

BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina

- Behind the Veil
By R. C. Lawrence
- Variety in Unity
By W. R. Cullom
- Imperiled Freedom
By Mrs. Vernon A. Ward
- A Text for Wartime
A Guest Editorial
By Adiel J. Moncrief, Jr.
- The Relevance of Christianity for Our Time
In Two Parts—Part I
By Lowell Q. Haynes

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Journal of the Baptist State Convention of North Carolina
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Announcing



- Aug. 25-Sept. 1: Preaching Week, Ridgecrest.
 Aug. 25-Sept. 1: Relief and Annuity Board Conference, Ridgecrest.
 Aug. 25-Sept. 1: Christian Education Conference, Ridgecrest.
 Aug. 27-28: Sandy Run W. M. U. Meeting, Holly Springs.
 Aug. 27-29: Three Forks Association, Three Forks, two miles east of Boone.
 Aug. 28: Green River W. M. U. Meeting, Mount Vernon.
 Aug. 29: Kings Mountain W. M. U. Meeting, Beaverdam.
 Aug. 29-30: Mitchell Association, White Oak, three miles from Bakersville.
 Aug. 30-31: Yancey Association, Indian Creek, two miles south of Burnsville.
 Aug. 30-Sept. 1: Ashe Association, West Jefferson.
 Sept. 3: Wilmington W. M. U. Meeting, Riverside.
 Sept. 3-4: Liberty Association, Center Hill, seven miles south of Lexington, near Junior Order Orphanage.
 Sept. 4: Burnt Swamp W. M. U. Meeting, Bethel Hill.
 Sept. 5: Little River W. M. U. Meeting, Dunn.
 Sept. 6-8: Alleghany Association, Laurel Springs, fourteen miles southwest of Sparta.
 Sept. 10-11: Mecklenburg Association, Charlotte, Allen Street Church.
 Sept. 10-11: Stony Fork Association, Bailey Camp, four miles from Blowing Rock in the direction of Lenoir, on No. 321 about one mile off highway.
 Sept. 11-12: Cabarrus Association, Mount Pleasant, between Concord and Albemarle.
 Sept. 17-18: Brushy Mountain Association, New Hope, twelve miles northwest of North Wilkesboro.
 Sept. 17-18: Chowan Association, Salem, ten miles southeast of Elizabeth City.
 Sept. 18: Pamlico Association, Roper, eight miles east of Plymouth.
 Sept. 19-20: Caldwell Association, Granite Falls, First.
 Sept. 20-22: Stone Mountain Association, Mountain Valley, between highways Nos. 16 and 18 on Reddies River.
 Sept. 24: Brunswick W. M. U. Meeting, Bolivia.
 Sept. 26: Mecklenburg W. M. U. Meeting, Ninth Avenue Church, Charlotte.
 Sept. 26: Bladen W. M. U. Meeting, Clarkton.
 Sept. 27: Columbus W. M. U. Meeting, Chadbourne.
 Sept. 28: Brier Creek W. M. U. Meeting, Zion.

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THE WRITER of the epistle to the Hebrews prefaced his important work with this significant statement: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." That is to say: God did not reveal himself all at once, but by slow degrees, in accordance with the ability of men to understand both himself and his ways. Thus he spoke to men of old time "in many parts and in many modes," but "at the end of these days," or, as Paul put it, "when the fulness of the time was come," he spoke his single, full, complete, authoritative word in his Son Jesus Christ. Whereas in the earlier and incomplete stages of revelation God's face was, as it were, partially hidden from men, it was in the later and complete stage fully revealed. Little by little the light dawned and brightened and then burst into its ineffable splendor. Then it was that God showed his face in the face of his Son.

SEVERAL times recently the editor has been told that he has "started something"—the discussion over the demonstration of Baptist democracy at the Baltimore convention. Perhaps it would be more accurate to say that he has "continued something" that has been in the making for several years. For there has just come to his attention a small book published in 1934 by Dr. W. W. Barnes, professor of church history at the Southwestern Theological Seminary, Seminary Hill, Texas. The book, entitled *The Southern Baptist Convention: A Study in the Development of Ecclesiology*, is constructed on the general thesis that we have developed such a tendency toward centralized ecclesiology that we have almost come to a Southern Baptist Church. "When the convention adopts a creed, as in 1925," writes Dr. Barnes; "or rejects a theory of evolution, as in 1926;

or condemns certain tendencies and customs in public life, as in 1933; the question arises: How far do these items represent four millions of Baptist church members and how far are they binding upon these members?" That is the whole issue raised at Baltimore. But consider this further question: By what process of logic or reason could the convention claim competency to act as it pleased on the issues listed by Dr. Barnes and *incompetency* to accept (though not *reject*!) membership in the World Council of Churches?

DEBATE on the Burke-Wadsworth conscription bill continues, but its immediate passage has been definitely blocked. Although at their recent national conventions neither the Republicans nor the Democrats dared to risk putting a conscription plank into their party platform, yet subsequently the proposed conscription bill has been pushed in genuine steamroller fashion. The issue is not one of national defense—the American people are not divided on that—but of the merits of peacetime conscription. Peacetime conscription, it is pointed out, is contrary to an unbroken American tradition of more than one hundred and fifty years; it would interrupt the education of youth, and interfere seriously with their efforts to find work; it would instill in the minds of millions of young people militaristic attitudes and ways of life. The strongest argument against the bill, however, is its fascist character. As someone has suggested, it would seem to be a way of taking fascism in at the back door for fear of its entrance at the front. Former Secretary of War Woodring, who had to make way for Stimson because he was firmly opposed to the Administration's interventionist tendency, said in a letter to Senator Vandenburg quoted in *The New York Times* of August 3: "We must be assured that when we adopt the

compulsory service system that we have unquestionably left the American principle based on the individual's freedom of action and have adopted a bill that smacks of totalitarianism." No, it is not a matter of adequate national defense; it is rather a matter of the continuance of American democracy. No greater peril threatens our democracy today than the fascist methods that are being proposed—and used—to safeguard it.

A Text for Wartime

[GUEST EDITORIAL]

PREACHING in wartime is not easy for the preacher who has come to take moral and social progress for granted and believe in the onward march of the kingdom of God, almost without the aid of preaching. I must confess that the early months of the present war left me the victim of mental and spiritual depression that was hard indeed to surmount. Preaching just did not seem to matter any more. The prophet of the contest of Carmel knew nothing of despair that this preacher did not know. To call life a tale told by an idiot and conclude that all is vanity, seemed to be putting it mildly. But fortunately those moods pass. After the first shock of realization that men were actually marching to fight again, and that war in all its terror was once more riding with the Grim Reaper to speed his ghastly work, I recovered my own theological poise and began to "dig in" for a prolonged struggle. I found the Bible a fresh book.

I found a wartime text in the Sermon on the Mount. The words are the twenty-fourth verse of the seventh chapter of Matthew's Gospel: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." These words of Jesus, concluding the notable discourse, seem to ring with absolute finality and authority. They offer an uncompromising conclusion of the whole matter of building a life. The man who hears the words of Jesus, words about life, the art of living and finding God real to the soul, is like a wise builder who builds his house on the rock; his house stands under every tempest of life. The other man, who builds his house on the sand, is called a "fool." He tried to live without heeding and applying the words of Jesus. To do that is to be a fool.

Storms of life and the devastation of war comes alike to Christians and non-Christians, to good men and bad, and so the argument has been advanced that nature is indifferent to man. Matthew Arnold wrote:

Streams will not curb their pride
The just man not to entomb,

Nor lightnings go aside
To give his virtues room,
Nor is that wind less rough
That blows a good man's barge.

On the surface, this appears to be the whole truth of the matter, but life is deeper than the surface. The longer and deeper view of the matter reveals that the Master's figure of the two builders is vindicated by all history. The collapse of France is the latest example of a whole people gone to pieces for want of strong fibre in the structure of their corporate life. It is not necessary to judge all the nations, but there is much evidence in the more privileged countries of Europe, and also in America, of dry rot through indulgence and immorality, and this process may be traced down to the routine of individual lives.

I have been deeply impressed by these words from Dr. John Hutton in *The British Weekly* on June 20, following the surrender of France:

We are now in a position to say, each for himself whether we now believe in God, in Christ, in the Holy Spirit, in the soul as a substantial and unconquerable entity. We now know to what depth our faith is in *the thing* and not merely, as we perceive now to all intents and purposes it had been, mere faith in the *report* of the thing: the report of others, whether of our own time or of the seventeenth century or even of the first century.

There is a mysterious doctrine in Holy Scripture—a doctrine for which history is perhaps nothing more than a series of proofs and illustrations: the doctrine that God through events and persons tests a people which had occupied a place in the world for a century or two (four centuries would seem to be the limit), with the purpose of discovering whether such a people is still fit for its place, and has not now merely a name to live, when, in fact, it is dead.

Perhaps this interpretation of Dr. Hutton for the English people is an interpretation for all Christians in a day when judgment has fallen on the whole *Christian movement*. And the text of Jesus, the practical figure of the wise builder, is a good text to expound in a world of disillusionment and bewilderment. Permanence and strength have not been characteristics of our American building program, either of houses or of men. On the contrary, we have more often majored on the superficial and the ephemeral. And the storms have brought down our works in ruins. The Master Builder has given us a sure word for sound workmanship in a stressful world.

ADIEL J. MONCREEF, JR.

Our World

By George W. Paschal

I

IN HIS speech formally accepting the Republican presidential nomination, Mr. Wendell Willkie first gave his attention to the foreign policy of the United States. He began with endorsement of much

that the present Administration has done and is doing. Almost in President Roosevelt's words he said: "Some form of selective service is the only democratic way in which to secure the trained and competent manpower we need for national defense." He declared that the defeat of Britain and the loss of the British fleet, and an Atlantic dominated by Germany, would be a calamity to us. In that event, he believed, that we should have to change our trade, which is vital to us, to a totalitarian form. He strongly endorsed the President's defense program, quoting his words with approval. But though he endorsed what the President has actually done for defense he found fault with his foreign policy, saying that Mr. Roosevelt had "dabbled in inflammatory statements . . . has courted a war for which the country is hopelessly unprepared . . . and has secretly meddled in the affairs of Europe . . . and has been slow to take the American people into his confidence." Willkie modifies his statement about "taking the American people into confidence" in diplomatic matters by adding the phrase "to the limit of practicability." And he bases all on the declaration: "I trust that I have made it plain that in the defense of America, and our liberties, I should not hesitate to stand for war."

II

In his views on domestic affairs, as in his views on foreign affairs, Mr. Willkie first states his approval of nearly all New Deal measures and then his disagreement with Mr. Roosevelt's method of supporting and administering them. He pointed in particular to the sixty billion dollars spent by the Administration—with the result that we have less opportunity than before. Yet it would be hard for Mr. Roosevelt himself to condense into fewer words approval of so many New Deal measures than Mr. Willkie used in the following statement:

We all know that such conception of power must be checked. Thomas Jefferson disliked regulation, yet he said that the prime purpose of government in a democracy is to keep men from injuring each other. We know from our own experience that the less fortunate or less skillful among us must be protected from encroachment. . . .

I believe that the forces of free enterprise must be regulated. I am opposed to business monopolies. I believe in collective bargaining, by representatives of labor's own free choice, without any interference and in full protection of those obvious rights. I believe in the maintenance of minimum standard for wages and of maximum standards for hours. I believe that such standards should constantly improve. I believe in the regulation of public utilities, of security markets, and of banking. I believe in Federal pensions, in adequate old-age benefits, and in unemployment allowances.

I believe that the Federal Government has a responsibility to equalize the lot of the farmer, with that of the manufacturer. If this cannot be done by parity of prices, other means must be found—with the least possible regimentation of the farmers' affairs. I believe in the encouragement of

co-operative buying and selling, and in the full extension of rural electrification.

