

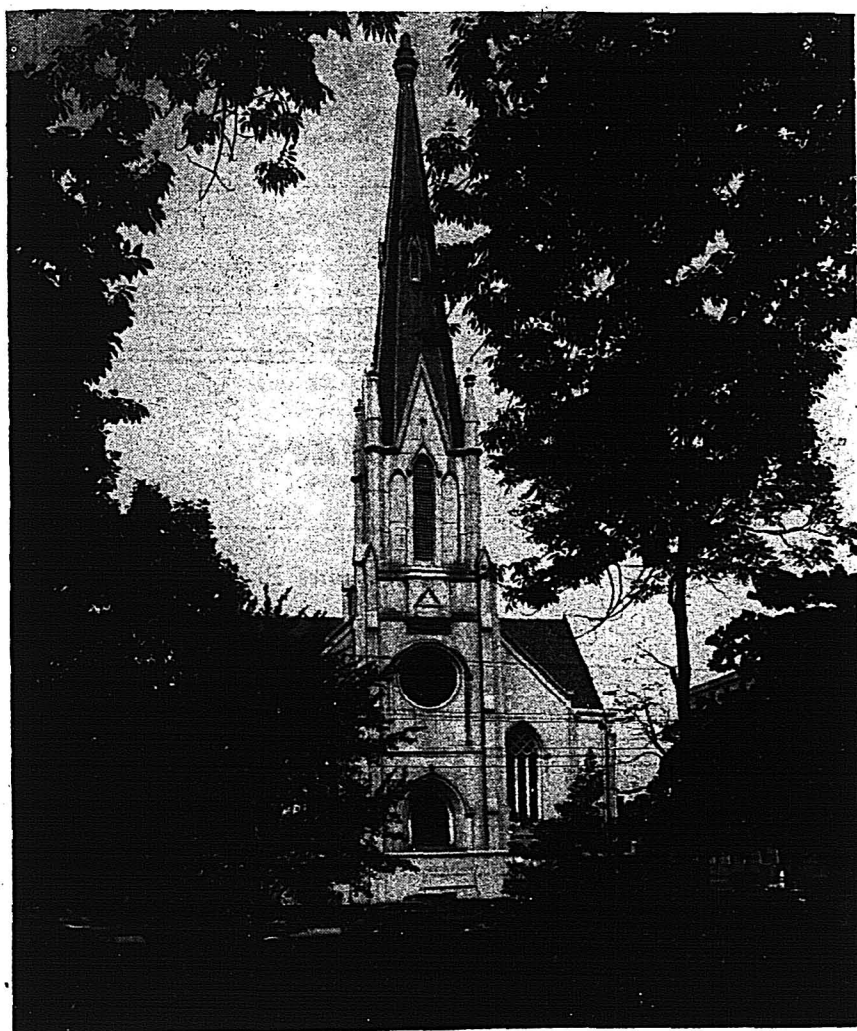
BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina

FIRST CHURCH
RALEIGH

●
DR. S. L. STEALEY
Pastor

|||
This historic church now leads
state in 'Recorder' subscrip-
tions. See editorial paragraph
on page 3.



BIBLICAL RECORDER

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

JOHN CALVIN SLEMP, *Editor*

R. H. SATTERFIELD, *Circulation Manager*

Regional Correspondents

E. F. BAKER, Andrews

CHARLES B. MCCONNELL, Nashville

SANKEY L. BLANTON, Wilmington

HERBERT PEELE, Elizabeth City

J. C. CANIPE, Boone

E. S. SUMMERS, Concord

A. LINCOLN FULK, High Point

LEE B. WEATHERS, Shelby

CHARLES F. HUDSON, Durham

WYMAN E. WOOD, Oteen

Southwide Correspondent

WALTER M. GILMORE, Nashville, Tennessee

Directors of Biblical Recorder, Incorporated

A. J. SMITH, Goldsboro, *Chairman*

A. J. BARTON, Wilmington; HUGH A. ELLIS, Wilson; A. S. HALE, Mount Airy; L. R. HARRILL, Raleigh; L. L. HATFIELD, Hickory; E. V. HUDSON, Cramerton; E. N. JOHNSON, Fair Bluff; J. W. KINCHELOE, Rocky Mount; O. R. MANGUM, Lenoir; SANTFORD MARTIN, Winston-Salem; PERRY MORGAN, Ridgecrest; EUGENE OLIVE, Wake Forest; R. E. PRICE, Rutherfordton; CARL M. TOWNSEND, Raleigh; J. R. WEATHERSPOON, Raleigh.

Published weekly at 121 West Hargett Street, Raleigh, North Carolina, by Biblical Recorder, Incorporated, as authorized by the Baptist State Convention in annual session at Winston-Salem, November 21-23, 1939.

Entered as second-class matter at the post office at Raleigh, North Carolina.

Two dollars a year. Payable in advance.

