BIBLICAL RECORDER

VOLUME 104 | ORGAN BAPTIST STATE CONVENTION OF NORTH CAROLINA | NUMBER 10

N. A. DUNN, *President* | RALEIGH, N. C., SEPTEMBER 7, 1938 | PRICE $2.00 A YEAR

Why I Am A Christian

Digest of a Prize Article Prepared by W. E. Bush, Brisbane, Austrailia And Published in The Austrialian Baptist

I am a Christian primarily because of my religious background. My father and mother, from my earliest recollection of them, were vivid and purposeful Christians. The strength of their religion was not merely in its outward presentation; it was part and parcel of themselves, and found its most vivid expression at home. God was the greatest fact of their existence. Jesus Christ was their dearest Friend. The Bible was God's Word and unspeakably precious. It was read every morning and was followed by a prayer in which my father spoke to God as a man speaks to his friend. The same order obtained at night, when a hymn might precede the prayer. Sunday was the Lord's Day, a day set apart for rest, refreshment, worship, and intercourse. Mine was unmistakably a Christian home, and life in it was a delightful experience.

I am a Christian because of the witness of the Christian church. Apart from occasional visits to other churches, I attended, from the age of seven to that of 19 years, a little strict Baptist Chapel in a narrow lane off a busy main road a dozen miles from London—a drab, ugly building, with hardly a redeeming feature. Its congregation was mostly recruited from the working class, and its connections with the world outside were of a very narrow and limited character. I can testify that it was a place which was often lightened by the glory of the Lord.

I am a Christian because religion and God had been made so real to me that I could not do without Him or abandon the pursuit of more knowledge of His ways and His people. And so has it continued, every place I have lived in enshrines for me a memory of some church with which I have been connected, and of ministers and others with whom I have enjoyed fine fellowship, and where I have been fed in the green pastures and led by the still waters of the Christian faith.

Such were the external agencies which operated to make me a Christian, and very thankfully I acknowledge the powerful influence they exercised. Religion, however, in its ultimate issues, is a personal relationship between man and his Maker, the most intimate of all relationships. Before such a relationship can be established on a firm footing, there must be an approach on both sides. The first approach God had already made to me and every man, when He gave His only Son to die for the sins of the world.

I am a Christian, then, because Christ died for my sins on the Cross, and because, without my understanding all the implications of that great atonement, I accepted the salvation He had achieved for me. I believe in Jesus Christ with my whole heart, and to crystallize that belief, I confessed it openly in the waters of baptism. I became a baptized believer. The process of "conversion" in my case was so gradual that I can only record it by the fact that a time came when I definitely decided to enroll myself as a member of Christ's church, and to obey His command to be baptized. I have since realized that, however gradual it was, the Holy Spirit had effected a work of grace in my heart and that I had been born again.

I am a Christian because I found that I could do all things through Christ that strengthened me, because He never failed me. I have failed Him a thousand times. He has not failed me once. He is to me a living presence, not content to let me live life easily, indeed sometimes it seems more than I can cope with, but always able to make it an abundant life by the reality and strength of His friendship.

I am a Christian because I cannot do without Jesus Christ. If I sin and slip, I have to repent and seek His forgiveness—I am bereft without it. Life has lost its flavor and its meaning until He comes into it again.

I am a Christian because to me Christianity holds the only hope for the world. I can see no other solution to the world's many problems than those which Christ offers.

I am a Christian because of the witness of history and biography, which both testify to the fact that all good movements towards light and progress have been inspired by Christianity and their leaders possessed by the Spirit of Jesus Christ. No other religion can claim to have preached to the poor, to have healed the broken-hearted, to have given liberty to the captives and recovering of sight to the blind, to a millionth part of the extent to which Christianity has done and is daily doing. There is in it everything to ennoble and nothing to degrade, and that cannot be said of any other religion.

I am a Christian because Christianity must ultimately triumph. It possesses all the qualities that man's highest nature needs. It has a philosophy of life that nothing can withstand. It is the Supreme Right opposed to the whole tyranny of wrong. It is God's sovereign will for the world of men and women, His way by which they may achieve salvation and attain to sovereignty.

I am a Christian because it is the finest thing a man can be and offers him the greatest career in life. As Drummond finely said, "The program for the other life is not yet. For this world, for these faculties, for this one short life, I know nothing that is offered to man to compare with membership in the Kingdom of God."

I am a Christian because Christ gives me immortality. "Because I live ye shall live also." Not only has Christ the power to place His followers among the Immortals of this world, but He has gone to prepare a place for them in the house of many mansions.

I am a Christian because only so can men fulfill their ultimate destiny, and become men in God's image, after His likeness, and achieve real dominion.

I am a Christian because, God having willed it, I can be no other, and God helping me, so will I remain.—The Canadian Baptist.

NEWS NOTES

....Rev. W. W. Hutchins, pastor of the Olive Chapel Church of the Mount Zion Association, recently conducted a meeting at Holland, Va.

....Rev. Charles F. Owen writes us that his address changes from Waynesville to Canton, N. C. Correspondents will please note this.

....Rev. W. R. Stephens, of Calypso, assisted Pastor J. Louis Price in a meeting at Hickory Mountain Church the latter part of August.

....The annual revival at Love's Creek Church, near Siler City, began Sunday, August 28, with Rev. T. S. Lawrence, of Cary, assisting the pastor, Rev. J. Louis Price.

....The North Harlowe Church, fifteen miles from Beaufort, will begin a revival meeting on September 9, with Rev. B. F. Gehring, pastor of the Beaufort Church, preaching.

....Rev. Lowell F. Sodeman, who has served as pastor of Memorial Church, Greenville, for a year, leaves there to resume his studies at Wake Forest College. His successor at Greenville has not been named.

....Mr. A. C. Craven, chairman of the pulpit committee, announces that Rev. E. Lowell Spivey, Th. B., has accepted a call to the First Church of Mooresville, and moved to Mooresville to take up his work the first of September. Dr. Spivey is a native of this State, a graduate of Wake Forest College and of the Southern Seminary at Louisville, Ky. He comes to Mooresville from the First Church of Granitesville, S. C.

....A card from Editor R. E. Price, moderator of the Green River Association, informs us of the meeting of that association at Round Hill on September 29 and 30. The moderator authorizes us to make a change in the program, substituting the name of Rev. E. P. White for that of Rev. W. C. Lynch. Brother White has been appointed to report on Religious Literature and also to represent the Recorder in the Green River Association.

....In a news item recently in the Biblical Recorder, reference was made to the annual meeting of the Transylvania Association. The meeting is to be featured along with other accounts of associations in the Biblical Recorder in the near future. The moderator, Rev. Yancey Elliott, of Brevard, calls our attention to the fact that the "rocking-chair" in which he sat while presiding over the association was not his nor was it in his church. As was said by Secretary Huggins, Brother Elliott is a moderator with an accelerator, and needs no easy chair.

....On a recent Sunday Mr. R. N. Simms, president of our North Carolina Baptist State Convention, spoke at the 11:00 o'clock service of the West Durham Baptist Church, at the celebration of the second anniversary of the use of their new church. At the same hour his second son, Rev. Albert E. Simms, pastor at Wendell, filled the pulpit of the First Baptist Church at Wilson; and his third son, Stewart B. Simms, ministerial student at Wake Forest, preached at Wendell. Mr. Simms' place as teacher of his class of men at the Tabernacle in Raleigh was supplied by his oldest son, Robert, Jr., his law partner, who combined with it his own class of young men for the occasion. Mr. Simms was accompanied by his only daughter, Anne, who teaches a class of intermediate girls. This is an interesting record of part of the religious service being rendered the same day by one family. We would be interested in similar records.

....President F. C. Groner, of Marshall, Texas, writes us that the report that he had resigned is false, and that he is still president of the College of Marshall.

....Dr. J. Allen Easley, of Wake Forest, last week conducted a revival meeting at Millbrook Church, near Raleigh. We hope to have a good report of the meeting later.

....Rev. Charles Howard, of Buie's Creek, conducted a series of revival meetings at Fuquay Springs Church, August 21-27. The sermons were stirring and uplifting, and great interest was shown in the services.

....We were pleased to have Rev. B. F. Gehring, pastor of the Beaufort Church, call at the Recorder office last week. The Beaufort Church has received new members every month of the calendar year. The people are planning for a series of meetings to begin October 16.

....The Mitchell County Association met with the Lily Branch Church on September 1 and 2. Devotions for the sessions were given by Brethren William Turbyfill, J. H. Henline, P. L. McMahan, and E. M. Bailes. Missionary J. C. Pipes delivered an address, and Brother M. S. Barnette gave the closing meditation.

....Rev. H. Lee Scott called at the Recorder office recently. For the past eleven years he has been pastor of the Baptist Church at Waynesboro, Va. He has resigned, to be effective September 15, in order to become pastor of the First Church of Farmville, Va. Mr. Scott is a native of North Carolina, as is his wife, the former Elise Caddell, of Elon, and they are always welcome visitors.

....Rev. R. W. Councilman has resigned the pastorate of the Morganton First Church, where he has been pastor for the past two years and assistant pastor prior to becoming pastor. He assisted and succeeded Dr. W. R. Bradshaw, of Hickory, who is widely known and loved by Western North Carolina Baptists. Brother Councilman's work at Morganton has been constructive and he and Mrs. Councilman will be greatly missed in Morganton.

....Dr. J. C. Owen, pastor of Newland, Crossnore, and Jonas Ridge churches in the Avery Association, gave graciously his time and pulpit to the consideration of religious literature on Sunday morning, August 21, at Jonas Ridge Church. The circulation manager was present and spoke on the Recorder as an ally of the parents in the home to develop the right ideals and vision. At the close of the service Dr. Owen took charge, and there were but few parents in the audience who did not respond to his counsel to place the Biblical Recorder in their homes.

....The State representative of the Biblical Recorder has attended the annual meetings of ten associations so far. The spirit of all of them has been for unity and progress. The visitors representing the various boards and institutions have been shown by the moderators a consideration which has been wholehearted. At the Transylvania Rev. Yancey Elliott, of Brevard, moderator, in presenting the State Secretary, Mr. M. A. Huggins, referred to him as the best secretary among Southern Baptists; and like words of commendation were used in presenting representatives from other boards and institutions. No denominational representative cares for fulsome praise of him and his work; yet he does appreciate a word from the moderator which enables him better to present the claims of the cause he represents. At least, the representative of the Recorder is grateful to the moderators, all of them, who have provided a place on their programs and presented him in a gracious way.

....Rev. D. P. Harris, of Raleigh, preached at Johnson Memorial Church, Raleigh, at both morning and evening services, on August 28. The pastor, Rev. R. N. Childress, was away on vacation.

....Rev. O. L. Powers, of Texas, has just closed a meeting at the Hamlet First Church. He assisted the pastor, Rev. J. B. Willis. Brother Powers is a native of North Carolina and was former pastor at Scotland Neck.

....Rev. M. A. Adams is attending Baptist associations in Western North Carolina in the interest of prohibition. At the Macon Association he stated that out of the eighteen counties that had voted for or against the legal sale of intoxicants, twelve out of the eighteen voted dry. The last county to vote on the question was Catawba, which went overwhelmingly dry.

....The Spencer Church at Spindale began a two weeks' revival meeting on Sunday, August 21. Twelve pastors of the Sandy Run Association were invited by the pastor, Rev. J. A. Brock, to preach a night each during the revival. Spencer Church is progressing, and plans for improvements are under way. The financial problems of the church have been solved since about 150 of the members have been tithing.

....Beginning Monday, September 5, Rev. and Mrs. H. Evan McKinley, musical messengers of Morristown, Tenn., began a meeting with Rev. J. C. Owen at the Newland Church. The meeting is to continue through the 18th. The McKinneys recently rested a month after closing twenty-three revivals in a period of thirteen months. From Newland, they go to the Baptist Church, Valley Falls, S. C., to assist Pastor R. E. Walters in a meeting from September 19 through October 2.

....Mr. James A. Boldin, of Lenoir, trustee of Lower Creek Church, writes: "Brother W. W. Lynes, who has been pastor of Lower Creek Church for the past three years, has resigned to enter the Southwestern Seminary, at Fort Worth, Texas. During Brother Lynes's pastorate much advancement has been made. Gifts to missions and our cooperative objects have increased one-third. An indebtedness of $2,000 on our $6,000 parsonage has been entirely liquidated; a $2,200 air-conditioned heating plant has been installed; and he leaves the church without a single dollar of indebtedness. As a token of good will and fellowship, the church voted to release Brother Lynes for the month of September with full pay."

....A granite memorial to Edward Knox Proctor, Jr., pioneer prohibitionist of Robeson County, was unveiled in the town which bears his name, Proctorville, on August 25. The monument, a seven-foot shaft encircled by an octagonal concrete walk, bears the inscription: "Edward Knox Proctor, Jr., 1862-1902—For Whom Proctorville Was Named — Eminent Lawyer, Public-Spirited Citizen, Consecrated Christian, Temperance Advocate — We Delight to Honor His Memory—Erected 1938." A full program honoring the man who did so much to enrich Robeson County and the State financially, morally, and spiritually was given. Mr. W. R. Surles, who led the movement, presented the memorial; Mr. E. J. Britt accepted the monument on behalf of the county; Mr. R. C. Lawrence prepared and Mr. W. E. Timberlake read a review of Mr. Proctor's temperance activities and accomplishments; other speakers were Dr. C. H. Durham, pastor of the Lumberton First Church, and Rev. I. P. Hedgepeth, pastor of the Proctorville Church. Music was provided and a picnic lunch was served.

....Rev. Walter F. Warfford, former pastor of Sheets Memorial and Rich Fork churches in the Liberty Association, has accepted a call to the Baptist Church of Carthage, in the Sandy Creek Association.

....Mr. N. J. Crawford was unanimously elected as Brotherhood president for the Buncombe Association at a recent meeting of that body. The interest in the organization of Brotherhoods is increasing all over the State, especially in Western North Carolina.

....The First Church, Burlington, Rev. A. D. Kinnett pastor, has voted to build a new educational plant which will provide for twelve or fifteen hundred pupils. When the building is completed the church will have one of the loveliest and best equipped church plants in the State.

....Mr. Alton Guthrie Murchison, of Fayetteville, passed away at his home on August 28, following an illness of several months. Funeral services were conducted from the First Baptist Church by the pastor, Dr. Joel S. Snyder, on August 29. Mr. Murchison, a chemical manufacturer, was a civic and church leader. He had been a deacon, treasurer, and Sunday school teacher of the First Church for thirty years. He is survived by his widow and two children, Alton G. Murchison, Jr., and Mrs. Louise Murchison Bowers, to all of whom the Recorder extends sincere sympathy.

....Our good friends, Rev. Wayne Williams, of Oteen, and Mr. J. O. Israel, of Asheville, attended the Haywood and Tennessee River associations on August 24. They volunteered their services to help get the associational plan before these associations. We understand that at both associations a resolution endorsing the associational plan was unanimously passed, and a representative was appointed in each association to make effective the plan in the local churches. The Biblical Recorder is highly pleased with the response that is coming from the churches in the associations that have adopted the associational plan of subscribing in clubs, and is grateful to friends like Brothers Williams and Israel for their good work in getting the plan before our churches.

....On Sunday afternoon, August 28, the moderator of Little River Association presided over a meeting called together for the purpose of outlining plans for the association meeting in October. Rev. E. Norfleet Gardner, of Dunn, presented a resolution providing for a more careful investigation of candidates for ordination to the ministry, and also a plan for providing an annuity for aged and disabled ministers. The association voted to recommend the resolutions for adoption at the next annual meeting of the association. The moderator called attention to the associational plan of subscribing to the Biblical Recorder, and presented the circulation manager to give the details concerning the plan. After questions and comments, the association voted unanimously to adopt the associational plan, and appointed Mr. Truby Powell, of Lillington, as associational representative for the Recorder to contact the churches and to cooperate in the formation of clubs of subscriptions in every church in the Little River Association. Rev. M. O. Alexander followed on the program with an outline of meetings preparatory to the annual meeting of the association and the stewardship courses to be offered in the churches desiring them. He gave interesting facts and figures showing the great advantage of stewardship study courses. The meeting was well attended and a spirit of unity and progress was evident. Rev. J. E. Ayscue, of Buie's Creek, adjourned the meeting with prayer.

TO PASTORS AND PARENTS OF COLLEGE STUDENTS

Two forthcoming events are of paramount importance just now to both pastors and parents of college students. To them especially these lines are directed.

First—Regarding Church Membership

Will the college student in whom you are interested and whom you are in position to advise sympathetically be a **church member** or a **church tramp** next session of school? The answer will depend very largely upon the attitude of the student to the church in the college center. That attitude will be determined almost entirely by the relationship which the student assumes to the church. If he considers himself an alien, a stranger, or a visitor at the church, then his attitude will be distant, impersonal, dilatory. If he considers himself a vital and useful part of the church, his attitude will be one of closeness, of cooperation, dynamic.

It is the positive conviction of most all who have studied this problem for decades that the deciding factor in the attitude, and consequent church activity of college students, depend upon their taking their church letters from the home church and joining outright the church in the college center. This conviction is based upon the experiences and the testimonies of students who have followed this policy. Most pastors in college centers agree that such is the best policy for students. Students who have tried it are certain of the advantage. The test tube of experimentation reveals the wisdom of this policy. It is the definite recommendation of the Department of Student Work of the Baptist Sunday School Board. It is Scriptural. It is baptistic. It is wise.

Second—Regarding a Great Student Meeting

Once each four years—or once each student generation—Southern Baptists promote for their college student constituency a great All-Southern Baptist Student Conference. This is the year for the fourth of these meetings. The place is Memphis. The date is October 27-30. It will be the largest student meeting in America.

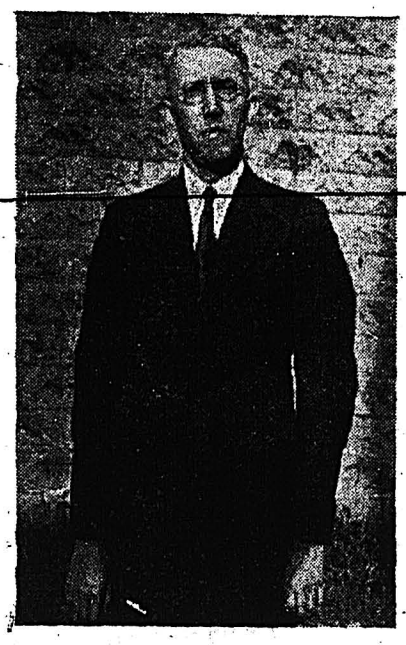
The purpose of this meeting is to give each student generation an experience, distinctly spiritual and Baptist, that will mean a life experience of its kind. It will give world-wide conceptions of Baptist work. It will acquaint youth with world leaders and internationally known personalities. It will face frankly the world's problems. It will stabilize youth in the Baptist position and the Christian faith. It will widen horizons. It will broaden outlooks. It will deepen convictions. It will expand experiences. It will determine destinies.

