appeared as soloist in the seventh presentation of the musical drama "Ruth" at the seminary recently. Genter L. Stephens, of Liberty, Missouri, who spent some months in Greensboro as young people's director in the First Church there, also had a solo part in the drama. The cast included more than seventy students.

* * *

Dr. Louie D. Newton, pastor of Druid Hills Church, Atlanta, Georgia, will bring the missionary sermon and the baccalaureate address at the Baptist Bible Institute on Tuesday, May 14. Dr. C. E. Autrey, of the class of 1934, pastor at Union City, Tennessee, will deliver the alumni address. Other features of the commencement program are music recitals led by Professors E. O. Sellers and E. L. Carnett.

* * *

Work at Centerview Church, in the Gaston Association, has put on new life in the past two years, writes E. D. Beatty, Sunday school superintendent. Rev. Z. W. Rotan is pastor of the church. New Sunday school rooms and a balcony to the church auditorium have been added, and the church will soon be free of debt if payments are continued at their present rate. A number of visiting speakers have given inspiration to the missionary program of the church, and the Sunday school is now a standard one.

* * *

"Hearing What the Spirit Saith" was the theme for the spring session of the South Yadkin Association in Harmony. Rev. W. L. McSwain writes that the meeting was one of the best and most spiritual meetings held for some time. Visiting speakers were Rev. J. C. Yates, of Kannapolis; Rev. J. A. Neilson, of Thomasville; and Rev. F. A. Bower, also of Kannapolis. Rev. A. T. Stouder, moderator of the association, conducted prayer meeting during the afternoon session.

* * *

"Doctors in Other Fields" is the title of a volume that has come from the press from the pen of Dr. Thurman Kitchin, president of Wake Forest College. The book contains sketches of 48 medical men from Luke to the present time who made notable contributions in fields other than that of their own profession. It is the second volume that Dr. Kitchin has written in this general field, the other, which appeared in 1934, was entitled "The Doctor and Citizenship."

Seventeen candidates presented themselves for baptism during a week of pre-Easter services at the First Church, Kinston. Rev. Talmage C. Johnson, pastor of the church, did the preaching.

* * *

Rev. J. Winston Pearce, new pastor of First Church, Durham, was a recent speaker at Campbell College, Buie's Creek, where he served as supply pastor before Rev. Charles Howard accepted the pastorate there. Mr. Pearce also preached at Tabernacle Church, Raleigh, recently while Dr. Forrest Feezor was concluding revival services in Rocky Mount.

* * *

Members of the First Church, Raleigh, and Edenton Street Methodist Church held six pre-Easter services jointly during the week preceding Easter Sunday. Three services were held in the First Church with Dr. John C. Glenn, pastor at Edenton Street, preaching twice and Dr. Gilbert T. Rowe, of the School of Religion of Duke University, preaching once. Dr. Rowe returned to preach one night in the Methodist Church, with Dr. Sydnor L. Stealey, the First Church pastor, preaching the other two nights. Large congregations from both churches attended these joint services, and many members expressed the hope that the observance will become an annual custom.

* * *

A unique method of giving an examination at the completion of a week's course of study was employed by the Mount Moriah Church Sunday evening, March 17, under the direction of its pastor, Rev. Lowell F. Sodeman. During the week of March 11-15, members of the church studied "The Book We Teach" by Dr. J. B. Weatherspoon. The examination was given on Sunday evening in the form of a radio broadcast. Following the idea of Professor Quizz, the pupils or "students" were called to the microphone from their seats on the platform to answer questions asked by "Professor" Sodeman. The microphone was placed on the pulpit, with the call letters underneath—"MMBC"—Mount Moriah Baptist Church. Each scholar was given a little gift booklet entitled "A Guide to Bible Beauties" as an indication of their successful efforts in passing the examination. The program was opened with the theme song, "Wonderful Words of Life," and from time to time throughout the program special numbers were presented by a quartette. Several visitors were in the "radio" audience in addition to a splendid number of regular members of the church. Occasionally questions were asked of the audience. In the course of the evening a digest of the book was heard. During the week of study thirty-three persons attended at least a part of the course.

