

BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina

Fortieth Wedding Anniversary



The picture of Mr. and Mrs. Perry Morgan, above, was made on the occasion of their fortieth wedding anniversary, which they celebrated December 23, 1948.

Mr. and Mrs. Morgan held an informal "Open House" on this date at their home in Ridgecrest, at which time their friends

from Ridgecrest, Black Mountain, and Asheville, as well as from many other cities in North Carolina, called to extend best wishes to them. Their only son, James P. Morgan of Durham, and his family were at home to help in this celebration.

We are indebted to Manager Robert Guy

of Ridgecrest for the picture. We feel sure that many friends of Mr. and Mrs. Morgan throughout North Carolina and the South will be interested in it.

Real World Fellowship

By ARNOLD T. OHEN,

General Secretary, Baptist World Alliance

The time is, in the summer of 1948, long past midnight after a hot day.

The scene is a village in Central Europe. A couple of oil lamps are swinging from the low ceiling in two rooms in a farm house. The rooms are packed with refugees from a country to the East, old women with dried up, wrinkled faces, toilworn men straight from the fields, hardworked mothers with strangely quiet little children huddling against them, all of them with eyes shining with tears and joy.

A little man with a high-pitched, quavering voice is speaking. His tears are streaming. The words are addressed to Dr. C. Oscar Johnson, President of the Baptist World Alliance:

"Mr. President. We want you to know what the help from Baptists in the land you come from has meant to us. There are persons in these rooms who would not have been alive today if it hadn't been for the food sent us from America. There is not a man or a woman or a child who hasn't received something to keep him alive, out of the gifts coming from abroad. Please tell your people of our gratitude. And please do not go away at once. Every one here wants to shake your hand, and some perhaps even kiss it, because of the brotherhood you represent."

It was my great experience last summer to witness scenes like that. It impressed strongly upon me what our world fellowship really means, and I was reminded of it when thinking of our Baptist World Alliance Sunday, February 6. In churches in large areas of this blessed North American Continent many thousands of Baptists will not only be speaking of our world fellowship on that day, but bringing an offering with which to strengthen it in a material way. Am I wrong in thinking that many Baptists, who for some reason are prevented from sharing in a church offering on February 6, might wish to send a contribution to our Baptist World Alliance work? You can send it through your church or state treasurer, or mail it directly to our headquarters in the Baptist Building, Washington, D. C.

Editorial Brevities

WE REGRET TO LEARN that Rev. Lucius R. Evans underwent a major operation in the Baptist Hospital at Winston-Salem on January 5. He continues critically ill, according to a letter from Mr. H. H. Henderson of Spencer, where Mr. Evans was formerly pastor. Mr. Evans served as a chaplain during the war, and since that time has been pastor of Central Church, Charlotte. He had an attack of virus pneumonia the first of November and spent eight weeks in a hospital in Charlotte, after which he was transferred to the Baptist Hospital in Winston-Salem. His many friends throughout the state will hope and pray for his early recovery.

RELIGIOUS NEWS SERVICE reports that Dr. Luther A. Weigle, noted churchman and educator, will retire on June 30 as dean of the Yale University Divinity School, a position he has held for 21 years. Dr. Liston Pope, professor of social ethics, has been appointed to succeed Dean Weigle.

Dean Weigle has held many important positions in the religious life of the nation. He has been especially prominent in the field of religious education. After retirement he plans to give a major part of his time as chairman of the revision committee for the Standard Version of the Bible. The Revised New Testament was published in 1946, and it is hoped that the Old Testament will be completed in 1952.

FROM THE HEADQUARTERS of the Mormons, or Latter-day Saints, in Salt Lake City it is reported that they now have more than 5,000 men and women serving as missionaries. This figure represents an all-time high for the Mormon denomination. It is stated that 2,000 of these missionaries are preaching in foreign countries. We mention these figures, in particular, to point out that if the Mormons can send that many missionaries abroad it certainly ought to be possible for Southern Baptists to reach the figure of 1,750 missionaries suggested by our own Foreign Mission Board.

SPRING BRANCH CHURCH, in the New South River Association, is one of the oldest churches in the state. It was organized away back in 1795 and has had an interesting history. The first name of the church was Old Mingo, and it went by this name until 1832, at which time there was a complete church split over missions. The majority of the members at that time were anti-missionary, and so they ordered the "missionaries" to get out. This missionary group located their church about three miles west and became the group out of which has grown the present Spring Branch Church.

Perhaps the most noted pastor of the church in its long history was Dr. J. A. Campbell, founder and for many years president of Campbell College, who served the church for forty-four and a half years, from 1888 until his death in March of 1934.

The present membership of the church is 368. Total gifts have increased from \$2,187.15 in 1942 to more than \$5,000 in 1948.

The church at present is without a pastor, but has able leadership in the following officers: Wayne Lee, Sunday school superintendent; C. O. Glover, chairman of deacons; Wilson Williford, clerk; Gladys Strickland, treasurer, and Grace Alderman, W.M.S. president.

DR. G. S. HOPKINS, state Sunday school secretary for Texas Baptists, retired January 1 after 23 years of service. The editor of the RECORDER, while teaching in Baylor University a few years ago, knew Brother Hopkins very pleasantly and had fellowship with him, and so takes delight in congratulating him on his long years of useful service. A leading editorial in the *Baptist Standard* for December 30, with the title "Retiring With a Song," has the following opening paragraph:

"In response to a letter from the editor relative to his retirement from active official responsibility, Brother G. S. Hopkins says: 'In reply to your request let me say that the 23 years of service as the state Sunday school secretary have been a continual thrill from one mountain peak to the other, with not many valleys.' That one sentence not only expresses the sentiment of a grateful soul; it conveys the spirit of a consecrated Christian layman who has given his life in loyal and efficient service to Texas Baptists. His major interest in life has been the advancement and improvement of Sunday schools from the smallest to the largest."

Andrew Q. Allen, director of public relations for the Baptist General Convention of Texas, has been secured as state Sunday school secretary succeeding Dr. Hopkins. Mr. Allen is well qualified for this position, having served for five years (1929-34) as associate to Dr. Hopkins, and for a period of seven years was on the staff of the Sunday School Board, Nashville, Tenn.

THE TAR RIVER ASSOCIATION, in which Lee Pridgen is missionary, has adopted a program which seems very wise to us in that it will emphasize the mission program and the Co-operative Program. During this year the whole association, with all churches, agencies, and leaders, is to join with the W.M.U. in the fifth Sunday afternoon rallies which the W.M.U. has been sponsoring for some time. There are five districts in the Tar River Association, and each of these districts is to have a rally each quarter, held on the afternoon of the fifth Sunday in the quarter. An attendance goal of 1,000 has been set for the association, or 200 in each district rally.

The W.M.U. officers are to continue to function in these meetings with the associational missionary, the moderator, and clerk co-operating and lending assistance in every way possible. Programs are to be built with a view of giving information about Associational Missions, State Missions, Home Missions, and Foreign Missions. Magazines dealing with mission work will be presented and subscriptions taken. An offering will be taken to defray the cost of publicity, expense of speaker or speakers, etc. Each rally is to be closed with a dedication service.

For a long time we have thought more church members should be getting the information and inspiration which W.M.U. members receive. This movement in the Tar River Association seems to be a step in that direction.

BAPTISTS OF LOUISIANA observed January 9-16 as "will-making week." Dr. Herschel C. Pettus, director-treasurer of the Louisiana Baptist Foundation, urged that "every adult Baptist should make a will and include our Baptist work in it. No stewardship program is complete without the making of a will. It is just as important to provide for the wise use of our possessions after we die as it is to use them wisely while we live."

Dr. Pettus also states that only four out of ten property owners leave wills, and thus a very large per cent of them leave their possessions to the mercy of the courts, causing in many cases confusion and discord among the heirs and much loss of money. "This should not be true among Christians," he says. "To make a will does not mean one is about to die that day or the next. It means that one is, in time of good health and clear thinking, making sure that a part of his Christian possessions will live on working for the Master when his toll on earth shall cease—however soon or however distant."

STUDENT VOLUNTEERS for summer service have been invited to return to Hawaii for the third consecutive summer. The Hawaii Baptist Convention is requesting twelve consecrated college young people during the summer of '49 to do Vacation Bible School Work in the Rainbow Isles. These, along with those who are invited to work in Alaska and San Andres, will be sent by sacrificial gifts from students and others as their "over and above" love offering for missions.

Another selected group is responding to an invitation from the Baptists in Holland and other European countries to do a similar type of work among the young people there. These will engage in missionary activities en route to the World Baptist Youth Congress in Stockholm, Sweden, August 3-9, staying in the homes of the Baptist young people of these countries. These will largely provide for their own expenses.—**WILLIAM HALL PRESTON.**

The First Church, Salisbury, R. A. Ellis, pastor, has planned a revival for February 20-27, with special emphasis on the work of the young people. Rev. Sam Maddox, of the Foreign Mission Board, is to preach in these services.

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Editorial Outlook

I WISH I could tell you how utterly I believe that God will completely guide every life which is committed to him. The manner in which he does this will not matter so greatly. With all my heart I warn you not to believe that you must have the same experience of guidance as I or anybody else. Some have strange impressions, mystic illuminations, flashes of remembered scripture in sudden crisis. Others with no mystic tendency, no psychic sensitiveness, may have no feeling of special guidance at all . . . This is the thing to be affirmed in trumpet tones: Whoever is committed to God is in some way guided by him no matter how it is done; he may take the language of faith and sing, "He leadeth me: O blessed thought!"—ARTHUR WENTWORTH HEWETT in *The Bridge*.

God Will Guide Every Life

UN Committee Adopts Religious Freedom Article

DESPITE Soviet attempts to eliminate a reference to religion, Article 16 of the draft Declaration of Human Rights was approved in Paris, 38 votes to 3, by the UN General Assembly's Social, Humanitarian, and Cultural Committee.

As approved, the article reads:

"Everyone has the right to freedom of thought, conscience and religion; this right includes the freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

After proposing an amendment that would have deleted the word "religion" from the article and another that would have subjected religious services to the "laws of the country concerned and the requirements of public morality," the Soviet representative, Alexei P. Paylov, voted in favor of the article. The three nations which opposed it in the voting were Afghanistan, Iraq and Saudi Arabia.—J. M. Dawson, in "Report from the Capital."

What is the Truth About American Marriages?

IT IS OFTEN SAID that one out of three marriages in America goes on the rocks through divorce, which statement is incorrect and misleading. In any given year or in some sections of the country there may be one-third as many divorces as marriages, but that is not taking into account the millions of permanent and happy marriages which have been going on for years.

For instance, Louis I. Dublin, in an article in *Parent's Magazine* and condensed for the *Reader's Digest* issue of December, 1948, on the subject, "The Truth about American Marriages," says there were 450,000 divorces in America in 1947 and yet we have altogether well over 35,000,000 American families. "The overwhelming majority of our marriages have proved successful," writes Mr. Dublin. "There is much more right than wrong with the American family. On the whole its position in our society has grown stronger."

Mr. Dublin, who is vice-president and statistician for the

Metropolitan Life Insurance Co., points out in his article some of the encouraging tendencies in the American family. For instance, of late the marriage rate in the United States has been higher than in any other country. Also our young people marry earlier and have children earlier. Children cement family ties. Parents show great solicitude for their children and spend much for their health, education, and upbringing, and this is possible because of smaller families. Parents, especially mothers, are freed from much drudgery, consequently there is opportunity for more and better companionship between parents and children.