Pastors and parents of college students can do much through beautiful cooperation in promoting this colossal Baptist project. They can advise, encourage, stimulate, and assist students to attend. They can also, by correspondence and conversation, assist by properly motivating the students who are to attend.

Distressed parents and disturbed pastors seek counsel as to what can be done to recover and restore young people who have drifted from the faith and into disquieting spiritual delinquency. Here lies a preventive rather than a remedial suggestion. Prevention is better than cure. Give youth great experience, acquaint them with great personalities, induct them into great programs, and youth has been saved.

Pastors and parents of college students, and of youth generally, have herein an opportunity of a college generation. This cooperation is a vital factor. No investment in youth will bring greater dividends. Urge youth to get this advantage.

FRANK H. LEAVELL, Secretary.



M. L. WALKER, MODERATOR, CAROLINA ASSOCIATION

The sixty-second annual meeting of the Carolina Missionary Baptist Association, which met on August 9 and 10 with the Tuxedo Church, was outstanding in fellowship and attendance.

The spirit of the meeting was fine, with 47 out of 53 churches in the association represented. This was an unusual representation as well as that of the pastors, 21 of these being present.

M. L. Walker was re-elected moderator, there being no other nomination before the meeting. W. H. Cale was elected secretary.

Calvary Church, recently organized in Hendersonville, and Locust Grove, which had not functioned as a church for the past few years, were both admitted to fellowship in the association.

A number of excellent reports and addresses were heard by an attendance that crowded the church house to capacity. Among the visiting speakers were M. A. Huggins, secretary-treasurer of the Baptist State Convention; Superintendent I. G. Greer, of the Baptist Orphanage; and R. F. Terrell, representing the Biblical Recorder.

Rev. Arnold E. Edney, pastor of several churches in the association, delivered the introductory sermon, which was a strong pronouncement against moral conditions within the bounds of the association. This sermon and the report by Rev. N. A. Melton on public morals were two of the outstanding features of the session because of the interest they aroused in local conditions.

The missionary sermon was preached by the Rev. Broadus E. Wall, of Hendersonville. Mrs. Albert Drake, who was reared on the mission fields of South America, where her parents were engaged in missionary work, spoke impressively on missions during the period devoted to women's activities in the association.

Meredith College was represented by Rev. J. M. Hayes, who was extended the courtesies of the floor by the association.

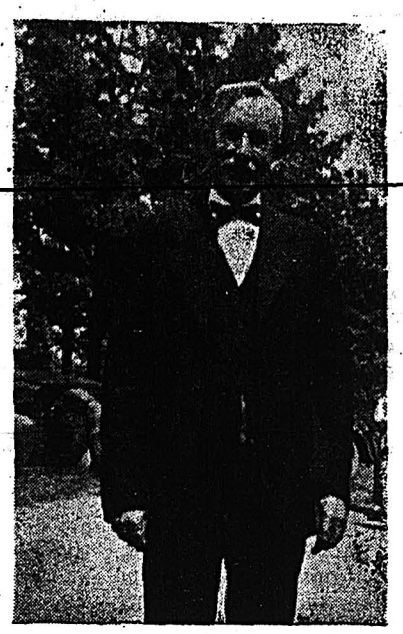
The Rev. B. G. Henry, of the First Church of Tryon and the Pacolet Church, was elected to preach the introductory sermon next year, when the association will hold its meeting with the Mount Page Church, which hopes to be holding services in its new building of native stone.

With unusually good attendance on the part of lay members and preachers and the representation of so many more churches than usual, it was the sense of those who have followed the associational gatherings for several years that this was one of the outstanding sessions of the organization.

NOAH HOLLOWELL.

Hendersonville, N. C.

A point unknown yesterday is our goal today and shall be our starting point tomorrow.—Lord Bacon.



IRA PLEMMONS, MODERATOR, NEW FOUND ASSOCIATION

The New Found Association held its eighty-third annual convention at French Broad Baptist Church, Thursday and Friday, August 18 and 19.

The meeting was called to order by the moderator, Brother Ira Plemmons, at 10:00 a.m., and the congregation sang, "Leaning on the Everlasting Arms." Rev. Robert B. Vaughn led in prayer. In the absence of the appointee to preach the introductory sermon, the moderator appointed Rev. Everett F. Sprinkle, who preached us an inspiring sermon. The congregation then sang "Amazing Grace," and there was a good old-time handshaking of the messengers, and we felt that the Lord was present. This reminded me of the Scripture verse: "Speak unto the children of Israel that they go forward," and I believe all present felt as I did.

There was a roll call of the churches, and all reported except three, which, I think, will report to the clerk. There are twenty-four churches in the New Found. Inanda Memorial Baptist Church, a new church, united with us, and Turkey Creek Church, which left us a few years ago, came back home, making our total number twenty-four.

At this time Mrs. G. Henry Roberts was appointed assistant clerk, and then the regular committees were appointed for the different objects.

A number of visitors were present, and in behalf of the association the moderator welcomed them and the clerk secured their names, which will appear in the minutes. All enjoyed the addresses of visiting brethren—Rev. Robert H. Spiro, Rev. R. F. Terrell, Secretary M. A. Huggins, and others, and we ask them to visit us often.

On Friday afternoon came the election of officers. Brother Ira Plemmons, of Hot Springs, was elected for the second time moderator, Rev. Robert B. Vaughn, Route 1, Marshall, was elected for the second time vice moderator. Brother J. Henry Roberts, of Route 1, Marshall, was elected for the fourth time clerk. Mrs. Dora Harp, of Worley, was elected assistant clerk.

The eighty-fourth annual convention will be held with Lower Big Pine Baptist Church, Thursday and Friday before the third Sunday in August, 1939. Rev. Everett F. Sprinkle is to preach the introductory sermon, and Rev. Canada A. Worley was named alternate.

The meeting closed after an address by Rev. Fate M. McElreath and a good old handshaking, being dismissed by Rev. Denver Brown.

J. HENRY ROBERTS, Clerk.

Life is short, and we have never too much time for gladdening the hearts of those who are traveling the dark journey with us. Oh, be swift to love, make haste to be kind.—*Amiel.*

WAKE FOREST TO BEGIN SEPTEMBER 14

The 105th session of Wake Forest College will begin with registration of freshmen Wednesday, September 14, President Thurman D. Kitchin has announced. Upperclassmen will check in Thursday, and classes will begin Friday morning, September 16.

About 1,000 men are expected, Registrar Grady Patterson estimates. The number of new men whose high school transcripts have been sent in has already passed the 300 mark and is 30 per cent higher than the enrollment on September 1 last year.

An orientation program is being arranged by James A. Waller, president of the student body, which is designed to acquaint the new men with Wake Forest's traditions, curriculum, and extra-curricular activities.

There will be ten new faculty members, as follows:

Dr. O. T. Binkley, new head of the religion department, who for several years has been pastor of the Baptist Church at Chapel Hill. He graduated at Wake Forest in 1928, from the Southern Theological Seminary in 1930, and received the Ph.D. degree at Yale in 1931.

Dr. John Allen Easley, professor of Bible, who has been pastor of the Wake Forest Church for the past decade. He is a graduate also of the Southern Baptist Theological Seminary and holds the B.A. and B.D. degrees from Furman.

Dr. Norman C. Giddings, assistant professor of French, a native of the State of New York and a Ph.D. of Harvard. Last year he studied in Paris.

Lyman H. Seymour, new director of music, who far the past two years has directed the Wake Forest Glee Club.

Dr. Elton C. Cocke, assistant professor of biology, a native of Hanover County, Virginia, has the Ph.D. degree from the University of Virginia where he has taught since 1932.

Dr. Roland F. Miller, assistant professor of anatomy, who hails from Missouri and holds the Ph.D. degree from its State University.

Dr. Samuel C. Fielden, assistant professor of law, a native of Illinois, has the J.D. degree from the University of Michigan, and last year was a member of its faculty.

Max L. Griffin will return to the department of English after a leave of absence of two years during which time he has done graduate work at the University of North Carolina.

H. Grady Britt will become teaching fellow in the department of biology, and J. Alfred Martin will be connected in the same capacity with the philosophy department.

J. L. MEMORY, JR.

GOD'S PURPOSE

A young man was trying to establish himself as a peach grower. He had worked for years, and invested his all in a peach orchard, which at last bloomed bounteously—and then came a frost. He didn't go to church the next Sunday, nor the next, nor the next. His minister went to hunt him up, and inquired the reason. The discouraged young fellow exclaimed: "No, and what is more, I'm not coming any more. Do you think I can worship God who loves me so little that He will let a frost kill all my peaches?"

The old minister looked at him a moment in silence, and then replied kindly: "Young man, God loves you better than He does your peaches. He knows that, while peaches do better without frosts, it is impossible to grow the best men without frosts. His object is to grow men, not peaches."—Selected.

A year of self-surrender will bring larger blessings than fourscore years of selfishness.—Henry Van Dyke.

WHERE CROSS THE CROWDED WAYS

BY MRS. E. D. POE

On the last day of December, 1936, I had occasion to go at nightfall to the Union Station in my city to speed a parting guest upon his way. Because it was raining I entrusted to my grown young son the task of seeing the guest safely on the train while I remained in the car to enjoy one of the sights I love—the crowds of people hurrying to and fro.

As I watched in the car I heard the screams of a woman, hideous, fiendish, frantic. "Some maniac," I thought, "being carried to a place of refuge," but when I looked in the direction from which the screams came I saw an even more tragic sight than I had anticipated. There prone on the concrete plaza in front of the station, in the slush and slop of a rainy afternoon, lay a young woman, blonde, beautifully dressed, completely intoxicated, screaming, clawing, kicking, fighting, while four strong policeman struggled to control her pending the arrival of the patrol wagon. A crowd collected—men from the waiting room, from the street, the corner drug store, the hot dog stand, but not a woman in the crowd. Something came into my heart—shame for her, pity, something inexpressible. I wanted to go and put my arms around her and shield her from the idle, the curious, from the law and the jail. But she was intoxicated, she would only fight me: I wanted to take her home with me and put her to bed and nurse her back to sanity and love her back to decency. But then was my family, and the young people in my home to be considered. And so I did what a woman always does when she doesn't know what else to do. I sat in the car and cried.

Presently my son returned, and seeing my tears said,

"Mother, why you cry over that low-down, sorry street-walker? If she doesn't think anything of herself, what is it to you?"

"Only this," I replied. "Since there is one God and Father of us all, she is my Little Sister. And then I keep thinking of her mother. She was once some mother's precious baby girl."

Presently the patrol wagon came and the poor wrecked creature was hustled away. But as we drove towards home my heart kept crying, "What now is my duty? What ought I to do about this girl?"

As we passed along, we saw a little group of men and women in uniform with trumpets and tambourines tuning up for their evening service on the street. "Oh yes, the Salvation Army! Thank God for them. They will see after this girl and all the others like her. I must send them a check."

It was exactly five minutes past the hour for our own evening service when I entered the vestibule of my own church. The congregation was assembled and as I paused a moment on the threshold I heard them singing the lovely old hymn which always moves me, "Jesus, Lover of My Soul." What peace was within—the reverent worshippers, the tones of the pipe organ, the words of the old hymn. What a haven for my own heart, torn with its recent experience! How thankful, how grateful I felt for such a refuge for my own soul!

And then I thought again of the pitiful little handful of men and women downtown on the corner, trying to cope with the sin and the degradation of the city streets, while in congregations, great or small, all over our city, and every other, God's safe children sat in peace and enjoyed their religion.

In another late afternoon we passed in the car by a dirty little old deserted store building on the corner of a street. We knew the section, having been called there on occasion for deathbeds and funerals, and we knew that every house in that block, except one, possibly two, was either a bootlegging establishment, a house of prostitution, or both. On this particular evening, a holy-roller preacher was planning to hold a service in the old store building. We heard the weird noises with which he sought to call his congregation together. We had heard them before, until late at night, screaming, shouting, whooping, "hollering," "carrying on," as we say.

As we passed the place this time I said with a degree of impatience and irritability, "Isn't there some way that this thing can be stopped by law? Can't the police do something to stop such a travesty on the religion of our Lord Jesus?"

And one with me, much wiser and better than I shall ever be, replied,

"Well, if that poor fellow in there by whatever methods he may use can straighten up these poor sinful, sorry hell-deserving drunkards and prostitutes and bootleggers and make decent, self-respecting, God-fearing human beings out of them, I can only say, 'God bless you, brother,' for our churches are not doing it."

That is the thing, my friends. With all the fine things the churches are doing, they are not reaching the neglected areas of our cities.

Does this mean the church is indifferent, that the church people do not care? On the contrary we know that the church is the only institution on earth, the church people are the only ones in all the wide world who do care! We care, you and I, because we are church people and we are distressed because there is a gulf between the marvelous character building and soul saving program of our churches and this group to be found in all our cities who are beyond our present reach. What causes this gulf? Not our indifference, not our pride and exclusiveness, though often we are thus accused, but the natural inevitable divisions that are caused by poverty, by ignorance, by that hideous enemy of man's good, an "inferiority complex."

We in the churches know that we are the guardians and trustees of Truth. We know that we hold the keys of the Kingdom. We know that we have the reclaiming, uplifting, soul-saving, life-building message that all men need. But the message of the church is at present effective (except by indirection) only for those who will come to it. It is obvious that the thing to be done is to get the message to the people on their own ground.

Sporadic visiting, even with the finest intentions, will never do it. The sustained effort, the continuous impact will be necessary. On a certain Sunday afternoon soon after the completion of our new Sunday school building some years ago a large number of our faithful members met for prayer and definite assignments of localities in which we would visit and invite every person not enrolled in some other Sunday school, to come to ours. Finally, one locality assignment was read out and the question asked, "Who will go there?" No one volunteered. The locality was known to be so wicked, fights and bootlegging and police raids were so common that decent folks didn't even want to go in that direction.

Eventually it fell to my lot to visit this section and I went praying that the visits made might not be without effect. I remember one woman in particular who touched my heart. Her face showed every evidence of deep ignorance and of sin almost to the point of brutishness. When I invited her to church she said, "Aw, you don't mean it. You don't want me," and after my persuasions which I think really touched her for the moment she said, shaking her head, "I ain't never had no chance." How eagerly I assured her that she did have a chance, that we at the church did want her, we would love her, and that as much as anybody in this world, maybe more than some, she had a chance with our Saviour. Tears came in her eyes. She appreciated my visit. But she never came to church.

I stood on the steps and talked to a young mother. Nellie was her name. There was a baby in her arms, another little toddler under foot and two older children, bright little things, playing around the yard. She told me that her husband was a bootlegger and an habitual drunkard. I pled for those children. I reminded her of how many things and how many people there are to drag us down, how few to help us up. I told her how sweet and innocent her children were and told her we wanted to help her keep them that way. I kept thinking of the words of the hymn,

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart, wakened by kindness,
Chords that were broken will vibrate once more."

I just stood there and prayed, "God, give me the loving heart. Give me the right words." For a fleeting second I thought I had won. I am sure I had reached her heart. She wanted in that moment "to be somebody," to give the children a decent chance. Then she shook her head and with a sort of sullen tragedy in her manner, said,

"It ain't no use, when you fool with liquor it just ain't no use to try. And that man of mine will never give it up. And what can I do with four children? No'm, it just ain't no use."

Two years later we buried Nellie, a young woman, dead before her time, victim of the stuff she sold. Last summer we buried her husband. The children moved in with the bootleggers next door who are kind-hearted towards the little orphans. While they are learning "the trade" they can be useful about the place, collecting bottles from trash cans and alleys and washing them, and keeping a sharp eye out for the cops. None of them had ever had his foot in a Sunday school.

Well, what are the churches going to do about them, these thousands of people around the corner and across the street who are so far away? If they will not come to us, we must go to them. There are three practical methods of doing this, I think. One is the cottage prayer meeting. I know of one church from which a group of godly men and women have gone every Thursday night for the last fifteen years into the home of some unchurched family, or into a neighborhood which offered some soul-saving opportunity. Their program is one of Scripture reading, of hymns and prayers and personal testimony. One gentle woman during most of those years has assumed responsibility for securing an invitation each week into some home, one man is responsible for carrying the hymn books, the members of the group take turns in leading the meeting, the neighbors are invited in, everyone is given a chance to testify, there is a circle of prayer and the pastor usually gives the invitation. It is no uncommon thing from a group of fifty or more present to have four or five adult conversions.

Another method that has been used most effectively in extending the church's influence is the Mission Sunday School, an informal gathering where none need be embarrassed about not having fine clothes because no one will "dress up," a meeting in a home, a vacant store, anywhere we can gather together a few on their own terms. If they are shy of pipe organs, let us make music on guitars and banjos and mouth harps. If they can't find the Saviour in "Majestic Sweetness Sits Enthroned" let us sing "Love Lifted Me" and "Since Jesus Came Into My Heart." Let us do anything within reason to win the people, to make them feel "at home," to know the place is theirs, to keep them coming while faithful, dependable servants of God teach them week after week the Word of God and the story of Jesus.

A third means of carrying the message of the church to the groups in our cities who feel themselves outside the reach of the regular church services, and perhaps the most effective of all, is the Good Will Center. Here in a simple, unpretentious rented building among the people she seeks to serve, one will live and be a neighbor seven days a week. She will be "at home" to the mothers of the community one afternoon a week, to the big girls, to the little girls, to the boys, to the little children in their story hour, seeking always in helpful contacts furnished by the clubs for each age group, in Sunday school in the afternoon, prayer meeting on Thursday night, a revival meeting on occasion, general neighborliness and constant Christ-like living all the time, to win the people to the better way. Surely such a program will be effective in making over lives and communities. And always as one is won to Christ, he is led into the nearest church, for regenerated people are "at home" in the church.

These things are being done in some of our cities. They could be done in all.

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man.

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

"From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

"O Master, from the mountain side,
Make haste to heal the hearts of pain,
Among these restless throngs abide,
O walk the city's streets again."

But oh! my friends, until that day when He does come again in person, how can He walk the city's streets except it be in our shoes?—Baptist and Reflector.

Hell and destruction are never full; so the eyes of man are never satisfied.—Proverbs 27:20.

Baptists in World Conquest

OLIVE RIDDELL A REFUGEE

From the beloved missionary, Olive Riddell, comes a letter written on the back of a mimeographed program, and with a donated pen. Having been driven from her home in Kweiteh, she has found shelter in the Canadian Episcopal Compound outside the city gates. With undaunted courage and faith she says:

"I am writing this letter with the hope it may reach you some day. You observe that I am using new style stationary. The pen and envelope are gifts and the ink is borrowed.