Missionary Writes Friends at Home

Former Resident of Olive Chapel Community Is Encouraged by Kingdom Work

By L. B. OLIVE

Chinkiang, Ku, China, Feb. 27.—"It is impossible for me to write to all the friends I should like to in my home state; so through the kindness of the RECORDER I am writing to you. I should wish that each of you would consider it a personal letter, for I do think of so many of you personally. Naturally we scan the personal-item columns immediately to see what is happening to friends and fellow workers. I enjoy reading the accounts of so many wonderful revivals. The accounts of these revivals put the lie upon any statement or suggestion that people do not care for the Gospel in these days. So often we become discouraged over the lack of interest in the Kingdom's work, yet by reading the RECORDER we see that so many of you are more interested in his work now than ever before. So you can understand just a little of the joy we have in reading about you and the work committed unto your hands.

Missions Go On

"The work here in China is marvelous. We are prone to say, 'Under the circumstances,' but it is marvelous under any circumstances. The people have suffered, and suffered severely, but this suffering has turned out to the joy of so many since they have found Christ. Many people are testifying to that fact in public meetings. Again, many professing Christians have come to the reality of Christ through this suffering. Some of them were faithful to their churches before but did not have vital fellowship with the Lord, but today they are rejoicing in him. This suffering has given Christ a chance to live in them, and for them to come to really appreciate him.

Young People Become Interested

"More people are attending church than I have ever known, and a surprisingly large number of these are young people. We have no school to draw them as formerly. Then why so many young people at the churches? One reason is that they have no work to do and they haven't the money to attend schools. But I think one of the greatest reasons is that during these trying days they find comfort and joy in the Gospel and Christian fellowship.

"The Christian leaders are working harder than I have ever known them. So many of the common church members are unashamed to stand and bear witness of the goodness of the Lord. Young Christians are becoming inter-

ested in carrying the gospel to others. Frontier missions now grasp the interest of their hearts, and some of them have stated publicly their willingness to go to regions without the Gospel. One of the greatest difficulties we have had is to bring the churches to self-support, and it may be that the idea of missions may help the churches to come to self-support.

"Eleven of our fine young men and women from one church are studying in the Yangchow Bible School. So far as I know not a single one of them has felt a definite call to enter the ministry, but they are there studying the Bible in order to be better stewards of the Lord Jesus.

"The work in the country churches has been greatly disrupted because of the war. In some places the preachers have not been able to remain at their posts because of local conditions or the destruction of the property. Some of the members fled before the coming armies and have not been able to return. In other places traveling in and out of the towns and cities is very difficult. But wherever possible the work is carried on.

Natives Return

"We were so glad that C. K. Djang and Wu G. Djang could be in our home state as much as they were. Then of course it was of special joy to us that both of these young men, former students of ours, could speak to the people of my old home church, Olive Chapel. While C. K. Djang was studying at Chapel Hill he had the privilege of speaking to so many churches throughout the state. He has come back, and he has come back with power. While on a recent visit to Chinkiang he spent the night in our home and we had such a good time talking about the folks at home. He knows and remembers so many of you personally. I haven't had the chance to see Wu G. Djang since he returned, but those who have seen him and heard him speak feel that his visit to America was a great blessing to him. They say it is marvelous how he remembers the names of people he met and the places he visited. I am looking forward with a great deal of pleasure in talking to him about his visit to America.

"Our family is scattered now, as is the lot of every missionary family with children. Howard, the older son, is at Wake Forest in his sophomore year, and Emily, our daughter, will go to America after one more year at the American School in Shanghai. Mrs. Olive, Bruce and I are at home in Chinkiang. We do appreciate all the kindness shown Howard while he is away from us by so many of you dear people.

"May the Lord bless and keep you in his work. May we grasp hands with you across the seas to carry on his work in your day and ours."

Leaders Recommend Alcohol Education

Meeting in Atlanta Insists That
Teachers Can Remedy Evils
By Training Youth

By R. IRA BARNETT

Lakeland, Fla., Mar. 29.—Fifty-nine educational leaders representing several denominations and non-church organizations in eleven different states spent the major portion of two days in Atlanta, Georgia, recently considering together the question, "What can be done to make more widespread and adequate the education of the people, especially the children and youth, concerning the nature and effects of alcohol and other narcotics?" Every state east of the Mississippi and south of the Ohio and Potomac rivers, and Illinois, each had one to several men and women in the group, and college presidents, state presidents and other leaders of Woman's Christian Temperance Unions, and Parents and Teachers' Associations, state superintendents of public instruction, and women prominent in Federations of Women's Clubs were among those who shared with churchmen in this important meeting.

Teachers Are Key Factors

The group satisfied itself that the 30,000,000 public school children and youth of the nation can be reached with this sorely needed emphasis in education through the proper training of the 1,000,000 public school teachers of the nation in the 300 teacher-training institutions of the country by persons especially qualified for this particular service, especially since there are already provided training facilities for those who may be induced to enlist for this sort of service.