It is well to be on our guard against the evils which sap the life of and destroy the American home, but let us take into account the advantages and encouraging tendencies and build on these. Many times more good can be done by emphasizing positive, constructive values than by merely sounding the alarm as to evils. Let us say, "Cease to do evil," but also, "Learn to do well."

"If I Were a Pastor Again"

DR. HERMAN F. REISSIG, for many years a leading Congregational pastor but now in a secretarial position, is the author of an article in the November, 1948, issue of *The Pulpit* with the title, "If I Were a Pastor Again." In this he gives many wise and interesting suggestions for those still in pastorates. For instance, in the suggestion that the pastor must find ways to teach, he writes, "He must find as many ways as possible to teach his people. The pulpit may be the most conspicuous way, but it is not by any means the only way, or necessarily the most effective. Let the minister say to himself: 'The gospel is an interpretation of life and a way of life. I am here in this church and in this community to help people understand the Christian interpretation and to indicate how they can live it. I must be on the alert for every possible chance to interpret and to teach.' If a sermon has met with a particularly good response, why not print it? That is a good way to reach people. The minister should be on the alert for good religious books to recommend to his people. If in a ministry of five years he can get just a few people into the habit of reading books on religion, he will have achieved something. Why not print the titles of a few books dealing with the subject of the sermon in the Sunday calendar? Why not mention, orally and in print, the titles of significant articles? Of course this sort of thing can be overdone. If a minister is too insistent about it his people may suspect he wants to do their thinking for them."

Big Liquor Lobby in Raleigh

THE MEETING of the General Assembly in Raleigh necessarily brings to the Capital City not only members of the legislature but also a great host of political leaders and others interested in almost every variety of legislation. The people who work for various causes and types of business in the direction of getting legislation favorable to their interests are

called lobbyists. Some of these, we understand, are paid big money. At the head of this list come the liquor lobbyists.

According to reports, there is a big liquor lobby in Raleigh at the present time. The fight on the liquor question is going to be one of the hardest perhaps in years. The reason for this is that not only are there lots of people interested in drinking liquor but primarily because of the fact that the liquor business represents big money, and money talks. For instance, those working in the interest of the ABC stores have at their command large amounts of money. The liquor situation not only in this state but in the nation would be much easier to deal with if it were not for the fact that millions of dollars are involved. The liquor business is a big commercial enterprise. Thousands of men are using all the power and pressure possible to increase the sales of liquor to the American people.

A few representatives of the wet counties of the state, apparently sponsored by boards of county commissioners, met in Rocky Mount January 4 to draft plans to fight the program for getting a state-wide referendum on the liquor question. One of the arguments which they propose to use is that the ABC system keeps down the bootlegger, but apparently the biggest argument

is a matter of cold cash. They propose to make much of the fact that large amounts of money are collected from the liquor business. They argue that there is a large reduction in taxes in the wet counties and that in addition the state now gets around \$8,000,000 annually from the sales in the ABC stores. They fail to say that the crime, lawlessness, poverty, and distress caused by the drinking of liquor cost the state many times more than the amount received in taxes.

The dry forces of the state, however, are now in a good position to get a state-wide referendum on the liquor question if those interested will work together and put their best into the campaign. The members of the General Assembly are being bombarded by all kinds of wet propaganda through these paid lobbyists concentrated in Raleigh. Those interested in a state-wide referendum on the liquor question should write their representatives in the General Assembly at once, setting forth their convictions on this question. The average member of the legislature is glad to hear from his people back home, and what those people say has a great influence on him. We owe it to the cause of temperance and democracy to let these lawmakers hear from us on the liquor question.

Historical Background of Geographical Problems of American Baptists

By W. O. Carver

WE CAN SEE four stages in the inter-relations of the two conventions: (1) free lance action by agencies and churches; (2) one general state body with dual convention alliance; (3) single alliance of one state body with a convention, with recognition of the right of designation and of the freedom of any church wholly to co-operate with one general convention without loss of fellowship with churches in the state body allied with the other convention, as obtained in some states; (4) at this stage a movement was quietly begun to bring about single alignment of state conventions. This movement was conducted with persistent and ultimately successful zeal by Dr. Frost and his collaborators in the Sunday School Board and the Home Board. Oklahoma voted single alliance with the Southern Convention in 1914. Missouri in 1919, with vigorous opposition and with a small continued resistance.

Baker records that after March, 1921, tension, "always alleged to be doctrinal, began to spread . . . through Arizona, California, Washington, Oregon, Kansas, and Alaska." He predicts that because of immigration from the South into Western areas and because of doctrinal insistence "geographical lines as considered at present will never cease causing tension." He predicts that "bitterness and antagonism" will break out in Nevada, Utah, and Colorado "surely in this generation." Southern Baptists are "on the march," and no limits are discernible to their expansion. Crusaders are not usually amenable to reason and to appeals of fellowship. The doctrinal issue is not the

This is the last in a series of four articles by Dr. Carver, who is Professor Emeritus of Comparative Religion and Missions, The Southern Baptist Theological Seminary; and President, The Southern Baptist Historical Society. The three preceding articles were published in our issues of November 17, 1948, December 8, 1948, and January 12, 1949.

only—perhaps not the chief—actual reason for this course.

Joint Committee Report Not Made

THE NORTHERN CONVENTION is naturally and properly deeply concerned. At their initiative a joint committee gave much consideration during 1947-48 to finding some formula for fraternal procedure. A report was unanimously agreed upon. But when the time for the report at Memphis arrived, the Southern chairman announced that very recent developments and manifest trends left the whole matter in such suspense as to make it advisable that the report not be submitted, and asked for continuance. This course was in line with a vigorous disposition dominant at that meeting to push aggressively the campaign of extension in Northern territory.

Some of its leaders insist that they are working for "orthodox" Christianity against "modernistic" defection and "humanistic liberalism" in the Northern Convention. Such charges are made without sufficient discrimination and are earnestly denied by the Northern leaders and organizations. Careful study of the history of the years since 1865 will reveal that much of the tension, distrust, and contention among American Baptists would have been mitigated and

overcome with fuller and more accurate knowledge and with a will to achieve that unity and fellowship to which the Southern Convention in 1845 committed itself as ideal and aim.

The Problem Is Becoming More Complicated

NEW TRENDS complicate the problem. The rise of the Conservative Baptist Fellowship as a separate organization; the pushing of a Fundamentalist Baptist Fellowship; the movement looking toward union of "Christian" Churches and Northern Baptists, in recognition of the abandonment of sacramental significance of baptism in salvation; all these and other current trends including pentecostalism and millennialism promoting non-denominationalism, complicate the whole problem of relations of Baptist bodies.

Within the Southern Convention, discussion and formal action during the last fifty years have defined inter-relations of churches, associations, state-wide organizations in a way that leaves the Southern Baptist Convention incompetent to deal effectively with the Northern Convention with reference to the geographical questions. Neither Convention can speak except for its own organization and agencies. It has no control over any other organization. It can direct its own agents and agencies to observe the principles of comity and fraternity with another general body. But this cannot preclude independent individual action or a course of action by some group of individuals or churches which will produce a situation with which the Convention must deal. And it must now deal with it by the principles of its own constitution. Again and again the conventions have been faced with *faits accomplis* with the production of which they had no responsibility, but, with which they must now deal in a specific way. Examples abound in the course of both general conventions. The Southern Convention had nothing to do with the opening of missions in Mexico, but when it faced such a mission inaugurated by Texas Baptists it could not but take it over. So the Northern Convention (Missionary Union) had no part in the Baptist Mission in the Belgian Congo, but when Guinness offered to turn it over to the

Then, the path of duty was plain.

To come nearer home, the Southern Convention had no responsibility as such for the Southern Illinois Association, but when the messengers of that group applied, the constitution had a wide open door, through which they entered.

The Convention officially had no part in the inauguration of the Golden Gate Seminary, nor with its recent location in close proximity to another Baptist seminary. Yet when that seminary shall be urgently offered to the Convention, its acceptance or rejection will be decided on basis of the polity and policies of the general body.

The question of the thirty Kansas churches is another case in point.

What of the Future?

IT SEEMS that our history has brought us to the condition when geographical considerations are to be ignored as not pertinent. They were never rightly or actually determinative. The complete autonomy of churches, the independent autonomy of all Baptist bodies, must leave affiliation and co-operation free. So long as we think sectionally, we will act, by conviction or prejudice, along sectional lines. That cannot but be true, North or South, East or West. Unless and until we attain unto a comprehensive Baptist consciousness and are moved by a comprehensive Baptist fellowship, we must go on constrained by limited loyalties and making progress under tensions.

These tensions we can endure, modify, and resolve if we are guided and controlled by the Holy Spirit, remembering always that he is One Spirit and that Christ is not divided. Only thus can we successfully find our way in the confusion that lies about us and promises to grow more serious in the immediate future.

Do we need to reconsider the terms of our polity and the relations of our policies to essential Christian ethics and to the love of the Spirit who strives for unity of the Body of Christ in the bonds of peace?

Write to the General Assembly

By M. A. HUGGINS

Our General Assembly, yours and mine, is now in session. Governor Scott is recommending and urging that the Assembly provide for a state-wide referendum so that the people may vote upon whether or not North Carolina as a whole will have legalized intoxicating beverages.

The Allied Church League is going to support the Governor to the limit of its ability in this effort. After all, however, neither the Governor nor members of the Allied Church League have a vote as to whether we shall have a referendum. Only the chosen representatives of the people have the right and the responsibility of voting on this issue.

I am writing this word, therefore, to urge all our people who are interested in the cause of temperance to write to their members of the General Assembly, and to do so at once.

All of us may be sure that the members of the General Assembly will be under terrific pressure from liquor interests to vote against the referendum. It is well known

that lobbyists for the liquor interests are already on the job day and night, and, if I am correctly informed, they have untold money at their command. The Allied Church League does not have money with which to provide for the expenses of good citizens to come to Raleigh and stay on the job all the time fighting for a referendum. The only effective way, therefore, for the people to act is through their representatives, and these representatives must know the desires of their people. Petitions signed by groups are effective, but in the long run they are not nearly so effective as individual letters to the representative.

A wise man, Plato, said a long time ago: "The penalty good men pay for indifference to public affairs is to be ruled by evil men." In giving this quotation I am not saying that the members of the General Assembly are evil men. But, I do call attention to the fact that we often have poor government because of the apathy and indifference of otherwise good men who fail to let members of the General Assembly know what they think. The time to act is NOW.



Man cannot live by bread alone
But he must for his sins atone.
I did not understand at all
'Til worm-wood bitter-rank as gall
My palate twisted—burning deep,
Said "as you sow so shall you reap."
'Til then I, myself, big and strong
Said whether this or that were wrong.
I made the rules—I played the game,
I thought the end would be the same.
But Life, though slow, is always sure.
Wrong is spattered, but Truth is pure
Winners, of course, can always smile
You, Christ, are for the rank and file.
When roads, Oh Lord, are rough and steep,
Or when the storm's on oceans deep,
'Twas only then that I could know
Just what it meant to have Thee go
Along the roads of Life with me.
I found Thee in Gethsemane.
I heard Thee say, "I'll show you how
To wear the thorn crown on thy brow."
No road was left for me to take.
Alone was I but for Thy sake.
But when I heard Thee gently say,
"Just take my hand, I'll lead the way.
For paths, my son, though rough and steep
Are safe with me when shadows creep.
A man himself can never be
Enough except for Calvary."
Oh Christ, with Thee I count the cost
And but for Thee all would be lost;
So clinging, trembling, to Thy hand
At last I think I understand,
That it were best, Oh Lord, for Thee
Always to have Thy way with me.