In This Issue

Editorial.....	3
Preparing for Worship, by William James Robinson.....	5
Christ and the Transformed Life, by Forrest C. Feezor....	6
Dr. Feezor is pastor of the Tabernacle Church, Raleigh.	
Men Without Status, by T. B. Maston.....	8
If I Were Beginning Again, by J. M. Dawson.....	9
Dr. Dawson is pastor of the First Church, Waco, Texas.	
Editorial Correspondence.....	11
The Home Circle.....	12
Christian Education in the Churches.....	13
Sunday School Lesson, by Lee C. Sheppard.....	14
Woman's Missionary Union.....	15
News: Personalities and Events.....	16
Co-operative Program and Orphanage Receipts.....	22

Announcing



July 19-25: Ridgecrest. Southwide Baptist Training Union Assembly. Under direction of J. E. Lambdin, secretary of the Baptist Training Union Department, Sunday School Board, Nashville.

July 26-August 1: Ridgecrest. Editorial Conference. Under the direction of Hight C. Moore, Editorial Secretary, Sunday School Board, Nashville, Tennessee.

July 28-August 1: Ridgecrest. Southwide Church Music Emphasis Conference. Under the direction of B. B. McKinney, Music Editor, Sunday School Board, Nashville, Tennessee.

August 2-8: Ridgecrest. Home Mission Conference. Under the direction of J. B. Lawrence, Executive Secretary of the Home Mission Board, Atlanta, Georgia.

August 5-6: Carolina Association. Double Springs Church, 4 miles below Tuxedo, Greenville Highway.

August 6-7: Transylvania Association. Oak Grove Church, 15 miles west from Brevard.

August 7-8: French Broad Association. Laurel Branch Church, 5 miles west of Mars Hill, on Marshall Highway.

August 7-8: Macon County Association. Newman's Chapel, 12 miles south of Franklin, on U. S. Highway 23.

August 9-15: Ridgecrest. Foreign Mission Conference. Under the direction of Charles E. Maddry, Executive Secretary of the Foreign Mission Board, Richmond, Virginia.

August 12-13: Buncombe Association. Reed Memorial Church, near Biltmore, on Fairview Road.

August 14-15: New Found Association. Turkey Creek Church, near Marshall.

August 14-16: Tuckaseegee Association. Ochre Hill Church, 4 miles east of Sylva, near Addie Station.

August 16-22: Ridgecrest. Christian Education Conference. Under the direction of Charles D. Johnson, Chairman of the Education Commission of the Southern Convention, Waco, Texas.

August 16-22. Ridgecrest. Bible and Christian Life Conference. Under the direction of P. E. Burroughs, Educational and Promotional Secretary, Sunday School Board, Nashville, Tennessee.

August 16-22. Ridgecrest. Baptist Brotherhood Conference. Under the direction of Lawson H. Cooke, General Secretary of the Baptist Brotherhood of the South, Memphis, Tennessee.

BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina

VOLUME 107

JULY 23, 1941

NUMBER 30

FROM a layman—Frederick H. Brooks, attorney at law, of Smithfield—comes the suggestion that a temperance sermon once a quarter, if possible on the Sunday that the temperance lesson comes in the Sunday school, would be welcome and that it would accomplish a great amount of good. Mr. Brooks declares that the sermon would reach many church members who do not attend Sunday school nor read its literature. "We certainly need more teaching and preaching on temperance," he writes, "and the Sunday school lesson on temperance each quarter would furnish a basis for discussion of the many aspects of this subject. There is no 'making' Baptist preachers do anything that they don't want to do, but, frankly, don't you think it might be beneficial in the fight against intemperance if they would agree to give this suggestion a trial? I take it that Cale Burgess wouldn't say that it would do any harm to the cause." If not once a quarter, at least once a year, it would seem that such a sermon ought to be preached in every church throughout the land. If it did not succeed in bringing back prohibition it might at least cause some of our church members to stop drinking. We, of course, understand the word "temperance" to mean "total abstinence."

THE FIRST CHURCH, Raleigh, of which Dr. S. L. Stealey is pastor, now leads the state in RECORDER subscriptions, with a total of 484. Eighty-four of this number are individual subscriptions at the regular \$2.00 rate. This is more than the club requirement for the First Church membership, but the church has insisted that the individual rate of \$2.00 should prevail and so has not taken advantage of the club rate of \$1.50. At its business session this month, however, the church unanimously adopted a recommendation of the board of deacons to send the RECORDER, at the club rate, to four hundred of

its members who were not then receiving it. Payment for these subscriptions was made, of course, out of the church treasury. One deacon went so far as to say that if at the end of the subscription period the church was dissatisfied with the project, he would write his personal check for the entire cost of it. Another deacon declared that he was personally ashamed of a subscription list of only eighty-four from the First Church, Raleigh, home church of RECORDER editors for many years. Well, the present editor was and is delighted at this action of his own church. And now he is thinking in terms of the thousands of additional subscriptions that would flood the RECORDER offices if other churches over the state—churches large and small—would decide now to purchase ten, twenty-five, fifty, seventy-five, one hundred, five hundred subscriptions! The First Church, Raleigh, did it at two meetings—a deacons' meeting on Tuesday evening and a business session on Wednesday evening. Which church will be next? How many churches will respond to this challenge?