"Our party from the church were the last to leave the city of Kweiteh. We came out about dark May 27, which was Friday. The Japanese entered the city some time Saturday night. I brought out very little except the clothes I was wearing because the place was marked according to consul orders and we naturally thought it would be a matter of a few days. We were permitted to go into the city, and the house was empty of everything of any value except my books. Furniture, clothes, and food supplies all gone! Since then the Japanese have occupied the place, so no one knows when we shall be back. Outside the east gate we have been most fortunate, though they too had heavy losses. Mr. White is there with a group of our Chinese people. Mrs. White is not very well and they want to save the children as much as they can. Naturally I must wait until the whole family can go back. Pastor Zau has several rooms in the house for his family, and I am planning to have one room upstairs for my home. We can all live there together and do what we find possible in the work.

"In the meantime I am not suffering for any of the necessities because the Lord has raised up friends. His word is still true, "All these things shall be added unto you.'

"If we can send mail out I shall be writing from time to time. I have thought much about you over there and wondered if you were unduly worried about our safety. When He commands us to go, He also gives His promise, 'I am with you alway.' "

DR. MADDRY AND PARTY IN AFRICA

By Matthew T. Andrews

The Queen of Sheba, on the occasion of her visit to King Solomon, was not more amazed at what she saw of the glories of the ancient kingdom than were the members of our party at what we saw in Nigeria. I have felt for a long time that our people in the homeland think in terms far too small of our mission work abroad. Both in the Orient and now in the dark continent of Africa I have been ashamed of my preconceptions of the extent of our missionary enterprises. Truly, the half has never been told.

Touring — We landed at Lagos, Southern Nigeria, June 30, and spent three days there where Dr. Scott Patterson heads our Baptist Academy, and where our reception was most cordial. From there we began our itinerary, touching as many stations as our limited time would allow. Most of our traveling was by automobile, led by our tireless superintendent, Dr. George Green. We used two cars and a pick-up truck to carry luggage.

Hope Long Deferred—Our people at home can hardly imagine the expectant attitude our dear missionaries, both foreign and native, had developed toward our coming. In the eighty-eight years that Southern Baptist have been doing mission work in Africa, no official representative of the Foreign Mission Board has ever visited this field. Promises have been made from time to time, but providential interventions have delayed their fulfillment. With all their predilections toward idolatry, these people all but idolize our Executive Secretary. Throngs follow him wherever he goes and hang upon his words as they are interpreted to them.

Mississippi's Contribution — The Davids and Lumbleys of Mississippi, and that veteran missionary, Dr. Moses Stone, figured largely in the founding of the mission at Lagos. Dr. W. F. David secured in gifts from his friends in South Mississippi the brick and the lumber that built the first meeting house. The lumber was cut from the stand of virgin yellow pine for which Mississippi was noted. The material was loaded on a sailboat on the Atlantic coast in 1885 and brought to Lagos. Only a short time ago the old structure was torn down to make way for a new one. Dr. Maddry and I will return home each with a walking-stick made from a heart pine rafter taken from the old building.

The Foundation Miss Reagan Laid—Our school in Lagos, where the lamented Miss Lucile Reagan, of Big Springs, Texas, spent her best years and fell a victim to yellow fever, is a marvel. Not many foreign missionaries have left the impact of a highly trained and godly life that Miss Reagan did. The touch of her kindly heart and her skilled hand and brain is seen and felt throughout the institution. Dr. Patterson is keeping the school up to the high standard Miss Reagan had set for it. Its work is recognized as having unusual merit. Honor graduates are admitted to the University of London without examination and graduate students are given more than a proportionate share of the government positions in the province. Ambassador Wassom, our representative at the Court in Lagos, had us to tea one afternoon and without solicitation spoke in glowing terms of Southern Baptist Missions in Nigeria. He said in substance that none went beyond them and few equaled them in results toward improving social conditions and elevating the life of the people.

Encouragements—It is worthy of note that of the 800 students attending our school, 200 are from Mohammedan families. This testifies to the hold the school has on the heathen population. In point of scholarship, the faculty will compare favorably with those in our schools of like grade at home. The old First Church is strong and has a scholarly and popular native pastor. The Second Church is likewise self-supporting and has just completed a handsome new building, without expense to the Foreign Mission Board. This church is without a pastor at present, but one of the Christian teachers is acting as pastor until one can be secured.

The Laborers Are Few—The mission in Lagos is in a healthful condition and full of hope for the future. A well-trained couple must be found to take the place of Dr. Patterson who consented to come back and carry on until Miss Reagan's successor can be found, and who is doing it to the entire satisfaction of our Board. The crying demand everywhere is for more trained missionaries to take the places of those falling by the way and to open new fields hitherto unentered.

Will Southern Baptists earnestly pray the Lord of the harvests to supply the needed workers?

PROMISES

Where we might most hope to find fidelity we are today shockingly disappointed. Between nation and nation, man and man, vows, oaths, and treaties may count for nothing.

It was in the month of June, 1919, that Germany and Allies signed the Versailles Peace Treaty. Versailles is about all that remains; Peace is gone, and the Treaty, like others more recent, long since broken.

But "He is our Peace," "having made peace through the Blood of His Cross"; and with that precious life blood He signed the treaty whereby our distressed brethren in Europe, the Orient, and in Aybssinia may have "strong consolation." God's promises are "immutable things" in which it is "impossible for God to lie"; "anchors of the soul, both sure and steadfast."

"SCATTERED ABROAD"

"As in the days of the stoning of Stephen, the present crisis in China is causing the Christians to be scattered here and there taking the gospel with them. In places where church buildings have been destroyed—as in Shanghai—the flocks are being held together and in due time expect to build on the ruins in a greater way than ever. A fine example of this is that in Shanghai where the Cantonese Church lost all—even having a debt on the ruins—yet they are undaunted and already have a site in a new section for erecting a new house of worship."—A. R. Gallimore, Waichow, China.

A HARD TEST

It seems we are ever confronted with the problem of persecution that is meted out to Moslems and Jews who accept Christ as their Saviour. One Jew in Tel-Aviv, a brother of a well-known American Jew, and who at one time led others to the Lord, says that his wife and children have gone without bread at times when it was known that he was a believer. A young twenty-four-year-old Jew in Jerusalem is asking me to baptize him, but he tells me that the day he is baptized he must find another place for food and shelter; his brothers and father will all but kill him. Yet he insists on being baptized and plans to do his best to give a faithful testimony afterwards to those who shall hurt him. . . . Much of this testimony we need to give to meet such prejudice and counteract nominal Christian influence. And for this gigantic task among Tel-Aviv's 150,000 we and two English lay-workers are making the only attempts within the official limits of the city to spread the gospel.—Sara and Leo Eddleman, Tel-Aviv, Palestine.

AN INQUIRERS' CLASS

"An Inquirers' Class is always a thrilling thing to me. It means that the people gathered there are passing through a wonderful experience. They are coming to understand for the first time in most cases, something of the matchless love of Jesus Christ. They have heard the gospel, perhaps in the tent, perhaps in some meetings at the church, perhaps through the visits of workers to their homes; they have touched, as it were, the hem of Christ's garment. Now for this week, through the four classes during the day, through the early morning prayer-meeting, through the evening service, through personal talks with the pastor and other workers, they are hearing intensively; and gradually something of the meaning of the 'glorious gospel of the blessed Lord' breaks in upon their minds and hearts.

"They do not know how to sing; they have never heard those wonderful old hymns which have been a very part of our lives from earliest childhood. So a period of thirty minutes morning and afternoon is given to learning simple songs and choruses. They do not know how to talk to God; before each class and at the close, the pastor prays sentence by sentence and they follow him, the beginning of an experience that means gradually the bringing of 'everything to God in prayer,' for such is the place that blessed privilege comes to have in the lives of a great host of Chinese Christians.

"And then, for those who have really passed from death unto life comes the watery grave and the rising to newness of life.

"In one of the autumn Inquirers' Classes in Hwanghsien there were sixty who came through those memorable experiences. It seems very wonderful that during these days of stress and strain, when life looks anything but bright for these people, there should come into their hearts that hope which takes no account of war and bloodshed and other outward circumstances. The oldest person baptized was a dear old lady eighty-four years of age. The youngest person present was a baby four months old, for of necessity children are always present—otherwise many mothers would not be able to come." — Doris Knight, Hwanghsien, China.

"GREAT IS THY FAITH"

These words of our Master, spoken long ago, are applicable to a noble Christian woman whom Mrs. J. A. Abernathy quotes in a recent letter. "One dear Chinese Christian woman has said, 'There comes a hesitancy every time I start to pray for peace to come to China. In this time of stress people rich and poor are turning to Him as never before. Should peace and prosperity return, would these people go on until He brings to completion that which is begun in their hearts and lives?' One of our preachers said, 'They (the Japanese) may gain the visible victories; but I believe that we are the ones who shall receive the blessing.' Then he adds, 'It is good for me that I have been afflicted, that I may learn Thy statutes. Really, what else matters, as long as the blessing is ours?' "

BIBLICAL RECORDER
FOUNDED 1833, BY THOMAS MEREDITH

PUBLISHED EVERY WEDNESDAY AT 121-123 WEST HARGETT STREET, RALEIGH, N. C.

BIBLICAL RECORDER PUBLISHING CO.
(Organized 1901)

"Our Advertising Department is in charge of JACOBS LIST, INC., Clinton, S. C."

N. A. DUNN ..... Business Manager
GEORGE W. PASCHAL, Ph.D. ..... Contributing Editor
R. F. TERRELL ..... Circulation Manager

Price ..... $2.00 A YEAR

Entered as second-class matter at the post office at Raleigh, N. C.

SOLICITING OFFICERS
E. L. Gould, Mgr., Jacobs List, Inc., 40 Worth Street, New York, N. Y.
Mr. J. A. Kirk 500 Nat. Fidelity Life Bldg., Kansas City, Mo.
Mr. G. H. Ligon ..... 421 Biltmore Ave., Asheville, N. C.
Mr. J. W. Ligon ..... 729 Park Drive, N. E., Atlanta, Ga.
Mr. G. F. Dillon 500 Nat. Fidelity Life Bldg., Kansas City, Mo.
J. Archie Willis ..... 162 E. Ohio Street, Chicago, Ill.

PRINTED BY BYNUM PRINTING COMPANY

CHRISTIAN OBSERVANCE OF THE LORD'S DAY

If I believed in political autocracy, and wanted to restore the world to stability with the greatest possible speed, I would rebuild the Christian observance of the Lord's Day.

There is no enduring solution for our present economic and international stress but larger motives. Men, as a matter of fact, are not brotherly in their consciousness, and so are not capable of achieving a brotherly outlook or loyalties. The spirit of conquest, with its pride, its greed, and its lust is natural to men. The spirit of brotherhood is not natural to men; it is supernatural.

If we could stop the rush of life; if we could still the clamor of excitement; if we could get men to know that Christ is a fact, and that eternity is more sure than tomorrow morning; if we could get them to lay hold of these values, intellectually, morally, personally—if we could do these things we should have saved civilization.

The open doorway to all these things is the Christian observance of the Lord's Day. If I were a Christian statesman I would be more interested in the Christian observance of the Lord's Day than in battleships. If I were an educator, I would be more interested in the Christian observance of the Lord's Day than in a thousand college extension courses.

Restore the house of worship with its intellectually responsible and spiritually positive pulpit, and you will have solved every major difficulty of contemporary civilization within a decade. "I agree with you," says someone, "let's pass a new law about it, or else see that old laws, long neglected, are enforced." No! We have overdone law as an approach to social solutions. The place to begin this greatly needed reform is with yourself as an individual Christian man.

There are four principles which you can set down as fundamental: (a) Your observance of the Lord's Day should help to achieve an effective recognition of Jesus Christ and of His all-sufficient Saviourhood; (2) Your observance of the Lord's Day should enlarge your own intellectual and spiritual outlook; (c) Your observance of the Lord's Day should minister Christ to some of America's 70,000,000 unchurched and spiritually hopeless men and women; (d) As a small fourth, you ought to make the Lord's Day a source of physical relaxation and refreshment.—From article on "The Lord's Day" in New York Christian Advocate.

HOW TO READ THE BIBLE

They who desire to read the Bible to the greatest advantage might profit from Lord Bacon's general advice on reading:

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."

Applying these words to our own reading of the Scriptures, most of us would find that we have a tendency to read for the very purpose, "to contradict and confute." We have what we call our tenets and principles and we try to fortify them by finding passages in the Scriptures to support them, an evil which Archbishop Whately pointed out, who says of such a reader: "He proceeds—often unconsciously—by setting himself to ascertain, not what is the information or instruction to be derived from a certain narrative or discourse of one of the sacred writers, but what aid can be derived from them towards establishing or refuting this or that point of dogmatic theology."

There is another class of readers of the Bible who might profit from the warning not to "believe and take for granted." This is not to say that any one is justified in calling in question the truth of the Scriptures, but it is to say that the reader should think as he reads and not take it for granted that, since it is true, there is some value in his reading whether he understands it or not. The reader of Scripture, as of other matter, should think as he reads. Otherwise even his Scripture reading may be an unprofitable task, though he laboriously reads the Bible through year after year.

Another fault in our reading of the Scriptures against which we need to be on guard is forming hasty judgments as to the meaning. As we read we should "weigh and consider" and try to learn what the writer intended to say, what is his meaning. Possibly, we shall often find that he is not saying exactly what we would have him say, since we would like to use his words to establish a theory of our own, but our reading is in vain if we try to read our own ideas into the writer's words. We must take Scripture at its face value.

And here we need to be on guard against another danger—that of getting at the meaning from a single verse. We must know what the writer is talking about, what he would teach us, and should remember that he does not usually undertake to give us his complete thought in a single verse; he is no more able to do this than a composer of hymn music can satisfy us with a single bar.

It would be well then, as we recently heard a Sunday school teacher advise, in our reading of the Bible, to read by books, trying first to learn something of the author of the book and why he wrote it; then, take up the book at the beginning and read topic by topic and stop at the end of each to weigh and consider whether we understand what has been said. By reading in this way we may be able to bring out of the Scriptures treasures new and old.

USE OF THE BIBLE IN PREACHING

One of the greatest and best preachers of New York City, Dr. G. A. Buttrick, of the Madison Avenue Presbyterian Church, is reported to have said recently that the Bible came out of life, and that preaching today is, or should be, taking the Bible and putting it back into the life of today.

The fact is that Dr. Buttrick has characterized the preaching of all ages since the time of Christ. "Preach the Word" is the exhortation of Paul to Timothy. If one will read the sermons of the great preachers one will be struck with the constancy with which they use the method indicated; it was the method of Wesley, of Frederick W. Robertson, of Spurgeon; it is the method that is followed in all those sermon outlines in that notable series, Hasting's "Great Texts of the Bible." A few years ago one of our able North Carolina Baptist preachers—some thought him the ablest in the State at that time—explained to an inquiring friend that his method of sermon building was to take a text and use it as a medium of bringing a whole chapter of Bible truth to bear upon the lives of his hearers.

We have mentioned Phillips Brooks, and it may be well to give here one of the many good words he has to say about the relation of the Bible to life; it is found in the introduction of his sermon entitled, "The Strength of Consecration," and is as follows:

> It is in many senses that the Bible is called the "Book of Life." No doubt that name belongs to it peculiarly because of the great revelation of the higher spiritual life, the life with God, the life in Christ, which fills its pages; but it would also describe the wonderful profusion and variety of vitality of every sort with which the sacred book abounds. Think over the Bible from beginning to end, and ask what other book so overruns with character? What other book so shows the endless diversity of human action? What kind of a man is there not here? What human strength and weakness is assembled in this company! Where is there such another Book of Life? . . . The man who walks the Bible is the full man, body and soul together, and so the Bible is the Book of Life.

Taking the Bible and putting it back into the life of today—such is the task of the preacher. But among the many diversities of modern life to which Bible truth may be applied, the true minister of Jesus Christ will remember to heed the constant exhortation of the New Testament and preach the gospel, the good news of salvation; that is taking the essence of the Biblical teaching and putting it into the life of men.

THE LENGTH OF SERMONS

Martin Ross, in one of the circular letters that in early days were appended to minutes of associations, warned preachers not to preach too long, and advised them not to undertake to exhaust their subject in one sermon; it was sufficient, he thought, to develop one aspect of it and leave the others for consideration in later sermons. It took a hundred years for his successors to learn the lesson he gave them; men still living tell of hearing sermons two hours and forty minutes long; until well after the turn of the present century the normal sermon was forty-five to fifty minutes in length, sometimes a full hour, but today hearers begin to grow restless when they have listened to a preacher for thirty minutes. Sometimes a preacher compresses his thoughts into a discourse of twenty minutes, but with the risk of leaving many of his congregation with a sense of insufficiency in his treatment of his subject. In the following taken from an article by Rev. Lee J. Benyon, of Minneapolis, on "The Making of a Sermon," in the Watchman-Examiner, are some good words on the length of sermons which are singularly like what Ross said 150 years ago, and along with them some other suggestions which are interesting to preacher and hearer alike. He says:

> A sermon should have a definite theme, properly introduced, carefully developed, and resolutely terminated. An audience is entitled to know what you have been talking about when the message is done. It is not expected that in one sermon you will declare the whole counsel of God. It is to be expected, however, that over the period of a pastorate that whole counsel will be declared. Advanced thinking—chronologically I mean—will enable you to cover the truth. Since in our Baptist churches we have no scheduled preaching year in which, Sabbath by Sabbath, there is a laid-out plan by which the phases of Christian life and growth are taken serially, there is the necessity of each pastor so envisioning what he believes to be the coverage of truth that his ministry becomes cumulative in its spiritual effect. One sermon is supposed to be one sermon, and to attempt to tell all you know in one deliverance—although it may unfortunately be done—is poor judgment and poor efficiency. Save something for the next sermon, for another Sunday is coming. It will help the preacher and it will be easier on the people.

TRANSFORMING OUR CHURCHES

Rev. C. C. Davison, of Brunswick, Georgia, has a formula for the transformation of local churches, which he gives in a contribution to the Christian Index.

Before giving his formula he makes a diagnosis: In the average church eighty per cent of the work is done by women and girls; as the women have increased in efficiency the men have decreased. The hindrance of the church is the disloyal, disobedient, lazy, careless life of unconcern of our own people. Benches are empty on Sunday mornings; we are in debt; missions are poorly supported; one-third our churches report no baptisms and contribute not one cent to the support of orphans; only a few pastors and churches have a systematic plan for soul-winning; absentee members number from 30 to 60 per cent; twenty-two per cent of our members are doing all the work and making all the contributions.