The group was unanimous in the conviction that co-operation of all the educational agencies which have for their purpose the helping of persons to grow in understanding, appreciation and practice of the highest moral and spiritual virtues is necessary if all that ought to be done in the way of alcohol education is to be accomplished. And, on the basis of certain limited but successful efforts at co-operation by such agencies in sections of the country represented in this Atlanta conference, the group came to believe that co-operation can be brought about almost anywhere if care is given to selecting the objectives to be obtained.

Group Takes Action

The group, after thorough-going consideration, decided to send out calls to various educational organizations to do some things which they explicitly set forth in the form of recommendations.

Only two of these calls will be given here.

Recommendation was made that Bishop Paul B. Kern, Dr. Arthur J. Barton, and others whom they may choose to associate with themselves, be requested to call together in the near future denominational leaders to plan a program: (1) to urge all ministers to preach scriptural temperance, from a scientific basis, with evangelistic emphasis; (2) to re-establish positive teaching in the several departments of the church schools, and in other church organizations, on the nature and effects of alcohol and other narcotics; (3) to request the editors of religious and educational publications to print scientific facts for lesson material and sermons on the problems of alcohol and other narcotics.

Leaders Will Work With Youth

Recommendation was made that Dr. Ulin Leavelle, Rev. Walter Towner, and others to be selected by them, be requested: (1) to cause to be prepared for the youth groups informative programs with the modern approach on alcohol and other narcotics; (2) to cause to be prepared questionnaires and blank forms for use by youth groups in making community surveys in fact-finding projects, and carrying instructions for the use of the information secured; (3) to give direction to youth groups for the organization of deputization teams to carry to other youth groups by demonstrations and activity projects the information acquired on alcohol and other narcotics; (4) to form panels of high school, college and other young folk to consider the effects of alcohol and other narcotics upon the human body and mind, and upon the various interests of social organizations, using competent adult leaders to guide in these panel discussions; (5) to enlist young people in making community surveys under experienced adult leaders to discover the nature of local problems, suggesting to them the use of the pamphlet, "The Liquor Problem and the Local Church"; (6) to bring about the compiling of a bibliography that will be helpful to leaders of youth in their work with the problems of alcohol and other narcotics.

Baptist Viewpoint Includes Wide World

Alliance Leader Tells of Activity In
Rumania, Finland, and Other
Countries

By J. H. RUSHBROOKE

London, England, March, 29. — In mid-February a new administrative order was issued by the Ministry of Cults in Rumania. Its text has not yet reached the Baptist World Alliance

office, but reports through two or three different channels indicate that though the claims of the Baptists are not fully met, the new order is far more sympathetic. The present Minister of Cults has evidently from his entrance upon office done his utmost to break away from the reactionary influences that have frustrated the best efforts of some of his predecessors. I hope the text of the document may justify the optimistic interpretations, and in that case that it will not be permitted to become a dead letter.

Finland

A few British Baptists have forwarded through the Baptist World Alliance their donations for the assistance of their brethren impoverished by the Russian invasion of Finland and the cruel bombing of churches and homes. Further amounts are being sent.

Spain: Object Lesson

General Franco has re-established and extended the financial privileges of the Roman Catholic Church in Spain, but the clericals are dissatisfied. "Things would be quite in order" (says one declaration) "if this decision were not accompanied by a rather sharp campaign for the revival of various antiquated rights which would enable the State to interfere in the inner life of the Church." The "antiquated rights" are said to concern "the exercise of the right of patronage, the nomination of Bishops and priests, and other internal Church matters." It is the old story. Those who "pay the piper" naturally wish to "call the tune," but the clerics would have them do nothing but pay. That a Church should expect to be at once State-endowed and autonomous illustrates the fact that State-establishment of religion is perilous not only to purity of faith but to clarity of thought.

Slovakia: Church and State

The reaction characteristic of our time is seen in the following statement:

"A conflict between the Lutheran Church and the Government of M. Tuka has broken out in Slovakia. The government has made its approval of the Church's constitution conditional on the resignation of two Lutheran bishops. The Church synod has unanimously declared its solidarity with the bishops and protested against the interference of the government in the affairs of the Church. The official journal of the Lutheran Church has been forbidden." (I.C.P.I.S., Geneva.)