SPEAKING before six thousand delegates at the International Christian Endeavor Society's sixtieth anniversary, celebrated recently at Atlantic City, Dr. Daniel A. Poling, president of the organization and pastor of the Baptist Temple, Philadelphia, urged the two million members of Christian Endeavor to campaign vigorously for a seven-point peace program. "Peace in Our Time" is the slogan that Dr. Poling suggested as a spearhead for the campaign which calls for the United States to take the lead in setting up a world government that would place every nation in the world under a single police system designed to maintain peace and justice for all. Why not such a plan? Here it is as reported in *The New York Times* of July 10:

1. Establishment of a worldwide agency for administration

of all international affairs, without interference with any nation's purely internal affairs.

2. An international "police power" to enforce the agency's laws and decisions.

3. Maintenance of "open economic frontiers," with all nations having access to raw materials and natural resources.

4. Collective responsibility for administration of all colonies and mandates.

5. Support of democracy everywhere.

6. Appointment by President Roosevelt of a coalition peace commission to perfect and present this plan to the world.

7. Finally, "for such a program and with such a program," cancellation by the United States of all war debts.

Imponderables of Faith

THE HISTORY of Christianity has been one long struggle against self-imprisonment, self-embalmmment, self-annihilation. For generation after generation men have taken the living, moving, pulsating something that Christianity is and have tried to imprison it in their faulty thought forms, to entomb it with lifeless concepts of reality, to leave it to perish with the outgrown, outmoded relics of man's creation. With the conviction perhaps that they were rendering God and humanity invaluable service, men of the successive generations have inhibited Christianity's growth and sapped its very life blood.

And so men have tried to lock Christianity up in creeds, to shackle it with doctrines, to hold it with the chains of ecclesiastical forms. Believing that they had discovered all the truth of the Christian faith they have sought to pass on to future generations, not the challenge to new adventure in a faith of their own, but crystallized, fixed, static forms of faith which belonged to someone else. They have failed to remember that faith is not something that is received, but something that is experienced; not something that can be given, but something that must be lived; not something that can be confined to a creed, but something that must be nurtured in a life. Do all we may to reduce to positive statements and to clarify in petrified forms the reality of a living faith, and the net result will be, not faith itself, but only an expression of it. Faith, therefore, cannot be passed on from one generation to another; each generation must discover it and live it for itself.

Moreover, what is vital for faith today may or may not be vital for faith tomorrow. Though truth remains the same, concepts of truth and expressions of it do not remain the same. Life itself is not static; it does not stand still. Ways of thinking, concepts of truth, items of knowledge—all these are in constant flux. Faith, then, that belongs to life must change and develop and expand as life itself changes and develops and expands. Faith cannot stand still and

live. Had Christianity stopped with the insights of any former generation of Christians it would not have relevance for our times. A Christianity that did not leap beyond the bounds of the historic creeds would not be the Christianity for us. And the expression of Christianity that is vital to us will not be vital to the generations after us, do all we may to galvanize and to petrify it in doctrines and creeds and statements of faith.

Rev. Lee C. Sheppard, of the Pullen Memorial Church, Raleigh, said recently that accepting a creed for a living faith is like accepting a photograph for a person or a menu for a meal. However accurately the composition of the photograph may portray the likeness of a person, it still remains true that the photograph is not the person. And however appetizing the menu may indicate the meal to be, yet the menu will never satisfy hunger. Similarly, creeds, doctrines, statements of faith, useful as they are in worship and for study, must never become substitutes for faith itself. Every generation must discover the values of Christianity for itself and recreate them in its own experience. For, second-hand religious experience is at best only second-hand religious experience.

Take a close look at our Christian faith and see, after all, how impossible it is to confine it to words and paragraphs and pages and even books. "Have this mind in you, which was also in Christ Jesus." Who can put that in a creed? "I came that they may have life, and may have it abundantly." Who can confine that to a doctrine? "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." Who can imprison that in a statement of faith? Such imponderables of faith as these so far transcend our little levels of understanding that to maintain for a moment that we have the last word to say about them would be the height of folly. As well try to put the sun in a test tube or the ocean under the slide of a microscope as try to do that. The best we can do is to deal with segments and samples of the whole and to approach them with humble and contrite spirits.