III

As important as was Mr. Willkie's speech of acceptance, many able Americans think that the most important events of last week for the people of this country were the negotiations entered into by President Roosevelt for naval and air bases on British possessions, and his conference on August 17 with Canada's Prime Minister Mackenzie King looking to a closer union of Canada with the United States and other American nations in plans for defense of the western Hemisphere. Of primary consideration is the defense of the approaches to the Panama Canal. The United States has been relying on the British fleet to prevent any aggressions of hostile powers in the neighborhood of the Canal, but with the fearful possibility of the loss of that fleet to Germany the one most hopeful measure of safety for the Canal against German assault is to have strong air and naval bases on the British owned islands of the West Indies. With reference to negotiations for them *The New York Times* says: "There can be no question regarding the wisdom and necessity of this step. Our country needs also naval and airplane bases on the Pacific such as might be built on the long row of islands that skirt the western coast of Canada, from Vancouver to Alaska. Both countries would profit equally from them."

A Pair of Fresh Eyes

DEAR EDITOR: Some time ago I ran across a definition which has captured my imagination. Originality, it said, is nothing but a pair of fresh eyes. Now I have always been fascinated with a desire to be original. I've wanted to be that scribe who became a householder bringing out things new, and have been perfectly willing to leave to others the other task. And here at last was the way, and so simple—a pair of fresh eyes. It reminded me of words from Stevenson's beautiful little prayer asking that God let us awaken, "with morning faces and morning hearts." The definition seemed to say that it's not a different being or a different experience you want, but just a look at things differently, because freshly.

Newton was original because he saw something in the falling of an apple that no one else had seen since the first fall (apple fall) in the lush orchard of Eden. He saw something old with fresh eyes, and so formulated for us the law of gravity. Robert Burns looked at a mouse with fresh eyes and, well, you know the result. So Jesus, however tired his body or weary his soul, looked out upon the world with eyes

that never wearied or became dim. Having eyes to see, he saw not Simon, but a rock; not a woman in shame, but a woman restored to womanhood; not a milling crowd, but sheep without a shepherd. Here was originality.

Do you know of anything more courageous than this hymn of prayer?

I ask no dream, no prophet ecstasies;
No sudden rending of the veil of clay;
No angel visitant, no opening skies;
But take the dimness from mine eyes away.

Not a miracle, not a sign, O Lord, it would say, but just make my eyes fresh! Perhaps Mrs. Browning had this in mind when she spoke of the man taking off his shoes and worshipping, while the rest of us stand around and pick blackberries.

So, Mr. Editor, to be original I don't need a new theology, or a new set of creeds, or even a new congregation, but just a pair of fresh eyes.

Ever your humble servant,

FESTUS ERASMUS

Faithful Over a Few Things

By J. Mack Williams

NOT LONG AGO I traveled through Florida. I saw magnificent tourist hotels, gorgeous tropical plants, enchanting lakes, long winding rivers, and old Spanish mission churches. All these things left in my mind pleasant memories which I shall never forget. But what impressed me most while I was in Florida was a sermon.

The preacher took what I thought at first was a very strange text: "Faithful over a few things." He went on to say that in this our modern world there were many things to occupy our minds; that these many things had a tendency to distract and overcrowd us. He said it was not always easy to separate the essential from the non-essential. This rush of things—newspapers, books, radios, movies—was ever with us. These things made life for a modern person far more complex than it once was during the days of our forefathers. He raised the question: "What is a modern man to do under these circumstances? Run away to a cave, a desert, or an island? That would be impractical, foolish, and perhaps even cowardly. If we endeavored to take in all these things, instead of growing, our lives were apt to become thin and weak rather than deep and strong. But, after all, said the preacher, we are really required to be faithful over only a few things. He declared that much of life was selection; that we should select a few of the best things and enjoy them; that it was not more things we needed but fewer things of higher quality.

Imperiled Freedom

By Mrs. Vernon A. Ward

[EDITOR'S NOTE: This is the second contribution to the forum on Baptist democracy. The first appeared in last week's issue.]

IT IS gratifying to lowly, humble Baptists to know there are those in higher positions than ourselves who visualize the reality of the threat to our religious freedom. This article must not antagonize anyone—it is only a frank expression of one church member's feelings concerning the restrictions placed about us in our church life.

It seems to me our churches are almost as inconsistent in teaching us as are our worldly human governments. We are almost on the verge of being taught that Baptist democracy is the right to do right or wrong, whichever seems the most expedient action. At times, it seems to me there is real effort on the part of some Baptist leaders to teach us to believe that Christ was both a warmonger and a peacemaker, which belief I cannot accept. I believe our Christianity is ever peaceful—never militant.

How many Baptist churches hold regular conferences? How many church members learn in advance what issues will be discussed and voted upon at our associations and conventions? Even our W. M. U. conventions fail to submit to us for our endorsement or disapproval the questions which are acted upon at our annual meetings. And every member of us is expected to support, without questioning, the moves which have been adopted, whether we think them right or wrong! Indeed, our democracy is at a low ebb in our Baptist churches in the year 1940.

This writer's soul has been inspired by the discontinuance of advertisements of patent medicines and drugs of questionable content on the page of our RECORDER. If to this very definite improvement in format the RECORDER will be made a medium through which both pastors and people may discuss religious ideals and action freely, then the editor can count on my most enthusiastic support.

Do our churches desire to propagate "the perfect law of liberty" rather than "the imperfect law of license"? Realizing that our churches are not democracies, what is wrong with open, free, and tolerant discussion as a tool for carving out an interpretation of God's plan and purpose for our lives upon which all of us can write in charity and brotherly love?

I commend the editor for his courage. He may not attain 100 per cent perfection in his every utterance and action; but he is demonstrating faith in us, a vast host of people without whose interest and support and love the Baptist denomination certainly cannot continue to thrive and flourish.

The Relevance of Christianity for Our Time

By Lowell Q. Haynes

In Two Parts—Part I

I. THE RISE OF DOUBTS CONCERNING THE RELEVANCE AND ADEQUACY OF CHRISTIANITY TODAY

WITHIN the past quarter or third of a century people in increasing numbers have questioned the worth or relevance of Christianity to our time. There are several occasions for this questioning. The first one, probably, is the rapid progress of science with its discoveries and inventions. This has caused at least a temporary moral and spiritual confusion in the minds of some and has led others to feel that science can give man all he needs. Again, war has so weakened the faith of some in a moral God and in the power of the religion of Jesus. Depression and economic insecurity have strained man's faith in the adequacy of the ethics of Jesus. Again, the division of Christianity into many sects, some of which are peculiar or relatively insignificant, and the strife and intolerance bred by sectarian religion have made some doubt.

The charge that religion is baneful is rooted mainly in the religious intolerance, persecution, and religious wars of Europe, especially in the seventeenth century. But this is not so much an argument against religion as it is an evidence for religion and against some particular form of it. The fanaticism of religion shows how deeply rooted religion is in human nature. Men have always and consistently felt that religion is the most important thing in life. It is unenlightened or fanatical or morbid religion that is baneful. Shall we get rid of our stomachs because some of us abuse them and they ache occasionally? Shall we give up love because it is the source of so much misery among people—jealousy, fears, frantic rage, rancor, adultery, suicide, murder? Love for Helen of Troy caused the wars of the Greeks around Troy. Cleopatra of Egypt changed the course of history because of her love for Mark Antony. He carried on war for love of her. Paschal remarks that if Cleopatra's nose had been a fraction of an inch shorter or longer the course of history would have been changed. What great woe would have been spared mankind if "the fatal gift of beauty" had not been given women! But, also, the great joys of life and much nobility would have been impossible. Without them we should have missed the family. Men need beauty and love and family life. Think of the hope, the joy, the nobility Christianity has made possible in spite of the evils it has occasioned. Governments, too, have caused much suffering by their tyranny and injustice and

wars. But we cannot renounce governments because of their evils. Science has placed in man's hands knowledge, power, and instruments that enable him to cause untold damage and suffering to people. But we shall not condemn or abolish science because bad men use its knowledge and power for evil purposes.

II. HISTORICAL EVIDENCE OF THE GOOD CHRISTIANITY HAS DONE

History clearly records how Christianity has made civilization more humane. (On this, see Fisher, *The Christian Religion*, pp. 10-42.) When Jesus was born, slavery was an approved institution among all peoples except the Jews. Only one-fourth of the citizens of Athens were free; about three-fourths were slaves.

Gladiatorial combats as well as wars attest the inhumanity and cruelty of the people of Rome.

Infanticide was practiced by all races except the Jews.

Prostitution was generally practiced, and often both state and religion made provision for it.

Lack of humane feeling is evidenced in the practice of contempt and hatred for all foreigners ("barbarians"). Even Socrates, the first great pagan Christian before Christ, said it was permitted to hate one's enemies heartily. Seneca is the only Roman writer to disapprove of gladiatorial combats because of their cruelty. The poor were fed by the Roman government, not because of its charitableness, but in order to prevent riots and destruction of property. Children deserted by their parents were cared for by childless couples in order to have some one to help them, or by slave dealers in order to train them as slaves. Girls were often saved for a worse fate—commercialized prostitution.

Only the Jews, as a race, practiced benevolence and charity as a rule of life. Even great philosophers like Plato and Aristotle defended slavery. Aristotle spoke of the slave as an animated tool. Plato discountenances interest in the poor when they get sick. The poor man who cannot recover is to be abandoned by the physician or used as a specimen for experiments.

The individual is merged and lost in the pre-Christian state. Only the Stoics laid a high value on individuals and that was in a dream social order, a cosmopolitan utopia.

Love life and woman's place in love and the home were not held in high esteem except by a very few

superior men, men more sensitive than their fellows.

Into such a world Christianity came with its principle, "Love one another," and "All men are your neighbors." It brought brotherhood among men. It broke down barriers of clan and class and nation. It gathered into the church and around the love feast and the communion table Jew and Gentile, Greek and barbarian, rich and poor, freeman and slave, man and woman—all differences in a fraternal unity, equal and good-willed. Christian churches were charitable institutions, caring for the poor, the orphans, the widows. They gave mutual assistance—in trouble or in ordinary business life. The poor, the oppressed, the outcast, the despondent invalid, the toiling slave, the orphan, the widow—all found respect from Christians and took heart and hope. There were sympathy and love and help here on earth and a bright hope beyond death.

All this occurred while Christianity was persecuted and held in contempt by the intellectuals of the day. But it outlived the power of Roman persecution. It was stronger than pagan fanaticism. With its moral and spiritual superiority it overcame the old pagan religions. It brought a richer view of life, a higher morality, a deeper joy, a greater hope, and a mastery over life, suffering, and evil that the old religions could not give. As T. R. Glover has observed, "The Christian out-thought, out-lived, and out-died the pagan."

When Christianity went to the Germanic tribes after the fall of Rome, it tamed their wildness and fierceness and made them less inclined to drunkenness, brawling, and fighting. It reduced their languages to writing, gave them the Bible and other literature, and brought to them such arts and learning

as had survived the fall of Rome and the destructiveness of the barbarian invasions.

The basis for Anglo-Saxon language and literature, as well as morals and religion, was laid by the Christian missionaries and monks in the days before and during the reign of Alfred the Great and earlier, during the conversion of the Britons by Augustine. Barbarians were even taught agriculture and animal husbandry by missionaries and monks.

Later, when the Catholic Church became corrupt and unprogressive, it was scholarship and the open study of the Bible that brought about a reform in the Catholic Church and established Protestantism which swept over northern Europe and England and became our heritage in America. It laid the foundation for modern democracy and reawakened the consciousness of the worth of every human soul. It is today hard to conceive how this twofold ideal can survive unless it is rooted in and nourished by the philosophy and practice of the Christian faith.

Remove from our communities and from our government and our culture all those things which we owe to Christianity, directly or indirectly, and what would our civilization be? Ideas, ideals, belief in things of intrinsic and eternal worth, humanitarianism, hope, cheer, honor, and integrity, humane institutions, just laws—these constitute a great body of values contributed mainly by Christianity to our life—home, community, national. These contributions are due to the spirit and teachings of Christianity—its views of a moral, loving, fatherly God; its estimate of the worth and unlimited possibilities of the human soul; its law of love for all men; and, most important of all, the attractive character of Jesus himself.

Variety in Unity

By W. R. Cullom

THAT it is God's will that his people should be united in the great and vital things is clear from our Lord's great intercessory prayer (John 17)—"that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou didst send me" (vv. 20-21).