JAMES L. MILLICAN.

Roxboro, N. C.



Green River and two other associations are planning a simultaneous revival for March 20-27. Publicity will be on an associational basis, but each church will arrange for its preacher. It is hoped that every church will have a revival this week.

Such We Need

By ROBERT G. LEE,

President, Southern Baptist Convention

What marvelous things our eyes would behold, our ears would hear, our hearts would feel, our souls would experience if only we could have among those high in the official life of our denomination a deeper spirituality along with a well-conceived call to a deeper spirituality in our churches, our institutions, our programs, and the personal lives of our people.

While I rejoice in the growth of our membership and contributions and our growth in other respects, I have the conviction that Southern Baptists have not yet begun to attain their maximum efficiency in Christian service, and that we shall not measure up to our responsibilities and opportunities as we ought until there has come among us a genuine spiritual revival. Such a spiritual revival we need.

In our churches, as well as the denomination at large, we need above everything else a genuine and all-inclusive spiritual awakening that will see our church members so burdened for the salvation of the lost that they will go out after the unsaved and try to win them to faith in Christ—that will see our churches become so surcharged with spiritual power that the unsaved would again attend them in large numbers and be convicted of their sins because of the fact that they would feel the very presence of God in our worship services. Such we need.

Then, too, such a revival would so tone up the personal lives of the members of our churches that they would "come out from the world and be separate," rededicate themselves, their talents, their personalities, their time, their financial and other resources to the Lord—willing to do God's will no matter where it would lead them, no matter what the cost. Such we need.

Such a rededication would, by the Holy Spirit, remake the lives of individuals, our churches, our communities, our denomination. Such a remaking we need.

With the revival fires kindled and burning among us, the fires will spread to other evangelical denominations, transform our nation, and evangelize the world. Such we need.

Memphis, Tenn.

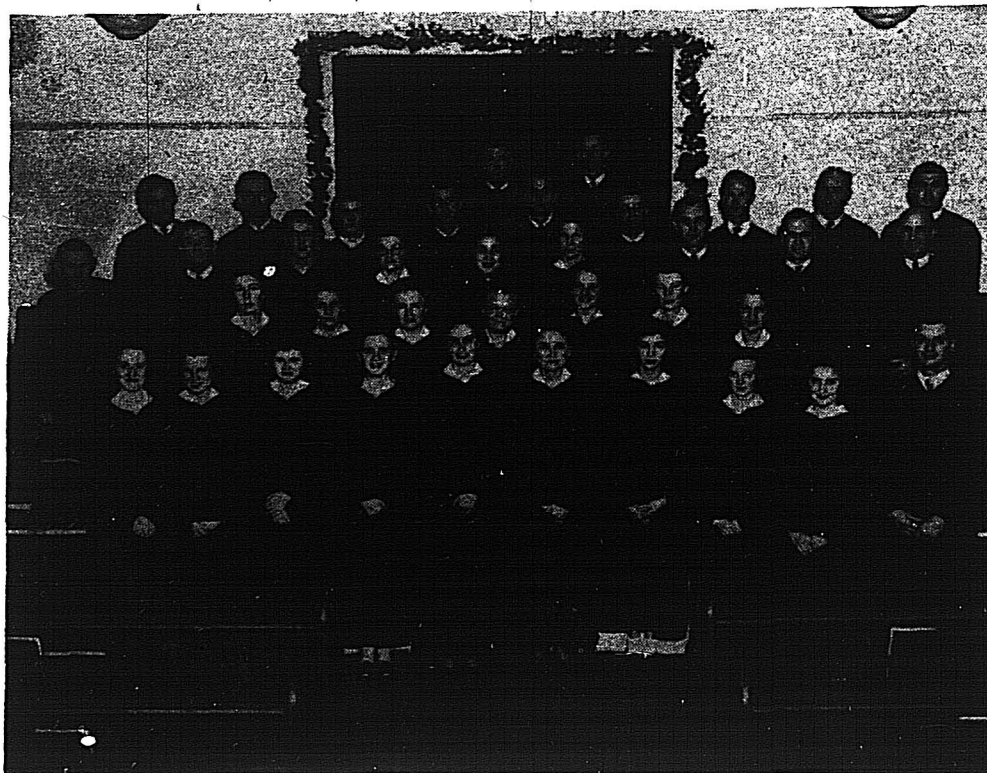
JOHN ARCH McMILLAN

A pall of sadness has settled down over our campus as the news of the death of our friend, Arch McMillan, has spread from cottage to cottage. However long and well one is prepared for the announcement of death, we are never quite ready for it when it comes. For many months we have been expecting to learn of his home-going, but when the news came we found a lump in our throat and a feeling of great personal loss.

When we took up our work as general superintendent, we did so in the hope that we would have several years of inspiring fellowship together. But he is gone and we, the family, and all the other faithful workers are left to carry on the work without him.

Brother McMillan came from a remarkably fine family—one of the most brilliant in our State—and he and his beautiful, cultured wife have given to the world four unusually fine children: Dr. Elbert, Mary

Choir of Beck's Church, Winston-Salem



The picture above shows the members of the choir of Beck's Church, Winston-Salem, directed by O. E. Shouse, Jr. Mrs. Frank Burge is organist.

First row, left to right—Mrs. Frank Burge, Nancy Hunter, Rebecca Ogburn, Margaret Vaughan, Mrs. Helen Shouse, Mrs. Doris Gant, Barbara Blakley, Georgie Swink, Jane Fulk, O. E. Shouse, Jr.

Second row—Mrs. Dallas Blakley, Mrs. Ray Shouse, Mrs. Will James, Mrs. O. E. Shouse, Phyllis Hemrick, Mrs. Ed Shouse, Mrs. George Sheek.

Third row—Charlie James, G. M. Hauser, Doug Shropshire, Mrs. Charlie James, Peggy Boyender, Pat Shouse, Joe Keaton, James Gant, O. E. Shouse, Sr.

Fourth row—Don Shropshire, John Allen, Jimmy Smith, Tom Hauser, Paul Hemrick, G. O. Stinson, Bill Thrift, J. E. Smith, Irvin Boger.

Fifth row—Frank Burge, N. B. Davenport.

The picture shown here was made on the occasion of a Christmas cantata, "The Music of Bethlehem," which was presented by the choir.

Johnson, Betty Brown, and Louise. He, too, gave eighteen of the best years of his life to unselfish living in our midst and to editing ably *Charity and Children*, and he came down to the end of his journey thinking about the work of our Orphanage and appealing for the establishment of a home for the aged on our property at Wallburg as a unit of our Orphanage to be maintained by the free will offerings made once a month and at Thanksgiving.

He gave his best while he lived and, as he started to the hospital, for the last time, he told his daughter what he had on his mind and requested her to write it and give it to the people. You will find it well done on his editorial page, January 6, entitled "Combined Benevolences."

Brother McMillan was an able editor, a wise counselor, a safe denominational leader, a loyal church member, a helpful deacon, a scriptural preacher, a good neighbor, a devoted husband, a beloved father, a true friend, and a faithful servant of the Lord—"faithful unto death": and he was loved by all the workers and all the children.

Two years ago, in an effort to get home

from the Southern Baptist Convention meeting in Miami a day earlier, I decided to take an airplane home; and, lo, Brother McMillan had decided to do the same. We had a very pleasant trip to Charlotte together. Today he, like Elijah, rides away in God's chariot—goes ahead—but one day we'll join him, and all the redeemed ones who have gone on before, and be "at home" with him and them.—ZENO WALL, in *Charity and Children*.

A LOSS TO THE WHOLE STATE

When Archibald Johnson, editor of *Charity and Children*, died in 1934, it was widely felt that no one could fill his shoes. Mr. Johnson having been one of the ablest religious journalists of the South.

Rev. John Arch McMillan was named as the successor to Mr. Johnson, and for 14 years he maintained the high standards set for the Mills Home newspaper by his predecessor. This fact in itself bears eloquent testimony to the character and ability of this able editor, religious leader, and public servant who died this week.

Modest, but amiable in manner, possessed

of a rich fund of wit and common sense, conscientious and courageous, John Arch McMillan exerted a powerful influence in both church and lay circles in North Carolina. His editorial comment was noted for its logic, force, vigor, and independence of thought, and was widely quoted and commented upon. Withal, it was like the writer, always fair, balanced, simple in expression, blessed with the common touch.

John Arch McMillan never may have read or heard the statement that "The birds which fly the highest build their nests upon the ground," but his entire career exemplified that truth. He never got out of touch with the grass roots. He lived always in constant contact with his fellows and with basic human needs. His life and energies were wrapped up in his work for his church, the children of Mills and Kennedy Homes, and the advancement of the social and spiritual welfare of his people. Whatever ambitions he had were for these causes, not for himself. Like the late Senator Norris, he felt that the individual counted for little, the cause for everything.

In his death the whole State suffers a great loss. Yet it is extremely fortunate that he lived and labored here. Much of the good that he did will live on to inspire and bless other lives through many years to come and erect in human hearts an enduring monument to his memory.—Editorial in *Winston-Salem Journal*, January 8, 1949.

We Know Not Why

Through fogs of suffering ones we grope for God

And hear but faintly, "He is always near,"
When often calling us his voice was clear
And surely we were guided by his rod.

Through clash of wills the sons of men have trod

Around the circle of their earthly fear.

We wonder if he still is ruling here

When through the mist laboriously we plod.

For we can but approach the limitless,
His mountain peak of truth so vast and high
Whose light reveals this world in tenderness
That levels hide—not dim to his far eye.
But every yearning heart can still confess
His power though evil looms—we know not why.

EDITH DEADERICK ERSKINE
Weaverville, North Carolina.

Correspondence

A Protest Against a Protest

TO THE EDITOR:

Brother W. W. Finlator misstates the case when he assumes that Rev. Kenneth M. Lindner was ousted because he was an anti-prohibitionist. He had three chances: to vote for A.B.C. stores, to vote against A.B.C. stores, or not to vote at all. He chose the worst of the evils, and was censured because by his vote he attempted to become a partner in the distribution of liquor in a way that would seem respectable to uninitiated youth.

"Woe unto him that giveth his neighbor drink" (Habakkuk 2:15).

No wide-awake Christian will do it either in privacy or by legislation.

JOHN S. HILDEBRAND

Route 4, Box 222,
Hickory, N.C.

The Temptation of Jesus

Lesson for January 30
Scripture: Luke 4:1-13

Following his baptism, Jesus was led of the spirit into the wilderness to be tempted by the devil. For forty days he was in prayer and fasting. The baptism was the beginning of his public ministry. The temptation no doubt gave him some preparation for this ministry. There is hardly any doubt but that Jesus went into the wilderness to meet the devil, because the Scripture says he was led into the wilderness to be tempted. In the very beginning of his ministry he was determined to settle matters with the "Prince of the air," to let this evil one know exactly where he stood and upon what plane he intended to conduct his ministry. And, incidentally, this is a practical idea. It is a similar attitude that Paul took after his conversion. Before beginning his public ministry in the new-found faith he spent three years in Arabia in solitude and study. Some definite problems were settled at the beginning and thus conviction was deepened and determination strengthened for the struggles ahead. Certainly the temptation was significant in his ministry. Three of the gospels give the story. Also, there may be an interesting comparison between the temptation of the second Adam and that of the first. The first Adam lost. This one conquered. There is an interesting contrast in the temptation of these two. The first Adam was tempted to "become as gods." The second Adam was tempted to exalt himself with little consideration for the needs of others.