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor?" Every time we feel a spell of religious cocksureness coming on—as if truth would perish from the earth with the passing of our ideas or our interpretations—we ought to open the New Testament and read such passages as that. Such an experience, if taken seriously enough, would set us free from creeds, however complete, from doctrines, however exact, from statements of faith, however precise, and would send us out on fresh, new conquests of religious experience. Maps and charts and time tables and schemes of history we should leave behind, be-

cause our faces would be turned to the unexplored areas of the "unsearchable riches of Christ."

The story goes that when the Pilgrim fathers set out from the church at Leyden, Holland, to embark for the New World, John Robinson preached to them, saying, "Fresh light shall yet break out of God's Word." So may it be in this generation. So may it be in the next generation, and the next, and the next. And to that end may everyone who has anything to do with the interpretation or exposition of the Scriptures do his work according to the best light that is now available, looking ever to the fresh light that yet shall appear.

Preparing for Worship

By William James Robinson

IT IS AS NECESSARY for each worshiper to prepare for the worship service as it is for the minister to prepare to conduct it. The best prepared sermon has little value for the unprepared worshiper. The man who goes into a place of worship unconcerned as to what is to be encountered there is irreverent toward God. He will most likely find the service a painful experience, not because it was poor, but because he was not prepared in heart and mind to be benefited by it. It is true that some services have little value, but most of them will feed the souls of those who are hungering and thirsting after righteousness.

The first step in preparing for a service is to divest the mind and heart, as nearly as possible, of all things of a social or secular nature. Give God full sway in your whole being. It is his day, and his service, and your exalted privilege to bring him a sacrifice of praise. Do not consider participating in the service as a duty. To be sure, it is a duty, but it is far more; it is a glorious privilege, and you should esteem it as such. If you go to the house unprepared you have no right to expect a refreshing from the Lord.

When you start to the house of God, go from a season of prayer. The prayerless heart is not spiritually hungry, neither is it a worshiping heart. You do not leave your business, go to a restaurant, and order a meal, until you feel the need of it. The persistent lack of hunger would so arouse you that you would go to a physician and pay him for advice. The lack of spiritual hunger is a serious malady that is capable of destroying your character, your business, and everything else you hold dear in life.

Enter the place of worship with glad seriousness in your heart. Realize in your soul the presence of God. He has promised to meet you there, and he will do it if you enter the sacred precinct reverently.

When Moses stood before the burning bush the Lord commanded him to remove his shoes from his feet. He was to do this as an act of reverence. Unless we hold the Lord in high regard we will not offer acceptable worship or receive from him a refreshing. We must prepare to meet the Lord if we would have him receive us cordially. He will not force joy and gladness into our souls.

Having entered the place of worship, take your seat breathing a prayer of thanksgiving for the privilege of being there. Prepare your heart and mind for hearty, sympathetic participation in the service. Be quiet, be attentive, and a blessing will surely come. Join heartily in the singing, follow carefully the public prayer, listen to the Scripture reading as to the voice of God. And ask him to make the special music a blessing to you.

Follow the preacher's words thoughtfully, not to find errors, but to find something that will bring a forgotten, neglected, or new truth to your mind, and you will not be disappointed. Do not assume an attitude of challenge toward the minister, as much as to say, "Do something to me if you can," but be attentive, challenging him, as much as to say, "I am expecting something, I am getting something," and he will not disappoint you. The benefit received will be measured largely by your preparation and attitude toward the service.

Make your going to the house of the Lord an act of sincere worship itself. Willingly, cheerfully, lay aside all personal interest in social, business, or recreational matters when the hour of worship draws near; and count it a boon to join others in publicly honoring God by the various means of worshiping him. To be sure, the preaching and music should be the best possible. God deserves the best.

The most important thing to you is to be sure that you make an acceptable offering of praise to the Lord. Do this and you have discharged your major responsibility, and the rest will take care of itself. It is true that most of our services need enriching, but an audience of prepared worshipers will do that. Try it and see what happens.

The great period of peace from the Civil War until now, broken altogether by less than three years of war, has been the great golden age of the happiest of peoples. And, most astonishing, we have had it and enjoyed it practically without price—without a strong army or an expensive naval establishment. This progress, however, has been accompanied by a moral deterioration of grave magnitude, our people, overtempted and thoughtless, yielding up the spiritual and the moral to ambition and worldly success. In gaining prosperity we have lost righteousness.—
JOSIAH W. BAILEY.

Christ and the Transformed Life*

By Forrest C. Feezor

THE SUBJECT assigned for this radio hour contains two of the most vital words in our language. These words are: "Christ" and "Life." But the theme is not concerned with *mere* life. It has been modified to "The Transformed Life." The question arises, What is meant by the transformed life?