"Versailles" is blamed for much. One thing is certain, that the Peace Treaties of 1919 widened the area of religious liberty in Europe. Their collapse is accompanied by the triumph of intolerance and the subjection of religion to the political authorities.

Annual Convention Plans Are Under Way

Messengers Are Allotted Churches On Basis of Contributions To Year's Work

By AUSTIN CROUCH

Nashville, Tennessee, March 30. — Persons planning to attend the great Convention meetings in Baltimore in June may do much toward making their trip pleasant and informative by learning about the sessions in advance. Early attention to preliminaries will leave the convention days free for the business at hand, so vital in the thinking of Southern Baptists.

Time and Place

The Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, will hold its fifty-second annual session in the Fifth Regiment Armory, Baltimore, Maryland, June 9-11, 1940. The opening session will be held Sunday afternoon, June 9.

The Southern Baptist Convention will hold its eighty-fifth session in the Fifth Regiment Armory, Baltimore, Maryland, June 12-16, 1940. The opening session of the Convention will begin at 9:30 a.m., Wednesday, June 12.

Messengers and Registration Cards

Article III of the Constitution of the Southern Baptist Convention concerning messengers to the Convention is as follows:

"The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Southern Baptist Convention on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention, such messengers to be appointed to the Convention by the churches and certified by the churches to the Convention, provided no church shall be entitled to more than ten messengers."

Make Travel Plans Now

For the convenience of churches and messengers, the Executive Committee of the Convention has prepared registration cards for the certification by churches of messengers. These cards may be secured from the Secretary of your State Mission Board.

Railroad Fares

The railroads are not granting any special reduced Convention rates. Low rates, open to the public, are on sale daily at all railroad ticket offices. These rates are lower than the one and one-third (1½) round-trip Convention rates

granted by the railroads some years ago. It will be well for messengers and visitors planning to attend either of the Conventions to consult their local ticket agent in order to secure the type of transportation best suited to their individual needs. Tickets purchased by use of a Clergy Permit, in most cases, will be less than the general low-rate fares now in effect. It will be well for persons holding either a Southern or a Western Clergy Permit to find out from their local ticket agent whether a round-trip ticket may be purchased by the use of such permit; otherwise, it will be necessary, also, for them to have an Eastern Clergy Permit.

BALTIMORE HOTELS

Following is a list of hotels in Baltimore. For rates and room accommodations write direct to the hotels:

Altamont
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For rooms in boarding houses or in private homes write to the Baltimore Association of Commerce, 22 Light Street, Baltimore, Maryland.

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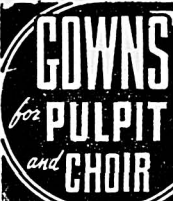
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Two Rural Churches Are Now Full-Time

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By HERBERT PEELE

Elizabeth City, April 3.—Pasquotank boasts two rural churches, Corinth and Berea, which enjoy preaching services

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First to establish these services was Corinth, on U. S. 17 just south of the city limits, under the leadership of Rev. W. D. Morris, as pastor.

Mr. Morris came to Corinth on the first Sunday in January, 1936, to find it in a fruitful condition but laboring under a building debt. By June of that year the debt had been paid off.

Night Services Begin

In the fall of 1936, Mr. Morris suggested to the church that if it was to meet the needs of its community it should have night services. In response to this suggestion, the church moved up to full time and raised the pastor's salary accordingly. It is today the only rural church in Pasquotank whose pastor serves no other church.

In the spring of 1937 a BIBLICAL RECORDER club was organized at Corinth, and this club has been growing ever since.

These forward steps have been attended by an increase in fellowship and in financial attainment. Splendid attendance marks both morning and evening hours of worship and the church is making steady growth in all phases of its work.

Leadership Counts

Major credit for the growth of this congregation is ascribed in large measure to the leadership of the pastor, who "by his friendliness, kindness and by his ability to understand the viewpoint of his members, soon won their hearts and made them loyal supporters of his leadership," according to Mrs. Victor Morgan, an active member.

During the period of his pastorate of Corinth Church, Mr. Morris has been active throughout the entire Chowan Association as pastor-adviser for the Baptist Training Union and Sunday school, and as superintendent of the Daily Vacation Bible School.

The moral virtues, without religion, are but cold, lifeless and insipid; it is only religion which opens the mind to great conceptions, fills it with the most sublime ideas and warms the soul with more than sensual pleasures.—ADDISON.

IN MEMORIAM

Mr. and Mrs. William S. Richardson

On the night of December 25, 1939, Mr. and Mrs. William S. Richardson, of Mecklenburg County, Virginia, were both victims of a tragic wreck near Henderson. The records of their noble lives are so alike as to belong together.