Jesus Is Tempted in the Wilderness

For forty days Jesus prayed and fasted. At the end of that time the devil came to him with a suggestion as to how to satisfy his hunger. "If you are the Son of God," he said, "there is no need for you to be hungry." (I attempt to interpret the Scripture by paraphrasing it.) And was it not claimed by the Father at his baptism that he was the Son of God? So, if he is God's Son, it should be no difficulty for him to turn stones into bread. The devil tempted Jesus to use the power claimed for him at his baptism to satisfy his appetite. Surely there is no need for the Son of God to go hungry, was the approach of the devil. Observe how the temptations came through the natural channels of daily living. There is no sin in being hungry. Hunger is a natural process of life. Jesus had been without food for forty days. Naturally he was hungry; so the devil offered him a means of satisfying his hunger—but in his own way. The desire to satisfy hunger is natural; but this temptation is an appeal to the devil for Jesus to use his supernatural power to satisfy his own interest. Jesus was beginning his ministry which would be one of aid and sacrifice to others. Is he in the very beginning to be so much concerned with himself as to use that power that others do not have to satisfy his hunger? There will be many people who will be hungry and who cannot turn stones into bread. But why

should Jesus be concerned about these people? He is the Son of God, aloof from the common herd, is the insinuation of the devil. So Jesus refused to put his ministry on such a selfish plane. His reply to the devil is still an epic to a self-seeking, materialistic world. "Man shall not live by bread alone." He could not then and he cannot now. Jesus did not use his divinity for selfish interests. This is one evidence of his divinity.

In discussing this lesson I shall take the liberty to follow Matthew's order of the temptations rather than that given in the Sunday school lesson assignment. Matthew places the temptation on the temple second. This is a temptation challenging Jesus' trust in his Father and an appeal to pitch his ministry on the plane of sensationalism. Ironically, the surroundings are the Holy City and the Temple of God, both sacred in the thinking of the Hebrew. Jesus is told by the devil to leap from the Temple; and he quotes Old Testament Scripture to prove that no harm will come to him. (The error here is not in the quoting of Scripture but in its application.) Does Jesus trust his Father to this extent? If he does, let him prove it, is the suggestion of the devil. Also the idea is evolved that since he came to win people, this is an easy way to gain a following. How long such a following would last is of course not mentioned. It is also an appeal to give a physical demonstration of his miraculous powers and thus prove his divinity and his right to recognition as the Jewish Messiah. It is an easy way to win that which Jesus would attempt to win by way of the cross—the people of Israel. However, in following the devil's suggestion he must presume on the goodness of God and make sensationalism his principal means of attraction. This temptation, too, Jesus refused. His desire in this instance, as in every other, was that God his Father may be glorified; and his ministry did not then and does not now depend upon sensationalism to win converts.

The final temptation of the devil to Jesus was to offer him the kingdoms of the world. In this temptation the devil makes no effort to hide his purpose. Jesus had come to win the world. The devil will give it to him if he will accomplish the winning of it in his way. There may be a question in the minds of some as to whether or not the devil could give the world. In this case the devil is speaking of the kingdoms of the world; and if he could possibly be referring to the Roman empire which ruled the then known world, surely the devil did own it, as its pagan practices of war, bloodshed, and carnage should prove to anyone. So through glory and conquest Jesus, too, the devil says, may come to the throne of the kingdoms of the world. But in doing this he must yield allegiance to Satan, because "He who commits sin is the servant of sin." The worship of Satan would mean that one would be subject to all the devices of evil. This temptation, also, Jesus forcefully puts aside. Man's

supreme homage must be to God and him alone. Nothing else must come between him and this worship. One may have the idea that by using evil means to win the world he could accomplish a good purpose after winning it, but Jesus would never use evil to accomplish anything. All too often the means will determine the end. Jesus came to win the world, but he will do it in his own way even though it be by Calvary and the Garden of Gethsemane. There are two ways of life here presented. Jesus chooses the way of suffering and sacrifice. Many have followed his example. Others have been tempted into the way of compromise.

Were These Temptations Real?

Our question here is not whether or not Jesus could yield to sin. The devil presumed that he would. But we shall not discuss that. Rather, our question is, were these temptations real? Was he really tempted? The writer of Hebrews says that he *was* tempted, in all points even as we. If these were not real temptations, it could have very little comfort for us, because temptation is real in our experience. We are tempted to sin. There is no sin in temptation. The sin is in yielding. Of course these temptations did not come from an inner experience that had been brought about by sinful living, as they may on our part. These were efforts of Satan to thwart the plan of God. Jesus overcame them, however, with the same power given to every follower of his. Both his baptism and his temptation were in the process of his preparation to minister to a world that was in dire need of his message of redemption. And the writer of Hebrews 4:14-16 says that because of his temptation he is able to understand, to succor, those who are tempted.

Some Suggestions From the Lesson

Jesus later told his apostles that since he had conquered the world, they too could conquer.

In our temptations the greatest encouragement that we may have to endure and overcome is that Jesus gives to us the same power that he used to conquer sin.

The idea that is strongest running through these temptations is that one's supreme desire in life should be to serve his fellow man and to glorify his God. And because of this the apostle Paul could say, "We preach not ourselves, but Christ Jesus the Lord."

The way of vicarious living is the way of victory; the way of compromise is the way of failure. Jesus knew life as no other. The words of Emerson in this connection are applicable:

"The mass of men worry themselves into nameless graves,
While a few forget themselves into immortality."

The cardinal sin of life is pride. The principle of Jesus is "Deny thyself."

The New Orleans Baptist Seminary will observe its first Missionary Day program for 1949 on January 27. Dr. Arnold Ohrn, executive secretary of the Baptist World Alliance, will be the principal speaker.

News: PERSONALITIES and EVENTS.

We thank Clerk Lawrence Roberts of Shelby for a copy of the Minutes of Kings Mountain Association. Rev. J. W. Suttle is moderator.

Mrs. J. D. Baldree recently resigned as educational director of Memorial Church, Williamston.

The Baptist churches of High Point and vicinity will observe deacons' week January 25-28.

Miss Jessie Parker plans to begin work as church secretary at the First Church, Lumberton, in February. She will also assist in the educational work.

Mrs. J. D. Goodwin, Hildebran, clerk, very kindly sent us a copy of the Minutes of the South Mountain Association. Rev. S. M. Stroupe is moderator.

We appreciate our copy of the Minutes of Avery Association, of which Rev. V. W. Greene is moderator and Ed W. Buchanan is clerk.

Golden Gate Seminary, Berkeley, Calif., Dr. B. O. Herring, president, reports a record enrollment of 112 students for the 1948-1949 session. One student is from North Carolina.

Well over 100 people were enrolled in a church-wide Bible study of the Gospel of John taught by Pastor H. G. Hammett in Temple Church, Durham, recently. Average attendance was almost 75.

The members of the First Church, Lumberton, gave their pastor, P. J. McLean, a 1949 Buick Super Sedan, Christmas. They specified that the car was for local use and other trips, provided they were round trips!

The National W.C.T.U., Mrs. D. Leigh Colvin, president, and Miss Elizabeth A. Smart, corresponding secretary, announces its Diamond Jubilee in 1949, the convention to be held in Philadelphia, August 16-24.

Dr. George D. Heaton conducts an adult Bible class at Myers Park Church, Charlotte, each Sunday evening from six to seven o'clock. A study of the Old Testament has been completed, and on January 2 the class began studying "The Life of Jesus in the Synoptic Gospels."

Rev. Louis J. Bristow, Baptist pastor in South Carolina for 12 years and administrator of the Baptist Hospital in New Orleans for 34 years, is serving as a district governor of Rotary International, world-wide service organization, for the current fiscal year 1948-49.

Pastor J. L. McCluney recently sent us one of the calendars gotten out by the Henrietta Church. For each month the meetings and events of the church, as well as of the denomination, are listed, and the calendar should be extremely useful to the members of the church.

The annual meeting of the Baptist Council of Durham and Vicinity was held on Tuesday evening, January 18, at Harvey's Cafeteria in Durham. J. C. Canipe, superintendent of evangelism for North Carolina Baptists, was guest speaker. Motion pictures and slides of the work in Durham were shown.

The Calendar of Activities of Catawba River Association, Miss Louella Brown of Morganton, field worker, is attractive and useful. In addition to information about denominational meetings, it has the names and addresses of the associational officers and committees and pastors.

Furman University, Greenville, S. C., observed its 123rd Founders' Day with special joint services for students at the Woman's College, January 17. Dr. R. N. Daniel, who served as dean of the university for 25 years until his retirement last summer, was principal speaker at the services.

Funeral services for Mrs. Wilma Story Boone were held at Ashley's Grove Baptist Church, near Conway, on Sunday afternoon, November 7. Her pastor, Rev. Jarvis Teague, was in charge and was assisted by Rev. Paul Worrell, pastor of the Baptist Church of Colerain. Besides her husband, she is survived by one daughter, Betsy, and her father, Z. W. Story.

Joe W. Garrett, assistant commissioner in the Department of Motor Vehicles, is given recognition as the personality of the month in the North Carolina Motor Vehicle bulletin. Mr. Garrett is a graduate of Wake Forest College and a member of the First Baptist Church in Raleigh. Before coming to Raleigh, he practiced law in Madison and Reidsville and has served three terms in the General Assembly as representative from Rockingham County. Mr. Garrett is an ardent football fan and is always found backing the Wake Forest team enthusiastically. The RECORDER is glad to congratulate Mr. Garrett on this recognition that has come to him and on the success which is coming to him in his career.

CALLING ALL PASTORS

All active Baptist pastors get the RECORDER complimentary from the Baptist State Convention provided they notify Mr. M. A. Huggins, 119 Hillsboro Street, Raleigh, giving correct address, name or names of churches and association. Also, these pastors must notify us promptly of any change of pastorate or address. We cannot send out these subscriptions wholesale by following the list of names in the Minutes of the Convention, for so many of the addresses have been changed or are incorrect. Any active pastor can get the RECORDER if he will drop a post card to Mr. Huggins. If his name is not on the mailing list, it is not the fault of the RECORDER.—Editor.

Dr. Robert P. Noble was elected "Life Deacon" by Hayes-Barton Church, Raleigh, in business conference held the first week in January. "Dr. Bob" is one of our most active and beloved members, and was heartily endorsed for this honor by his brother deacons on the board," says the church bulletin.

Since there is another Baptist church in East Flat Rock, the East Flat Rock Church has changed its name to the First Church, we note from the daily press. The congregation hopes very soon to worship in its new building. Rev. N. B. Phillips has been pastor of this church for several years.

Fred W. Ramsey, of Cleveland, Ohio, former commissioner of foreign liquidation of the U. S. State Department and an official of the International YMCA for 30 years, has been named administrative head of Church World Service, Overseas Relief and Reconstruction agency for the major American Protestant and Orthodox churches.

The 1949 Budget of the First Church, El Paso, Texas, Dr. W. Herschel Ford, pastor, is the largest in the history of the church, amounting to \$120,087.50. To date 898 pledges have been received amounting to \$135,000. This probably sets a record per pledge among Southern Baptist churches.