That it is the Father's will, likewise, that there should be variety in this unity is equally clear. This would be clearly manifest if we had no special revelation. The botanists tell us that no two leaves in the forest are exactly alike. Certainly no two human beings have ever been found to be exactly alike. But beneath every leaf and flower, behind every variety of animal life, back of every human heart-beat there

is a tie that binds all into a unity that is as vital as the principle of life itself. When we come to God's special revelation as seen in the Bible we observe a variety that is equally as marked. Here we see history, poetry, proverb, prophecy, gospel, epistle, apocalypse, and much more bound up in a volume that has a unity from beginning to end that is so clear that it may be said to be like "the shining light that shineth more and more unto the perfect day." If we come within the circle of the apostles themselves we note even here as great a variety as is to be seen elsewhere. Who has not observed the inherent fickleness of Simon Peter over against the sturdy loyalty of John? Who has not noted the impetuosity implied in the name of Simon the Zealot as compared with the unobtrusive

faithfulness of Andrew? Such variety is observable all the way through the apostolic group.

If this is not enough, let us turn to Paul's description of a Christian church and see how he compares it to the human body (1 Cor. 12). "As the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." When he comes to apply his figure to the church he says, "God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." If there are any two things written plainly before us both in nature and in revelation, these are that God wills both unity and variety, and that he wills one just as truly and just as unmistakably as he does the other.

But what is the practical point in all this? It seems to me that there are several such points involved in what has been said:

1. *God has a place in the work of his kingdom for all sorts of people*—the rich and the poor, the learned and the unlearned, the high and the low, the one-talented man and the ten-talented man, the doctor, the lawyer, the teacher, "the butcher, the baker, and the candlestick maker." The distinction between the sacred and the secular breaks down when it comes to the matter of profession, occupation, calling, attainment, etc. Whatever unites people around the will and purpose of God is sacred; and whatever tends to draw people away from this will and purpose is of the evil one and is to be avoided. Let us rejoice that our God has a place and a task for all sorts and sizes of people. Only one type of person need fear rejection at the hands of the Lord of the harvest; namely, the person who persists in setting up and in trying to establish and perpetuate his own will instead of the will of God. In the final wind-up there will be no place for any such person.

2. *It should make us more tolerant of those who differ with us.* It is so easy for "mydoxy" to be thought of as orthodoxy and "yourdoxy" to be defined as heterodoxy. "To his own Master he standeth or falleth." Most of us would do well to read often the metaphor about the "mote" and the beam" (Matt. 7:3), and the parable of the unforgiving servant (Matt. 18:21-35). This does not imply by any means that one is to go on "any sort of an old way," and make no distinction between what is right and what is wrong. It is far from it. It means that all must stand on the same level before God and ask simply, humbly, and honestly as to what is God's will on every issue and in every detail. The man who does this will be slow to sit in judgment against his fellow man. God is the Judge of us all. Each in his own place

and to the measure of his own light and opportunity, therefore, must seek to find and follow the will of God. If men do this, they will develop each "after his own kind," but will at the same time have a great unifying principle.

3. *It will lead us to appreciate and even to learn from those who differ with us.* We smile at the conceit of the mother who went to see her boy as he was drilling with his fellow soldiers, and remarked that "all the boys were out of step except John"! We also put on a broader smile at the old Quaker husband who said to his wife, "Everybody's queer except thee and me, and sometimes I think thee is a little queer"! Alas, for our poor human nature! If I may be allowed to give expression here to a personal habit that I have tried for many years to follow, it would be this: I never allow myself to read just one side of a question. Both my background and my temperament lead me to be a rather extreme conservative in my thinking and in my actions. As a rule, however, I have tried to hear or read what the liberal has to say before making up my mind, and *vice versa* as to the conservative. For example, I have read *The Christian Century* for a long time, but I have also read the *British Weekly* with equal care and consistency. For me the two papers supplement each other in a beautiful and helpful way. Such a habit does not tend to create conformity to routine, but, in my judgment, it does tend to broaden and enrich one's sympathies and outlook on life. Of course one may become unbalanced and one-sided in either direction. Paul's principle here, as is generally true, is the wise one, namely, "Examine all things, and hold fast to that which is good." But what is to be the touchstone or the plumb-line of what is good? Here, again, we are brought back to the matter of interpreting and applying the will of God. And how fortunate we are at this point that we have "in our own tongue wherein we were born" the Book whose keynote from Genesis to Revelation is that of helping people to see what is God's will on every question and issue of life!

In his last book, *Essential Christianity* (p. xvi), Dr. Samuel Angus says: "The last great Reformation created disunity in order to conserve the vital principle of the Christian priesthood of all believers. The next reformation must unite Christians for the purpose of the Kingdom of God while retaining diversities of life and worship and thankfully acknowledging wide varieties of experience." He also says (p. xviii) "Essential Christianity must demand one thing—Christlikeness, than which no greater maximum can be conceived for human personality, service or worship." Where this standard is maintained there will certainly be unity; and where each one is trying honestly and faithfully in his own way to attain unto this standard, it is equally certain that there will be variety.

Labor Sunday Message

[EDITOR'S NOTE: This message is issued by the executive committee of the Federal Council of the Churches of Christ in America, through its department of the church and social service, with the request that it be read in the churches on Labor Sunday, September 8, or, if preferred, on September 1.]

THE FOUNDER of Christianity was a workman. Christianity stands in peril when it forgets that Jesus knew what it meant for a man to labor with his hands, to find the joy that comes when with skill he uses mind and body to minister to the needs of men. Work was not a burden which Christ reluctantly assumed. It was a means of fellowship with God, for Jesus said, "My Father worketh even until now and I work." Jesus knew that creative work gave meaning and splendor to human life.

Any economic society which fails to provide work for all, not only threatens the bread and butter of the poor, but also robs the unemployed of mankind's divine heritage of self-respecting labor. A human society tainted by unemployment is immoral to the extent that it fails to seek a cure. We would, therefore, confess the corporate sin of our society in which millions today are denied the right to work.

THE EXTENT OF UNEMPLOYMENT

The conservative estimates of the National Industrial Conference Board indicate that about nine million potential workers were unemployed in April, 1940. The situation is the more serious because for the last three months of 1939 industrial production, according to the index of the Federal Reserve Board, was greater than the average for the year 1929. While divergent opinions are advanced to account for this unhappy situation, we would emphasize that controversy about the causes must not be permitted to obscure our common responsibility for their removal.

THE NATION'S BASIC ECONOMIC PROBLEM

While recognizing that there have been many commendable efforts toward the solution of unemployment, we must now press forward with renewed determination and in a spirit of co-operation and unity. Whatever the defense needs of the nation may be, preoccupation with them must not be allowed to divert attention from our basic economic problem. The problem of unemployment must not become a political football. It must not be used for partisan purposes by any party. It must be the common concern of all. This is the more important since there revolve around the problem of unemployment other major issues of our national well-being, including our hope for peace and the possible danger of war.

SPIRITUAL AND SOCIAL DANGERS

Economic desperation leads multitudes of well-

meaning citizens into temptation. Baffled, confused, embittered, seeing themselves in want in an age of potential plenty, not knowing where to turn, they are an easy prey for demagogues and would-be dictators. It is in such a psychology of despair that class bitterness increases, "scapegoats" are blamed for all the trouble, race hatreds flourish, civil liberties are curtailed or destroyed, labor's rights of organization are imperiled, and the ground is prepared for violence and dictatorship, either from the right or from the left.

It is not enough to condemn these alarming social symptoms which have already made their appearance in the life of our country. The more alarming the symptoms the more urgent it is to insist that the nation's attention be focussed on the causes. True religion and sound economics agree that every legitimate effort be made to abolish unemployment.

THE DUTY OF THE CHURCH

Because of the issues of justice, of human personality, of suffering and want, and of peace or war which are involved, unemployment is a major concern of the church. The church must insist in the name of God that every man shall have an opportunity for self-respecting work.

Let America accept the challenge to discover and put into effect measures for the cure of unemployment as one of the greatest possible contributions to democracy and to enduring peace among all nations.

Let our churches call upon their members for their most prayerful thought and sacrificial devotion to the end that we may help build a world of economic security, justice, brotherhood, and peace.

Behind the Veil

By R. C. Lawrence

We are spirits clad in veils;
Man by man was never seen;
All our deep communing fails
To remove the shadowy screen.

—CRANCH: "Stanzas."

WE ARE told that when time was young, a mist covered the earth. This fog of doubt and uncertainty is now fast disappearing beneath the rising sun of knowledge, and soon the veil which separates time from eternity may be entirely withdrawn and the splendid glory of the universe may appear before our startled eyes.

David declared that the heavens reveal the glory of God, yet he never saw the moons of Jupiter or the rings of Saturn; and he never conceived the universal law of gravitation discovered by Sir Isaac Newton, which has laid bare all the secrets of the material universe save the one supreme question: What is the

force, the power, which keeps the planets spinning in their orbits? whence comes the energy from which the sun derives its power?

David never dreamed of even the small, imperfect telescope of Galileo, to say nothing of the perfected modern instrument on Mount Wilson which has brought the moon and some of the nearer planets within striking distance of the earth.

NEW WORLDS

It was only a few hundred years ago that man thought the earth was flat, and people laughed at the madcap Columbus who thought it possible that new lands might lie beyond the distant western horizon. Yet the test proved the correctness of his theory, and a new hemisphere was added to the then known world—a world which had known the civilization of the Babylonians, the learning of the ancient Egyptians.

In mathematics the veil has been gradually pushed back, revealing the exact science of arithmetic, algebra, geometry, trigonometry, calculus—the same yesterday, today and forever, although much may yet remain to be added in the yet undiscovered realms of that science. And wherever man has plumbed the nethermost depths of knowledge, he has always found it precise and exact, that it works in accordance with certain deducible laws.

Smallpox scourged the earth until the day of the English physician Edward Jenner, when he discovered the remedy in vaccination; and smallpox has practically disappeared from the earth in the face of well-furnished modern science. Malaria was a prevalent disease in practically every land, deemed by physicians to be due to "bad air" (hence the name) until practical experiments proved conclusively that it was caused by the bite of a certain species of mosquito; and science not only found its cause, but also a specific remedy in quinine.

Pasteur, the Frenchman, rendered man an inestimable service in promulgating the germ theory of disease—a theory rapidly expanded by medical science; translated into the realm of reality, and even today undergoing daily transformation. Hydrophobia ceased to be a scourge after the day of Pasteur; and the experiments of the German physician Koch, showing that tuberculosis was also a germ disease, but carried the theory of Pasteur a step further.

Yellow fever scourged the tropics; and even the Southern part of the United States was swept by recurrent epidemics of this dread disease which took its toll in hundreds of lives. Then came Walter Reed, and yellow fever ceased to be a pestilence, and one more plague was banished from the ills which scourged mankind.

FAR-REACHING DISCOVERIES

The discoveries of Dr. Alexis Carrel are thought

to be more far reaching in effect than any attainment on the field of medicine since Harvey discovered the circulation of the blood. Thousands of World War veterans were restored to health through application of his solution for the treatment of septic wounds.

Then came Dr. Roentgen and his epoch-making discovery of the X-rays, so named because they were of unknown origin and mysterious in their application—these rays which penetrate the human body and show any foreign substance clearly through the tissue. Is there any connection between these mysterious rays and the wonderful substance, radium, discovered by Madame Curie, which gives forth a cold heat and does not seem to appreciably lose its strength either with the using or with the passage of time?

Morse found that a message could be sent along a wire with the aid of a current of electricity; and Marconi found that such a message could be sent long distances through the ether, without the use of wires. Here was the germ from which broadcasting was developed; and now the voice of a speaker standing before the microphone of a high-powered broadcasting station can be heard to earth's remotest bounds.

Steam in its practical applications is only a century and a half old; electricity is much younger; and each day sees the field of the unknown drawn narrower. But recently there has been developed a new drug, sulfanilamide, which seems a specific for many diseases. In the days of the Old Testament, King Nebuchadnezzar ate grass and the learned men of his day deemed him mad; but modern-day scientists know that the common grass of the fields in the Carolina hills contains four times the quantity of life-giving vitamins as does the greenest of green vegetables; and, moreover, these scientists have learned to convert this grass into a powder, their magic has rendered it palatable; and now a tablespoonful gives you every needful constituent for life and health.