The transformed life means a *changed* life. A converted person is a transformed person. It is a regenerated life. A life in Christ is a transformed life; for "if any man be in Christ, he is a new creature." It is the life of the new birth. "Ye must be born again." Therefore, the transformed life must not be confused with merely joining the church. Church membership is no assurance of a changed life. One may be a member of the church; he may have been baptized by every mode or form practiced by man; he may have regularly observed the Lord's Supper; he may even be an office bearer, a deacon, elder, or Sunday school teacher; he may be even a tither; he may be punctual and habitual in the outward practices of the church, and yet not be a transformed, converted, regenerated soul.

Still again, the transformed life is not to be confused with morality. The rich young ruler was a moral man but his life was never transformed. One may be moral and yet be outside of Christ.

How is this life secured? What are some of its marks? What are its characteristics?

DIVINE POWER)

First: It comes by divine power. It is Christ who works the change. "As many as received him, to them gave he the power to become the sons of God." To them gave *he* the power; Christ gives the power to become the sons of God. The change comes by divine power. "Can the Ethiopian change his skin, or the leopard his spots?" Jeremiah asks. We can as quickly change ourselves. "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." The transformed life, the changed life, comes through divine power. It is a miracle.

Some tell us that salvation is not a miracle, but a natural process; that we are saved, not by the operation of a supernatural power, but by the ordinary processes of self-realization and culture. They are for the most part men who have had no experience in seeking to save the lost. They look out upon life through the atmosphere of an academic world. Social organizations that seek to improve the conditions of life have their place. Educational and philanthropic agencies render valuable help. No help need be despised. But let us make no mistake. Let us not be deceived. There is no substitute for the new birth. Nothing less than the Gospel of resurrection power can save dead souls. The transformation of life calls for a new nature and to accomplish that demands the resources of an infinite God. It comes by divine power.

A NEW NATURE

Second: It is a life with a new nature. It is written, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." A new creation! All things become new! Then a new nature is characteristic of the transformed life.

Here is a gambler. He is tired of his life. He sees himself as one of those at the foot of the cross gambling for Christ's clothes. He wants to quit, to give up his gambling. And he has tried, tried every way he knew to give up the habit, but the sin is too much for him. Now let that man come to Jesus, receive him as his Saviour, and the Saviour gives him a new nature. He takes away the desire for gambling or he empowers him to say no.

Here is a drunkard. He cannot resist the bottle. He is drink's victim. He comes to Christ. He receives him as his Saviour. Then Christ takes away the appetite for drink, or he empowers the man to overcome it. He changes man's nature, gives him a divine nature. Paul was explaining this when he said, in effect, "The things I once hated now I love, and the things I once loved now I hate." Paul was a man with a changed nature.

In my ministry here in the Capital City I came to know a man who was a lifelong drinker. He said, after his life was changed, "I suppose I have drunk barrels of it. In my younger days I would take the jug or bottle to the field with me and put it by a stump or a tree. At frequent intervals I would go to the bottle." He came to hear the gospel. He was impressed. And I was impressed with him. I did something one night I do not often do. I left the

*Broadcast on the North Carolina Baptist Hour, WPTF, Raleigh, June 15.

front while the hymn was being sung and went back to the man, asking him if he would not receive Christ. He would. He openly confessed him, and later followed him in baptism.

I am always anxious about a new convert with such a background. My faith in the man's transformed life was not deep enough. One day his wife called, saying she wanted to see me. Her tone was sad. Going to her home, I asked, "Has he been drinking?" I wish you could have seen with me her face brighten with the light of heaven as she said, "No! Oh, no!" That man now despises the evil. In his line of work someone asked him to enter one of your liquor stores to make a collection. What did he do? Why, he said, "Lady, if I never get the money until I go in one of those stores for it, I will never collect it." Now he has his class of little boys in the Sunday school. He visits the sick. He helps the poor. He is a changed man. Christ has given the man a new nature. This is the need of this hour the world around.

IN TERMS OF CHARACTER

Third: The transformed life is Christ expressed in terms of character. It is religion expressed in life. Jesus has been formulated into creeds, he has been written into books, he has been set in ordinances, he has been crystallized into temples, he has been campaigned into wars, he has been harmonized into songs, he has been chiseled into marble. But Christ wants to be expressed, incarnated in human life. He wants to be builded into character, melodized into sympathy, and metered into kindness and loving deeds. We know what the gospel of Christ is, once we get it in terms of character.

Once St. Francis said to a monk of his own order, "Brother, let us go down to the town and preach." The young man was delighted to be the chosen companion of St. Francis on a preaching expedition. And they passed through all the principal streets and down the byways and alleys and out through the suburbs, and so again to the gates of the monastery. Not a word had been spoken. The young man said, "You have forgotten, Father, that we went down to the town to preach."

"My son," said St. Francis, "we have preached. We were preaching while we were walking. We have been seen by many. Our behavior has been closely watched. It was thus we preached our morning sermon. It is no use, my son, walking anywhere to preach unless you preach as you walk."

The transformed life preaches Christ as it walks. It expresses him in character. For this there is no earthly substitute. A shabby and inconsistent life negates the gospel.