A Christmas pageant, "There Was One Who Gave a Lamb," given at the First Church, Hamlet, on December 19, drew a capacity attendance. This nativity play with carols especially written for young people was directed by Miss Helen Jones, with Miss Miriam Willis in charge of the music and Dr. W. M. Pearce acting as stage director and in charge of lighting. A large number of young people took part.

Rev. W. W. Reese began his work as missionary of the Sandy Run Association the first of the year. He lives at Sandy Mush and has an office in the First Church, Forest City. He comes back to his native state from the pastorate of a large rural church near Greer, S. C. He received his education at Mars Hill College, Furman University, and the Southern Seminary, Louisville, Ky., and has been an active pastor for eight years.

Since last October the Oakdale Church, Roanoke Association, Route 2, Rocky Mount has completed two outstanding physical developments. First, the parsonage has been renovated at a cost of more than \$2,700.00. Second, a new heating system has been installed. The work seems to be going along nicely, and the pastor, W. I. Johnson and the members are looking for further advancement in the church in other respects.

We note that the lesson expositions for the Adult Class Quarterly of the American Baptist Publication Society for the first quarter, 1949, are written by Dr. Talmage C. Johnson, pastor of the First Church, Newton. Dr. Johnson is one of our best thinkers.

Pleasant Hill Church Has Celebrated Its 100th Anniversary



PASTOR M. K. BEASLEY

Pleasant Hill Church of Columbus Association, located near Chadbourn, celebrated its 100th anniversary last December 12. The occasion also marked the completion of the remodeling of the church, the improvements including a new hardwood floor, new pews and pulpit furniture, a new carpet, and a central heating system. One of the largest crowds in the history of the church assembled, several of the former pastors being present. Rev. Will Russell of Albemarle delivered the morning sermon. After dinner on the grounds, the congregation reassembled for a service of songs and talks by other pastors.

Pastor Marvin K. Beasley, who has served the church since July, 1944, writes that the Lord has blessed the work in many ways. Within these four and a half years the church membership has grown from 130 to 225, and the church gave five times as much this year as it did four years ago. "I would not take the credit for this at all," says the pastor, "because the people have rallied together in a wonderful way."



PLEASANT HILL CHURCH

Dr. C. C. Warren in December completed five years of fruitful service at First Church, Charlotte. In recognition of his leadership, and in appreciation of his contribution to the development of the church, the deacons honored Dr. and Mrs. Warren in a special Wednesday evening service. George D. Frizzell presided and Miss Gertrude Gower directed the music. Carl G. McCraw spoke of the financial growth of the five-year period, pointing out that total gifts for all purposes had increased from \$75,598.89 to \$175,465.69, with total contributions for the five-year period \$644,476.67. Other speakers pointed out that average attendance in Training Union had increased from 155 to 242 and in Sunday school from 778 to 1,031; that 1,917 members have been received, 608 of them by baptism; and five chapels have been begun. The missionary organizations have also shown great progress in numbers and contributions. Following the program a reception was held.

In renewing his subscription to the RECORDER, Brother W. P. McGehee, of Route 15, Richmond, Va., says that he has enjoyed reading the RECORDER very much and finds it excellent for keeping up with the progress of North Carolina Baptists. He is at present greatly interested in a new Baptist church which is being established in the village near Richmond where he lives.

The Haywood Challenge for January gave a backward look to the accomplishments of the association in 1948. Every branch of the work showed progress. A revival was held in every church, and more than 400 baptisms were reported. Every church has received services from the missionary, Miss Daphne Boone, who, in carrying on her work, has written 968 letters and 598 postal cards, and has traveled 10,123 miles; and has held 269 individual, 61 group, and 55 committee conferences. The bulletin included a very fine letter from Rev. L. G. Elliott, chairman of the executive promotion committee, to his "fellow laborers."

From Green River News, L. D. Holt, missionary, we learn that Beulah Church, W. B. Reid, pastor, is adding four new Sunday school rooms; and Camp Creek is constructing a basement, renovating the interior of the church, and beautifying the church grounds.

and writers, and we feel sure that this work is of a high order and that Northern Baptist Sunday school leaders will find this quarterly very helpful. Dr. Johnson has been called upon several times to write the Sunday school lessons for the Publication Society.

On Sunday, December 26, William Lamb was ordained to the Christian ministry in the First Church, Elizabeth City, of which W. W. Finlator is pastor. Dr. E. H. Potts, of Alexandria, Va., a former pastor, preached the sermon; W. T. Love, Jr., made the prayer of ordination; A. B. Alderman gave the charge to the church; J. C. Abbott presented the Bible; and the newly ordained minister pronounced the benediction. Mr. Lamb, the son of Mrs. and Mrs. J. L. Lamb of Elizabeth City, is a senior at Wake Forest College and expects to enter the Southern Baptist Theological Seminary at Louisville, Ky., this fall.

Changes of address requested: Rev. N. C. Teague from Rte. 3, Lexington, N. C., to Rte. 1, Salisbury, N. C.; Rev. W. L. Sorrells from Rte. 1, Franklin, N. C., to Rte. 3, Franklin, N. C.; Rev. J. C. McQueen, Jr., from Red Springs, N. C., to Rte. 2, Box 14, Mt. Gilead, N. C.; Dr. Hugh Ellis from Raleigh, N. C., to 652 N.W. 3rd Street, Miami 36, Fla.; Rev. A. F. Blackburn from Lincolnton, N. C., to Landis, N. C.; Rev. John E. Lanier from Winston, N. C., to Stantonsburg, N. C.; Rev. Fletcher Ford from Severn, N. C., to Four Oaks, N. C.

We have just received from Mrs. B. B. Hodge of Rowland an appreciation of the life of Mrs. Hattie Phillips, who died January 14, 1947. Mrs. Hodge writes as follows: "Mrs. Phillips had been a member of Rowland Baptist Church for almost 40 years. She served several years as teacher of the Adult Women's Bible Class and as a leader in the W.M.S. She faithfully supported the B.T.U. and mid-week prayer service. She tithe her income. Not only was she a de-

voted Christian in her church affiliation, but she made Christ supreme in her home life. Memories of her on the anniversary of her death challenge all who knew her to nobler Christian living."

January 2 marked the fifth anniversary of Rev. C. N. Royal's pastorate at Angier Avenue Church in Durham. During this period the church has added 453 members and has made much progress in other ways under the consecrated and capable leadership of Mr. Royal. The church expressed its love and appreciation following the morning worship service by presenting the pastor a complete outfit, including overcoat, suit, shirts, hat, shoes, socks, and tie. Miss Pauline Lucas expressed in words the deep appreciation of the church to the pastor for his earnest consecration in the work of the church. We are indebted to Mrs. J. Ben Warren, education director, for this information.

First Baptist Church News of Washington, D. C., reports that two new Sunday school classes got off to a good start the first of the year. They are a Bible class for women taught by Mrs. J. M. Dawson, and one for men taught by Senator J. M. Broughton.

After a pastorate of ten years at Reeds Church, Liberty Association, N. C. Teague resigned, and is now pastor of Calvary Church in the Rowan Association. We have received resolutions from Liberty Association, signed by A. L. McGee and E. F. Baker, expressing regret at losing Mr. Teague from the Liberty Association and appreciation of his work there. Mr. Teague has won a place of esteem and affection of his brethren through "his loyalty to every phase of our denominational life and his untiring efforts to strengthen the work of the kingdom in all the churches." Mr. Teague was moderator of the Liberty Association, and will be greatly missed in the work there.

God in Nature

As Mother reads this little story to you perhaps she will stop for a moment while you both look around to see what you have in the room.

"Nothing, only a room," you say. Surely that can't be so. Is there not a rug, a table, a lamp, or some chairs? Is there no wall-paper on the ceiling or walls? Have you no curtains? Or books or magazines lying about?

Of course you have some of these things, perhaps all of them, and many other things besides. They are just part of your furniture, and all made out of material such as rayon, cotton, wool, paper and wood. It is really a game, and lots of fun, to see who can find the greatest number of things made of wood, or cotton, or wool, in a room. It is not only fun, but a surprise to find out how many things are made from the same material and all of it coming to us from the great out-of-doors.

All the things made from rayon, paper and wood come to us from the trees that grow in our forests. The wool grows on the backs of sheep and the cotton is picked from plants that grow in a country where the climate is warm.

These things are actually given to us by God. And my, oh my, how we do use and enjoy them! The trouble with us is that we use them so frequently that we are apt to forget who gave them to us and often forget to say even "Thank you."

When we do talk to God, we ask him to watch over us, to bless us, to help us to be good, and to provide us with things we need like food, clothing and shelter, and just somehow forget to thank him for the many things we have already received.

We ought to learn to say prayers of thanks in which we thank God for the things we have and for the wonderful out-of-doors that provides us with things we need and use every single day.—*The United Church Observer.*

A LITTLE BIRD AND A BIG HOUSE

A lady lived in a big old-fashioned house that had nice green blinds on the windows. Not venetian blinds like we see in homes these days, but blinds made of wooden slats that could be opened and shut.

One day the lady went in a room that had not been used in a long time and raised a window, and what do you think she found? A nest with three little birds in it. The blind on this window had a broken slat, and a tiny house wren had slipped in and built her nest between the sash and blind. When the window was raised one little bird jumped out through the broken slat and fell to the ground. The lady watched it to see that a cat did not find the little fellow, and as she was watching the mother bird flew in the blind with a worm in her bill; then she flew out still holding the worm. She did this twice and came out and flew to the ground. In the meantime the baby had slipped through the lattice and was under the house. Mother bird looked all around

in the grass and finally went under the house and came out without the worm. That wise little bird knew whose turn it was to be fed and she kept that worm till she found the hungry baby.

Now who but God could teach a little bird to care for her young so nicely?

"All things bright and beautiful,

All things great and small,

All things wise and wonderful

Our God hath made them all."

—MRS. A. J. OZANNE, in

Alabama Christian Advocate.

Stained glass windows make the light

A song of beauty from the sun,

Light could shine through us like that,

You and me and every one.

—REBECCA McCANN.

NOW IS THE TIME TO LIVE

Many people refuse to look life in the eye. They live in an unreal world, a world of make-believe. Some seem to think that events—all of them—should be ordered after their own whims. They make God in their own image. Others whine that they deserve a much better deal from the skies, that they should not be victimized by the cruel bludgeoning of time and chance. Their end is bitterness and discouragement.

All of us should guard against the spoiled-child complex. God has never promised that all would be green pastures and stillwaters. An occasional valley of shadow is our lot, too. The important thing is not so much how often trouble comes. The main thing is how we handle it when it arrives. We could well afford to pray: "Lord, whatever the future holds, lead us not into self-sympathy whose bitter end is death."

We are here to make a life—and our time is running out. Let's take hold with a fresh, firm grip. Believe deeply, hope much, fear nothing. Trust the great God whose hands are strong, and he will see you through.

—JAMES POTTER, in
The Interim.



For little children romping round,

For birdsong, gay and happy sound,

Through sun and rain.

Friends to greet you, loved ones near,

Songs to share—perchance a tear.

For strength to work, for gift to play,

For fireseat at the close of day,

And candlelight again.

Thank you, God, for all the lovely simple things.

That each day brings.

—ELEANOR FREY.



A wise philosopher once said: "All the water in the ocean can't sink even the smallest ship unless it gets inside." Perhaps men are like seagoing vessels in this respect.

There's a lot of "water" about us all the time—bad influences that make us stray from the "right" path—laziness, prejudices, fear.