That the secret of the universe is hid just beyond our present vision none can doubt who considers the wonders wrought by modern science within the past century. Will it appear from the mathematics of Einstein, the chemistry of Carver, the electricity of Edison, the magic of Marconi, or the medicine of Mayo? Now we do not know, for as yet we "see through a glass darkly." Recently the small disk of the moon almost totally obscured the vast orb of the sun. Here a little and there a little man is lessening the range of the circle of the unknown until soon his feet shall be planted upon the bedrock of all knowledge and then he may well exclaim, "Eureka!"

When the Nazarene was crucified, the great veil in the Temple was rent in twain. Slowly, but none the less surely, the veil which separates time from eternity is being withdrawn; and soon it will be entirely removed, and we shall see him as he is. Through his works we are able to know him now.

The Home Circle

Prayer

I know not by what methods rare,
But this I know: God answers prayer.
I know not when he sends the word
That tells us fervent prayer is heard;
I know it cometh soon or late.

Therefore, we need to pray and wait.
I know not if the blessings sought
Will come in just the guise I thought.
I leave my prayer to Him alone
Whose will is wiser than my own.

—ELIZA M. HICKOK

Our First Book

People who care about books know that 1940 is a year of two great anniversaries:

1440—Invention of printing from movable type.

1640—Printing of the first book in what is now the United States.

Throughout the world, booklovers are celebrating the invention of printing; here in the United States we are observing *both* events with lectures, exhibitions and pageants.

The second event has particular interest to members of American churches, because our first printed book was for the church service. This was a hymnal, known to collectors now as the famous *Bay Psalm Book*. Only ten copies are in existence today. If ever another perfect copy should be found and offered for sale, its price would be higher than that of any other book printed in America. For this book means to us what the first printed Bible means to the world.

In the late summer of 1638, the Reverend Jose Glover sailed from England with his family for the Bay Colony of Massachusetts. Because of his non-conformity, he had been suspended from his pastorate in Surrey, so he had the same reasons for coming here as had the Pilgrims, who arrived some eighteen years before him. Moreover, there was talk of building a college in America and some likelihood that he might become its president. So he brought with him a printing-press, paper, ink, and a locksmith by the name of Stephen Day. Perhaps he figured that a locksmith, being a skilled craftsman, should also be a fair printer, but he knew what he was doing when he figured that a new college in a new country should have a press.

Unfortunately, Glover died before he reached these shores. But Stephen Day and his sons set up at Cambridge early in 1639 the first printing-press in what is now the United States. The first

words struck off were a pledge of allegiance and Christian citizenship: "The Oath of a Free-Man."

The next year the press printed its first full-sized volume: *The Whole Booke of Psalmes Faithfully Translated into English Metre*.

The pioneers had the best of reasons for desiring to see a book for "singing Scripture Psalmes in the Churches of God." The only hymnbook they had was one compiled about a century before in England by Thomas Sternhold and John Hopkins. Naturally enough, this book lacked the spirit in which the colonists wished to sing their Psalmes in a new land of unfettered worship.

"And if any be merry let him sing psalms," they quoted from the Epistle of James. They must have been "merry," and certainly they believed that evangelism was the first duty of their college and its press.

Thirty "pious and learned Ministers" translated the Psalmes afresh into singable verse. Chief among these compilers were three men. John Eliot (1604-1690) is remembered today as the "Apostle to the Indians"; he translated into the now forgotten Algonquin language the whole Bible. This came to press in 1661-1663, at Cambridge, the first Bible printed in America. The other two men were Thomas Weld (1595-1669), a leading minister of the time; and Richard Mather (1596-1669), the father of Increase and the grandfather of Cotton Mather.

Mather in his preface indicated that this psalmody adapted for singing in meeting-houses was no literary gem. Its object was: "Conscience rather than Elegance, Fidelity rather than Poetry."

But the little hymnbook of 147 unnumbered pages did its work. One can be reasonably sure that if we have only ten copies left of the 1,700 originally printed, those 1,690 others were not destroyed by fires of intolerance, or lost through carelessness. They were *used* up in helping to make America worship-loving and free.

—MARK SAWYER in *Young People*

"Rev. E. F. Baker, of Andrews, will assist Rev. E. T. Parham in a meeting at Southside, September 16-23. Many of our churches sent large groups to Ridgecrest for the Sunday school and B. T. U. Conferences. On October 5 the B. T. U. Training School of the Mecklenburg Association will be held. The teams which work with the churches will be under the direction of Dr. Clay I. Hudson, of the Sunday School Board," reports Rev. William Harrison Williams.

You Will be Glad

When the years have slipped by and memory runs back over the path you have come, you will be glad that you stopped to speak to every friend you met and left them all with a warmer feeling in their hearts because you did so.

You will be glad that you have been happy when doing the small, everyday things of life; that you served the best you could in earth's lowly round.

You will be glad that men have said all along your way, "I know that I can trust him; he is as true as steel."

You will be glad that there have been some rainy days in your life. Clouds and storms are not the worst things that can happen. If there were no storms the fountains would dry up, the sky would be filled with poisonous vapors, and life would cease.

You will be glad that you stopped long enough every day to read carefully and with a prayer in your heart some part of God's message to those he loves.

You will be glad you shut your ears tight against all the evil things that men said about one another and tried the best you could to stay these words winged with poison.

You will be glad that you have brought smiles to men, and not sorrow.

You will be glad that you have met all hard things that have come to you with a hearty handshake, never dodging one of them, but turning them all to the best possible account.

"It is difficult to say how much men's minds are conciliated by a kind manner and gentle speech." —CICERO

Spice Box

Johnny, ten years old, applied for a job as grocer's boy for the summer. The grocer wanted a serious-minded boy, so he put Johnny to a little test. "Well, my boy, what would you do with a million dollars?" he asked.

"Oh, boy! I don't know—I wasn't expecting so much at the start."

* * *

BIG HE-MAN: "I developed these big muscles by working in a boiler factory."

INNOCENT YOUNG THING: "Oh, you great big wonderful man! And what do you boil?"

* * *

"I refused this poem six weeks ago," said the editor. "Why do you submit it again?"

"I thought perhaps your taste had improved by this time," replied the poet.

Woman's Missionary Union

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

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

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

Following the More Excellent Way in The Bryson City Division

One of the 1940 goals for the young people's work of the Bryson City Division was to have an associational rally in each of the four organized associations some time during the month of August.

Miss Mary Currin and the divisional young people's leader had the joy of attending the three rallies held. The first one was at Sylva under the direction of Miss Margaret Wilson, associational young people's leader. The program developed the theme "The More Excellent Way." There were approximately eighty young people and leaders present. The high-light of the morning program was an inspirational message by Miss Currin challenging the young people to follow the "More Excellent Way" through Bible Study, Mission Study, Prayer, Personal Service, and Giving. Miss Pauline Perry, a student at the W. M. U. Training School, who has been in the division for the past ten weeks doing field work, was a guest speaker also.

One of the most outstanding contributions by the young people of the association was a play, "The Hindering Load," impressively presented by the Y. W. A. of the Scotts Creek Church.

The Macon rally was held at the Ridgecrest Church, near Franklin. It was a real inspiration to be in the meeting and see the interest manifested by the young people and leaders in this their first rally. A well-planned program was carried out under the direction of Miss Gladys Pannel, the Associational Superintendent. There have been seven new organizations started in the association during the past six months. The work will continue to go forward under the capable leadership of Mrs. Earl Ward, the newly elected young people's leader.

Thursday, August 8, the rally for the Tennessee River Association was held in Bryson City with Mrs. W. H. Covert presiding. Mrs. Covert has recently come to the division but she already is meaning much to the young people in her association. The entire day was one of inspiration. The program was presented almost entirely by the young people themselves. Miss Currin was the principal speaker of the morning and led a conference on the Standard of Excellence in the afternoon. Two of the G. A.'s from Jackson County Line Church walked four miles to attend the meeting. Surely these two girls are

Divisional Meetings

Division	Time	Place
Hickory.....	October 1.....	Hickory
Bryson City.....	October 2.....	Cullowhee
Asheville.....	October 3.....	Waynesville
Wilkesboro.....	October 8.....	North Wilkesboro
Charlotte.....	October 10.....	Monroe, First
Wilmington.....	October 15.....	Bladenboro
Raleigh.....	October 22.....	Tabernacle, Raleigh
Greensboro.....	October 23.....	Mills Home, Thomasville
Rocky Mount.....	October 24.....	New Bern, First
Elizabeth City.....	October 25.....	Edenton

seeking to know the "More Excellent Way" and walk therein.

As a climax of the week's work in the division, the Divisional Y. W. A. Council met on Thursday evening in the Bryson City Church. About seventy girls came from the four associations. Miss Currin in her message of the evening challenged the young women to Choose a Friend, a Book, a Company, and a Cause. As the young women returned to their local auxiliaries they carried back inspiration that will be far-reaching as they seek to serve in their respective fields.

From the Woodward's

Many who heard the splendid missionary messages brought by Dr. and Mrs. Frank Woodward during their furlough will be interested to know they are now on the high seas returning to their field of service in Canton, China, with their three daughters. The following message came from them on the eve of sailing:

"If letters could have been written,
By tens and scores,
There'd be many postmen
Coming to your doors.

"In a few more days we will set sail on the *President Coolidge* for our third term of service in China. We cannot adequately express to you our joy of being in our dear homeland and seeing many of you again. Truly can we say with Paul that we 'thank our God upon every remembrance of you.'

"How humbly grateful we are for all the ways and means you have so abundantly used to show us that you love him who called us to go, and love us who have the blessed privilege of representing you with the glorious Gospel message in China.

One of the greatest things that gives faith and courage to us is the fact that

new missionaries are stepping out and dedicating themselves for service in the face of war and many difficulties. We all go, not knowing what the future has in store, but we can all, whether at home or abroad, claim his promise, 'Lo, I am with you always.'

"We would say good-bye and God bless you with the hope that the same mind which was in Christ Jesus may be also in you.

"Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood, of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.—Hebrews 13:20-21."

DR. AND MRS. FRANK T. WOODWARD
Shameen, Canton, South China
Box 350

Missionary Letter

The following letter from Miss Bertha Smith tells of her joy in once more being at work in China after her furlough at her home in South Carolina.

MY DEAR FRIENDS:

The forty days' journey back ended with great joy for again I was in the midst of brothers and sisters because they have been borne into the family of God through faith in Christ. Some new faces were in the church congregation and others for whom I had prayed I found among the saints. Some of you will recall my speaking of an experience in going to a home where the only Christian was the youngest of three sons and he working away from home. The last time I went, before furlough, no one would listen. The old mother sat by a table in the yard and continued folding and patting the

clothes preparing them to be beaten on a stone slab, their method of ironing. Knowing that I could not return soon, I was puzzled what to do. Thought I, "What would Jesus do were he here?" A pause. "He has promised to go where I go to tell people about him, so he is here!" It occurred to me to sit down and help with the clothes. Of course the old lady protested and all the grandchildren and some of the daughters-in-law gathered round to see the foreigner "fold and pat" the clothes. When I picked out an old-style American shirt and folded its double cuffs properly and turned the collar as it should be and smoothed, they opened wide their eyes and said, "Well, we never have known what to do with that foreign shirt!" They were then ready to listen.

The first woman to come to see me on my arrival was this woman. Apologizing for not waiting until I could get unpacked and rested a bit, she said she had such good news to bring me that she just couldn't wait. "I am now saved!" Then with joy she told about her older son having been converted when on a visit to the younger, who is a pillar of the church in a county seat forty miles from here, and of his coming home and leading her to the Saviour. The older son had told Mr. Comely before my arrival that he was anxious to see Miss Smith's face, that he had often seen her back going into their home at which time he escaped. I see his back now since nothing but the front seat in church satisfies him! His wife and son have also been baptized and the son of another brother. This boy said, "Miss Smith, do you remember that time you came to our house and 'preached hell'? I did not believe then but I do now."

The neighbor across the street who received me into his home when our buildings were bombed and later became a Christian, passed on while I was away. A young man, nephew, came to help care for him during his last days. When he found the uncle calmly facing death unafraid, enjoying the Bible and hymn book, he immediately wanted to know the Saviour who could enable one to die unafraid.

The brother-in-law of this young man is a senior in our school. His wife was not pleasing over her brother's becoming a Christian. A few weeks ago the husband came to me under deep conviction of sin. After he had prayed through to assurance and joy I urged him to begin family worship in his own room with his wife even though he might not be able to do so with the whole non-Christian family. Although I knew of the attitude of the wife toward her brother, I suggested that she might kneel with him in prayer, to which he replied, "She did last night"! A few days ago when I asked about her he smilingly said, "Oh, she is just eager

to know the Saviour now that we know him." By such methods the kingdom will be able to spread from one family to another and all over the world.