Fourth: The transformed life is a life of enlargement of capacity and opportunity. This should ap-

pear deeply and strongly to young people. Receiving Christ means enlargement of life's capacities and opportunities. This may be understood better by contrasting the natural birth with the spiritual birth. A physical birth is an emancipation, an enlargement of capacity, an opportunity. By spiritual birth man escapes from his imprisonment within the limitations of his fleshly life and enters a new kingdom with new interests and activities. The intellectual, emotional, and volitional disqualifications disappear. Born of God he begins to know God and to receive the things of the Spirit. His hatred and dread of God give place to love and fellowship. His affections, desires, and feelings are changed from the things of the flesh to the things of God. The will is emancipated. He finds his freedom in surrender to the will of God, and his delight in obedience to that will. Born of the Spirit he lives in the Spirit, prays in the Spirit, moves and has his being in the Spirit. He has become a child of God and a citizen of heaven. This is as far above the life of the flesh as the life of man is above the life of the brute. The transformed life is a life of enlargement of capacity and opportunity. "Thou art Peter." That is, just a simple fisherman. "Thou shalt be Cephas." That is, a man of enlarged capacity, an apostle and preacher of the gospel; a man of superior opportunities.

This is the primary task of the church. The first work, the chief work, of the church is to transform lives. "Ye are the salt of the earth." Ye are the light of the world. These are transforming agencies. The weakness of the present-day Christianity may be explained by the fact that it has departed from its fundamental purpose of saving lost souls.

Dr. Russell Conwell has some twenty books to his credit. He has a great hospital and a noble university to his credit. His lecture "Acres of Diamonds" inspired thousands upon thousands, but he never lost sight of the purpose of the church.

"The mission of the church is to save the souls of men," he told his congregation. "That is its true mission. It is the only mission of the church. That should be its only thought. The moment any church admits a singer that does not sing to save souls; the moment a church calls a pastor who does not preach to save souls; the moment a church elects a deacon who does not work to save souls; the moment a church gives a supper or an entertainment of any kind not for the purpose of saving souls, it ceases in so much to be a church and to fulfill the magnificent mission God gave it. Every concert, every choir service, every preaching service, every Lord's Supper, every agency that is used in the church must have the great mission plainly before its eye. We are here to save souls of dying sinners. We are here for no other purpose. And the mission of the church being so clear, that is the only test of a real church."

The church needs, desperately, to major on this program these days. There is no substitute for it. The church languishes where there are no conversions. The substitution of secularization and social activity is a confession of failure. Let the churches witness a few radically and conspicuously changed lives and such lives will do more to validate and authenticate Christ's redeeming power than a thousand sermons.

My opinion is that people pay very little attention to sermons any more. Of course, they enjoy the discourse. All of us still like to hear a good speaker, but aside from the technique and ability of the speaker, our interests do not reach very deep. The church that has a few transformed lives will command both influence and power. The average church does not have power and influence enough today to attract its own members, let alone outsiders. We are told that at least 375,000 of our Baptist church members in North Carolina are not in our churches on the Lord's day. If church members are not drawn and attracted, surely the outsiders will not come. To remedy the situation, North Carolina Baptists set aside a period of three months to lay the matter upon the hearts of church members. I have done so. The results have been helpful, but disappointing. A few transformed lives like Zaccheus, or the Philippian jailor, or the Gadarene demoniac, or Sam Hadley, or Charles St. John to stand up and bear witness would fill our churches with interested people seeking the way of life.

Charles J. St. John, superintendent of the Bowery Mission, begins one of the chapters of his book *God on the Bowery* with this paragraph:

I need not tell you the world is sick. If you have eyes to see, and ears to hear, and two cents for a newspaper, you know that. Not sick physically; we are probably the healthiest generation that ever lived. Not sick mentally; we have more brains than we know what to do with, and it might be a good thing if we took a vacation from school in order to catch up with the learning we have, instead of searching for more. We are sick *Morally* and *Spiritually*. What the world needs is the touch of the *Great Physician*, and what mankind needs is a *new heart*!

That one thing is needed here in Raleigh, in North Carolina, and in all the world. There is only one way to get that. Through a new reliance on the power of God and the saving grace of Jesus Christ. Only God can transform a sinful man. "Thou shalt call his name JESUS: for he shall save his people from their sins."

This life is available to any soul; that is, to any soul who will in simple faith receive Christ. "As many as received him, to them gave he power to become the sons of God." Anyone listening to me now, it matters not how dark your record, may have a new life—a life transformed from sin unto salvation. If you will surrender your marred life to the Saviour, you may have the righteousness of God.