But all the "water" can't sink even the humblest person unless he lets it get inside—unless he lets it fill his mind, conquer his courage and control his thoughts.—*Selected.*

MYSTERIOUS VISITOR

One morning Little Sister,

Still lying in bed,

Heard tap, tap, tapping at her door

And raised her sleepy head.

"Come in," she called, but no one came,

No kind hand turned the lock,

No sweet voice said, "It's breakfast time,"

But still she heard the knock.

And so she threw the covers back

And barefoot crossed the floor,

To find it was the playful wind

A-rapping at her door!

—DON MOON, in

The Christian Advocate.

Spice Box

"Daddy, don't they ever give showers for the groom?"

"No, son. There will be storms enough for him after the bride begins to reign."—*Clipped.*

* * *

TEACHER: John, suppose you had ten apples and ten oranges and gave nine-tenths of them to some other little boys, what would you have?

JOHN: I'd have my head examined!—*Copied.*

* * *

STRANGER: Say, is there a man in this school with one leg named Baker?

MR. JARVIS: Dunno. Do you know the name of the other leg?—*Ex.*

* * *

The piano teacher was expected any minute, and Tommy was preparing to take his lesson.

"Did you wash your hands?" inquired his mother.

"Yes."

"And your face?"

"Yes, mother."

"And did you wash behind your ears?"

"On her side I did, mother."—LOYCE PITTMAN, *Times-Picayune*, New Orleans State Magazine.

* * *

JANEY: Mother, I don't believe I can go to school today.

MOTHER (perplexed): Why, dear?

JANEY: 'Cause I don't feel well.

MOTHER (sympathetically): Where don't you feel well?

JANEY: In school.—*Ex.*

* * *

JOE: Why is doing nothing so tiresome?

TIM: Because you can't stop and rest.—*Builders.*

Woman's Missionary UNION

MISS RUTH PROVENCE, Executive Secretary

MRS. FOY J. FARMER, President
MISS ORA ALFORD, Treasurer
MISS HELDA MAYO, Young People's Secretary
MRS. JOHN WACASTER, Representative
MISS LAURA FRANCES SNOW, Representative
B. W. JACKSON, R. A. Secretary

Call to Prayer and Action

At this writing, a bill has already been introduced in our State Legislature relative to a state-wide referendum on the liquor question. This affords Christian men and women a very real opportunity for expression against the diabolical liquor traffic which is cursing so many homes and destroying so many lives.

One of the primary moral standards of Woman's Missionary Union is total abstinence. We urge every Woman's Missionary Society in the state to call for special prayer by its members that the citizens of North Carolina may be given an opportunity to vote on this matter and that the forces of righteousness may prevail. We likewise urge that missionary societies and individual members write their senators and representatives insisting that they use every possible influence to bring about this referendum.

Christian people should be present when the issue comes up for debate. Watch the press for word as to when this will be and send some of your members to express by their presence the conviction of the Christian manhood of your community.

Concerning Co-operative Program Gifts by W.M.U. Members

As we go forward in a new organizational year we should like to call attention to the fact that, while we ask for quarterly reports of amounts given by W.M.U. members through the Co-operative Program, we urge that all W.M.U. members except Sunbeams (whose Co-operative Program gifts usually are ingathered in Band meetings because of the continuous teaching opportunity needed for little children) contribute these mission gifts through the regular church offerings taken in the worship services on Sunday. The Co-operative Program is the basic financial plan of our denomination, as far as missions is concerned, and W.M.U. members encourage the outreach of the local church in the support of Christian education, the Baptist Hospital, relief and annuity provisions for aged ministers and their widows and other denominational workers, and in the support of state missions, home missions and foreign missions. In North Carolina the Baptist Orphanage receives its gifts direct and is not a part of the Co-operative Program. W.M.U. members share in this benevolent and missionary giving as members of their church and, as they worship, bring gifts to the extension of Christ's Kingdom around the world.

The reason that Woman's Missionary Union asks for a record of these contributions by W.M.U. members through the Co-operative Program, even though they are ingathered in the worship services of the church, is that through study of these gifts from year to year and through a plan of organizational goals members may be stimulated to larger missionary giving as the months pass.

Let us keep in mind that this plan of organizational records in no way takes away from the record of the church's gifts to missions. All church records are kept in Mr. Huggins' office. The report sent from each W.M.U. organization to the State W.M.U. office is merely a statement of the amount given by its members during the past quarter. The W.M.U. treasurer each month or each quarter secures from the church treasurer a record of the amount given through the Co-operative Program by the membership of each organization. These amounts are then reported on the organizational report blanks. The money for the Co-operative Program is sent to Mr. Huggins' office; the organizational report to the State W.M.U. Treasurer and to certain associational officers.

Securing the record of these gifts is quite simple when duplex envelopes are used. The church treasurer merely totals the amounts contributed in the Co-operative Program side of the envelope by members of the respective W.M.U. organizations. Names of these members should be marked in some specific way on the treasurer's books so that only the gifts of organizational members are added for these figures.

In churches with a unified budget, the same principle of marking of the names on the treasurer's books should be followed. Then, after adding the gifts of members of a certain organization, take of this sum whatever percentage the Co-operative Program funds bear in relationship to the total church budget. This then gives the record of the contributions through the Co-operative Program by members of that organization.

Sometimes the envelopes of W.M.U. members are turned over to the W.M.U. treasurer after the church treasurer has completed his posting of amounts, and she in turn gets her records from the envelopes. In other cases, the W.M.U. treasurer goes direct to the books of the church treasurer for the needed information. In perhaps the majority of churches, however, the church treasurer completes all records and gives to the W.M.U. treasurer a statement of the amount given through the Co-operative Program by each

W.M.U. organization in the church.

Hickory First Church Reorganizes Circles

An enthusiastic word has come from the missionary society of the Hickory First Church relative to the reorganization of circles which has recently taken place. Since sometimes a missionary society fails to recognize the purpose of the circle plan of organization in enlisting and developing individual women, we should like to share with our readers excerpts from this letter which has been received. We feel that what has been experienced already in the Hickory Missionary Society should stimulate other societies to capitalize on their respective opportunities.

Starting with a desire to reorganize their night circles and have some as definite Business Woman's Circles with membership composed of business women, they planned first for three Business Woman's Circles and two other night circles.

The letter continues: "In a short while our membership chairman called and said we would have to have at least one more of each and perhaps more. We went over the entire list carefully, including the new members, and this is what we decided: (1) All our circles had more prospects than could easily be reached. (2) Most had more members than they needed. (3) There would be greater interest and better fellowship if they had fewer in number, in and with each other. (4) More members would actually be used and thus developed by smaller circles. You see last year some of the night circles started out with 45 and 50 names, both members and prospects; day circles had between 24 and 30. Last year we corrected a bit of it by organizing one new night circle, but the relief was not enough. So here is what we have: five Business Woman's Circles, five other night circles, one morning, and eight afternoon circles—19 total.

"We honestly did not know where these extra workers would come from; but we had prayed it all through before we started and God placed the desire to help in the hearts of women who had never served in this capacity before. It means miles and miles and hours and hours of work and telephone conversations of instruction and guidance and encouragement, but some are so enthused that already they have told of enlisting new members, even before their first circle meeting. One night chairman said she had enlisted four who are not now members and she herself did not know what it means to be a chairman, but she is willing to learn.

"With these smaller groups we are fairly sure that all will be contacted and we never could be sure with the larger number. . . . The Lord gave us a good increase last year and we are praying that this year will be still better along all lines. We are stressing stewardship this year."



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Christian Education

IN THE CHURCHES

L. L. MORGAN, Sunday School Secretary
HARVEY T. GIBSON, Training Union
Director
JAMES W. RAY, Student Union Secretary

SUNDAY SCHOOL ATTENDANCE January 9, 1949

Charlotte, First	1,637
Main	1,371
Bethel	121
Clarkson Street	46
Homewood	32
Morris Field	67
Greensboro, First	1,108
Charlotte, Pritchard Memorial	956
Main	850
Wilkinson Blvd.	106

TRAINING UNION

GOAL SURPASSED IN TRAINING UNION MEETINGS

More than ten thousand Training Union members attended the annual simultaneous meetings in December. Total attendance in forty-five associations was 10,262. The Gaston Association, led by T. S. Summey, had a grand total of 1,536 people present. That is perhaps the largest number ever to attend an associational meeting in North Carolina. Second in attendance was the Piedmont Association with 600. The Haywood Association ranked third with 517 present.

In these meetings 614 churches were represented and 374 pastors were present. According to reports from the associational directors, the December meetings reached a new high mark in enthusiasm and spirit. Here are some of the comments:

"Fine spirit, impressive presentation of the aims and challenging message by Rev. A. E. Blankenship, Pastor-Advisor."—Miss Pearl Keller of the Caldwell Association.

From the Haywood Mrs. Sam Knight writes: "The response from the churches and the spirit of the meeting was good. There was interest shown by churches with no Training Union."

Ray Linville of the Catawba River says, "We had one of the finest meetings of its kind I have ever attended."

George W. Dowd of Wilmington comments as follows: "Many old-timers said this was

best mass meeting ever held."

In the standard Ashe Association Director D. C. Severt says, "Great enthusiasm and interest manifested by all present."

"The best meeting that we have had!"—Z. W. Jolley of the Sandy Run.

"A grand address by Dr. Allen W. Graves."—T. S. Summey of the Gaston.

John Kizer of the Randolph writes: "We feel that a new day has dawned for our associational Training Union."

Fletcher Phillips of the Mitchell says, "Eleven new unions in 1949."

Carl Bell of the Piedmont reports a good meeting and says that the Magnolia Street Church of which Rev. Talmage Smith is pastor has an enrollment in Training Union of 66 and that 63 of them were in the Mass Meeting. Congratulations!

Here is a report of the December meetings:

Association	Total Attendance	Churches Represented	Pastors Present
Alexander	59	4	4
Alleghany	....	....	....
Anson	....	....	....
Ashe	286	14	5
Atlantic	....	....	....
Avery	....	....	....
Beulah	....	....	....
Bladen	170	13	....
Blue Ridge	....	....	....
Brier Creek	....	....	....
Brunswick	....	....	....
Brushy Mountain	58	....	....
Buncombe	167	13	12
Burnt Swamp	300	19	8
Cabarrus	....	....	....
Caldwell	128	12	8
Carolina	150	12	11
Catawba River	236	19	17
Cherokee	....	....	....
Chowan	....	....	....
Columbus	....	....	....
Dan Valley	....	....	....
Dock	....	....	....
Eastern	320	11	7

Elkin	....	....	....
Flat River	150	14	6
French Broad	89	9	6
Gaston	1536	45	25
Green River	250	20	10
Haywood	517	23	16
Johnston	175	13	....
King's Mountain	416	21	9
Liberty	363	17	10
Little River	102	8	5
Macon	235	11	7
Mecklenburg	149	23	14
Mitchell	132	9	5
Montgomery	....	....	....
Mt. Zion	187	....	....
Neuse	....	....	....
New Found	....	....	....
New South River	128	....	5
Pee Dee	....	....	....
Piedmont	600	28	18
Pilot Mountain	307	24	9
Raleigh	....	....	....
Randolph	66	9	8
Roanoke	220	15	13
Robeson	122	10	....
Rowan	378	16	11
Sandy Creek	78	7	6
Sandy Run	250	20	14
South Fork	168	17	11
South Mountain	....	....	....
South Yadkin	85	10	7
Stanly	88	8	6
Stone Mountain	....	....	....
Stony Fork	....	....	....
Surry	....	....	....
Tar River	262	37	8
Tennessee River	100	....	....
Three Forks	....	....	....
Transylvania	310	14	12
Tuckasegee	58	12	8
Union	155	9	5
West Chowan	93	7	23
West Liberty	....	....	....
Western N. C.	....	....	....
Wilmington	264	16	12
Yadkin	226	7	3
Yancey	50	6	2
Yates	79	12	8
Totals	10,262	614	374

MISSION BOARDS INCREASE MAGAZINE RATES

The Southern Baptist Foreign Mission Board and Southern Baptist Home Mission Board announce the following increased subscription rates, effective April 1, 1949:

The Commission

1 year—\$1.00; 3 years—\$2.00

Church Budget subscriptions—6c per copy (11 issues yearly)

Foreign subscriptions—\$1.50 per year.