The second week after my arrival a series of meetings was led by Dr. Gillespie of Kaifeng during which many professions were made. Then came the personal work necessary in making as sure as we can they were really passing from death unto life before being received into the church. From then until examinations began, the evenings and all out-of-school-hours were given to this work. The chair and floor opposite my flat-topped desk have been stained by many a tear as one by one they came and poured out their burden of sin to the Lord. However, I was confident that some did not go to the bottom and went away perhaps trusting in Christ as Saviour but to live a life void of the victory in testimony which is their privilege to enjoy.

The first Sunday in June more than fifty were baptized, about thirty of whom were from our school. When I saw a number of the high school boys, coming along the city streets carrying their change of clothing for the baptismal service, I realized that for those who were the first fruits of their families it was a real test. Yet I was glad that the Lord had not made following him easy.

We have just had commencement from kindergarten to Junior High School. The Lord has given us faithful men and women who do not spare themselves. Three of them worked all night long averaging the grades for graduates, that more than fifty diplomas might be delivered according to the grades made. One of these teachers did not stop work for thirty-six hours. Yet their salaries at present are not enough to provide food for a man and his wife. Our head teacher, who receives the highest salary, has a wife and three small children and faithfully works on a salary that just provides food for two people. Prices continue to soar. We have just today had rain, the first since the end of the rainy season of last summer. The snow in winter was sufficient to produce only about two-tenths of an average wheat crop. What a spring of dust we have lived through! But what is that compared with the suffering of those who will go hungry!

Pray for us, and be assured that the contact with every one of you whom it was my privilege to see while in the homeland brought a new appreciation of what you mean to the work over here. Praying for the dear Lord's blessings upon you, I am

Yours in Christ Jesus.

BERTHA SMITH
Tsining, Shantung, China

Three out of every four bicyclists injured last year were violating some traffic law.

"The Lord Is My Shepherd"

From high-school days comes the memory of a device used by a public-speaking teacher in training students in the skilful and effective use of words. It was a matter of placing the emphasis upon successive words in a simple sentence, to vary the color and mood and meaning of the statement. As a gem turned under light may reveal new beauty, so perhaps may the majestic opening statement of the Shepherd Psalm reveal new richness by this simple successive placing of emphasis. Let us see the potential wealth of meaning in this sublime line that we know.

"The Lord is my shepherd." Not just any god, you see; not any one of the many false gods so many mortals follow, but the one true God, the God of love and mercy and power, the God of light and love everlasting. The Lord, God the loving Father—he is my shepherd.

"The Lord is my shepherd." This same loving Father is my shepherd; the all-powerful, all-loving Heavenly Father takes care of me. Not upon devices made by men's hands do I lean, not in my own strength or the strength of my fellows do I exult, not in riches and mortal power do I trust. In none of these is my refuge, nor does any of these watch over me and care for me. The Lord is my shepherd, my guardian.

"The Lord is my shepherd." Despite those who scoff and do not believe, I believe and I maintain that the Lord is my shepherd, for I have proved him and he has proved himself to me. The world is wide, and in it there is much darkness and suffering, and the way of mortal man upon earth is not always easy or clear. But for those who have put their trust in the Lord, there is no defeat. Encompassed in a strength and love beyond the comprehension of men's finite minds, those who love and trust in God are truly as sheep in the care of an all-powerful, ever vigilant, ever loving shepherd. This is the God who is the Lord, my shepherd.

"The Lord is my shepherd." He cares for me personally, for me the individual, for me the unique personality and separate soul. He is concerned about my sorrow, my shortcomings, and he sent his Son to save me. Yet this God is great and loving enough to feel this same concern, to have shown this same love, to all men everywhere.

"The Lord is my shepherd." "All we like sheep have gone astray," for we are of ourselves impotent and foolish and know not what is best for us. My shepherd guides my going out and my coming in, he leads me in paths of goodness, he preserves me from harm. The Lord is my shepherd.

—WALLACE GREENE in *Try*

Christian Education in the Churches

W. PERRY CROUCH, *Secretary*

L. L. MORGAN, *Sunday School*

NATHAN C. BROOKS, *Training Union*

SUNDAY SCHOOL

Bon Voyage

By MRS. JOHN MAGUIRE,

Calvary Baptist Church, Birmingham, Alabama

A program for the church young people going away to school sponsored by the Young People's department of the Sunday school.

It may be used in the Young People's department or for a Sunday evening worship hour program. The pastor presides if the program is used during a worship service. The superintendent of the Young People's department presides if the program is used in Sunday school.

This program calls for a number of objects made of cardboard. The speakers may hold up a large outline of the object they present the students.

Ushers are high school seniors. The ones being honored in this program sit together at the front of the auditorium.

Presiding officer announces that we want to publicly wish these friends bon voyage and good luck as they leave for college.

HYMNS "Give of Your Best to the Master."

SCRIPTURE: Read by three high school students. They rise together and read in turn: 1 Timothy 4:12, 14-15; 1 Timothy 3:14-17.

PRAYER: For college students as they leave for school.

TALKS: A series of short talks using the following suggestions. (The hidden quartet sings as suggested.)

We give you the tie between your home church and you. In sending you away your church sends away part of its heart. And yet we would not have you stay. You go away to prepare for greater usefulness. We're counting on you to come back finer than before. Remember your church loves you.

QUARTET: "Blest Be the Tie That Binds."

We present to each of you the bluebird.—The bluebird is a symbol of happiness. Our hearts' desire for you is that you find real happiness. Happiness comes in service. Join a church in your college community. Then through attendance and support find a place of service in the Sunday school, Training Union, and Y. W. A.

QUARTET: "Serve the Lord in Youth" (third stanza).

To you we give a horseshoe.—The

world calls it a lucky symbol. We know that luck is mostly pluck. But you are lucky, or fortunate, to have such an organization as the Baptist Student Union on the campus. It will help you find your place in all phases of church life. Be loyal. Be faithful. Be a good soldier.

QUARTET: "As a Volunteer" (second stanza).

We give you a pair of glasses.—We want to be sure you see the right values. We want you to know the really important things. Look in the right direction. Then you won't worry about nonessentials. There will be many with more money and more clothes than you have. There will be many, also, with less. Don't spend your time worrying about trifles.

Too many students have worried about clothes. Because of this Dr. Jeff D. Ray, a beloved professor at the Southwestern Seminary in Fort Worth tells the following story each year to the student body of the Seminary:

In the spring of my senior year at Baylor, on account of illness, I found myself utterly without means. On the way home from prayer meeting one night I said to Dr. B. H. Carroll, my college pastor, "Doctor, I shall have to leave school." When he inquired why I was going, I said: "I am out of money. I owe you now for three months' board and am utterly unwilling to be a pensioner upon your generosity any further." He took me by the arm and said, "My boy, you know you don't have to pay board at my house unless you want to. Go on and finish your course, and when you get out and make the money you can pay your board, if you so desire." "But," I said, "Doctor, I haven't any clothes." He looked at me and said, "What's that you've got on?" One thing I had on was a little gray worsted single-button cutaway coat, which one of my fellow students had discarded. It was green, not with envy, but with age, and the braid had all worn off, leaving the white thread showing all up and down the front. As for shoes—well, the least said about them the better. Suffice it to say that I had to black my shoes and socks at the same time to reduce them to a common denominator. So I said, "But Doctor, I am going to graduate in June, and I could not think of graduating in this rig." I was thinking of a brown-eyed maiden who lived in an old-fashioned home and wondering how she would feel if I came to graduate in

that dilapidated garb. He stopped me under a street light and, placing his hands upon my shoulders, looked down upon me and said, "My boy, you have come to the parting of the ways. You are about to determine the kind of man you are going to be for the rest of your life. At the college commencement there will be two kinds of people—fools and people who have sense. If you come to graduate in this rig, all the fools will say, 'If I did not have better clothes than that I would not present myself for graduation!' But all the sensible people will say, 'That's my kind of man. Doubtless those are the best clothes he has, but he shows that he believes there is something else in life more to be desired than clothes.' And now you are about to decide whether for the rest of your life you are going to play to the fools or to the people with sense." Not another word was spoken until we entered his home. He walked to a shelf and took down a book of poems by Robert Burns. He turned to the poem, "A Man's a Man for A' That," and said, "Read that and then pray, and tell me at breakfast what you are going to do." I read it, I more than read it; I committed it to memory. I ate it up, I burned it into my soul.

I slept little that night. I fought the battle royal of my life. If you think it childish that there should be such a struggle over the mere matter of clothes you must not forget that I was just a boy, as proud as Lucifer, as vain as a peacock.

Next morning I supposed that he had forgotten all about it. But even before he asked the blessing at the table, he fastened his kind gray eyes upon me and said, "Well, my boy, what have you decided to do?" I began to cry and in the midst of my emotion said, "I am going to stay," and I did stay, thank God.

The iron that Dr. Carroll put into my blood that night has been of more value to me than if he had endowed me with a million dollars. In view of that story, do you wonder that for these forty years I have thanked God upon every remembrance of him?

TALK: Here is a lucky star for you.—The five points represent daily prayer, daily Bible reading, daily witnessing for him, Christian fellowship, and a clear conscience. Neglect none of these.

QUARTET: "Take Time to Be Holy."

Next we give you a telescope.—If

ou get discouraged look back at us. We're here counting on you. We'll be watching your progress with keen delight.

Your last gift is a three-cent stamp. Use it to write us about your first unday in the new church.

PRAYER: For those who take up the places of service in the local church that were filled by these leaving. That the ones leaving may serve nobly in the new church. (During the prayer the organist plays softly, "God Be With You.")

After the benediction the ones leaving stand at the front of the auditorium. The congregation files by to shake hands with them and wish them well.

TRAINING UNION

Summer Workers

Pictured below are most of the workers who assisted in the summer program of enlargement work promoted by the Training Union in six North Carolina Associations this summer. From left to right they are: First row, Juanita Davis, of Middlesex; Mary Hummey, of Hickory; Eloise Guy, of Statesville; Gladys Terry, of Siler City, Route 2; Sheila Gulley, of Mount Olive; Jessie Gillespie, of Candler, Route 2; Ruby Hogan, of Raleigh; India Hill, of Four Oaks. Second Row: Roger Bell, of Gastonia; Anne Crawley, of Norwood; Louise Bashford, of Raleigh; Ruth Bailey, of Raleigh; Edith Evans, of Kelford; Mary Humphrey, of St. Pauls; Estelle Councilman, of Bear Creek; Claude White, of Elizabeth City. Third Row: Burnice Bass, of Clinton; Ruby Herrin, of Concord; Lucille Hollingsworth, of Salemburg; Billy Moore Hearn, of Weaverville; Bob Allred, of Badin; Bob Ankers, of Falls Church, Virginia; Texie Sowers, of Churchland. Fourth Row: Willa Marks, of Greensboro; Virginia Ellen

Pearson, of Clinton. Fifth Row: Nathan C. Brooks, Jr., of Raleigh; Claude Roebuck, of Ahoskie; David Harris, of Newell, Route 1; Louise Lane, of Raleigh; Harold Calloway, of Concord, and Josephine Turner, of Raleigh. Others helping with this work, but absent when the picture was taken, were: Lydia Piner, of New Bern; McLeod Bryan, of Garner; Russell Harris, of Newell, Route 1; Lucille McKinney, of Rural Hall; Imo Jean Anthony, of Yadkinville; Coy Johnson, of Hildebraud; Mary Lee Ernest, of Greenville; W. Perry Crouch, of Raleigh; Zubie Ingle, of Statesville; Beth Howell, of Suffolk, Virginia; and Dorothy Hamilton, of Marshville. These workers joined a large force of local leaders and workers in each association. A later issue of the RECORDER will carry a more detailed account of the work.