After such an unfavorable diagnosis our physician declares that "a major surgical operation is needed." His plan would be to see that "Christ is in the heart of every member of every church," and he contemplates a long period of faithful training of new members. His working formula consists of two parts. First, he would have applicants for membership put on probation as they are in some of our churches in mission fields; second, he would follow the plan used by the First Baptist Church of Philadelphia for 150 years, under which an applicant for membership is required to meet with the deacons for three Monday evenings; on the first, to give evidence of his conversion, on the second, to be taught the doctrines of grace, and on the third, to be taught of his duties as a church member. This is the formula. "See that every individual convert is tested, proved and trained, disciplined and enlisted."

Not all will agree with Dr. Davison's diagnosis in full or be convinced that his formula can be applied generally in our churches, but his article is valuable in calling attention to one essential thing, and that is the necessity for the faithful and careful training of all who join our churches. So long as we are content to receive members, baptize them, and then neglect and forget them, we may be certain that the greater part of them will drift away into inactivity and idleness. It is not sufficient for them to be turned over to the Sunday school and the various organizations of our women and young people; the church as a whole must manifest an interest in them and they must be made to know that they have a part in the general services and program of the church; not infrequently the sermon must be directed especially to them. Pastor and people must find some way to convince these new members of their joy that they have passed from death unto life and entered their fellowship, and of their warm love for them; and that they are welcome on their own account and not because they help the church to make a better report to associations and conventions.

After all, the proper interest of a church in its members is not primarily what the members may do for the church, but what the church may do for the development of their lives and character in the Christian graces. The call must never be, "Come thou with us to do us good," but rather, "Come thou with us, and we will do thee good." Let churches have this disposition and absentee and inactive members will be much fewer.

SCOLDING

"Scolding is mostly a habit," according to a statement heading an article we saw in our childhood. If it be a habit, it is a habit that those who write and teach and preach would do well to guard against. A teacher will never get pupils to "love their books" by scolding them; in fact, scolding them is the most certain way of causing them to learn nothing. It is the same way with the preacher. If he finds himself disposed to scold his church and congregation, the indications are that he should resign his charge. If he is wise he will try to find some other method of approach, some other appeal to his people. It may not be easy for the preacher who sees his church members indifferent and neglectful to avoid scolding them, as they may seem to deserve; it is hard for the enthusiastic minister not to have a strong word of rebuke when he finds his purpose and plans for high attainment rendered ineffectual by lack of cooperation of impassive deacons and laymen. Even if the work is advancing but at too slow a pace, the zealous minister may at times show his impatience by harsh words. It is hard not to quarrel. A most able and successful pastor recently said to us with reference to the preacher's temptation to scold: "If he tries to refrain from scolding at all times, he will still scold too much."

But did not Paul use some scolding words when he was writing to the Corinthians and Galatians? And did he not instruct Timothy and Titus to rebuke and reprove? It is true that he did, but it was those in the church at Corinth who were guilty of vile sins that he was rebuking, and he was rebuking the Galatians because they were bewitched and following false teachers, and it was sin and sinners that he advised Timothy and Titus to rebuke. Such rebuke is always in order where such sin and false teaching exist; the faithful minister of the Word will be faithful to administer it when needed. The scolding that the modern preacher is to avoid is of another kind; it is that which arises from his impatience with the torpidity and kindred dispositions so often found in our churches. He must find some other way than scolding to deal with it.

STATE BAPTIST PAPERS

We have received from the Texas Baptist Standard three copies of a sheet on which are listed the names of the Baptist state papers of the eighteen States of the Southern Baptist Convention, with data showing for each State except Arizona the number of Baptist churches, the total membership, the rank in circulation of its Baptist paper, the number of members per subscriber, and the rank of paper as to members per subscriber.

On the whole the figures are encouraging, since they show that in general the circulation of our State papers has greatly increased in the past few years. Only one State paper, however, has reached the ideal of one subscriber to every ten members; that paper is the Baptist Message of Louisiana, which has a circulation of 18,125 among the 169,589 Baptists of the State, its circulation being the second largest of all. That of the Baptist Standard is largest of all, 36,186, which divided among the 659,186 Baptists of Texas gives one subscribed to 18 church members.

Of special interest to us are the figures for North Carolina. Our State ranks third in number of churches, 2,516, being exceeded by Georgia with 2,575 and Texas with 3,214; it ranks third also in number of members, 478,052, being exceeded by Georgia with 502,868 and Texas with 659,186. In circulation the state Baptist paper of North Carolina, the Biblical Recorder, drops to seventh place, with 12,616, the highest ranking in order being the Baptist Standard and the Baptist Message, of which we have already spoken; the Western Recorder of Kentucky with 15,000 circulation among 376,326 members; the Christian Index of Georgia with 15,000 circulation; the Baptist Record of Mississippi with a circulation of 14,658 among 265,812 members; and the Baptist Courier of South Carolina with a circulation of 13,158 among 270,990 members.

In another respect the figures show the circulation of the Biblical Recorder even more disadvantageously, and that is the number of members of Baptist churches per subscriber. These figures indicate that one church member in thirty-eight among North Carolina Baptists takes the Biblical Recorder, and that only two other States have a worse showing. These are Missouri, where only one out of forty-two of the 258,398 Baptists of that State take the Word and Way, and Tennessee, where only one out of sixty-two among the 371,942 Tennessee Baptists take the Baptist and Reflector.

We might be better pleased with the figures for the Biblical Recorder, but we are not by any means discouraged by them. For some years now the circulation of our paper has been steadily increasing, and we hope to see this continue. One explanation of the small relative circulation is that the Biblical Recorder, so far as we know, is the only state Baptist paper in the South that has to meet the competition of another excellent Baptist paper published in the same State. This is Charity and Children, which does not indeed carry weekly accounts of the organized work of the Baptist State Convention in its various agencies, Sunday school, W. M. U., B. Y. P. U., etc., as the Biblical Recorder does gratis, but it does have live editorials and notes on topics in which Baptists are interested, and also prints from week to week many good articles culled for the most part from other Baptist papers, thus satisfying the desires of many readers for a religious paper.

RELIEF FOR SUFFERING CHINA

We have received from Mr. Theodore F. Adams a comprehensive statement of the great destitution and suffering in China caused for the most part by the devastating war which Japan is waging against that country, but partly by the destructive floods of the Yellow River. In the area where the war is in progress 149,000,000 people live, more than in all the United States, and of these 30,000,000 have been driven from their homes. These are being destroyed by famine and diseases of an epidemic nature. With the coming of winter, suffering will be much worse.

In view of this great disaster and to provide some measure of relief, various church organizations and mission boards have formed the Committee for China Relief, with a representative committee of thirty whose chairman is Dr. John R. Mott. Their purpose is to organize American Christians of all denominations in a common effort to provide for these suffering Chinese. Mission Boards will assign some of their best men to present the matter to their people. It is to be a church enterprise. The first slogan is, **A Million Friends for the Chinese People**, and it is hoped soon to have this number giving regularly, each according to his or her ability, for the Chinese, who according to the word of Jesus are our neighbors.

For the distribution of such funds as may be raised, machinery already exists in China. Accordingly, it is expected that the funds contributed will be used to the best possible advantage and keep as many as possible from starving. It is said that ten cents will save a life for five days and a dollar will save a life for more than a month. Here is an opportunity for Christians to cause the Chinese to realize that our religion is superior to heathen cults; we can glorify our Lord by ministering to the Chinese in their great distress. The call is to show ourselves their neighbors.

CURRENT TOPICS

War Has No Victor—The tenth anniversary of the signing of the Kellogg-Briand Pact fell on August 27. Under that pact the nations pledged themselves to renounce war as an instrument of national policy and to settle their disputes by peaceful means. But what do we see today? Italy has conquered Ethiopia and is holding it in subjection, and with the help of Spanish insur-

(Continued on page 10)

BAPTIST WORK IN

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

DEPARTMENT - OF - CHRISTIAN - EDUCATION

W. PERRY CROUCH, SECRETARY

DIVISION OF BAPTIST TRAINING UNION

Nathan C. Brooks, Jr., Raleigh ..... Secretary
Miss Mabel Starnes, Raleigh ..... Associate Secretary
Miss Mary Lou Wall, Raleigh ..... Office Secretary

DIVISION OF MEN'S WORK

DIVISION OF BAPTIST STUDENT UNION

IN THE SEPTEMBER MAGAZINE

In the September Training Union Magazine is reprinted the article which appeared some time ago in the Biblical Recorder, "Jesus Is Real To Me," written by Miss Mabel Starnes, Associate Secretary in the Training Union work of North Carolina. If you failed to read this article when it first appeared, secure the Training Union Magazine and read it now, for its message is one that will be helpful to every Christian.

Friends of Miss Starnes will be delighted to know that she continues to improve rapidly.

* * * *

SOUTH YADKIN ASSOCIATIONAL PICNIC

Attention was called in last week's issue of the Recorder to the associational picnic held in the South Yadkin Association. More than 200 persons attended this picnic, held at Harmony Church, August 27. The program began at 3:00 o'clock with a program of recreation, i.e., horseshoe, croquet, etc. At 4:00 o'clock a field meet was directed by Mr. F. A. McJunkin, chairman of the arrangements committee. A series of stunts and novel tricks was presented. At 5:30 o'clock several churches presented special stunts in the school building at Harmony. By 6:30 everyone was ready for the picnic lunch which was spread in the school yard. The day's program closed with the vesper service led by the State Secretary.

It is hoped that a number of other associations will plan associational-wide efforts of this kind. It was one of the finest fellowship hours we have ever attended.

* * * *

ANNUAL ASSOCIATIONAL MEETING

As annual associational meetings are held in various sections of the State, a number of programs are being conducted by the Training Union and many reports are being presented. It is our sincere hope that an effort will be made to have our annual associational meetings adopt worthy goals for the coming year with reference to Training work. The finest type of report that can be made will probably be a report that combines statistical information concerning past efforts with a working program for the future. Good Training Union work doesn't just happen in our churches. It is a result of effort based upon planning under the leadership of the Lord.

* * * *

FROM THEIR HEARTS

At the close of our summer's work last year, we asked those who assisted us to give expression to their feeling concerning the work of the summer. We did not do that this year. A number of the fine young people who helped with the work could not "keep still," however, and so from the depths of their hearts they have written to express their joy in the privilege of serving in the Master's name in an organized and definite way. Said one, "This summer has truly been a glorious one for me. I had the happiest time of my life." Another said, "I am still living in the experiences of the past few weeks. In fact, I can never forget this summer. It has been the happiest summer of my life and has meant a lot to me in many ways. . . . I feel that Christ is more real to me than ever before and I have realized the meaning of true prayer." Another wrote, "I am so thankful for the opportunity that has been ours this summer."

Perhaps one of the finest things that could be said about the group of workers that helped in the special effort this summer is that they did not stop when they went back home. At least a half dozen have already written concerning efforts back at home to strengthen the Training work.

* * * *

A STARTLING BOOK

The most startling book we have read recently is not some revelation of how Communism is creeping into America, nor is it the latest best seller novel; but it is the Southern Baptist Handbook of 1938, prepared by Dr. E. P. Alldredge, of Nashville, Tennessee. In view of the evangelistic emphasis being made throughout the Southern Baptist Convention now, Dr. Alldredge and his co-workers have prepared a survey of evangelism in the churches of the Southern Baptist Convention. The information concerning North Carolina is, frankly, startling. The number of unchurched people in North Carolina is being increased on the average, by about 28,000 a year in spite of all the evangelistic efforts of all the denominations in the State. There was one baptism to about every twenty-five Baptist church members in the State of North Carolina in 1936. States Dr. Alldredge, "The Old North State is now facing a very serious and growing evangelistic problem."

Here's a challenge to Training Unions in our North Carolina Baptist churches to so adequately and carefully train that North Carolina Baptist church members become real witnesses for Jesus as Lord and Saviour. Let us definitely prepare to conserve all the positive results of evangelism in the days ahead.

STUDENTS ARE GOING

There will be few churches in North Carolina from which no young man or woman will leave for a college campus this week or next. That means that upon most pastors, Sunday school teachers, and Training Union directors there is a responsibility for the right sort of send-off for these young people. The majority of students express attitudes and live on the campus according to their earlier impressions of life's values.

Many students go to college wholly unprepared, emotionally, for the adjustments which they are forced to make in the college situation. Their trunks and bags are filled with adequate clothing and much extra paraphernalia for making the physical and social life easy and interesting, but the mind and heart are often unequipped to meet the questions which force them to decisions involving so much that is important in life.

Surely the folk back home who know them best and love them most are in a critical place of responsibility for the emotional and spiritual welfare of these young people. Some pastors have planned a series of conferences for these who are facing the campus world, and have frankly helped them anticipate many of the baffling problems ahead, such as: their attitude toward school regulations, social week-ends, the making of friends, anti-religious and un-Christian teaching and living on the part of some faculty members and students, campus popularity and leadership, the importance of grades and scholarship, etc.

"The greatest battleground of all time, except Gethsemane, is the campus of a modern school."

* * * *

THE STUDENT'S CHURCH LETTER

"We moreover engage, that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word."—Church Covenant.

But if the Church Covenant did not suggest it, loyalty to Christ should lead the Christian student to choose for himself a spiritual home among other Christians during these four formative years of his life. He is preparing to live! Should he prepare without the guidance of a church and its people?

Maybe he is near enough to come home many week-ends; what about his letter then? Recall your own experience when you returned home for week-ends from college. The student who lives in another community at least six days out of a week and two or three week-ends a month is inevitably a visitor "back home." He is home to "visit the family and friends"—a social purpose. Under these circumstances the church back home finds itself unable to afford the spiritual ministry the student needs, and the student is unable to serve the folk at home through the home church.

Hence, the danger of drifting for four habit-forming years, unless the student takes his letter along to college, and with its establishes himself as a member of a local "spiritual family."

* * * *

SPIRITUAL ADVISERS

There are on three North Carolina campuses full-time Baptist Student secretaries. These are:

Miss Ann Downey, East Carolina Teachers College, Greenville.

Miss Mildred Kichline, Meredith College, Raleigh.

Miss Cleo Mitchell, Woman's College of the University of North Carolina, Greensboro.

Mr. Zon Robinson, Wake Forest College, Wake Forest, gives part-time work to the Baptist student organization.

These leaders are attempting to lead Baptist students on these campuses into a vital church relationship during college days, and into a constantly deepening spiritual life.

They are working for and with the "church back home" in order to give North Carolina Baptist young people their spiritual chance.

* * * *

THE EVENT OF A STUDENT GENERATION

In Memphis, Tennessee, October 27-30, about two thousand Baptist students will meet in a colossal Southwide conference. Such a one is held only once in four years, once in a student's generation.

North Carolina students will go by special train and will be able to make the entire trip with all expenses, for a maximum of $35.00, which is several dollars less than the trip regularly made would cost.

For many of our most deserving students this will be an impossible amount to provide for the trip. They cannot go unless someone helps them go. By "help," we do not mean that the entire amount must be turned over to them, for many of them are sacrificially denying themselves other things in an attempt to save that much money. In some cases $10.00 would send an extra person; in others $15.00; and in others $20.00.

We are suggesting that it would be a fine investment of money for many Sunday school classes, Training Union groups, or churches to help send one of their worthy students, or some other earnest student, to Memphis. For many who go it will be a time of decision for life's best, a time of dedication to holy purpose, a time of rededication for Kingdom service.

At least seventy-five Baptist students from North Carolina should go to Memphis! These should be the choice students who will earnestly seek the most from the experience. Pray and plan and give to that end.

NORTH CAROLINA

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

IN THE CHURCHES

MISS VELMA PRESLAR, OFFICE SECRETARY -- STUDENT FIELD WORKER

DIVISION OF SUNDAY SCHOOLS

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

TRAIN YOUR WORKERS—IT CAN BE DONE

If every Sunday school leader in the South had the spirit and conviction of Mrs. John H. Williams, of Texas, October would be a great training month. Read her article below and catch the spirit.

"Our Sunday school workers have recently demonstrated that workers can be trained. Led ever by the realization of the fact that more training means more efficiency in kingdom endeavor, and spurred on by the immediate incentive of the coming of the State Sunday School Convention to our city and church, the leaders and officers of the First Baptist Church, San Angelo, Texas, have this season done a monumental piece of training work. Because our people "had a mind to work," they have worked hard and have established something of a record for awards. We caught a vision, set up goals, and worked diligently to reach them.

"However, since the days of the State Sunday School Convention, April 19-21, the enthusiasm for training has not waned, but the spirit continues, the vision has been enlarged, now objectives have been outlined, and our people *still "have a mind to work" for a Southwide record—to be* the church with the best trained workers in the Southern Baptist Convention, keeping ever in mind that every Sunday school should continually reach and teach more people.

"Our Sunday school has an enrollment of 1,409. Of these, more than 250 have received one or more awards in the new Training Course for Sunday School Workers. Since the first of January, 750 awards have been earned. During this time only one large class (with 107 examinations) was held, the other work being done in small groups and by correspondence. There have been classes continually, some at night and some with all-day sessions.

"Our workers have earned 114 diplomas, eleven red seals, six blue seals, nineteen gold seals, and five Post-Graduate diplomas. The pastor, general superintendent, and all of the department superintendents hold diplomas. The Primary workers have diplomas, as do also the workers in the Junior-Low. Not only do all of the Junior-Low workers hold diplomas, but five have gold seals and two have Post-Graduate diplomas.

"Our people have the vision of a constituency to be served and feel the need of training for service, and so our training campaign moves on.

"Train your workers! It can be done!"

—Taken from the September issue of the Sunday School Builder.

* * * *

CRADLE ROLL FREE LITERATURE

(The following letter is self-explanatory. We want to urge every church that does not have a Cradle Roll Department to organize one and let us order the free material from the Sunday School Board.)

Dear Associational Superintendents:

It is not certain how long the offer to churches organizing new Cradle Roll Departments can be continued. We are eager, therefore, that every church not having this department share now in the benefits of this offer. Would you not like to give special emphasis to the announcement in your next meeting? If your annual Baptist Association has not met, you will want to include a word about this campaign in your report to the association.

You will be glad to know that since the first of January 1,584 new Cradle Roll departments have been organized. We ought to organize at least another thousand this year. You will agree with us, I am sure, that there should be "A Cradle Roll Department in Every Baptist Church."

Sincerely yours,
ANDREW ALLEN, Secretary,
Elementary Department Sunday
School Board.