Individual subscriptions paid in advance of April 1 will continue until expiration date at the old rate.

JOSEF NORDENHAUG, Editor

The Commission

Southern Baptist Home Missions

1 year—50c; 3 years—\$1.00

Church Budget subscriptions—3c per month

JOHN CAYLOR, Managing Editor

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**Mrs. C. C. Anderson, Church Secretary
Cherry Point Community Church
Cherry Point, N. C.**

Beloved Pastor in Beulah Association Has Retired

To fill the vacancy caused by the resignation and retirement of Rev. L. V. Coggins, beloved pastor in the Beulah Association, Rev. Henry Crouch has been called as pastor of the Clement, Lamberth Memorial, Leu Bethel and Semora churches. Now a senior at Wake Forest College, he is a graduate of Mars Hill and his future plans include graduate study at the Southern Baptist Theological Seminary. Having served as supply pastor during the summer, Mr. Crouch has inspired the confidence and cooperation of church members, and already fine results of his work can be seen.

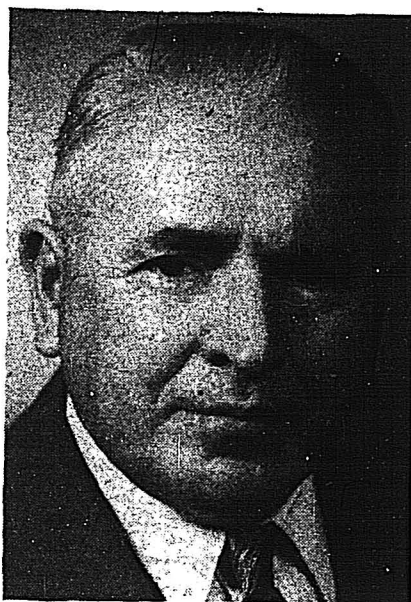
It was most difficult for those of us who have followed the leadership of Rev. L. V. Coggins from the beginning of his 27-year pastorate to accept his resignation. But a serious heart attack in 1947, involving weeks in the hospital and weeks of rest at home, followed by several temporary relapses when he went back to work, caused him to resign. So great was the love of his members toward him that the four churches, in a mass meeting, asked him to postpone his decision for six months, during which period they would secure a supply preacher. So Mr. Crouch came as supply to take over the responsibility. But last September, upon the advice of his physicians, Mr. Coggins again asked the churches to accept his resignation and retirement. This we did tearfully and with hearts crushed. As a further expression of our appreciation of his long and faithful service, each of the four churches voted to make him a "love gift" each month.

Mr. Coggins, a native of Chatham County and graduate of Campbell College, Wake Forest College, and the Southern Seminary, in August, 1921, accepted the call to this field, coming directly from the Seminary, his being his first and only pastorate. His love for country churches won over his human ambition when there was consideration of other work and, through prayerful choice, he stayed in the country. He has rendered notable service whenever and wherever needed. He has shared our sorrows and comforted in bereavement, officiated at the marriages of our sons and daughters, and had the joy of baptizing most of the present membership of the churches. Strong in his convictions, wise and sympathetic in counsel and unselfish in his devotion to the cause of Christ, he is and has been invaluable not only in his pastorate but throughout the entire association.

He added strength and power to his churches when he went to Missouri and brought back as his bride the former Miss Leitha Hight, a college graduate and W.M.U. Training School graduate, a former missionary to Cuba and Young People's Secretary of the Missouri W.M.U. Their friends are happy in the thought that this fine couple, with their 15-year-old daughter, Frances Mae, will make their home in this field. Even though Mr. Coggins has had to retire for an indefinite period, he will continue to love and pray for the advancement of the cause of Christ.

We feel that the coming of Mr. Crouch with his youth and enthusiasm, conviction and courage, to build upon the spiritual foundations laid by 27 years of consecrated, devoted service by Mr. Coggins is truly providential.

This, coupled with the beautiful relationship between the two, which reminds one of Paul and Timothy, assures continued progress for this field of churches.—Mrs. S. O. GARRETT, Semora, N. C.



L. V. COGGINS



HENRY CROUCH

DO YOU KNOW

1. About how many families there are in America?
2. Whether the problems of the relations between Northern and Southern Baptists are becoming more or less complicated?
3. What amount Campbell College is seeking in a 10-year campaign?
4. Why you should write members of the General Assembly in regard to a liquor referendum?
5. What couple celebrated their fortieth wedding anniversary on last December 23?
6. Who the general secretary of the Baptist World Alliance is?
7. What pastor recently retired after serving the same field 27 years?
8. Whether a bill for a liquor referendum has been introduced in the legislature?

9. How many missionaries the Mormons have?

10. What plan for missionary emphasis has been adopted in the Tar River Association?

News Notes

Weldon Church on Sunday, January 2, was inspired and challenged by the visit of David Sheng and Lydia Chang, of Shanghai, China, who are now students in the School of Music, Louisville, Ky. It was a "return visit," so to speak, for while a chaplain in Shanghai, Pastor Worth Grant had met David and had been conducted on a tour of the city by him. Mr. Grant had been greatly interested in David and his plans to study in America, and considered it a privilege to have him visit the Weldon Church. Miss Chang rendered several selections from Bach at the organ, and Mr. Sheng delivered the morning sermon. In the congregation was Dr. H. Hudson McMillan, who has served as a missionary in China for over 30 years, had taught Mr. Sheng in Shanghai. Mr. Sheng and Miss Chang plan to be married in May. The missionary society at Weldon honored Miss Chang at a linen shower while she was a guest there.

Pastor Phillip J. McLean of the First Church, Lumberton, is greatly encouraged by the progress the church is making, as will be seen from the following account: "Our Sunday school is doing the best work it has ever done. We have been averaging about 700 since the first of October. We are quite crowded in all departments. We are now working on plans for our Children's Building, and hope to start construction by March. This building will provide for about 600 children, with modern facilities for the nursery, beginner, primary, and junior departments. We also hope to start a kindergarten in the fall as a part of our regular work. Later we will have to enlarge the church, as we are crowded now, and provide more room for our educational program. We estimate that our building will cost about \$120,000. Our regular budget for 1949 is \$48,000, half for local work and half for missions and benevolences."

"Don't walk in a daze! Look both ways!"

This timely traffic tip to pedestrians was part of the November traffic safety program of the N. C. Department of Motor Vehicles, intended to keep pedestrians alert as they walk along the city streets and highways.

"Walking is a full-time job, if you are to walk safely," said Col. H. J. Hatcher, Commander of the State Highway Patrol, "and pedestrians must stay alert so they won't get hurt."

"In fact, the older you are, the more careful you must be. The pedestrian death rate for persons 65 years and older is more than four times the national average, and the rate for persons 45 to 64 years old is next highest."

Make the best of everything.

Think the best of everybody.

Hope for the best for yourself

—GEORGE STEPHENSON.

Pastors of Country Churches Pay for the Privilege of Preaching!

By J. N. BARNETTE

It costs the average country preacher from \$25.00 to \$50.00 a month to serve a fourth-time church if he really does what is needed. According to the latest *Southern Baptist Handbook*, preachers of churches with fourth-time preaching are paid an average of \$30.00 a month.

What is expected of these preachers?

Preaching once each month, personal soul-winning, general visitation, funerals, visits to the sick, response to extra calls, attendance upon associational and state meetings, participation in pastors' conferences, prayer meeting in some cases, and at least one revival meeting each year in each church.

If the pastor does all this, he must have an automobile and drive it from 700 to 1,000 miles a month. If the depreciation of the automobile is considered, transportation alone will cost him at least \$35.00 a month.

Nearly all of these good men, therefore, must have full-time secular positions to be

able to serve these churches, support a family, and keep an automobile.

Who pays the expense? The preacher.

They must take time off from their work for funerals, meetings, and other demands. Often a country preacher must drive sixty to one hundred miles in a round trip for a funeral. The funeral demands that he leave his work, and this costs from five to ten dollars per day. Then he pays all expenses to and from the funeral, which often is five to ten dollars. So the funeral may and often does cost him \$20.00 or two-thirds as much as he is paid for a month.

What does all this mean?

Just this: it costs the pastors of the part-time churches an average of from \$25.00 to \$50.00 a month above what they receive from the churches for the privilege of preaching, if they do what is expected of them.

Last summer a visitor to the country home of one of these preachers found a twelve-year-old boy and the wife and mother trying to cultivate about twelve acres of land while

the husband was host to a visiting evangelist in one of the preacher's churches. The payments on the car used by the preacher in serving his churches were made possible by money received from the sale of eggs, chickens, cream, and vegetables from the farm. Much of this food was actually needed for the family.

What can be done?

This plea is to the Sunday school superintendents! Mr. Superintendent, take the lead for your pastor!

Call a conference of all leaders in your church. Put the facts before them. Lead them to adopt a weekly budget. Make the pastor's part from \$25.00 to \$50.00 per week depending upon conditions. Make the amount to missions at least as much as that paid the pastor. Discuss the plan until the people understand it. Order from your state mission secretary as many packages of envelopes as you have people who will contribute. Give each contributor a package of envelopes. On a Sunday when everything is ready, ask all the people to put down on a card just how much they will give each week. Let those who do not desire to give weekly, contribute when they will; but do not let them keep those who want to contribute weekly from doing so. Give the people an opportunity to make this church offering each Sunday. The offering can be made at the Sunday school hour. Let it be received in the classes and, when necessary, let the plates be passed in the general assembly. It is your weekly church offering. Magnify it.

Part-time churches that have adopted and followed a plan of weekly giving have blessed the individuals, made possible expansion and growth in the churches, strengthened mission causes, and paid the preacher enough to become a pastor. Mr. Superintendent here is your opportunity to do something really big in your church!

NEWS ABOUT MINISTERS

A. F. Blackburn has moved to Landis where he took up his duties as pastor of the Landis Church the first of the year. Before accepting this pastorate he served the Lincoln Avenue Church in Lincoln.

T. H. Williams, formerly pastor of Rawls Church in Little River Association, became pastor of the Powellville field, consisting of Powellville, Center Grove, Bethlehem, and Holly Grove churches, in West Chohan Association, the first of the year. Mr. Williams' address has changed from Route 2, Raleigh to Box 12, Powellville, N. C.

Paul J. Hopkins recently became pastor

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of Camps Creek Church, Sandy Run Association. Formerly he served Hamer Creek and Stony Fork churches in Montgomery Association.

John E. Lanier began his service as pastor of Fremont and Stantonsburg churches on January 16, and has moved from Winton to Stantonsburg. Before leaving the Winton field of churches, where he has been pastor for over nine years, Mr. Lanier and Mrs. Lanier were the recipients of many courtesies. The Cool Springs Church honored them at a reception and presented them a silver service. Winton also presented silver gifts, and St. John's gave them a shower of many useful gifts.