Men Without Status

By T. B. Maston

THE PRESENT ARMY DRAFT has revealed a situation concerning some of our workers that has existed for some time. In recent years an increasing number of young men have felt called of the Lord to full-time vocational religious work, but they have not felt that their work was to be preaching. There has been also an increasing demand from our churches and denomination for these men to serve as educational directors, student secretaries, field workers, directors of church music, and to engage in other types of religious service. However, little attention has been given to the status of these men in the churches and in the work of our denomination. Many other religious groups have either ordained these men or have given them such recognition that they are classed as ministers. I am not suggesting exactly what ought to be done, but surely something should be done.

Because these men have not been given any status they are being put into Class I by their draft boards and a number of them have been taken from their work in the churches and inducted into the service. There were several men in the Southwestern Seminary this past year who were put in Class I and who will go into the service this summer simply because they are not ordained and are not "preparing for the ministry." Such men in most other denominations would be placed in Class IV. Certainly I am not pleading—and most of these men would not have any plea made for them—that they be given some recognition so as to escape military service; but they should have the privilege of giving that service along spiritual rather than strictly military lines. The main point is that the draft situation reveals a condition that should have been cared for a long time ago.

What are we going to do about these men without status? Something should be done, not only for their sakes, but as a protection to the churches. Is it not important that we have in these places of service men of high character, sound in the faith, called of God? Some type of dedication or recognition would give the churches an opportunity to examine workers in these respects. It would help to weed out of the field some men who are an embarrassment to their fellow workers and sometimes a seeming hindrance to the cause of Christ. If anything is done about these men, the ordained ministers are going to have to take the lead. Many of you preachers understand the situation. Will a sufficient number of you be big and generous enough to work out this problem faced by many of your collaborators who have been called of God to dedicate their lives to his service?

If I Were Beginning Again

By J. M. Dawson

THE EDITOR of the BIBLICAL RECORDER has requested me to tell what I would do as a preacher if I were beginning again. Undoubtedly that is a solemn reminder, for it is the voice of experience that is desired. But can it be denied that I have been preaching forty-one years, serving one church for twenty-six years? "Let go and tell us," the editor writes. It is a precarious undertaking, but here goes. If the reader is averse to personal experience, let him skip this piece. Autobiography is seldom flawless, and this may turn out to be the world's worst.

Perhaps there is, after all, however, some advantage in concrete expressions over abstract formulations. Instead, therefore, of one, two, and three in generalized statements, arrived at in whatever way, the writer will take the risk of unseemly use of personal pronouns, tell his own story, and draw his lessons.

In preparing for the ministry I attended Baylor University, from which came graduation in 1904, at the age of twenty-four. The degree was A.B., which included credits for courses in the embryonic Southwestern Seminary, then called the Bible Department of the University. I contended at the time, and hold yet, that the seminary never should have been separated from the university, both for its own sake and for that of the university. In my judgment it is exceedingly profitable for young ministers to be educated, not away from laymen, but in close contact with them. That beginning I would not change. Activities as editor of student publications, such as the daily paper and the annual; participation in school debates; engagement in the usual line of student affairs—all in association with non-clerics, proved a decided benefit to me in the way of subsequent performance of ministerial duties.

Marriage was deferred until age twenty-eight. For a pastor late marriage is usually a mistake. My comfort is that by waiting I stumbled upon the right girl. Or did Divine Providence give her to me? Anyway, she has been life's greatest source of inspiration, encouragement, and aid. I tremble at what might have happened if any one of my prior friendships had ripened into wedlock. But I wish I had found her at least four years earlier, for I conducted my work with many unnecessary anxieties, and sorely needed a wife to make full the meaning of the Christian pastorate. Whatever my achievements since, in them she has fully shared.

Eagerness for a good library led to extravagant expenditures for books. Thousands of dollars so in-

vested is too much for a young minister on slender salary. Yet, I am comforted in the fact that my books constituted my tools, my capital, and I could employ them to much better purpose than later. Now I have reduced my library to a few thousand volumes, giving away books as fast as they are acquired. Why should a minister keep books just to look at, after he has assimilated their content or they begin to be outdated? Why not get the maximum use of them while they are contemporary? If I were beginning again, I would buy fewer books and better ones.

A certain independence of thought, a definite tolerance for other groups than those to which I belong, together with an irrepressible outspokenness have brought occasional criticism. Some individuals and blocs have castigated me unmercifully. It is no exaggeration to say that from one source alone, extending over a period of years, a million printed words and considerable postage and telegraph and telephone tolls, as well as vast quantities of verbal energy at long distance, have been concentrated on this poor dust. Anyone should expect censure from such for not being more tradition-squared, or more politic, or more time-serving. But something within me, who love peace and pursue it, has nevertheless compelled reckless standing up for the causes of truth and right as I see them. Shall not one have conscientious regard for the long look? The worst mistake is in ever worrying over such critics, for one observes that they invariably destroy themselves or at length repent, to become more amiable. A major regret has been the large element of tragic misunderstanding in it all. Those who really know, and have worked with me long, exercise fellowship in what is to me the most amazing confidence, agreeableness, and steadfastness.