Mrs. Richardson was a charter member and ex-president of the Woman's Missionary Society and for years was teacher of the adult Sunday school class. She was lately chosen a member of the board of deacons as deaconess-emeritus. She gave all her life to the community in which she grew up, her church and the kingdom of God being her one interest outside her home.

It would seem an omission not to include a tribute to Mr. Richardson. He was a Methodist, a leader in his own church, but was also an unflinching worshiper with his wife in Rock Spring Church. He was one of the most loyal and liberal supporters of the church, an outstanding citizen of the community, a friend to all who knew him, and a promoter of all that was best for the community.

WHEREAS, God in his infinite wisdom has seen fit to call unto himself our friend and fellow-member, Mrs. William S. Richardson, with her husband, be it resolved:

First. That we, the members of the W. M. S., bow in humble submission to our Father's will, and we pledge anew our lives to prayerfully endeavor to follow more closely our Saviour whom they served.

Second. That we express our sympathy to the bereaved family by sending them copies of these resolutions.

Third. That these resolutions be copied on the minutes of our Society and be sent to the BIBLICAL RECORDER for publication.

REV. S. L. MORGAN, *Pastor*

MRS. GEORGE M. HARRIS

MRS. WILLIE OWEN

Committee

Mrs. E. Judson Knott

On the night of December 25, 1939, Mrs. E. Judson Knott, a sister-in-law of Mr. and Mrs. William S. Richardson, was also a victim of the tragic wreck near Henderson.

Mrs. Richardson came to the Townsville community from Knoxville, Tennessee, and affiliated herself with Rock Spring Church and the Woman's Missionary Society. She was an ex-president of the W. M. S., and at the time of her death was secretary-treasurer. Through the years her lovely personality, sunny temperament, and her consecration to every good cause made her one of the most valuable assets of the community. She was a devoted wife and mother, who let her light shine. Her gentle spirit will live in the lives of her noble sons.

WHEREAS, God in his infinite wisdom has seen fit to call unto himself our fellow-member, Mrs. E. Judson Knott, *be it resolved:*

First, that we express our appreciation for her beautiful life to her church and the W. M. S.; and while we realize how greatly we miss her, we humbly bow to our Father's will.

Second, that we express our sympathy to the bereaved family, and especially to the beloved husband, by sending them copies of these resolutions.

Third, that these resolutions be copied on the minutes of our Society and be sent to the BIBLICAL RECORDER for publication.

REV. S. L. MORGAN, *Pastor*
MRS. GEORGE M. HARRIS
MRS. WILLIE OWEN
Committee

Washington Alexander Wilkinson

No member of the First Baptist Church, Winston-Salem, was more worthy of veneration than Washington Alexander Wilkinson. He loved his church and knew its laws and discipline as few, perhaps no others. An honored deacon who never compromised the dignity and sanctity of this high office throughout his long membership on the Board, a ripe scholar and effective teacher of the Bible—active in all varied activities of his church—were his titles. The void which his going has left seems to grow greater as we view it in retrospection.

Born in Halifax County, Virginia, June 5, 1866, he made Winston-Salem his home in 1894, where he spent forty-five years of his useful life. He was for many years connected with the Wachovia Bank & Trust Company as director, manager of the insurance department and in other capacities. Since 1920 he was a director of the Standard Building and Loan Association where he hardly if ever missed a meeting of the Board. He never failed in a duty assigned him.

On November 24, 1897, he was married to Miss Lucia Swanson, of Mississippi, and they reared a family of talented and cultured children, in whom he took great delight. Those who knew him were impressed with his keen and discriminating mind and his thorough scholarship. He stood out conspicuously in his church and in many civic activities, and his loss is felt in all classes of our citizens throughout the community.

Therefore, be it resolved that these sentiments be inscribed upon the permanent records of our church and that a copy of same be transmitted to his family with assurance that we share with them a common loss and bereavement.

A. H. ELLER
DR. W. J. CONRAD
DR. J. C. WATKINS
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- Now, because of bad weather in January and February—which naturally delayed us—we are extending the time to **JUNE 15**.
- This means that we have from now to the meeting of the Southern Baptist Convention, in Baltimore, to reach our goal.
- March was an excellent month. April should be a better month. We **MUST** have 20,000 subscriptions, and we ought not to wait till May or June to get them. **NOW IS THE TIME!**
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