* * * *

VACATION BIBLE SCHOOLS REPORTED IN AUGUST

Smyrna (Alexander); Friendship (Ashe); Orion (Ashe); Peak Valley (Ashe); Sabbath Home (Ashe); Marion—East; Asheville—First; Beaverdam (Buncombe); Enka; Grove Stone (Buncombe); Ridgecrest; New Morgan Hill (Buncombe); Concord—First; Elizabeth City—First; Great Hope (Chowan); Chadbourn; Belmont—Center View; Gastonia—Temple; Green Hill (Green River); Spindale; Clayton; Oliver's Grove (Johnston); Pauline (Johnston); Pisgah (Johnston); Wilson's Mills; Thomasville—First; Charlotte—Allen Street; Bakersville; Forks of Little River (Montgomery); Burlington—Calvary; Carrboro; Mount Carmel (Mount Zion); Mount Moriah (Mount Zion); Olive Branch (Mount Zion); Kennedy Home (Neuse); Massey Hill (New South River); Spring Branch (New South River); Rose Bay (Pamlico); Greensboro—First; Winston-Salem—East 25th Street; Mount Lebanon (Randolph); West Hill (Randolph); Halifax; Hobgood; Bethany (Robeson); Lumberton—First; Maxton; Red Springs; Salisbury—North Main Street; Salisbury—Stallings Memorial; Spencer—First; Eatons (South Yadkin); South River (South Yadkin); Troutman; Badin; Boone's Fork (Stony Fork); Mount Paron (Stony Fork); Mount Vernon (Stony Fork); Watauga (Stony Fork); Fancy Gap (Surry); Mount Carmel (Surry); Mount Zion (Tar River); Alarka; Mount Zion (Tennessee River); Robbinsville; Meat Camp (Three Forks); Poplar Grove (Three Forks); Silver Stone (Three Forks); Cullowhee; Conway; Kelford; Murfreesboro; Severn; Woodland; Mount Pleasant (W. N. C.); Burgaw; Winter Park (Wilmington); Jonesville; Cane River (Yancey); Rock Springs (Cherokee); and Yellow Hill (Cherokee). With this list we have reported 279 schools held and reported to date.

THE WORK IN GENERAL

BY

M. A. HUGGINS

FELLOWSHIP REVIVALS

Plans are being formulated now looking forward to the most extensive and intensive fall program which we have yet undertaken. It is our hope that several hundred fellowship revivals will be held in the churches this fall. General Missionaries M. O. Alexander and J. C. Pipes will undertake to conduct in the east and the west respectively about a dozen association-wide fellowship revivals. Then Secretary Perry Crouch will undertake to conduct about the same number in Piedmont Carolina. It is the purpose of the writer to conduct the association-wide revivals in the Buncombe, Beulah, Tar River, and Flat River associations.

Thus it appears that all of us working together will undertake to hold fellowship revivals in twenty or more associations. Then, of course, scores will be held in churches in other associations.

We have invited several hundred pastors to devote a week, outside their own church and possibly their own association, to this work this fall. They agree thoroughly that the program we have mapped out is an ambitious one. The response from the pastors to our invitation to help has been most gratifying. We have had many pastors to tell us that the program was so ambitious and so far reaching that they simply could not turn down the opportunity to assist even though their own work at home demanded all of their time.

In these columns from time to time we shall set forth in more detail the plans which are now being formulated.

We feel that several hundred of these fellowship revivals this fall will be the best possible preparation that can be made for the general and intensive evangelistic effort next spring. A warm church that is magnifying Jesus as Lord and doing something worth while to extend His Kingdom is the church that will surely be effective in the general evangelistic movement.

* * * *

SWANSBORO CHURCH

In thinking of the fellowship revivals referred to above we have just received a letter concerning a revival of this type held recently by Missionary M. O. Alexander in the Swansboro Church. We are glad to quote here the fine word of Pastor W. I. Johnson about this revival.

"I take this opportunity to express my sincere appreciation and thanks for the stewardship revival recently conducted by Rev. M. O. Alexander at the Swansboro Baptist Church. I cannot begin to express the great opportunity afforded us. I have never been in anything quite like it, and I thank God that I will never forget it. My spiritual life has been deepened and broadened to a much greater extent.

"Brother Alexander presented each message in a unique manner. I consider him a great teacher as well as a good preacher. I feel that he has made others think, as well as myself, on many things concerning Jesus and His teachings applied to our own lives.

"Pray for us that there may be a great harvest from the seed that have been sown."

* * * *

PRELIMINARY LEADERSHIP MEETINGS

Several weeks ago we began a series of meetings in the associations which we have called preliminary or leadership meetings. These have been held now in a great many associations, particularly in the western part of the State, but there are many more to come. To these meetings are being invited the pastors, deacons, Sunday school superintendents, W. M. U. and B. T. U. leaders, clerks, and treasurers. We are most grateful for the apparent results of those heretofore held. For information we give a list of those soon to be held in the hope that those who read this will make it a point to attend the meeting scheduled for their association:

New South River	Stedman Church	Sept. 9,	7:30 p.m.
Columbus	Western Prong Church	Sept. 9,	6:30 p.m.
South Fork	Maiden First Church	Sept. 9,	7:00 p.m.
Robeson	Lumberton First Church	Sept. 11,	2:30 p.m.
Roanoke	Bethel Church	Sept. 12,	6:30 p.m.
Anson	Brown Creek Church	Sept. 13,	6:30 p.m.
Montgomery	Troy Church	Sept. 13,	7:30 p.m.
Catawba River	Morganton First Church	Sept. 15,	7:30 p.m.
Raleigh	Central Church	Sept. 15,	6:30 p.m.
Kings Mountain	Shelby First Church	Sept. 16	
Gaston County	Gastonia First Church	Sept. 19,	7:30 p.m.
Little River	Dunn First Church	Sept. 19,	6:30 p.m.
Neuse	Kennedy Home	Sept. 22,	6:30 p.m.
Piedmont	Greensboro First Church	Sept. 22,	7:30 p.m.
Pilot Mountain	Salem Church, Winston-Salem	Sept. 23,	7:30 p.m.

THE BAPTIST PRESS

By G. W. Paschal

I

Rev. E. L. Edens, D.D., of Corbin, Kentucky, writes in the Western Recorder on "Satan's Counterfeit Program for the Churches." After finding that persecution was unsuccessful against the early Christians, Satan has used other methods of assault, chief of which is counterfeiting; he counterfeited the way of salvation, introducing belief in baptismal regeneration; again, he resorted to the idea of salvation by good works; and later, he introduced the belief that salvation might come by joining the church.

But, says Dr. Edens, Satan is never satisfied with progress already made, but forges ahead, and he hit upon another expedient, which was to cause divisions in the churches, and put forward men to start new churches. "Satan liked that idea and he found that many of the church leaders liked it also. Soon he had inspired some to withdraw and start their own churches according to their own notions. Such counterfeit churches began to multiply, until the counterfeits are found on every hand."

The last great plan of Satan, as Dr. Eden sees it, in perfecting his scheme of counterfeiting was church union, with reference to which he says:

"Satan has never been willing to admit that the church which Jesus built has had any great power or influence. But now to make such that he has the dominating power through his counterfeits, he is advocating that all unite in a great World Church Conference. Satan has great confidence in the various counterfeit churches which men have started and now he believes that he can get them all united and so destroy the church which Jesus built."

I have given the above to indicate how some good and estimable men prove their points in matters of religious controversy. They attribute to Satan every religious development with which they do not agree, and thus condemn it. That was a method of argument that was much more common in past centuries than now. It once carried conviction, but it no longer does so. People now demand further explanation; they want to know the part human beings had in all these things. And there is good Scripture and reason for such desires. It was men rather than Satan that Jesus, as told in the twenty-fourth chapter of Matthew, said were to be the agents of false religious teachings; the "grievous wolves" of which Paul spoke to the elders of Ephesus as coming and "not sparing the flock," were not devils but men. When possible it is better to talk of men when talking to men. We can well afford to leave "that old serpent, which is the Devil and Satan," to the angel whom John saw coming down from heaven, to tend to him.

II

Editor Bradbury has a thoughtful article on the "Growth of Insanity," in the Watchman-Examiner of August 25, which brings to mind the recent statement that the provisions for the care of the insane are very inadequate in our North Carolina hospitals for those so afflicted, both white and colored. Why should there be so many such? Only a few years ago it was revealed that full one-third of the patients in the Goldsboro hospital for the colored insane owed their insanity to one kind of social sin. And the editor suggests that much of the increase in insanity in recent years is due to sin of one kind or another. His word is:

> It is an appalling fact that as fast as mental hospitals are built, or the number of beds in those already established are enlarged, they are immediately filled to capacity with psychopathic patients. The result is that there is insufficient hospitalization for those who are mentally ill. What is the cause of this awful condition? What preventive measures can arrest its spread? It is our view that un-Christian living is the principal cause. Wherever godless people live, there the conditions are the worst. Can we have wholesome sane people when they do everything they can to keep the nerves tense, to corrupt their imagination, to snarl up their sensitive psychic structure with "jazzed" excitement and "pep" acquired from narcotics and drugs? We can have poised and wise people if they will remember the Christian lesson of the age that godliness is profitable in all things, having the promise of the life that now is and of that which is to come.

III

Our good friend, Dr. L. R. Gwaltney, editor of the Alabama Baptist, after reading some of the sorrows of poor college professors as I related them in this column some weeks ago, has decided that he will continue to occupy the editorial tripod and leave professors' chairs alone. It would be a calamity if he did not; our Baptist press of the South could ill spare him. He is one of our very best editors.

IV

Editor McConnell of the Baptist Standard has a column headed "Questions Answered" in which he seems to try to answer all questions submitted. Perhaps he is finding this column a little laborious, for "A fool can ask questions, but it takes a wise man to answer them." Sometimes these questions are very difficult and take all the wisdom of a man as wise as Dr. McConnell to answer them. Usually, however, the questions are simpler and are on very practical matters on which members of Baptist churches need instruction. As an example of such questions and answers I give the following:

> Question. For what cause or causes should a member of a Baptist church be excluded and what is the procedure?
>
> Answer. Baptist churches have considered two causes sufficient for withdrawing church fellowship from members: (1) Holding to and teaching that which is contrary to vital teachings of the Scriptures.—1 Timothy 6:3-5. (2) Walking disorderly. See Philippians 3:17, 18; Ephesians 2:2; 1 Peter 4:3.
>
> The method of dealing with such members varies. Small churches usually deal directly with them. In such case any member who may know of the heresy or the disorderly and un-Christian conduct brings the matter before the church in its conference, or business meeting. If the accused is absent, the church authorizes the appointment of a committee to investigate the matter. If the committee finds that the information is correct, the offending member is asked to repent and cease such teaching or conduct. In such case the offending member is asked to go before the church at its next business meeting and make a statement to the church. Should the member go before the church, admit the wrong, and promise reformation, the church will forgive the offense and dismiss the charge. If the accused is guilty and refuses to go before the church, the committee will make its report and the church will exclude the accused. If the accused denies his guilt the church will try the case and act upon such proof as may be brought.

CURRENT TOPICS

(Continued from page 7)

gents is waging an undeclared war in Spain; Japan is seeking to subjugate China in as cruel and heartless a war as ever disgraced mankind; Germany has taken over Austria under the threat of arms; and Germany has also for three years made its one aim to equip a great army and navy and air force, such preparation for war as Germany never saw before, not even in the days before the Great War of 1914; Germany also is fomenting trouble in Czechoslovakia and seeking some excuse to send her great armies to subjugate that country. In the meantime the democratic countries of Europe, England and France, have been arming also, but all the time seeking to avert war, a war which, if it is begun will involve all Europe and perhaps all the world, as England solemnly warns Germany. In this perilous situation our own Secretary of War, Mr. Cordell Hull, in the name of the American people pleads for peace and tells the nations that "War has no victor." His statement reads:

"Today is the tenth anniversary of the signing of the Kellogg-Briand Pact. On August 27, 1928, the representatives of the United States, the German Reich, Belgium, France, the British Commonwealth of Nations, Italy, Japan, Poland, and Czechoslovakia assembled in Paris, declared that they were 'deeply sensible of their solemn duty to promote the welfare of mankind,' voluntarily renounced war as an instrument of national policy and pledged themselves that the settlement or solution of all disputes or conflicts should never be sought except by pacific means. This pledge has been assumed by and is binding on sixty-three nations.

"It is the great tragedy of today that although modern experience has demonstrated that not even a victor can gain from war, nevertheless in certain parts of the world strife and conflict are bringing untold misery to millions, and in other parts the idea of warfare is being actually glorified. Governments and peoples cannot be unmindful of their obligations and responsibilities, for on the observance or nonobserbance of the solemn pledges made ten years ago depends the preservation of all that is valuable and worth while in the life of each and every nation."

* * *

The Madison County Schools Trouble—We are only reconciled to the present educational set up in this State because under the circumstances it seems to be the best that can be got. But to have the control and direction of our schools centralized in Raleigh has all the disadvantages and dangers of centralized control in any other function of government. This is indicated by the trouble over schools in Madison County. According to affidavits sworn to and published first in a Madison County paper, members of the school board of that county have for years been preying on teachers by a system of graft no whit better than that said to be exercised by Tammany Hall and the racketeers of our great cities. School teachers have had to pay money to members of the board to keep their places. In 1936 one of these board members went to the school where Mr. Sam J. Peek was principal and demanded $10 around from his teachers and got it, and the next year another board member came with the same demand and the same success. In his affidavit Mr. Sam Peek says also: "I have bought at least two Ford cars with the understanding that I be placed in a school of my choice."

A further word of explanation. The voters of the counties have the name of electing by ballot their own boards of education, but they do nothing of the kind. What they really do is to indicate their choice by ballot, but that choice is not election. The election is by the Legislature; the Legislature is Democratic and in almost all instances elects only Democrats as members of the county school boards. Thus it comes about that Madison County, which in the election of 1936 went overwhelmingly Republican, giving Landon 5,099 votes and Roosevelt 3,133, has a Democratic county board of education. By other laws favoring the dominant party, it is provided that no check, except on spending the county's money, can be put on school boards by the county commissioners of any county; but all control must be in the office of the Superintendent of Public Instruction in Raleigh or in other agencies provided by the Legislature. One may easily see by the disgraceful revelations in Madison County what this central control leads to. It has always seemed to us an outrage that for political expediency and advantage the good honest citizens of any county, Democratic or Republican, should be robbed of the right to elect their own officers and be deprived of the control of their own affairs. That may be Democratic (and the writer is a Democrat) but it is surely not democratic or Christian.

We call attention to this closing paragraph of the news report on the disgraceful disclosures:

"Peek's affidavit was supported by another affidavit from R. L. Moore, former president and now instructor at Mars Hill College."

* * *

Mexican Seizure of Lands of American Citizens—President Cardenas has been told rather bluntly that our Government expects Mexico to pay, and pay soon, a fair price for the lands which Mexico has taken from American citizens, who on invitation went to that country and bought and improved farms. Mexico must not take our "good neighbor" policy as readiness to acquiesce in such "unadulterated confiscation," taking without compensation the lands of American citizens. Though Secretary Hull's communication in regard to the matter is conciliatory and makes no threat of reprisals, it is firm and very emphatic and in strong words. He insists that payment must not be delayed but made at once, and is not willing to take President Cardenas' plea that Mexico has no money with which to pay. For our Government to acquiesce in Mexico's taking of this property without compensation, says Secretary Hull, "would make it a party to an undermining of the integrity which should characterize the normal relations between all nations and their peoples." He suggests several methods of settlement and advises arbitration if necessary.

Representatives of the National League of Nursing Education, on a tour of inspection of accredited Schools of Nursing, were given a tea at the Southern Baptist Hospital recently.

The Southern Baptist Hospital in New Orleans closed its year with a cash balance, as it has closed every year since it opened.

REV. SAM T. HABEL, JR., TO STUDY IN EDINBURGH

Rev. Sam T. Habel, Jr., pastor of the Enfield Church, has been granted a leave of absence to study for the doctorate at the University of Edinburgh, Scotland. Mr. Habel plans to sail from New York on September 9. Mr. Habel came to Enfield from Nashville, N. C., where he was pastor of the Nashville Church for four years. He is a graduate of the University of Richmond, Richmond, Virginia, and holds a Master of Theology degree from the Southern Seminary in Louisville, Ky. The young minister was born at Natural Bridge, Virginia, and his parents, Rev. and Mrs. S. T. Habel, Sr., are at present residing at Amelia Court House, Virginia. He will be accompanied on his trip by his wife, the former Iris Boddie, of Nashville, and his five-year-old daughter, Marilyn.

The University of Edinburgh is recognized as one of the greatest universities in the world. Edinburgh itself is known as a seat of culture and learning, being spoken of as the "Athens of the North." While pursuing his research work for the degree of Doctor of Philosophy, the Rev. Mr. Habel will write feature articles for a number of American newspapers. Rev. J. N. Evans, of Knoxville, Tenn., will supply the pulpit of the Enfield Baptist Church during the pastor's absence.—Elizabeth Beavans, Enfield Progress.

TO BE SELFISH OR TO LOSE

A rosebud wrapped its pink petals tightly in green case, saying, "I will not give away any of my perfume." The selfish bud shriveled and withered away unnoticed, while the other roses bloomed in splendor, and many who enjoyed their fragrance praised their beauty and sweetness.

"I do not want to sing," declared a little bird. But when his brothers poured forth a flood of melody making many weary hearers forget their sorrow, and nobody paid any attention to the selfish bird, he was so lonesome and ashamed that he tried to sing, but his power was gone; he could only make a harsh, shrill chirp.

"I shall not give away any of my water," exclaimed a pond. "I shall keep it all for myself." It hoarded all its water, and became a stagnant, slimy pool, shunned by all.

A boy who loved a wide-opened rose, a singing bird, and a clear, sparkling pond, thought about all these things and said, "If I would have friends, if I would have power to help others, I must share all I have with others, for,

"To give is to live,
To deny is to die."

—The Canadian Churchman.

Kind words are the music of the world. They have a power which seems to be beyond natural causes. —Ex.

WHAT DIFFERENCE DOES IT MAKE?

The Biblical Recorder of April 6, 1938, had an article on the editorial page on "The Pastor and the Lord's Supper." It is not the object of this writer either to commend or criticize the article, but a desire came to me to give some observations in regard to the observance of the Memorial Supper. When the writer has an opportunity to say a word about the Scriptural observance of the Supper, she is met with the statement, even by Baptist preachers, "WHAT DIFFERENCE DOES IT MAKE? We cannot tell people they must not take it—it's up to them."

But the local church can see that the Supper is so observed that such a contingency will not arise and that only those of like faith and order will participate; or members of the local church; or ones over whom the church has discipline; for we are enjoined not to eat with those who walk disorderly.

Several years ago two of the most prominent writers in the Teacher indicated that a separate service for the Lord's Supper would be desirable. The writer has held this view for many years. Our own home tables are carefully guarded; how much more should the Lord's table be guarded, especially as He has given directions as to who should come to it.