State Winners

In the state finals of the Better Speakers' Contest, held at Ridgecrest during the Southwide Assembly, Miss Mable Ruth Harrell, of First Church, Shelby, was awarded first place. She represented North Carolina worthily in the Southwide Contest, speaking on "Christ and My Greatest Problem." The Sword Drill winner of the state was Miss Elizabeth Batten, of the Micro Church, Selma. In the Adult Scripture Reading Tournament Mrs. R. L. Sutton, of Charlotte, was awarded first place. There were twenty-two Juniors out of twenty-five who make a perfect score in the Junior Memory Work Tournament. Those with the perfect score were: Ray Powell, of Valdese; Dorothy Jean Loudermilk, of Valdese; Jean Montith, of Sylva; McCoy Robinson, of Valdese; Phyllis Profit, of High Point; Emily Frances Altman, of Dunn; Patsy Ruth Ford, of Hickory; Mary Alice Clontz, of Charlotte; Janet Harris, of Newell; Blanche

Glover, of Gastonia; Ruth Ann Jenkins, of Charlotte; Mary Rice, of Black Mountain; Jolene Weathers, of Rolesville; Doris Honeycutt, of Charlotte; Ruth Best, of Warsaw; Evelyn Hill, of Charlotte; Frances Jones, of Asheville; Eva Nell Case, of Black Mountain; Elizabeth Williams, of Shelby; Edith Cooke, of Canton; Jack Rhinehart, of Canton; and Gwendolyn Reece, of Canton. Others participating, making but one error, were Elsie Lee McFarland, of High Point; Frances Huffman, of Drexel; and Lucille McCollem, of Troy.

STUDENT UNION

From the appearance of the Baptist Student Union Calendar of Events for 1940-41, the Baptist students' year ahead is to be a full one. The very first Sunday on your campus after school opens is Join-the-Church Day. This puts you off on the right foot and with a group you are anxious to know.

Great plans and much preparation is being made for the state Student Convention to be held in Hickory, October 25-27. To this convention every Baptist student is urgently invited. Mr. W. Perry Crouch, State Student Secretary, hopes to have arrangements made for a convenient and economical trip to Hickory for schools in the east and central parts of the state. You will hear more concerning this later. In November fall conventions are still being held in some states. For North Carolina, however, there will be various campus activities. December brings Student Night at Christmas which will be on the twenty-ninth this year. This is a program given in the home church by Baptist students home for Christmas vacation.

The beginning of a new year and an officers' planning conference is in view. January 12-19 is listed Vocational Emphasis Week. February 9-16 is Student Evangelistic Week climaxing evangelistic efforts on the campus. Co-operative Mission Study Week is March 9-16. April 6-13 is Volunteer Enlistment Week. Here is the beginning of real plans for the summer. May 14-18 the Southern Baptist Convention meets in Birmingham, Alabama. And the most looked-forward-to event comes June 11-19, the sixteenth Southwide Baptist Student Retreat at Ridgecrest, North Carolina. Begin planning now to attend.

July and August are Volunteer Summer Service months and you will find there just never is enough time in these two months to do all you would like in the churches of your community, association, and state.

We look forward to the greatest year Baptist student work has known in our state and you are to have a part in making it so. The events listed above are a mere outline. You, as a Baptist student of 1940-41 have much to which you can look forward.



News: Personalities and Events

Chaplain Henry N. Blanchard is now located at Fort Oglethorpe, Georgia. A native of North Carolina, Mr. Blanchard was baptized by Dr. Livingston Johnson, who also preached his ordination sermon. "Mrs. Blanchard and I are glad to be nearer our North Carolina friends," he writes.

* * *

Clarence E. Godwin was ordained Sunday, August 11, at the Center Grove Church, writes Rev. B. A. Mitchell, secretary of the examining council. Besides Rev. Oscar Creech, Rev. Roger R. Jackson, Rev. C. V. Roebuck, Rev. C. L. Dowell, Rev. K. E. Bryant, and Mr. Mitchell, a number of deacons made up the council. The young minister was named for one of his examiners, Mr. Dowell. Mr. Creech preached the sermon. Mr. Bryant, pastor of the church, presented the Bible to the new minister. Mr. Jackson delivered the charge, and Mr. Godwin, as is customary, led the congregation in the closing prayer.

* * *

B. R. Penland, chairman of the board of deacons of the First Church, Burnsville, writes to express the appreciation of the members of the church for the work of Rev. and Mrs. R. E. Powell, who served the church for more than fourteen years. Mr. Penland writes, "At the time Mr. and Mrs. Powell came to our church we were confronted with serious problems. Those problems were solved by the splendid work which they did. We do not believe that any pastor could have labored more faithfully than he did while with us. It was with a great deal of regret that our church and community gave the Powells up. The church which shall be so fortunate as to obtain their services can expect to make great progress."

* * *

Among the workers in the various departments of the Baptist State Convention, Biblical Recorder Building, who were away from their offices August 12-17 on vacation were Rev. Nathan C. Brooks, of the Training Union office; Miss Mary Lou Wall, secretary to Mr. Brooks; Miss Ethel Sorrell, bookkeeper and assistant business manager of the BIBLICAL RECORDER; Miss Margie Murchison, secretary to Mr. M. A. Huggins; Miss Cherrie Pearce, secretary in the W. M. U. office; Mrs. Roger Marshall, manager of the Book Store; Miss Mary Currin, Young People's secretary of the W. M. U.; and Miss Dora Bostick, secretary to Rev. W. Perry Crouch, Christian Education secretary. Mr. Crouch was in the office a few days after working in different parts of the state since early in June.

Mr. and Mrs. L. L. Morgan and children, Leonard, Jr., and Martha Ann, have returned to Raleigh after spending six weeks in various parts of the state with the Sunday school field workers.

* * *

Rev. A. C. McCall held a baptismal service August 4 for the Pisgah and Bethesda Churches in the Johnston Association. In the ten months of his pastorate there 43 persons have been added to the two churches. Twenty-eight were baptized at the recent service. Rev. G. T. Mills, pastor of the Green Level Church, Apex, assisted Mr. McCall in the ordination of three deacons in the evening service.

* * *

Rev. R. H. Satterfield, pastor of the Winter Park Church, Wilmington, and his people recently held the third quarterly business meeting of the associational year in their church. Improvements during the year include the installation of a new heating system, the removal of a burdensome debt, the dedication of the building, departmentalization of the Sunday school, and considerable redecoration of the church property. A successful revival and Vacation Bible School are important events of the year in the Winter Park Church.

* * *

Rev. and Mrs. Charles A. Maddry, of Richmond, Virginia, visited the Recorder Building when they were in this state visiting their parents near Durham. A nephew of Dr. Charles E. Maddry, Mr. Maddry is now pastor of the Leigh Street Church, Richmond. A graduate of Wake Forest College, he received his M.A. degree from the University of North Carolina and has studied at Yale University and the Southern Seminary. Before going to Richmond, he preached in Spindale and in Jacksonville, Florida. Mrs. Maddry, the former Miss Kate Chenault, of Virginia, is a graduate of the W. M. U. Training School. With the Maddrys were their two young children, Charles, Jr., and Mary.

* * *

Rev. A. H. Outlaw sends news of the Chowan Associational meeting to be held with the Salem Church, Weaverville, September 17 and 18. Rev. E. H. Potts is moderator of the association. Theme for the meeting is "We Are Laborers Together With God." "Bible Study and Worship," "A Missionary Program," "Social Service," and "Training Christian Leaders" are topics that will be discussed. Secretary M. A. Huggins of the State Convention will be among the featured speakers.

Dr. R. L. Moore, president emeritus of Mars Hill College, was elected moderator of the French Broad Association at a meeting August 8. Dr. O. E. Sams, of the Mars Hill faculty, was elected vice-moderator. David R. Morgan, of the RECORDER, who is spending some time in the western part of the state, attended the meeting.

* * *

Nine nationalities were represented at a Vacation Bible School at Lincoln Place Mission in East Saint Louis, Illinois, writes Miss Helen Lambert, new missionary on the field. Twenty-three boys and girls were saved, and they treasure the Bibles which were given them.

* * *

Rev. Edward Long, treasurer of Furman University, Greenville, South Carolina, writes that Rev. E. M. Harris, of Aberdeen, helped him in a series of meetings at Standing Springs Church recently. This historic church has been served by some of the outstanding men in the denomination. "Mr. Harris is a preacher of rare gifts," says Mr. Long. "His sermons were of a high order from first to last. The congregations were uniformly large, and the people greatly enjoyed his message."

* * *

McLeod Bryan, of Garner, was ordained Sunday evening, August 25, at the New Bethel Church near Garner. Dr. R. Paul Caudill, of the First Church, Augusta, Georgia, preached the ordination sermon. Dr. Caudill, while attending Wake Forest College and holding his first pastorate, baptized McLeod, then nine years old, in the same church in which the ordination service was held. McLeod, an incoming senior at Wake Forest College, is a graduate of Mars Hill College and is now serving as pastor of the Pleasant Grove Church in the Johnston Association.

* * *

In times past Women's Missionary Societies and Sunday school classes have been very gracious in sending linens to the Southern Baptist Hospital, writes Superintendent Louis J. Bristow. "We are now in need of tray covers. These should be made of durable white material such as Indianhead (not unbleached domestic), machine stitched, measure sixteen by twenty-four inches when hemmed, and should have no colored edgings or embroidery. Packages should be addressed to Southern Baptist Hospital, New Orleans, Louisiana. Please print return address plainly in order that we may acknowledge the gift."

Dr. Roland Leavell

Preaches at Meeting

Home Mission Board Effectively
Serves on Many Fields
During July

By JOE W. BURTON

Atlanta, Georgia, August 19.—Reports of Home Mission receipts for the past month show an increase over the same month of last year.

Receipts in July, 1940..	\$28,055.46
Receipts in July, 1939..	27,428.37

Increase.....	\$627.09
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Superintendent Conducts Program

An effective associational evangelistic program was conducted by the superintendent of evangelism, Dr. Roland Q. Leavell, late in July, in Paris, Tennessee, and in the Western District Association. Rev. H. H. Stenbridge is the pastor at Paris and was the moving spirit in the meeting. Rev. W. A. Smith, of Atlanta, Georgia, led the singing. Rev. E. H. Greenwell is moderator, and Rev. H. D. Langford is chairman of the associational committee on evangelism.

Eight all-day meetings were held in eight strategically located churches in the association. The superintendent of evangelism preached each night for two weeks in the city auditorium at Paris. Evangelistic meetings will be held during August in all the rural churches following this program. A far-reaching program for the association was worked out in daily conferences with the pastors and will be presented at the next associational meeting. Huge crowds thronged the city auditorium and many people professed faith in Christ.

Convert Eagerly Witnesses

When the light of Christ penetrated the life of Mr. B. and he saw in him Israel's long-sought Messiah and only hope, he realized what a price he would have to pay for it—separation from friends and loved ones, and on the latter he was dependent for his support. Should he secretly follow the Master or openly confess him and face the consequences? But it did not take him long to decide, for before he realized it he was already telling others about it and the inevitable followed.

At first his friends did not take him seriously, but soon they realized that something vital had taken place in his life and that no pressure on their part swerved him from his convictions. On the contrary, he used every available moment and all the persuasive power he could command to testify not only to those in his immediate vicinity, but to make special visits to his friends of former years in other cities to tell them the glad news.

Every letter that comes from this man calls for a fresh supply of literature which he assures me is being used advantageously, and through the efforts of this dear old soul already several have been won to a knowledge of the Saviour.

In a recent letter he tells of an offer that was made to him by one of the Jewish organizations to put him in a comfortable home provided he would not attempt to 'convert' the other people there, but he says he would rather go hungry and barefooted than have to deny his Saviour, for that is what it would amount to.

Oh, that we had more of like faith!

Indian Conversion

An interesting item included in the report of Rev. C. W. Stumph, missionary to the Indians in New Mexico, is that of the conversion and baptism of Earnest Jojola, eight-year-old son of Rev. and Mrs. Seferino Jojola, Indian missionaries.

"Earnest is quite young to be converted," writes Brother Stumph, "but he has attended Sunday school since he was a little baby, and is unusually bright in things religious. He knows a lot of Scripture, and understands the plan of salvation."

All members of the Jojola family are now Christians, except five-year-old Andrea, this including both parents, two daughters, and three sons.

Mothers' Club Organized

At the close of a very successful Vacation Bible School held in the Rachel Sims Mission, New Orleans, where Miss Gladys Keith and Mrs. Leona Wolforth are missionaries, the mothers of the children were given special invitations to meet one night the following week for the specific purpose of organizing a "Mothers' Club."