Fletcher Ford has accepted a call to Four Oaks Church, Johnston Association, and will begin his work there February 1. For almost five years he has served as pastor at Severn and Roberts Chapel in the West Chowan Association.

J. W. Chapman of Gardner Webb Junior College has been called as pastor of Pleasant Hill Church, Green River Association. He succeeds E. P. White, who resigned several weeks ago.

News Notes

The churches of Winston-Salem will engage in a crusade to reach the unsaved of the city January 30-February 3.

* * *

Starling Avenue Church at Martinsville, Va., held a 13th anniversary program near the end of the year. We received a copy of their program, which included the church covenant, pictures of the three men who have served the church—T. W. Fryer, now of New Bern, C. L. Harman, and George E. Simmons, who is now serving his second pastorate of the church; a full history of the church; and other information.

* * *

We extend sympathy to Dr. Claud B. Bowen, pastor of the First Church, Greensboro, whose father, C. B. Bowen of Memphis, Tenn., died January 6. Mr. Bowen, a veteran employee of the Southern Railway, at Memphis, suffered a heart attack some eight or ten weeks ago, but had rallied somewhat before he was stricken again on January 5. He is survived only by his son in Greensboro and by his wife. Dr. and Mrs. Claud B. Bowen flew to Memphis, where funeral services were held on Saturday, January 8.

* * *

The First Church, Spruce Pine, D. C. Weston, pastor, held a Sunday school enlargement program January 10-14, with classes for every age group. Rev. J. O. Young taught young people and adults "Building a Standard Sunday School." Mrs. Fletcher Phillips taught "My World Too" to intermediates. Rev. J. B. Folds led the juniors in studying "Junior and His Church—Bible heroes." Mrs. Phyllis Dale taught "Just like You—God Is Love" to beginners and primaries.

* * *

The young people of Thanksgiving Church, W. Teague, pastor, observed Student Night at Christmas on December 26. Julia Perry of Wake Forest College was in charge of the program, and other college students taking part were Doris Edwards, Alvin Perry, Elbert Price, Dwight Price,



"Go Ye Into All The World..."

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Charles E. Maddry

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F. Catharine Bryan

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This dramatic and intensely interesting life story of Matthew and Eliza Moring Yates, pioneer missionaries to China, abounds in dialogue and is rich in colorful illustration. Carefully documented, **At the Gates** covers a period of more than 125 years, providing a full and stirring account of Southern Baptist work in China during the early years. A helpful chronology and a year-by-year synopsis further enhance the usefulness of this superb volume. A Broadman Book of Merit.

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Kenneth Eason, Herbert Price, Bob Williams, Carl Price, and Cecil Price. High school seniors in attendance were Linwood Price, Ross Ward, Edd Jeffreys, Joyce Ann Lynch, and Marie Brannon. After the program Rev. and Mrs. Teague invited the young people to the parsonage for a fellowship hour. Mrs. C. C. Perry and Miss Inez Price assisted Mrs. Teague in serving refreshments.

* * *

The Mayodan Church has made progress along many lines during the past 20 months, with Rev. R. O. Bennett as pastor. The average attendance at Sunday school has increased 40 per cent; in B.T.U. it has doubled; at morning worship it has increased a third and at evening worship from around 20 to over a hundred. Total giving has increased about 30 per cent. The church has added 55 members, 45 of them by baptism. Physical equipment has likewise been advanced, an electric organ, chimes, loud speakers, and exhaust fans having been installed. The spiritual life of the members is evident in the attendance at the various services and also in the number of members in active

service. Mrs. Violet Nelson and Mrs. Muriel Gann are in charge of the music; Mr. Joe Griffin is Sunday school superintendent; Mrs. J. W. Walters is B.T.U. director; and Mr. Roscoe Shelton is chairman of the board of deacons.

* * *

Religious Emphasis Week was observed at E.C.T.C., Greenville, beginning January 11. Among the leaders were two of our Baptist pastors, Lowell F. Soderman, of Clinton, and J. A. Neilson, of Greenville.

* * *

Recent visitors at the RECORDER offices: Worth C. Grant, pastor of Weldon Church; W. I. Johnson, pastor of Oakdale Church, Roanoke Association; and George W. Green, of the Department of Mathematics in Catawba College.

"A good many houses need to be remodeled into homes."

"Faith is the only known antidote for failure."

A Layman Gives Charge to the Church

By A. B. ALDERMAN

(Mr. Alderman, a deacon in the First Church, Elizabeth City, gave this charge when a young minister was ordained recently.)

Whenever a young man dedicates his life to the Gospel ministry, and undergoes the necessary training and preparation for this work, he is doing so in order that he may serve those under his charge to the best of his ability, and in accordance with God's holy plan. It was Jesus himself who during the days of his ministry said: "For their sakes I consecrate myself that they might also be consecrated through the truth. When a preacher makes the lives of others happy and abundant because he ministers unto them, he therein finds for himself the real meaning of life.

The church, then, has certain responsibilities and obligations to the pastor. The church often makes the preacher, even as truly as the preacher makes the church. Many great men in history have been made great by opportunities thrust upon them, or by challenges laid before them, rather than by achieving greatness entirely on their own.

Every progressive church has the right to command the untiring and wholehearted services of a trained and consecrated pastor. The church, on the other hand, is obligated not only to render every assistance within its means, but to eliminate so far as possible every obstacle that would prevent the maximum in service on the part of the pastor. The church should guarantee the pastor financial independence in youth and manhood, and security in age. The Scriptures tell us that the "laborer is worthy of his reward." No preacher can do his best when faced with economic insecurity. The pastor should have such financial support as to enable him to provide for himself and family not only the necessities of life, but he should be able to buy books, pursue extra study, and travel when occasion demands. He should be able to educate his children, dress well himself, avail himself of every opportunity that would improve his efficiency and enable him to carry on his work to the fullest, without financial embarrassment. Making money is not the business of the preacher. Were that his objective, he would do well to look to other fields of work. He should be free from worry, however, so that he may go about his work unhampered.

The church should insist upon the pastor's hours of study, and then should respect and protect these hours to his best advantage. Intelligent congregations expect prepared sermons, and sermons cannot be prepared unless pastors have time to study.

The church should realize that the pastor is called for a special service. He should not be burdened with things that others can do as well as, or better than, the preacher. He should not be called upon to run errands.

The average pastor is neither an architect, a carpenter, a brick mason, or wizard in the church kitchen, nor even an expert on church finances. The pastor can point to goals, to be sure, but should be relieved of details. Execution of blueprints is up to the people. We read in Acts 5:1-3 that when the work of the early Christian church began to multiply that there were complaints that the

care of the poor and other details were being neglected. The Apostles gave a very reasonable answer to this, saying that they should not leave the Word of God to serve tables. This resulted in the appointing of deacons, which custom has come down to our time.

The pastor is trained to interpret the Bible, to minister to the spiritual needs of the people, to visit and comfort them in sorrow, sickness and in death, and to restore faith where there is doubt, and hope where there is despair.

Finally, as far as conscience will permit, the church should recognize the pastor as the spiritual leader and counselor of the people, and support him in his entire program.

The people and the pastor should find time to get acquainted and cultivate friendships. Knowing people and their ideals and aspirations creates better understanding, and promotes true Christian fellowship.

The pastor needs the help and encouragement of the people oftentimes as much as the people need help from the pastor. The pastor needs their prayers, as well as their full support in every worthwhile endeavor. The church must uphold the hands of the pastor, even as the children of Israel stayed up the hands of Moses when he became weary and his hands were heavy in the conquest against the enemy. We read in Exodus 17:12 that Moses' hands were steady until the going down of the sun, and that because of this Israel prevailed.

Let the church give the pastor a reasonable portion of material goods, its full co-operation in the over-all program of the church, and its constant prayerful support in his daily ministrings to the flock, and you will find a happy situation, and a church that prospers and counts for much in spreading the Kingdom of God in the hearts of men. The church that does these things will stand out as a bright and shining beacon, leading those stranded and storm-tossed on the troubled sea of life into a peaceful haven, or it will stand as a city built upon a hill, which cannot be hid.

Baptist Highlights

The progress of Southern Baptist churches was revealed in 1948 data released this week by the Department of Survey, Statistics, and Information. The 1948 record shows that membership in the 26,823 churches now totals 6,491,981, a gain of 221,162 over 1947.

Southern Baptist churches reported 312,246 baptisms in 1948, the largest ever reported in any one year.

Sunday school enrollment gained more than 300,000 for the first time in a year, with the present total 4,308,374. Training Union enrollment is 1,078,828, W.M.U. 856,057, and Brotherhood 109,091, all new highs.

Church property jumped \$83,554,865 to reach \$450,385,517.

Local gifts climbed 20 per cent to reach \$124,855,222. Gifts to missions, education, and benevolences increased 11.5 per cent over 1947 to reach \$31,750,299.

After a plea by Dr. M. T. Rankin, secretary of the Foreign Mission Board of the Southern Baptist Convention, that voting for

a merger with the proposed National Council of the Churches of Christ in the U. S. "is a vote that does away with the Foreign Missions Conference and effectively eliminates Southern Baptists from a fellowship that has lasted many years," the Foreign Mission Conference last week rejected the interdenominational merger.—*The Survey Bulletin*.

Campbell Opens Drive

College Seeks to Raise \$1,600,000 in 10-Year Expansion Program

Greensboro, Jan. 10.—(AP)—A campaign to raise \$1,600,000 for a 10-year expansion program at Campbell College, Baptist institution at Buie's Creek, was launched by the board of trustees at a special meeting here tonight.

The program, as outlined by Leslie Hartwell Campbell, college president, would include new buildings; renovation of old buildings; new heating, cafeteria, and library equipment, and an increase in the endowment fund.

The trustees elected D. E. Stewart of Raleigh board president and renamed four men to the board's executive committee. They are Stewart, B. F. McLeod of Buie's Creek, H. B. Taylor of Dunn, and W. E. Nichols of Coats.

Taylor was elected vice-president of the board, and Leroy Martin of Raleigh was named to the executive committee to succeed W. C. Downing of Fayetteville, who has been in ill health.

Harry C. Carter, vice-president and general manager of Carter Fabrics Corporation and a college trustee, was chosen chairman of the campaign executive committee. Stewart and Campbell were selected to serve with him.

Declaring that there is a great need for junior colleges in the state, Campbell said the expansion program is doubly urgent because of the removal of Wake Forest College to Winston-Salem.

"Campbell College is strategically located almost in the center of North Carolina," Campbell pointed out. "When Wake Forest is moved to the West, Campbell College must be able to serve Eastern North Carolina in particular."—*The News and Observer*, January 11.

In connection with this campaign an attractive booklet of 24 pages has been published. The cover pages, in green, red, and white, show a drawing of the present plan and the additions to be made in the expansion program. Many pictures are given, and there is much information about the college, its work, and its needs. The fact is pointed out that Campbell always has served, and still serves, students who have limited financial resources.

A Foolish Excuse

When I hear a man say, "My parent brought me up so rigidly that a reaction took place in my mind, and I have turned away from religion" I have sometimes asked, "Do they teach you to be honest?" "Yes." "Were they strict about it?" "Yes." "Has any reaction taken place on this point?"

No man learns the multiplication table from sheer love of it, but I have never known anyone whose mind was in reaction against the multiplication table.—*The Dauphin, Wake Baptist*.