A few years ago Dr. Masters asked the writer to prepare an article on the Lord's Supper for the Western Recorder. He was gracious enough to publish it. The following are some of the suggestions I made in that article: As the writer sees it, our Southern Baptists are fast coming to make a love feast of this service instead of a church memorial. The ordinance is usually observed at the close of the Sunday morning preaching services without any previous announcement having been made in regard to it, or any emphasis put upon its observance by the pastor. It was possibly announced in the bulletin, which is not always read. Frequently those who stay have their Sunday dinner on their mind, and are possibly expecting guests for the same; others have planned car trips to begin immediately after the sermon. Some would like to leave, and some remain who are not members even of our denomination, and still others partake who never made a profession of faith in Christ.

The way many of our churches "go through" this memorial service today is likely the result of Baptists' being called narrow—may be partly because of the agitation we have had about union. When positive beliefs disappear, instead of faith we have sentimentalism. There can be no true union only on the basis of conviction. Baptists ought never to countenance the "it does not make any difference" platform. Fear of offending, in its proper setting, is legitimate, but in connection with the teaching of Scripture, it has no place, not even the shadow of a shade of a place. The writer finds practically no teaching in our churches as to what the Memorial Supper is and means. I have seen children of twelve and over stay for the ordinance and giggle as if they were at a party and in for a treat. A high school girl in Florida said to me, "They didn't pass me the refreshments," not seeming to have the remotest idea what it was all about. If the ordinance was given to the church (and we as Baptists contend for that), then the church must see to it that only her members (or those of like faith and order) partake; otherwise, it becomes a mere love feast which precludes the possibility of "doing it in remembrance of Him" as He commanded. He said that where there were "sects" it was impossible to eat the Lord's Supper.

The writer suggests that on Sunday before the Supper is to be observed, whether the following Sunday morning or Sunday night (as some have it), or Wednesday night, that only the ordinance be observed, that the pastor explain the meaning of the ordinance and urge that special prayer and preparation be made by the members for a church observance of the Supper and when the church comes together for this service let nothing (not even music) be had to keep the minds and heart from a reverent and intelligent observance of this greatest of all memorial services. Then let the members quietly go out after singing with no collection for the poor, or for anything or any one.

A memorial service is a very solemn occasion and only those banded together in closest ties of fellowship should participate in such a service. May our Father help us, as Baptists, to keep His teachings as He committed them to us. If we partake "unworthily" (in an unworthy manner), may we not expect to have many sickly among us and weak?

MRS. J. H. DEW.

IN QUEST OF GREATNESS

What is a great man? One high in public life or one rich as Midas? The dweller in the big house on the hill looking askance at all whose wealth is consumed daily in the grim battle for food, raiment, and shelter for himself and his family? These may be great judged by certain false standards, but not how far they may fail in the true tests of life.

Here's a really great one. "He was the only man I ever met who made me feel he had never noticed that I was black." That is what the brilliant Frederick Dougles, coal-black Negro orator, once said of Abraham Lincoln.

And this one. "The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me and was not ashamed of my chain"—a tribute of real worth from one of the finest, Paul.

A famed missionary from Africa was quitting a place where he had delivered a lecture. A lad lingered near the door, half afraid of the prominent visitor. "Well, my lad, do you think you would like to be a missionary?" And that night David Livingstone began the thinking that was to take him ultimately to Central Africa —his death sentence of love.

About the richest man in town was he, but how he loved his Master. He was convenor of a billeting committee for a great gathering of young people. Two colored girls arrived at his desk—the only two at the gathering. "Well, you two ladies are my guests. We have just room for two at our house." And he took them home to his splendid home, drove them back to the church in the morning and then suspecting that their purses were far from filled, he said: "Now, I go home to all my meals daily—I'll just pick you up at noon and again at evening and we will have our lunch and dinner together as a family while you are here." He would not let them risk a snub or slight from some thoughtless host. Well did he know, too, that their status was secure at that Convention when it was known that they were his guests. "Those girls were a delight to us," he added after they had gone. "We enjoyed every moment of their stay with us."

Another convention — not Baptist this time. A judge, high in legal circles, and his wife had promised to care for two delegates. A white man arrived and was welcomed and then, just at tea time, the second came—black, very black, indeed. It was evident that the first guest was disturbed; he was quite rude to his fellow delegate. At the conclusion of the family meal the judge spoke to his white guest—perhaps it was his years on the bench that made him direct. "You were quite disturbed by this colored man and quite rude to him. I am very sorry and I have apologized to him for the offense. He acted the part of a Christian gentleman. My friend, the colored man, will be our guest during this convention. If you cannot be gracious to him, you will have to seek another place of entertainment." He remained, but that night he must have been amazed to discover that the judge and the colored man—a railway porter—had become so engrossed in conversation in the library after dinner that the black delegate had missed the convention. — Two great men — one a judge and the other a porter.

A great man—he was rich, some say he counted his fortune in millions. But once he had worked for ten or twelve dollars each week and he had found two treasures — he knew Jesus well and he knew that however poor a man might be, he had a responsibility to him. One day he heard that an old employee of one of his numerous firms was very ill, not likely to recover. An elevator man, I think. Then it dawned upon him that in all the years he had gone up and down that elevator he had never discovered if the man was a Christian or not. A five hundred mile journey, both ways, to the bedside of the almost unknown to ask forgiveness for his failure and to seek to bring a little cheer to the poor old master's man he found.

And still another. Once this man had been poor, with apparently no hope of success in his little business. There was many an uncomfortable arrival of the sheriff in those days when only two or three were in his employ. But he had grown very, very rich and even the King had been pleased to confer honors upon him. Unlike many, however, he was always loyal to the two or three who stayed with him in the days when the pay envelope was very uncertain. One day, traveling afar, he heard that one of his old friends was slipping away slowly, but certainly. At once he re-arranged his itinerary and began the long trip home as fast as possible. The wire brought him frequent bulletins from his home city. And then one night, just at dark, he arrived. A dash to the hospital, to sit for hours holding his old employee-associate's hand — and watch him go away. Wealth—position—power all forgotten; two old friends sitting together awaiting the summons.

What made Gladstone so wonderful? Probably a great heart—rather than a great head. Recall that day when he appeared in the House of Commons to deal with a matter of supreme importance—he came directly from an all-night vigil at the dying bed of an almost nameless crossing sweeper. That night William Ewart Gladstone was not Premier of Great Britain, but just a Christian man seeking to help a lonely sick man "cross the bar."

Greatness is goodness—and goodness is Godness. A man is great, not because of wealth or place or power, but only if he is a servant of others. That was Jesus' way—"I came not to be ministered unto but to minister." And He ministered—to weary bodies and sin-sick souls, even to Calvary.

A self-centered life cannot be great.

A Christian one cannot be trivial.

—The Canadian Baptist.

We were sent into this world to love God and to love man; to do good —to fill up life with deeds of generosity and usefulness. And he that refuses to work out that high destiny is a degraded man.—F. W.

Childhood may do without a grand purpose, but manhood cannot.—J. G. Holland.

W. M. UNION

Edited by Mrs. Edna R. Harris, Corresponding Secretary

W. M. U. STATE OFFICERS

Mrs. J. Clyde Turner, President, 2601 W. Market St., Greensboro, N. C.

Mrs. W. N. Jones, President Emeritus, 803 N. Person St., Raleigh, N. C.

Mrs. Edna R. Harris, Corresponding Secretary and Mission Study Superintendent, 215 Recorder Bldg., Raleigh, N. C.

Miss Mary Currin, Young People's Secretary, 215 Recorder Building, Raleigh, N. C.

Miss Ora Alford, Treasurer, 215 Recorder Building, Raleigh, N. C.

Miss Vivian Nowell, Office Secretary, 215 Recorder Building, Raleigh, N. C.

Mrs. T. M. Pittman, Margaret Fund Chairman, 214 W. Edenton St., Raleigh, N. C.

Mrs. W. D. Briggs, Recording Secretary, 1405 Hillsboro St., Raleigh, N. C.

Mrs. Forrest C. Feezor, Training School Trustee, 215 E. Peace St., Raleigh N. C.

Mrs. Charles L. Greaves, Personal Service Chairman, 2512 Clark Ave., Raleigh, N. C.

Mrs. Z. M. Caveness, White Cross Chairman, 1804 Hillsboro Street, Raleigh, N. C.

Mrs. J. G. Boommour, Stewardship Chairman, Meredith College, Raleigh, N. C.

SEPTEMBER AND STATE MISSIONS

Let's make an unequaled record in our observance of the Season of Prayer and offering for State Missions! In this Jubilee year, let us excel in every phase of our work. Surely in this important offering we will do our utmost. Every W. M. S. president will cooperate with Young People's director and counselors in seeing that every Young People's organization likewise observes this Season of Prayer.

* * *

NORTH CAROLINA TOMORROW

CHARACTERS

Spirit of State Missions (N. C.)
Vision
Spirit of Love
Spirit of Service
Spirit of Giving
Spirit of Prayer

(State Missions is seated, in an attitude of perplexity and weariness. She speaks:)

State Missions: Many years I have traveled up and down this State doing my best to bring joy and comfort and Jesus Christ, Himself, to weary hearts. So many times the way has been hard—oh, so difficult—I've had my sorrows—but my triumphs, too! Now I have come to a new part of the road. I do not see my way clearly. The needs of North Carolina stir me strangely—I yearn to meet their challenge. Still, I don't know. I've been through such a strain the past few years, I am weary. It seems strange here—a fog of uncertainty surrounds me. Ah, well, perhaps it is time for me to rest awhile—Maybe I am mistaken—maybe I am not needed as much as I once was, after all.

Vision (enters, speaks): Do not say that, my friend. You are needed even more today than ever before. The task is not complete—it is just begun!

State Missions: But somehow I cannot see ahead as I have in the years past. Things are not the same. With so many odds against me, I can't seem to go forward as I should. I've about decided just to sit and rest awhile.

Vision: That will never do, State Missions. You sound unlike your noble self. Come with me (takes State Missions by hand and leads her across stage), and behold all the places nigh unto thee—the plains, the hills, the valley, the mighty rivers, the cotton fields, nearby the cattle in the pastures. "Behold, God hath set the land before you; go in and possess the land which the Lord sware unto your fathers—The Lord your God hath multiplied you, and behold, ye are this day as the stars of heaven for multitude. The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you." (Deut. 1:8, 10, 11.)

State Missions: "Whither shall we go up? Our brethren have discouraged our heart, saying the people is greater and taller than we: the cities are great and walled up to heaven." (Deut. 1:28.)

Vision: I say unto thee, "Dread not, neither be afraid. The Lord your God which goeth before you, he shall fight for you." (Deut. 1:29.) "Be strong and of good courage for Jehovah thy God is with thee." Recall how the prisoner of Chillon, confined in a dark dungeon below the level of Lake Geneva, one day heard a bird sing at the high prison window the sweetest song he had ever heard. With new hope in his breast, he began to dig footholds in the plastered walls, and step by step he climbed to the open window above, where he caught a glimpse of the beautiful land spread before him—a vision which gave him courage to the very end. Even so, I urge you, State Missions, to behold the goodly land before—the North Carolina of tomorrow. Can you not catch a vision of a North Carolina won to Christ? The transformation of lives, the glow of salvation shining on the faces of her people as they sing hosannahs to Christ, the King of Kings and Lord of Lords? See the host of young people marching out from your colleges year by year — consecrated young lives trained to serve the Master. See them as they step at once into places of Christian leadership in North Carolina. Observe the harmony and unity as your people work together that Christ may be exalted. See the Negroes relieved of the shackles of ignorance and taking their stand intelligently and boldly to save their race from lives of sin. Behold a new North Carolina, her many foreign citizens hearing the Word gladly and worshipping a living Christ. See the sick brought to the great Physician, the Spirit of Christ carried to those in prison, the underprivileged given a chance, every orphan tenderly received and ministered to in Christ's name!

State Missions: Vision, you give me new courage. Hope stirs again in my breast. Your words remind me of a dream I had not long since. I saw millions, yes, Christless millions, of people, groping in the darkness, trying to find the Light. I saw a few—oh, such a few—missionaries trying to help — I saw evangelists pointing the way — I saw teachers with the Light of His Word—I saw others ministering to the sick, the imprisoned, the orphan, the neglected, and the forlorn. In their effort to help, many were falling before the task. And then I saw One who was wondrous to look upon. I could not take my eyes from His face. Looking up, He saw me as I stood and looked on. Then I seemed to hear Him say: "Won't you help?" "Carest thou not that these, my children, perish?" Humbly and with shame I said, "Forgive me, my Lord. Here am I, use me and all I have to hasten the coming of the Kingdom. I will pray, I will give, and at Thy Word, I will go."

Vision: The land indeed is great and worth possessing. State Missions, your hope for the future lies in the hands of North Carolina Baptists of today. You must have their loyalty and devotion if the task is to be accomplished. Pray you, let me summon for you mighty helpers to speak to the hearts of your people. If they use these helpers, victory is theirs. If they fail to do so, what then? Here comes Love. (Soft music — "Love is the Theme" — as Love enters.)

Love (addresses the audience): Oh, women here before me today, let the love of Christ permeate all that you do. Make love supreme, the motive of your task. Remember you serve a Master who is the embodiment of love. He loves the children and the grown-ups; He loves the strong in body, the sick, and the sorrowing; He loves the rich and the poor; He loves the outcast and the influential; He loves those near to you, and His love reaches the ends of the earth. Because He loved, He came; because He loved, He served; because He loved, He died. How much do you love, my friend? How much do you love Christ? How much do you love your fellowman? If you love enough, you will serve Christ valiantly here in North Carolina. If you love enough, you will minister generously in His name to those about you. Let love reign in your hearts. (Takes stand on one side of stage.)

Vision: Lo, next I summon Service. (Soft music—"It Pays to Serve Jesus," 2nd stanza—Enter Service.)

Service: "There are many things which God does in which we have no part. God paints the clouds and golden sunsets; He keeps the stars in their orbits; He sends showers and sunshine; He paints the rose and the lily, and scents them with their sweetness.

But there are other things which are just as great and beautiful in which He permits us to be co-workers. He gives us the opportunity through service to put the tints of immortal beauty on human souls. What an honor to be a co-worker with Jesus Christ in the transforming of lives, the dispelling of darkness, misery, and sin; the bringing of light, happiness, and righteousness to human souls. It is not what our life is in wealth, culture, and attainment, but what our life is in service to others that is the test of greatness"—(J. S. Kendall).

"He is counting on you
He has need of your life
In the thick of the strife
For the weak one may fall,
If you fail at His call.
He is counting on you,
If you fail Him, what then?"

(Stands beside Love.)

Vision: I next call for you, the Spirit of Giving.

(Soft music—"I Gave My Life For Thee"—as Giving enters.)

Giving: It has been well said, "Missions begin with the giving of men; they are continued by the giving of money." Money is consolidated life; when we are giving money we are giving life." The giving of money is essential to the success of missions.

In the high mood of a person who has consecrated himself to the unselfish use of all that he is and all that he has, the word of Christ saying, "it is more blessed to give than to receive," rises into a mystic significance. When one's giving, either of himself or what he has won and earned, reaches the high point of making him feel his partnership with God, then the joy of bearing a share in making the world better and mankind happier appears more than worth any price it costs. The blessedness of giving is for those from whom nothing can be taken away because they have already dedicated everything.

"He is counting on you—
On your silver and gold,
On that treasure you hold;
On that treasure still kept.
Tho' the doubt o'er you swept
'Is this gold not all mine?'
(Lord, I knew it was Thine.)
He is counting on you,
If you fail Him, what then?"

(Stands on opposite side of stage from Love and Service.)

Vision: Now let Prayer come forth and speak.

Soft music—"Sweet Hour of Prayer"—last stanza—as Prayer enters.)

Prayer: "Prayer is the voice of faith."—(Horne).

"Prayer is an offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies." — Westminster Catechism.)

"Prayer is a powerful thing for God has bound and tied Himself thereunto."—(Martin Luther.)

"Prayer is not conquering God's reluctance, but taking hold of God's willingness."—(Phillips Brooks.)

"A prayer, in its simplest definition, is merely a wish turned heavenward."—(Phillips Brooks.)

"Jesus as our leader in prayer gave a blessed promise concerning prayer, 'unto you.' Let us pray on, for our Father hears and answers prayer." — (Rev. John J. Ewart, D.D.)

"He is counting on you
In life, money, and prayer,
And the day shall declare
If you let Him have all,
In response to His call;
Or if He in that day,
To your sorrow must say
'I had counted on you
But you failed me." What then?"

(Stands by Giving.)

State Missions: May we at this time stand and join in prayer for the future of our State Mission work? (Either leads prayer or asks someone in audience to do so.)

Love (addresses audience): My dearly beloved, you have heard the messages of my handmaidens, Service, Giving, and Prayer. They wait for you to take them with you as you press forward. All depends now on you. The land lies waiting for you to possess it. With love in your hearts, a prayer on your lips, with hands outstretched in serving and giving,

Irritated SKIN
no matter how tender—amazingly relieved and faster healing aided with reliable
RESINOL
MANY DOCTORS RECOMMEND IT

ST. JOHN Hotel

A Charming Homelike Hotel Of Highest Moral Character
Conveniently Located In the Historic Center of the City
MODERATE RATES
FREE PARKING
NO LIQUOR SERVED OR SOLD
Meeting St. at Queen St.
CHARLESTON, S. C.
W. E. IVEY, Manager

"He is counting on you—
O the wonder and grace,
To look Christ in the face
And not be ashamed!
For you gave what He claimed,
And you laid down your all,
For His sake—at His call—
He had counted on you
And you failed not—What then?"*

As a token of your desire to possess North Carolina for Christ, come forward now with your gifts to State Missions.

Music—Offertory.
Pantomime:
Gifts are presented to Love.
Love in turn presents them to State Missions.
Prayer of dedication of gifts.
Hymn — "Ready" — or "To the Work."
Dismissal.

(Adapted from the playlet, "Alabama Tomorrow.")

This playlet might be used as part of the program on State Missions.

*This poem was taken from "World Comrades," its author not given.

Young People

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

GOLDEN GREETINGS, COLLEGE Y. W. A.'S!

Young people in nearly 2,500 W. M. U. organizations greet you heartily as you enter again upon college duties! As you in Anne Hasseltine Y. W. A.'s officially join our W. M. U. family, we send our love and prayers. We depend upon each of you to help us in our task of winning the world to Him. Write us about your Y. W. A. work, and may you grow in His grace and knowledge as you look through the "Open Window Into the World."