Fifteen mothers came on the night specified to become charter members. One is a Jewess who is seventy-one years old.

The mothers sang choruses, and the missionaries were happily surprised to find that most of the mothers had learned the songs from their children. They did some sewing and had a short social period. The mothers were in no hurry to leave and they continued to sing hymns, until everything became very still. "Christ was in our midst," writes Miss Keith. "We had been praying for this for a long time."

The following day the Jewess came to the mission very happy, saying, "I have a new member for our club. My neighbor wants to come, and we must pray that we can win her before she dies."

Rural Church Revived

One of the outstanding things which occurred in a very fine revival meeting conducted in a Tennessee rural church by Rev. Percy Ray, missionary, was the conversion of a man seventy-seven years old, who had not been in a church

for thirty years. He was gloriously saved and united with the church. Brother Ray writes that the church had become very weak and that since the revival it has become greatly strengthened and encouraged. Thirty-eight people were saved during the course of the meeting.

French Mission Opened

A new mission has been opened under the leadership of Rev. Lawrence Thibodeaux, French missionary in Louisiana, in a new government community about three miles out from Thibodaux. Over eight homes have been built and families are rapidly moving into them. Most of the people are French Catholics.

The first service was held in one of the homes on the project. The house was full of interested people who heard the message from the missionary in their own language. Prospects for the mission appear good, writes Brother Thibodeaux.

Have You—

Ever observed "Pastor's Week" in your church? It has far-reaching results. See page 9 of a recent number of *The Intermediate Counselor*.

Heard about the new *Intermediate Teacher*? See page 3 of *The Intermediate Counselor*.

Yearned for a challenging and helpful Intermediate program for Sunday morning? See pages 24-31 of *The Intermediate Counselor*.

Tried to meet the spiritual needs of your pupils? See the article by T. B. Maston on page 7 of *The Intermediate Counselor*.

Wanted any other help in your Intermediate work? See *The Intermediate Counselor*.

Made your goal: *The Intermediate Counselor*, paid for by the church, in the hands of every Intermediate worker? Try it!

Realized that this quarterly magazine is only fifteen cents the quarter—fifty cents the year?

Known that you may order *The Intermediate Counselor* from the Baptist Sunday School Board, Nashville, Tennessee?

Dr. L. L. Carpenter, of the Bible faculty, Baylor University, left Waco August 15 for Gaffney, South Carolina, where he preached in revival services at the Providence Church for eight days, August 18-25. Dr. Carpenter taught in Limestone College at Gaffney, and was pastor of the Providence Church for six years before going to Waco, 1930-36. While away Dr. Carpenter also planned to attend the Southern Baptist Christian Education Conference at Ridgcrest, August 26-30. After this he will visit his father and other relatives in Durham and Raleigh, returning to Waco September 4 or 5, in time to get ready for the opening of Baylor the middle of September.

Head of Committee Writes About Papers

**Atlanta Pastor Advocates Making
Denominational Paper an Item
In Budget**

By LOUIE D. NEWTON

Atlanta, Georgia, August 20.—Members of the Southern Baptist Convention Committee for Increased Circulation of State Baptist Papers are Louie D. Newton, of Georgia, chairman; Lewis A. Myers, of Arkansas, secretary; Reuben E. Allen, of Virginia; Mrs. F. W. Armstrong, of Missouri; Lawson H. Cooke, of Tennessee; Austin Crouch, of Tennessee; J. E. Dillard, of Tennessee; W. W. Hamilton, of Louisiana; Mrs. Manon Seawell, of Texas; S. L. Stealey, of North Carolina; and W. R. White, of Oklahoma.

A Gallup Poll of Baptists anywhere any time would reveal the commanding fact that *Baptist readers are Baptist leaders*—leaders in the board of deacons, leaders in the finance committee, leaders in the Woman's Missionary Society, leaders in the Sunday school, leaders in the Training Union, leaders in the Brotherhood, leaders in the district association, leaders in the state, sectional, national, and international activities of our denomination and throughout the Christian fellowship.

Further study of our Baptist leadership will reveal the commanding fact that many of our leading preachers today learned their ABC's at their mother's knee from a Baptist paper. Dr. Truett told me recently when he was with us in a meeting at Druid Hills that he not only learned his ABC's from the large letters of the *Biblical Recorder*, *The Christian Index*, *The Baptist and Reflector*, and other Baptist papers that came regularly into the Truett home at Hayesville, but added:

"I read every word in these papers every week, including the obituaries and the advertisements. I would come in from the fields with my brothers, and we would stretch out on the porch after we had eaten our dinner, and literally devour every word of these Baptist papers."

Baptists Must Tell Their Story

Baptists have a story to tell—a story that possesses every feature of real news, a story that the people will read. Will we tell our story? Will we learn the lesson from our fathers? Will we be true to the inheritance of a great propaganda? Will we become propagandists of the truth as God gives us to see and understand it?

We need not expect others to tell our story. They have their own story to tell, and many of our neighbors are doing a very fine job of telling their story. For example, the Roman Catholics, Jehovah's Witnesses, etc., etc.

And they are getting excellent results.

Baptists have been and are doing a good job in telling their story. I rejoice in the past and present achievements of our people in this vital matter of propagating the gospel through the printed page, over the radio, etc. Our state papers have been a mighty factor in this propaganda, the principal factor, indeed. And it is to strengthen these state papers that the recent Baltimore convention set up our committee with instructions that we work with similar committees in each state to increase the circulation of our state papers.

What Does the Baptist Paper Offer?

In this tremendous task of telling our Baptist story, what does the state paper offer? I think it offers the one indispensable channel of reaching our people with our message. *Your state Baptist paper is the only means of promoting all Baptist work in every home each week in your state.* Think it over, and see if you do not agree to that striking claim for the state paper.

Someone may come back and say that we have the daily paper and the weekly county paper and numerous other channels of publicizing our work. Very well, and I would like to put in a word just there to urge our people to make wider use of the secular press; but when you make the fullest possible use of the secular press, you have not yet told the Baptist story as it needs to be told. You can't expect these secular papers to do it. Only the Baptist paper can fully tell the Baptist story.

I could write columns of argument on this point, but I take it that the present subscribers to our state papers are already agreed on that point.

What Can We Do About It?

When the editors asked me to take the chairmanship of this committee, I was immediately prompted to accept, because of my deep interest and abiding devotion to our state papers; but I tried to be sensible about the matter, and I asked what I dare say every reader of this article will ask, namely, What can we do about it? What can a general committee of the Southern Baptist Convention do? What can a general committee in each state do?

I talked with Dr. Truett about it, and I talked with Dr. Scarborough about it. I talked with practically every Southwide leader about it. I talked to my own State Secretary and my own editor about it.

I know what the local pastor can do about it, because I am a pastor. We have had *The Christian Index* in practically every home of Druid Hills Church since 1920. When I became editor of *The Index*, my pastor, Dr. F. C. McConnell, joined with me in asking our church to put the paper in the budget. I know the budget plan will work, because it has worked

right here in Druid Hills since 1920. We are as fully committed to the idea of putting our paper in every home of our church as we are to provide literature for the Sunday school, provide lights for the meeting house, or any other vital need of Druid Hills Church.

But I am not yet certain just how much any committee can do about getting the state paper into the homes of a local church. As I thought and prayed about the matter, I was brought to accept the chairmanship of the committee, feeling that perhaps there was some service that such a committee might render. And I think I voice the feeling of the committee when I say that we are grateful for the opportunity to render whatever service we may. (Please note the personnel of the committee appointed at Baltimore.)

A Worthy Goal Has Been Set

Our committee held its first meeting in Nashville on July 16, 1940. We reviewed the report of the Committee on Baptist Papers, as adopted by the Convention at Baltimore, and tried to outline our initial efforts in keeping with the action of the Convention.

The total circulation of the eighteen papers at this time is approximately 200,000. Our committee voted unanimously to set a goal of 500,000 circulation by the centennial of the Convention in 1945. A sub-committee is now working out a schedule of quotas by states which we will ask each state committee to consider, and we hope, adopt. This is a worthy goal, we believe. Think what it would mean to our Baptist work if we could increase the circulation of our papers to a half million! *I believe it can be done.*

The Sunday School Board, through Dr. T. L. Holcomb, has graciously offered to bear the expense of printing a pamphlet to be used in this campaign. We are working on that pamphlet right now, and hope to have it in the hands of the state committees in time for the majority of the district association meetings and for use in local church budget committees this fall.

The State Committee

The Baltimore Convention requested every state to set up a committee through which our Southwide committee might work in trying to help this very worthy cause. We have written every State Secretary and every editor, asking them to set up these state committees at once, and let us know what we may do to further help in the respective states. I think it is highly important that these state committees be organized immediately. After all, our committee can only serve through the state committees.

It is our hope that the state committee, in each instance, will set up the committees in each district association, and that each district association will,

Missionary Writes About New Converts

Unpromising Chinese Learn About Repentance and Changed Way of Life

By MRS. JEWELL L. ABERNATHY

Mrs. John A. Abernethy, of Tsinan, Shantung, China, sends the following account of her work:

We would have you rejoice with us, as with joy we are drawing water out of the wells of salvation . . . "but the water that I shall give him shall be in him a well of water springing up into everlasting life." Souls are being saved, for which we both pray and praise. Thirty-seven new converts were immersed last Sunday.

One of the outstanding ones was a Mrs. Chang who is a marvel of grace. The first time I saw her at church she was dressed gaudily, and further detracted from the Sunday service by sitting in the back and talking. My unbelief manifested itself by wishing that she had stayed at home. The following week she sought out the Bible woman and earnestly asked her to pray with her. Mrs. Soa Confesses, "I had no faith that she would either be saved or quit opium."

Her face was thin, yellow and marred as a result of seven years use of the "dope." After Wednesday evening prayer meeting they invited the preacher to stay and have another special prayer. He, too, felt that it would be a waste of time. Thursday morning she appeared again, but with doubts and questions. While she was there a terrible dust storm enveloped this part of China. I started to the Women's Bible School to Chapel and noticed that the sky was full of cinnamon colored dust. We sang the first verse of "God will take care of you." By the time we were ready for the second this dust cloud curtain had fallen and we were in the dark. This darkness lasted about ten minutes, during which time the forty of us prayed "fervently." It was this darkness that broke down Mrs. Chang's resistance. She really tried to pray and went back home subdued.

Believer Quits Opium

Mrs. Soa's eighty-one-year-old mother was sitting by when Mrs. Chang came the next day, but could not hear what was going on. Her old face lit up with, "Why she is born again, is she not?" For two weeks her joy has known no bounds. The opium habit is gone completely and the cigarette has lost its hold. She found herself in company with her old crowd once and tried one puff. The smoke and the taste were so offensive they almost made her sick. Her husband neither understood nor believed. He took a day off and followed her throughout the

day to see if she was really doing without these things. He was convinced and is now inquiring the way of life, as is a bright young brother who is educated and knows the ways of the world.

Young Girl Works

I have been attracted by a sweet sincere girl. Miss "Autumn Fragrance" Wong, who came to our school more than a year ago. One just felt that she was of sterling character. Last Wednesday we had the joy of seeing her preside at the joint B. Y. P. U. program at the church. It was a blessing as well as an inspiration to see such a sweet spirit in the chair. The following Saturday she came and applied for baptism. It turned out that she was saved when she was quite a young child. When we first came to Tsinan about fifteen years ago, we often called in her home.

At that time there was not much to encourage. The mother, though a church member, was not nearly as responsive as a poorer neighbor, Mrs. Li, who attended all the women's meetings and prepared regularly her gospel primer lessons. I sometimes wondered if we should continue going to Mrs. Wong's home. We have not seen Mrs. Li since the war, but inquired and found that she is "following afar off." There are sins which must be confessed and restitution made before she can be used in his work.

On account of road conditions, due to the flood in the vicinity of Phoenix Church, it was deemed advisable to change the place of meeting of the Ashe Association. Please note that the meeting will be held at West Jefferson Church, the date being the same, August 30, 31 and September 1.