* * *

CHURCH-STEWARDSHIP NIGHT

When September rolls around, we think definitely of stewardship. Dear Counselor, have you ordered the stewardship leaflets for the boys and girls in your Sunbeam Band, G. A., R. A., or Y. W. A.? We want the W. M. U. organizations in every church to have the finest Stewardship night program this year. The memory work done by Sunbeams, Jr. G. A.'s and R. A.'s, and the original work done by Intermediate G. A.'s, R. A.'s, and Y. W. A.'s, can be most effectively presented at this program. Let's begin earnestly on this project which can mean so much in the life of your church.

* * *

A GOLDEN OPPORTUNITY JUST AHEAD

Have you planned well for the State Mission Season of Prayer and Offering? On or near September 12, every W. M. U. organization should observe this important season of prayer. Remember to give ten per cent more than 1937's gift. Come on, boys and girls, let's sacrifice in order that our gift may be pleasing to our Master.

* * *

YOUNG PEOPLE'S ANNUAL CAMP CLOSES AT CLEMENT CHURCH

This year marks the third year that a camp for Young People has been held at the Clement Baptist Church of the Beulah Association. Each year the girl's camp is held the first week and the camp for boys is held the latter part of the week. Those who come for each camp bring bed clothing, cooking vessels, food, pencil, paper, Bibles, and other necessary articles.

The camp for girls opened on Tuesday morning, August 15, but Mrs. L. V. Coggins, Young People's leader of the Beulah Association, asked that all young women and interested church leaders meet at the Clement Church at five o'clock on Monday evening preceding the opening of camp on Tuesday morning. Following the nomination of associational officers for the coming year, supper, which was brought by the various groups, was enjoyed.

After supper about ninety people, mostly young women, formed a circle on the church lawn and listened to Mrs. Edna R. Harris, our Corresponding Secretary of the W. M. U. of North Carolina. She taught the Y. W. A. Manual, giving some valuable information and urging the young women to live a Christian life and not live the way of the world just because some other young women were living that life. Following her very interesting message, she led in prayer. The roll was then called of all the Y. W. A.'s of the association. All were represented with the exception of two.

There were several who remained over night for the opening of the Clement Camp on Tuesday morning. Mrs. Harris spent Tuesday at the camp and taught a group of girls. There were other teachers from the Clement Church and other churches of the association, who taught Bible and Mission Study classes and B. T. U. work. Besides class work, a talent hour was enjoyed each evening, games were played, and stunts given.

Just before the camp for girls closed on Thursday at noon, it was decided to name the camp. The majority voted in favor of the name "Lou-Reitha." The camp was thus named in honor of Rev. and Mrs. L. V. Coggins (the pastor and his consecrated wife) who have sponsored the camp these three years. Their Christian life has meant much to the young people of the Clement Church and community as well as to the boys and girls of the other churches who have come each year to camp with the Clement young people.

The camp this year has been the most successful one of the three. The attendance was larger than ever and every one cooperated in a wonderful way. Sixty-five girls took the class work. The total attendance was 115 including teachers, helpers, and visitors. Because of age limits not as many boys were present for boys' camp. But the week of camp will long be remembered not only by the boys and girls but by the teachers and helpers as well.

All left camp looking forward to next year when camp "Lou-Reitha" opens again at the Clement Church.

Sunday School Lesson

By Hight C. Moore

For September 11, 1938

SAUL: MORAL FAILURE

1 Samuel 10:17-25; 15:10-23; 28:3-25; 31:1-10

The transition from the theocracy to the monarchy was the great turning point in the history of the chosen people and one of the epochal events in the history of men. Forty years each reigned Saul, David, and Solomon over the united monarchy of Israel. Saul excelled the others in probably three respects: In commanding physique, for he stood higher than any of the people from his shoulders upward; in personal courage, for he was found at the front in the wars he waged; and in pioneering on the throne of Israel, for he had no predecessor with guiding or warning example. His faults were due to deficient mentality and superficial religious life; hence his rashness and self-will, his lack of organizing ability, his insane jealousy of David, and his flagrant disobedience to God.

Moral Failure Destroys Great Possibilities

(1) Possibilities from God. "Whom Jehovah hath chosen." A king was second best for Israel. But he was second best. And the best man for the place at the time was Saul. He was endowed physically. He came of good family. He was marked for distinction. God had done everything for him that could be done.

(2) Possibilities Through Good Men. "Samuel said to all the people." To know such a man as Samuel was a privilege. To be associated with him was an inspiration. To be anointed by him for a special task was the open road to the greatest that earth could give.

(3) Possibilities in High Position. "All the people shouted." No greater opportunity was afforded any man at the time. It was a new position but exalted. Its outlook was worldwide and its impress age-long. There was the challenge of the greatest possibilities.

(4) Failure Before God. "Because thou hast rejected—he hath also rejected." He had broken his covenant. He had definitely rejected Jehovah. He had flagrantly disobeyed the divine commands. In fact, he was never at heart true to God. And since the good Spirit from Jehovah had been deliberately and defiantly repelled there was nothing that even God could do but to permit upon Saul the evil spirit, which the king himself preferred. He failed before God.

(5) Failure Before Samuel. "Samuel mourned for Saul" (15:35). The prophet had been proud of his king. He knew his better side. He sincerely desired the king's success. And when Saul disobeyed and was rejected by Jehovah the prophet cried all night over it. No one else felt so keenly the royal failure. Everything he had done for Saul seemed for naught.

(6) Failure Before His Nation. "Saul took his sword, and fell upon it." There is not a more tragic scene in all the annals of the Hebrew kings. There could not be a more vivid portrayal of the moral and spiritual failure in a national crisis. Generally the world makes up its estimate of us by the way we end.

(7) Failure Before the World. "So Saul died, and his three sons, and his armorbearer, and all his men." It is a dark and terrible picture. And the disaster at Gilboa was but a picture and climax of the royal failure to rule his people wisely and well. Truly the people have cause to mourn when a weak or wicked king sways the scepter.

NERVOUS?

Do you feel so nervous you want to scream? Are you cross and irritable? Do you scold those dearest to you?

If your nerves are on edge and you feel you need a good general system tonic, try Lydia E. Pinkham's Vegetable Compound, made *especially for women.*

For over 60 years one woman has told another how to go "smiling thru" with reliable Pinkham's Compound. It helps nature build up more physical resistance and thus helps calm quivering nerves and lessen discomforts from annoying symptoms which often accompany female functional disorders.

Why not give it a chance to help YOU?

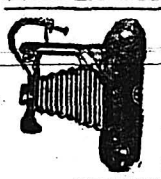
Over one million women have written in reporting wonderful benefits from Pinkham's Compound.

SAVE MONEY!
By Insuring Your Church With The
NATIONAL MUTUAL CHURCH INSURANCE COMPANY
CHICAGO
For Over FORTY YEARS We Have Specialized in CHURCH INSURANCE
$3,900,000 Paid to Policyholders for Losses
LOWER RATES and ANNUAL INSTALLMENT PAYMENT of PREMIUMS
Make Our Insurance Especially Attractive to Church Officials
Write TODAY for Rates.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Church Furniture
Work of the Highest Quality At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

HOTEL SALISBURY
S. COLEMAN CRABTREE, MANAGER
Rates $1.25
SALISBURY, NORTH CAROLINA


Enclose 25¢ with any ROLL-One 4x6 enlargement FREE.
MERCURY PHOTO LABORATORY,
Box 967, Spartanburg, S. C.

● Write for our FREE folder listing attractive Promotion Day certificates, Bibles, gift novelties and other helpful material. ●

Baptist Book Store
121 WEST HARGETT STREET, RALEIGH, N. C.

OBITUARIES

Obituaries, sixty words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be paid in advance.

MISS MARY JESSUP

On June 12, 1938, the spirit of Miss Mary Jessup, daughter of the late James and Elizabeth Jessup, was borne away to be with her Master.

Miss Jessup was president of the Missionary Society of the Cedar Creek Baptist Church for many years, giving of her time and devotion to the society; it has lost one of its most loyal members. Not only was she active in the society, but in all activities of her church.

A gentle, charming woman loved by all who knew her, Miss Mary lived a beautiful life of service, high spiritual influence, and faithfulness. She was of a calm and quiet nature, and Christianity was seen in her daily life. Her loving and gentle spirit will long live in the lives of those who were privileged to share her friendship, and her quiet goodness gives us a living example of her Christian patience.

We extend to the family our deepest sympathy in the loss of their devoted sister.

MRS. A. B. SMITH.
MRS. J. R. THAGARD.

A DEVOUT LAYMAN DIES

J. Frank Jarman, seventy-one, one of our most active and useful Baptist laymen, died at his home in Nashville, Tennessee, August 23, after a lingering illness. He was widely known for his civic and religious activities.

He was one of eight children of Professor and Mrs. George W. Jarman, Jackson, Tennessee. His father was president of Union University when he graduated at the age of seventeen with the degree of Master of Arts. He began his career as clerk in a general store in Jackson, Tenn. When he died he was chairman of the board of directors of the General Shoe Corporation in Nashville, an institution whose net value has been placed at $4,500,000.

For the past eight years Mr. Jarman has supported eight missionaries of our Foreign Mission Board at a cost of $6,400 annually, besides liberally supporting the local work of the First Baptist Church of Nashville, of which he was an honored deacon, and numerous other religious enterprises. Some months ago he established the Jarman Foundation, through which he will continue to minister to humanity's needs for years to come. His son, Maxey Jarman, who succeeded him as president of the General Shoe Corporation, was made chairman of the Foundation.

His large and generous benefactions were made possible by the fact that for years Mr. Jarman was a tither. He believed in it with all his soul and practiced it religiously and joyously. He also believed in the power of prayer and practiced that to the limit. He believed heartily in the fundamental doctrines of the Bible and stood for them with all the power of his being. He was always in his place at prayer meeting and other meetings of the church, when not providentially hindered. He was never too busy.

Mr. Jarman's attitude toward his help was worthy of emulation. Several years ago he set up a fund for their retirement at sixty-five. This was maintained by a portion of the profits of the corporation plus contributions by employees. In every way possible Mr. Jarman sought to make the living conditions of his employees pleasant. His constant aim was to make it possible for every employee to live in his own home and ride in his own automobile. To that end his corporation paid higher wages than other similar organizations.

WALTER M. GILMORE.

JEWELS UNDER THE STONE

Speaking of the Christian saints in India, Dr. A. T. Belden related the following:

Foremost amongst this new kind of holy man stands the name of Sundar Singh, who is known as Sadhu, which is the Hindu word for holy man. The name Sundar Singh has the majestic meaning of "splendid lion." His family, however, were bitterly opposed to his becoming a Christian, and we are told that his uncle took him into an underground treasure house full of beautiful jewels and said, "All these shall be yours if you give up the Christian religion," but "splendid lion" was not to be tempted. They then tried to poison him, and for a whole night he lay at death's door, but he persevered and became a holy man of India of a very different kind, for he suffered only to serve. Here is a story that the writer heard him tell in the Queen's Hall.

An Indian Prince thought he would test out the kindliness of the people who dwelt in his city, and so he chose one of its narrowest thoroughfares and caused what appeared to be a large white stone to be placed in the middle of the road during the night. There it lay all through the next day, and people leading their asses or mules laden with burdens, or dragging their little carts, would carefully go around the stone; nobody made any effort to lift it out of the way. There it lay for yet another day, and still the citizens were all too busy thinking of themselves to clear away this thing that blocked their path. At last the Prince, very disappointed, issued a proclamation stating that he himself would come and lift the stone at a certain time. And with the crowds thronging about him he stooped and lifted the stone quite easily with one hand! Thereupon it was discovered that it was a shell, of no weight whatever, and then the Prince took from the inside of the shell a little bag and poured the contents of it into his hand—it was full of shining jewels! "These," he said, "might have been the reward of a citizen who thought sufficiently of his fellows to move the stone out of their path. They now belong to me."

The way to true prosperity and real joy is by the path of service.—The British Weekly.

IN LONELINESS

Sometimes in loneliness we find
Companionship we need
And far apart from human-kind
Some worthwhile book we read.

The teeming, crowded thoroughfare
Encourages no thought,
And meditation must despair
'Mong wheels of traffic caught.

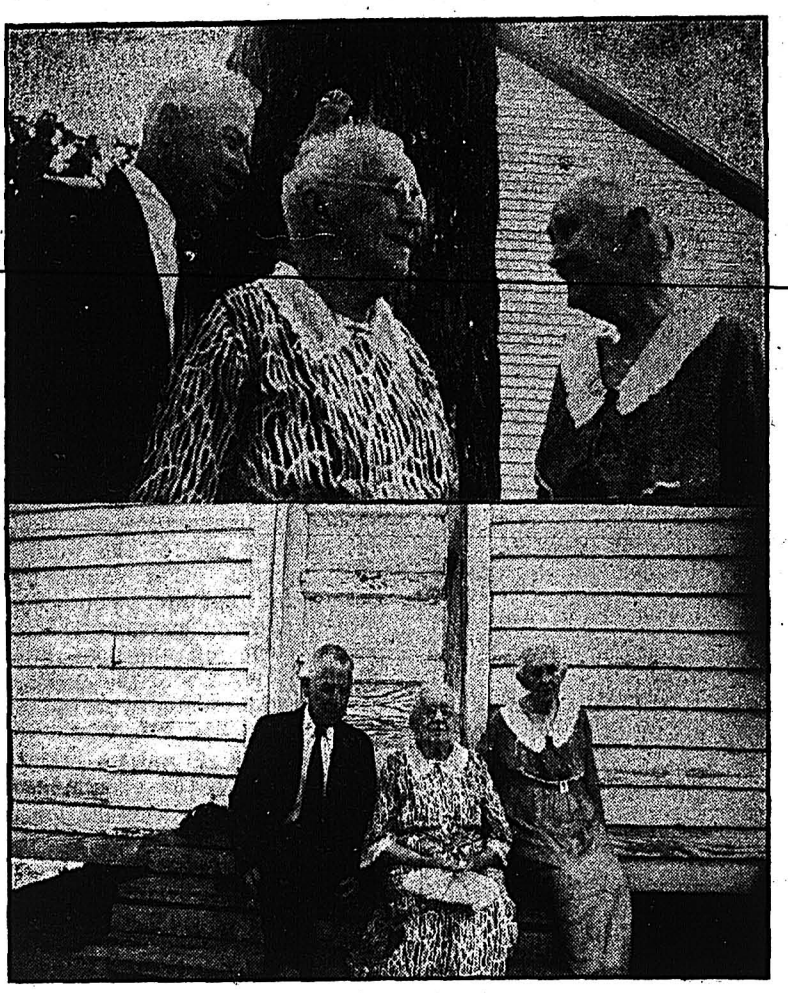
Some burdened soul enchantment knows
Of silent wilderness,
That gives the heart a sweet repose
Which words cannot express.

A charm is found in rural walk
Where God and Nature dwell,
And birds and trees and flowers talk
To hearts that love them well.

An unexpected thought, perchance,
Across the mind may flit,
And, simple though the circumstance,
Leave lasting benefit.

J. M. Kailin.

The foolish man seeks happiness in the distance; the wise grows it under his own feet.—Oppenheim.



The above pictures were taken at a recent reunion beneath the old oak tree in front of Academy Church, Tippah County, Mississippi, where sixty-seven years ago Dr. J. B. Gambrell, of Southwide Baptist fame, and General M. P. Lowrey conceived the idea of establishing Blue Mountain College. It was finally decided that General Lowrey should found the college. Left to right in both pictures: Louis G. Gambrell (the last of the Gambrells), Drew, Miss., 82, brother of Dr. Gambrell; Mrs. L. L. Ray and Mrs. Modena Lowrey (Mother) Berry, Blue Mountain, daughters of the founder, ages 83 and 87 respectively.

GOD'S WILL

Under the old oak tree in front of Academy Church, Tippah County, Mississippi, sixty-seven years ago, Blue Mountain College was conceived in the hearts of two stalwarts of the faith, Dr. J. B. Gambrell and General M. P. Lowrey. General Lowrey was pastor of Academy Church at the time and Dr. Gambrell was helping him in a meeting.

Dr. Gambrell insisted that General Lowrey should found the college, but with equal force General Lowrey contended that Dr. Gambrell was the man to do it. As Christians do in hours of important decisions, they went to the Lord in prayer and His will was that General Lowrey should establish Blue Mountain College, and that Dr. Gambrell should glorify Him in other capacities throughout the South.

Under the blessing of God, Blue Mountain College has in the sixty-five years of its existence touched the lives of more than twelve thousand women who have been through its halls, more than five thousand of whom are now serving Him in forty-three states and several foreign countries, as homemakers, teachers, missionaries, and in sixty-six other lines of endeavor. Fully accredited academically by membership in the Southern Association of Colleges and membership in the Association of American Colleges, Blue Mountain is also accredited spiritually and religiously by the Word of God, and is guided by His Spirit.

FRANK E. SKILTON.

"I know thy works, that thou hast a name that thou livest, and art dead."—Revelation 3:1.

It may possibly be that practically in your daily life you are exerting no more power for God than a dead man! A Christian, indeed, but without power because of compromise with something questionable or outrightly wrong! Is that so with you? I do not say it is, for I do not know. But you know. The hungry, critical world knows. Subtle, keen Satan knows. The Lord Jesus knows. Do you know if that describes you? May we be willing to have the Spirit's searchlight turned upon us tonight.

FORK UNION MILITARY ACADEMY
An Honor Christian School with the highest academic rating. Junior School from six years. Housemother. Separate building. Upper School prepares for university or business. ROTC. Every modern equipment. Catalogue, Dr. J. J. Wicker, Box 223, Fork Union, Virginia.

WAKE FOREST COLLEGE
1834
Liberal Arts . . . Law . . . Medicine . . . Summer School . . . All fully accredited . . . Women admitted to graduate work, professional schools and summer school . . . Friendly spirit . . . Session opens September 14, 1938.
THURMAN KITCHIN, President, Wake Forest, N. C.

QUALITIES OF A SUNDAY SCHOOL TEACHER

Mediate upon these things; give thyself wholly to them; that thy profiting may appear to all.—I Timothy 4:15.

Scripture Reading I Timothy 4:11-16.

Everyone has a gift to be used for God. If you refuse to witness for God and bury your talent in the everyday business world and hide it under the cloak of pleasure, you shall surely repent before the day of judgment; but I come not to awaken you from your sleep (but if you are asleep, it is time you were awakened. If we call ourselves Christians, we have not time to waste in this pleasure-mad, sinful, and perishing world which is passing by the thousand daily for the lack of knowledge). How shall they know unless they hear? How shall they hear unless we teach? Be up and doing; save a soul today. Give God a chance to rejoice. We must remember that the second coming of Christ and our departure is drawing near. We are living in the dispensation of the Holy Spirit. Time is short. Night comes quickly when no man can work. What is left undone at the grave must forever remain undone. For every man must do his own work to use his time or talent. I am prone to think that most of you here are doing your best for the Master's cause. You who hold the position of a Sunday school teacher have a great responsibility. You come in closer contact with your pupils than the pastor of the church, so you have to be an example. Here are some of the qualities every Sunday school teacher should possess.

A Sunday school teacher should possess love, abounding love, abiding love, love of a Christian saved by grace, a transformed individual speaking the truth with a love that becomes more mature in Christ; a love that will bring Jesus closer to the hearts of the pupils and cause their hearts to overflow at the sufferings of Jesus and to love Him more for the debt He canceled for us; a love that will cause the pupil to feel the need of Jesus and to know He cares for them; a love that can say, "Father, forgive them for they know not what they do."

A Sunday school teacher should know the value of prayer. Pray without ceasing. Pray for the lost souls in your class, pray together. "Ask and it shall be given, seek and ye shall find, knock, and it shall be opened unto you." "For to every one that asketh, receiveth, and to every one that seeketh, findeth, and to every one that knocketh it shall be opened." Pray that the Holy Spirit might speak through your lips and that God's work might prosper the world around, at home and abroad. Prayer is the heart of man speaking to God.

A Sunday school teacher should have the desire to serve for the Lord, should recognize Him as Master. All can't go abroad to be missionaries, but we can be fishers of men here at home—a job that needs to be given some serious consideration. Any teacher needs preparation to give efficient service to our Master or to any one else. Study to serve. Prepare your lesson before Saturday night. We cannot afford to teach God's children if we do not know ourselves. Piety is good, but piety and knowledge worketh wonders. It is hard to teach a Sunday school class and visit dance halls during the week. You cannot enjoy prayer meeting on Wednesday night if you have been to a beer parlour the night before. The race horses and the morning sermon will not mix on Sunday. The family altar and the card tables will not go together. Profanity and hymns will not jingle. Love for God does not exist in a vile heart and a corrupt mind. You can't have the devil in the pew with you and try to shake hands with Christ. Oh, friends, you can't leave Satan at the church door if you keep company with him during the week in business and pleasure. God's work has no place for anything else. Give Him first place or none at all. Be ye cold or hot. God hath no place in His kingdom for the luke-warm Christian.

A Sunday school teacher should know the meaning of self-sacrifice. It takes courage and will power to break away from the crowd, to give up precious minutes of pleasure for the Sunday school. Remember this, brethren, just as sure as the hairs of your head are numbered and none turneth white without the Father's consent—so each soul that cometh to you may be helped upward or you may become a stumbling block—Oh, my father, it is better that you were cast into the sea with a millstone about your neck than to be the cause of one of these little ones to suffer in this manner. Just a little sacrifice on your part today will make that life grow into something for God—to testify and carry on the work after we are gone; to bring forth much fruit and to spread the gospel from shore to shore. Teachers, fill your lives with Christ, and the devil will not harm you.

A Sunday school teacher should develop the power of soul-winning. "And I, if I be lifted up from the earth will draw all men unto me." We must teach the pupil that Jesus is ready, willing, and able to care for all our needs, to answer all our questions and to guide us through life if we will only put our trust in Him. Here is a true story, told to me by a friend. "It was a Sunday school teacher that struck the chord in my life that caused me to seek and find comfort and guidance in God. The dear lady came to me during a revival and said, 'Why don't you go?' I just needed that little encouragement. They were singing 'Lord, I'm Coming Home.' As I walked down that aisle I felt that I was the one they were waiting for. When I neared the front I couldn't keep the tears of joy out of my eyes, for my heart and soul seemed too full to hold it—joy that I was now on the Lord's side to serve, live, and glorify Him to the advancement of His kingdom."

A Sunday school teacher should possess the quality of attendance and cooperation in the department work. Every time I see a Sunday school teacher come in late I am reminded of the five foolish virgins who had gone asleep and had forgotten to have their lamps trimmed and ready. The devil worketh evil in many ways, but if Sunday school teachers have the love of Christ in their hearts they will be there Sunday morning ready and waiting. How often when the teacher does not appear I have thought about the sower who planted seed on the thorny ground and the thorns choked them to death. I think that we often give in to these thorns rather than to fight the good fight for right. If the teacher would only let the superintendent know that she won't be there, then other arrangements can be made so that the children may be taught the Word of God in phrases that can be understood.

I have a deep desire to go to Sunday school and to teach because I believe that guiding souls in the way of the kingdom of Heaven is something that demands my best at all times. I pray earnestly that the Holy Spirit will come in and abide with me so that He may speak through my lips and God's will be done here on this earth.

JAMES E. HARRELL,
Windsor, N. C.

THE WORK AT ROBERSONVILLE

Just a word from the Robersonville Baptist Church. In May we had our revival meeting with Rev. M. L. Banister, of Oxford, preaching. Those who know Brother Banister know that the preaching was of the highest type. Our church and community were greatly challenged, our hearts strangely warmed, and our lives keenly touched by the coming of this good man. The gospel is its own defense for man who by nature is a sinner and for a world that now, as never before, needs a Saviour. We thank God for his ministry among us.

Following our revival we had our first Vacation Bible school. There were 82 enrolled, with 62 in average attendance. The boys and girls asked for a three-week school next year. We had a fine group of workers, and that is the secret of our success.

There is an old saying that "one thing follows another"; and so the last of June our church installed the Hammond organ. Our people are greatly enjoying this added feature in our worship.

There is just one other word—Our church will have Home-Coming Day on the second Sunday in October. All former members and friends are invited to be with us then. Dinner will be served on the grounds. A splendid and helpful program is being prepared. It is a joy to work with folks who say, "We are with you." So "come and see" on October 9.

We have been on the Recorder Club for four years.

E. C. SHOE, Pastor.

DR. HANDY AT RIDGECREST

Dr. Kingman A. Handy, pastor of the Parkway Baptist Church, Baltimore, Maryland, spoke at the opening session of the education commission of the Southern Baptist Convention at Ridgecrest on August 25.

Dr. Handy told his audience of college executives that Christian education is giving knowledge to college students but that it is failing to give college students motivation for doing what they already know is right.

"The trouble starts in the home," said Dr. Handy, who broadened the definition of the term "Christian education" to include all forces that help to develop Christian character. "In the home mothers seek to give their children motivation for doing the right. Too often they choose a lollipop instead of love for God."

"Christian character is a state of being," he continued. "It is not what I know, nor what I do, but what I am. If I am what I should be, then knowing and doing will, to a large degree, take care of themselves. And we learn to be by doing for other people in a proper relationship to God." Dr. Handy pointed out that Christian education has emphasized the value of knowledge almost to the exclusion of training in "being."

"The mother of children and the teacher of primary grades must put into the minds of those about her attitudes that will carry them on," said Dr. Handy. "What can the high school teacher or the college professor do with the mind of a boy unless deep down in the boy's fundamental attitudes there are love for God and a personal sense of responsibility? Religion must supply idealism and motivation for every wholesome endeavor—even a football game."

"We should face the needs of real life around us," he continued. "The goal of Christian education should be to reach human need as far as possible. We should give till it hurts, yes, but we should continue to give till it stops hurting. Many Christians are still in the baptistry. They have died to sinful joys but never found the new joy of a really dedicated life."

DAVID MORGAN.

Purpose is what gives life a meaning.—C. H. Parkhurst.

APOSTOLIC SUCCESSION EXPLAINED

A witty rejoinder, besides being a sacerdotal fact throwing much light on the vexed question of the "Apostolic Succession," comes from California, and shows how, from the nettle "danger," safety may be plucked by an apt retort:

An old lady belonging to one of the sects, on meeting the Episcopal rector said, "Pray, Mr. Matthews, will you tell me what you Episcopalians mean by the 'Apostolic Succession?'"

"Certainly, my dear madam," replied the rector, who was a little given to practical jokes. "You see, my name is Matthews. I am descended from Matthew the Publican."

"Oh!" she answered, "that is excellent; and how about Mr. James?"

"Why, don't you know—James, the brother of John, sons of Zebedee?"

"Why, yes, certainly; but how about Bishop Green?"

This puzzled our reverend friend for an instant, but he soon brightened, and replied, "Why Bishop Green derived the succession through his mother's family."—The Word and Way.

If you wish success in life make Perseverance your bosom friend; Experience your counsellor; Caution your elder brother, and Hope your guardian angel.—Addison.

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

666 LIQUID TABLETS SALVE, NOSE DROPS
cures MALARIA in 7 days and relieves COLDS first day
Headache, 30 Minutes.
Try "Rub-My-Tism"—World's Best Liniment

Church and Sunday School Furniture
write for Catalog
SOUTHERN DESK CO., HICKORY, N. C.

EASE THAT HEADACHE
You benefit doubly by use of Capudine— It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. CAPUDINE liquid is easy on stomach—easy to take and eases quickly. Try it — Use it.
CAPUDINE

VIRGINIA BEACH
Real Surf Bathing
ENJOY THE COOL OCEAN BREEZES
Ask Nearest Ticket Agent About Excursion Fares
HOTEL AND COTTAGE LIST FREE
Norfolk Southern R.R.
Room 211, Terminal Station, NORFOLK, VA.

Home Circle

LIFTING AND LEANING

There are two kinds of people on earth today,
Just two kinds of people, no more, I say.

Not the good and the bad, for 'tis well understood
The good are half bad and the bad are half good.

Not the happy and sad, for the swift-flying years
Bring each man his laughter and each man his tears.

Not the rich and the poor, for to count a man's wealth,
You must first know the state of his conscience and health.

Not the humble and proud, for in life's busy span
Who puts on vain airs is not counted a man.

No! the two kinds of people on earth I mean
Are the people who lift and the people who lean.

Wherever you go you will find the world's masses
Are divided in just these two classes.

And strangely enough you will find, too, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?

Or are you a leaner who lets others bear
Your portion of worry and labor and care?

—Ella Wheeler Wilcox.

JANE ADDAMS' BURGLARS

A recent magazine tells the story of two occasions on which burglars broke into the home of Jane Addams, that great-hearted social worker. The first time, Miss Addams had her small nephew asleep in the next room. When she waked up and saw the burglar, her only thought was that the child should not be frightened.

"Don't make any noise," she said quietly to the man.

He was so startled that he jumped for the window. Then her thought shifted to him.

"You'll be hurt if you go that way," she warned him, still quietly. "Go down by the stairs and let yourself out," and the burglar meekly obeyed.

The second time a housebreaker tried it, Miss Addams asked him pleasantly, why he was doing such a dangerous thing. He answered her frankly that he was out of employment and desperate enough to try anything. She told him to go away and come the next morning and she thought she could get him a job. He took her at her word, came next day, and she found employment for him.

One interesting thing about these two incidents is that Jane Addams, following her own rules of life, never thought of herself at all, and so had no time for fear. She was accustomed to helping all sorts of people and looking after everybody, and she made no exception for burglars. Another interesting thing was that even a burglar could see this fact, and behave accordingly. Such sincerity and kindness as hers were convincing, even to a criminal.

Most of us go through life without meeting burglars in the dead of night. We need not practice behavior for such improbable occasions. But it is worth while to consider how valuable such an attitude as that of Jane Addams is in other events of life. To meet each stranger with sincerity and kindness—what an asset in successful living that would be. To think of other people always and of ourselves not at all—is there any better rule for working out a crisis?

Miss Addams was noted for her brilliancy of mind. But she was far more noted for her warm and steadfast heart. She put both into the service of others all her life. A great many persons besides burglars were impressed by her in a remarkable degree. These two incidents help to explain why.—Mildred Elliott, in Girl's World.

SHINING THROUGH

Jean was only a very little girl, but she had traveled a great deal with her mother and father, who were artists. They had visited nearly all of the great cathedrals, and had taught Jean to know the different saints who stood or knelt in the stained-glass windows. She knew Saint Ursula, and Saint Barbara, and Saint Agnes with her lamb, and Saint Michael with his flaming sword, and Saint George overcoming the dragon. She had listened while her father and mother discussed the transparency of the ancient glass, and its splendid color with the sun behind it.

Yes, Jean knew a great deal about the saints. So when she came back to America, and her Sunday school teacher asked her one day, "What is your idea of a saint, Jean?" she answered with conviction:

"A saint is a person that lets the light shine through."

The other little girls looked a bit puzzled. They had not been to cathedrals to any extent. But the teacher understood. "That is a fine answer," she said. "Christ is the Sun of righteousness, and His light shines through the lives of those who love Him, and makes them saints."

Jean never forgot that. As she grew up, she tried to let the light shine through, and she succeeded, as such believers always do. When she was married, her husband and children used to say, "Mother is a saint on earth," and they were right. She needed no putting up in a window. Wherever she was, the light shone through.

It puzzles some readers that in the Bible the apostle Paul called all his converts saints. That did not mean, however, that they were perfect people. It meant only that they were trying their best to let the light shine through their lives to the heathen world which surrounded them. They had their faults, but the light came through them and converted nation after nation. Any Christian through whom the glory of Christ is shown, however dimly, will draw others to him. Those whose lives are transparent and shining are rightly called saints.

Self is always a dark shadow against the light. Those whose lives are only for themselves are but blank windows. Self-will can never draw other souls to God. The color and the radiance of sainthood come only when self is forgotten in love to the Light of the World. That lesson has to be learned by other girls besides Jean, if they are to be true Christians.—Barbara Griffin, in The Girl's World.

POLLY'S TANGLES

"I wish my hair wasn't curly," complained Polly.

Mother made no answer but went on brushing Polly's locks.

"I wish there wasn't such a lot of it," fretted Polly. "I'd like to have it all cut off. It's a terrible bother!"

Still mother said nothing. She was trying very hard to straighten out a tangle without hurting her cross little girl.

"And I do wish it wasn't red!" snapped Polly. "I hate red hair!"

"So do I," exclaimed Brother Jimmy. "If your hair wasn't red, maybe you wouldn't have such a terrible temper." And Jimmy hurried from the room before mother could reprove him for teasing Polly.

"O mother," cried Polly, with a sudden jerk, "that hurts! I wish you'd stop pulling so!"

Mother laid down the comb and brush. Polly had fretted and cried all through the brushing and curling. It was not the tangles that hurt her, for mother was very careful, but the foolish fear of being hurt. Polly made a great deal of trouble in this way every morning. This morning she had been unusually trying.

"Very well, Polly," answered mother. "I won't bother you any more. We'll leave your hair just as it is." Then she left the room.

Polly went to the mirror. She saw there a little girl with one side of her hair in smooth, shining curls and the other side a bright, tangled mass. How queer and one-sided she looked!

Then Johnny came into the room. "Hello!" he cried. "What's the matter? You make me think of 'Diddle, dumpling, my son John.'"

Polly's lip began to quiver. There were worse things, it seemed, than having your hair brushed and curled. Polly never could take teasing good-naturedly.

It was very trying to appear before people with her hair only half curled. And, oh, how ashamed she was when a neighbor came in! She went to her room and tried to curl her own hair, but her little fingers were so short and her hair so long that she failed entirely.

Pretty soon auntie drove up and called her to come out for a ride. Then Polly's head went down on the window sill and she began to sob.

Mother came into the room. "Is my little girl ready to stand still and have her hair curled?" she asked.

Polly jumped up and ran eagerly to her. She kept very quiet while mother gently brushed and curled the neglected hair.

"Why, there wasn't a single tangle!" she cried when mother had finished.

"Of course not," answered mother. "It isn't the tangle in the hair that hurts you, Polly. It is the tangles in a little temper. They are the serious matter. The tangles in the hair come out very easily. I'll attend to them and see that they do not hurt you. Do you think you can straighten out the tangles in the temper?"

Polly felt very much ashamed and told her mother that she certainly meant to try.—N. C. Christian Advocate.

"NEVER REFUSE GOD ANYTHING"

Florence Nightingale, just before she died, looking back over a long life, said: "If I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard, that is all, and I have never refused God anything." "Never refused God anything"—there is the secret of the life of service she lived. She worked hard, very hard, but God had His way with her life. She worked hard, but it was God working in her His will and through her His work. If our lives as Christians are not wholly a success, it would be well to test them by Florence Nightingale's test—"I have never refused God anything."—The Alabama Baptist.

"Hello, Brown! Are you using your skates tonight?"

"I'm afraid I am."

"Splendid! Then you won't mind lending me your tux."—Ex.

Spice Box

The superintendent of an insane asylum noticed an inmate pushing a wheelbarrow upside down.

"Why do you have it upside down?" asked the superintendent.

"You don't think I'm crazy, do you?" was the reply. "I pushed it right side up yesterday and they kept filling it with gravel."—American Legion Magazine.

* * *

"So you go to school, do you, Bobby?" asked the clergyman of the nine-year-old hopeful of the Briggly household.

"Yes, sir," answered Bobby.

"Let me hear you spell 'bread.'"

"B-r-e-d."

"The dictionary spells it with an 'a,' Bobby."

"Yes, sir; but you didn't ask me how the dictionary spells it. You asked me how I spell it."—Montreal Star.

* * *

A customer once called the photographic department of Macy's, New York City, to ask if it would enlarge a snapshot of her son. Of course it would. Then she wanted to know if they could remove his hat—she would rather have the enlargement without it. That, too, could be done; but on which side did he part his hair, and was it straight or curly?

"Don't be silly," snapped the woman. "You'll see that when you take his hat off."—Ex.

* * *

An Irishman was telling his friend of a narrow escape in the war. The Irishman said, "The bullet went in me chist and came out me back."

"But," said the friend, "it would go through your heart and kill you."

"Me heart was in me mouth at the time," said the Irishman.—Ex.

* * *

"Why was the period between A.D. 500 and A.D. 1200 known as the Dark Ages?" asked the teacher.

"Because those were the days of knights," replied the sleepy student.—Ex.

* * *

One exceedingly rainy night a lecturer addressed an audience which might have been much larger without taxing the seating capacity of the hall. Naturally he was willing to curtail his address, and, having reached what he considered the psychological moment, he said, "I'm afraid I've kept you too long."

Whereupon a voice replied, "No; go on; it's still raining."—Ex.

* * *

A group of traveling men were swapping lies about their radios in a Smith Center drug-store. An old man had been listening silently.

"Got a radio, old man?" one of the drummers asked.

"Yeah," the old fellow replied. "I got one. It's pretty good, too."

"Does it have good selectivity?" the drummer asked, with a wink at his companions.

"Well, I was listen' to a quartet the other night, an' I didn't like the tenor, so I just tuned him out and listened to the three of 'em," the native answered.—Christian Union Herald.

* * *

It was after the opera. The expensively dressed woman approached the broad-shouldered man.

"If I am not mistaken," she said, "I have the honor of speaking to the renowned tenor, have I not?"

He felt flattered.

"And what can I do for you, madam?"

"I can't find my car," she answered pleasantly. "Would you be so kind as to call out 'Charlie' at the top of your voice?"—Ex.