Six prayer groups have been organized in the San Angelo, Texas, Mexican church, where Rev. Donato Ruiz, missionary, is pastor. There is a group for men, one for women, one for young men and one for young women, and two groups for children, divided according to age. Each of these groups is under the leadership of a consecrated man or woman and everyone in the group prays. The groups all meet at nine o'clock in the morning, Sundays included. No talks are made, but the Bible is read and then they pray. "This church has been praying for more than two months," writes Brother Ruiz. "We pray for a local revival, a state revival, a southwide revival, and a worldwide revival. We feel it will come."

Miss Mary Ayscue, of the Baptist Book Store, recently spent some time in Boston, Massachusetts. While on this trip Miss Ayscue went for a drive along Cape Cod and visited in Washington, D. C. She then visited at the home of her parents in Buie's Creek.

in turn, seek to set up a committee in each church. That will get the movement back to the churches in the true Baptist way.

With state quotas, district association quotas, and local church quotas set up and agreed upon, we can have 500,000 circulation of our papers before 1945. But we have got to go about it with definite purpose and conviction if this movement succeeds.

Plans of Circulating the Papers

Our committee will recommend two plans particularly in this effort to definitely increase the circulation of our state papers, namely, the budget plan and the club plan. Space in this article does not permit discussion of these plans in detail, but I may say briefly that the budget plan is putting the paper in the regular church budget along with other regular items to be paid out of current expenses. The club plan calls for a certain number of subscribers in each church, the money to be received by some properly designated person in the church. Various papers are meeting with marked success in the club plan. I believe I may say that many of the papers are finding the budget plan most effective.

Details must be left to the state committees. Our committee will do all within our power to serve in bringing the appeal to the attention of all our people. Surely we are of one mind that there was never such a propitious hour for united effort in increasing the circulation of our papers, and I firmly believe that pastors throughout the Southern Baptist Convention will join hands in making this effort a great forward movement for our beloved denomination, *informing, indoctrinating, enlisting, and inspiring our people to a greater commitment to the will of God.*

L. M. Bratcher says, "The work on the foreign field is always full of surprises and interesting events. Many times we see the power of the Holy Spirit manifested in a way that makes us remember his outpouring on the Day of Pentecost. At times the work runs along in a calm, reasonable way, and then it suddenly begins to move with a speed and force that take our breath away. Some days are so full of the blessings of the Master that we wonder how we can receive any more and not be overcome with their power."

"In the last few weeks several of those days have come in such succession that we have not been able to understand how it is that so many blessings can be poured out into one life. During the time there have been other encouragements, but these stand out in such a way as to have a very special meaning. The circumstances, the groups touched, and the happenings were so different that they have made a very deep impression."

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Mission in Brazil

Reports Good Work

Teacher States Need for Individual Christian Decisions For Juniors

Richmond, Virginia, July 31.—From Rio de Janeiro, Brazil, comes this encouraging report, written by Edith A. Allen.

"After two years of sowing with only limited results, we are beginning to experience the joy of abundant reaping. In the regular services there are decisions right along. Of the students, few, except those of Christian families, will go beyond the public acceptance of Christ at the present time; but the seed is sown, and with nurturing, they will at some future day go all the way with Christ. At least, that is what we hope and expect. I do not feel it wise to insist about church membership when circumstances are contrary, and the boy is a minor, with Catholic or non-evangelical parents. If we are faithful in praying, the Holy Spirit can open the doors for a definite commitment later."

"To me the first essential, and the one that I emphasize in my work with the junior-age boys, is personal acceptance of Christ as Saviour—a number of fine youngsters have made decisions, among them several of our church family. Personally, I feel that the decisions made in a regular service, one at a time, and not in evangelistic services where often a number are merely influenced by others, are much more apt to be genuine ones, and talking to the boys afterward, I have found a real understanding of what they have done. So far we have made little impression on the gymnasium group, for

the only ones who attend the services are there because they lost their weekend visit home because of low grades or some misbehavior. You can imagine their state of mind, being obliged to attend services, in the same room where every day during the week they attend the college chapel. When we get our auditorium with the spiritual atmosphere we expect to have there (I do hope that by some means we can have a Hammond Organ for the music, for organ music helps so much to create a reverent attitude of worship in church) it will be much easier to interest even those there under duress."

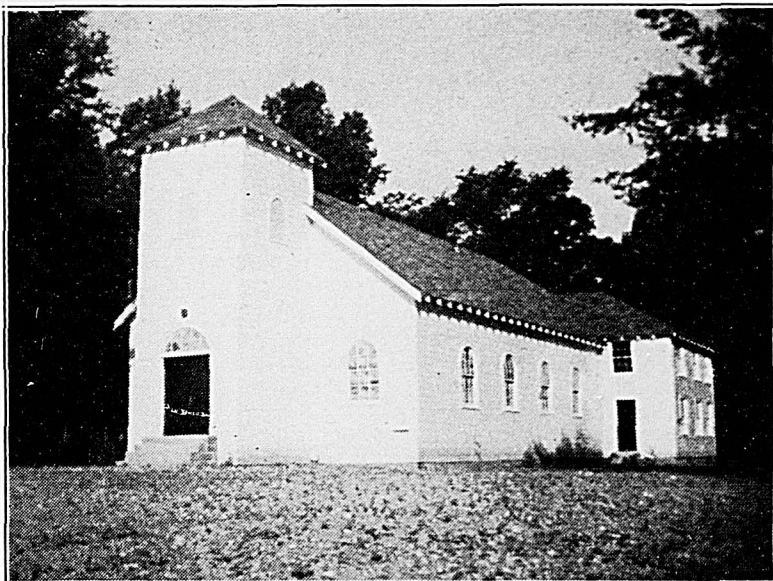
Rev. A. J. Bowman Is Speaker on Program

Congregation Dedicates Ca-Vel Church in Roxboro With Exercises

Roxboro, August 20.—Members and visitors crowded the new home of the First Church, Ca-Vel, at recent inauguration exercises. Rev. J. N. Bowman, pastor of the church, preached the leading sermon of the day. A fellowship service at the noon hour was a feature of the program.

Ceremonies began at ten o'clock, when classes met in the new Sunday school building. John Frederick and his young sons from Durham composed a trio which sang. Other music was furnished by a quartet from High Point, made up of Messrs. Hurley, Church, Howerton, and Bowman (a son of the pastor); and a quartet from Providence Church including Thomas and James Perkins, Richard Young, and Johnny Gravett.

Speakers during the afternoon were



FIRST CHURCH, CA-VEL, ROXBORO

Mr. West, Rev. T. M. Vick, Jr., pastor of the Ca-Vel Community Methodist Church; Cale K. Burgess, of Raleigh, leader of the United Dry Forces of the state; and Rev. John L. Coley, of Raleigh, a former pastor of the Ca-Vel Church.

The new building has an auditorium with a seating capacity of 300, with adjacent Sunday school quarters with a capacity of approximately 400. All of the services of the church are being held in the new building now. Mr. Bowman says that everything in the church is new, all furnishings, auditorium seats, Sunday school equipment, and pulpit furniture.

Elizabeth City Has Concert by Chorus

Community Begins Busy Month by
Entertaining Singers From
Kennedy Home

By HERBERT PEELE

Elizabeth City, August 17.—A large crowd attended the concert held in the Sunday school auditorium of Blackwell Memorial Church, August 2, by the Kennedy Home High School Chorus, and greatly enjoyed the program of hymns and classics which the young boys and girls presented.

Favorite hymns and classics rendered by the young voices brought forth much praise from the audience, as did the solo and sextet numbers which were rendered.

Rev. E. H. Potts introduced the chorus and presided in the absence of the pastor. A free will offering was taken during the evening.

The boys and girls were the overnight guests of members of Blackwell Memorial Church Friday evening, and left Saturday morning for Manteo, where they sang later at Fort Raleigh. They also appeared at Hertford and Windsor while in this section.

Woodville Has Revival

A large attendance is reported as having attended the revival services at Woodville Church during the week of August 4-11, in which Rev. W. D. Morris, pastor of Corinth Church, near here, conducted the services assisted by Rev. W. F. Woodall of the North Charlotte Church. The services closed Sunday afternoon at three o'clock.

Ordination

Rountree Blanchard, of Sunbury, was ordained at the Beulah Church, Sunbury, Sunday, July 21. Rev. K. E. Bryant, of Powellsville, charged Blanchard with the duties of his office and Rev. W. D. Morris, pastor of the Corinth Church, delivered the ordination sermon. Rev. Paul Forsythe, of Gatesville, gave a Bible to the young Wake Forest graduate.

IN MEMORIAM

OBITUARIES AND RESOLUTIONS

Obituaries and formal resolutions of one hundred words, or less, will be published free of charge. Above one hundred words the rate will be three cents a word. We are compelled to make this charge because of the pressure on our news columns. Cash must accompany copy.

BIBLICAL RECORDER

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Miss Florence Leslie

The members of the Woman's Missionary Union of the Vass Baptist Church, Vass, express their deep sorrow in the loss on April 21, 1940, of their dear friends and co-worker, Miss Florence Leslie.

She was loyal to her church, to her friends and to her family. As a token of appreciation of her Christian character, we resolve:

First, that we bow in humble submission to the will of our Heavenly Father.

Second, that we treasure the memory of her Christian life and that in her going we have lost one of our best and most loyal members.

Third, that we remember her as one devoted to her Lord and Master.

Fourth, that we extend to her loved ones our deepest sympathy.

Fifth, that a copy of these resolutions be sent to the family, to the *Pilot*, and to the BIBLICAL RECORDER.

"There is no death! What seems so is transition;

This life of mortal breath
Is but a suburb of the life elysian
Whose portals we call death."

MRS. G. W. BROONS

MRS. J. B. PARKER

MRS. A. G. CRISSMAN

Luther Jenkins Holcomb, only son of Dr. and Mrs. T. L. Holcomb of the Sunday School Board, was ordained to the full work of the Gospel ministry at the First Church, Nashville, Tennessee, August 14, with the following ordaining council taking part: Drs. W. F. Powell, Prince E. Burroughs, Homer L. Grice, N. R. Drummond, Clifton J. Allen, Walter M. Gilmore, and his father, who preached the ordination sermon. Mr. Holcomb has accepted the call to the pastorate of the First Church, Durant, Oklahoma, a church of more than 1,500 members, located in a strategic center, and will begin his work there September 1. With his fine background and training, and with his rich experience the past three or four years in holding "youth revivals" throughout the Southern Baptist Convention, he and his consecrated wife should have a fruitful and blessed ministry.

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To the Moderators of District Associations

DEAR FELLOW WORKERS:

At the meeting of your association this year will you please give as much time to the RECORDER as your program will permit.

You can be of invaluable service to the RECORDER and to the North Carolina Baptists by helping to make our people more and more RECORDER-conscious, more and more RECORDER-minded.

Let me suggest a few specific ways in which you can help with the promotion of our paper.

First: Allow sufficient time on your program for an adequate presentation of the RECORDER's aims and purposes.

Second: If you do not already have a general representative of the RECORDER in your association, be sure to elect one when you meet.

Third: Make sure that every church in your association has its own RECORDER representative.

Fourth: Urge the prompt renewal of all clubs when they fall due. As you know, we are operating on a cash-in-advance basis.

Fifth: Make it clear that a club may be enlarged at any time, simply by collecting from the new subscriber 12½ cents a month for the remaining months of the club year.

Sixth: Urge the formation of new clubs, at once. Subscription blanks will be furnished on request.

Seventh: Point out all the requirements of the club plan. They are as follows:

1. SUBSCRIPTIONS REQUIRED: For a full-time church—7 per cent of the resident membership. (The resident membership is determined by taking 80 per cent of the membership reported in association minutes.) For a half-time church—6 per cent of the resident membership. For a quarter-time church—5 per cent. The minimum number is three.

2. PLAN OF PAYMENT: Club subscriptions are for a year and are payable in advance. The price is \$1.50. The full amount must be sent with the complete club list.

3. EXPIRATION DATE: All subscriptions in a club expire at the same time. Date of expiration appears on the label of the paper.

4. ADDITION TO CLUB: New subscriptions may be added at any time on remittance of 12½ cents a month for the remainder of the club year.

Eighth: Remember that the RECORDER stands for the promotion and the progress of our entire Christian program, and for the highest interests of our Baptist life.

Cordially yours,

JOHN CALVIN SLEMP, *Editor*

OUR AIM: To see our world in the light of the Christian gospel, and to see the Christian gospel in the light of our world.