A MORE EFFECTIVE APPROACH TO CONTROVERSY

An out-and-out conservative in theology, I am ardently committed to our Baptist beliefs, polity, and program. But because of a conviction as to the worth of a denomination's self-criticism and of a fraternal feeling for fellow Christians in other folds, some have accused me of heresy, an ugly guilt, of which, fortunately, God who knows all is a better judge, I trust, than they who know only in part. It is a great source of satisfaction, as I grow older, to carry no grudges, to recompense harm to no one whomsoever, and to try to evaluate the worth of those who have not cared for me. True friends are numerous enough, and may the Lord forgive any unseemly word or deed of mine which may have caused misgiving in any one of God's

children! With a chance to live life over anyone might do far better, by more diligently striving to curb candor, by "working with my own crowd so as to carry them with me," by having fewer convictions outside those inherited or those thumbled by the throng. Call it obtuseness or what, however, I am strangely tranquil about all that, though there could likely be no one who would more keenly cherish love of the brethren. But, if I were beginning again, I would seek a more effective approach.

THE CHURCH—A PREACHER'S WORLD

It happens that I have spent my sixty-one years within the confines of Central Texas and remained with the First Church, Waco, more than a quarter of a century. Some very appealing calls have come from churches in other Southern states and in the North. These have been declined in the thought that one can work best under the conditions and environment he knows best. There is a kind of cumulative power, too, which grows with the years as one toils on among those who know him. One comes to baptize the children of those whose parents he married or buried.

My church is paying the salaries of ten designated foreign missionaries above the equivalent of five others supported by undesignated funds; it gave last year of its \$50,000 total* 57 per cent to missions, education, and benevolences, and 43 per cent for local work. This is the result of long years of training in stewardship, reaching back to B. H. Carroll. Incidentally, that record made this church, according to our State Executive Secretary, leader of all Texas churches in per capita gifts to the Co-operative Program. It could not have been accomplished in a short pastorate. Long-term pastors and people working together produced it.

The same cumulative power operates in behalf of soul-winning, so that one experiences the joy of baptizing almost every Sunday instead of at revival periods only. So, if I were beginning again, I would not be forever gadding about to change my field.

Still, in another phase of the work, I have blundered. That has been in accepting too many outside engagements, undertaking too great a variety of endeavors. I do not regret the books and magazine articles written, nor the weekly reviews of religious books, nor the occasional articles to religious publications, such as this one. All these efforts but widen any possible religious contribution a preacher might make. I do not regret the hundred evangelistic meetings conducted in Texas, Mississippi, Oklahoma, New Mexico, Virginia, the District of Columbia, Georgia, South Carolina, and elsewhere in city and country churches. No regrets over trying to speak to our

numerous conventions, county, district, state, Southern and Northern, though I do opine we could do without some of the conventions. None as to the commencement sermons and addresses. Moreover, never having been "a joiner," I do not actually and wholly belong to any organization except a Baptist church. What I do lament is time given to political, literary, service club, and such like organizations that get not very far under the sun. Of one thing I am truly convinced, and that is that there is nothing in the world quite as vital and influential as the church of our Lord Jesus Christ. It well deserves the whole output of a preacher. If I were beginning again, I would consecrate myself utterly to the church.

In this connection let me claim hard striving to be a real pastor. If I were starting all over, I would try even harder to be a sure-enough pastor. All admire Dr. George W. Truett's word, "I have sought and found the shepherd's heart." There is no other religion in the world besides ours, according to Dr. Kenneth Scott Latourette, of Yale, that so much as has a pastor—all the rest have only priests and prophets. We must agree with Dr. John A. Mackay, president of Princeton Theological Seminary, if ever shepherding needed to be done, it is now. I would like to be the ideal pastor and keep in close and sympathetic identification with the needs and problems of people in wise counsel and loving ministry.

No one could prove any particular executive ability in me, yet I have inevitably served on boards. In the co-operative plan of Baptist life, men who are pastors must cheerfully do their bit. One must also carry his part in the co-operative work of the general community life. Some men apparently court such service, even adroitly seek appointments to committees or offices. That sort of thing is difficult for me to understand. A man should never degrade himself with any kind of self-seeking, least of all in the Christian relations; yet one should be willing to bear burdens and do the best he can when his brethren request him to serve. So, if I were beginning again, I would accept such service when appointed to it, even if it should irk.

INTERVALS OF RECREATION

If I were beginning again, I would religiously observe regular intervals of recreation. The failure to do so through college days, when carrying extra studies by special vote of the faculty, and throughout long years of pastorates when working fifteen to eighteen hours a day without break, was one of the most disastrous mistakes of life. The strain undermined health, kept me underweight most of my life, and brought on repeated illnesses. Not until nearly fifty did I gain sense enough to take a half-day off each week for a favorite sport, which is fishing, with an occasional week of it thrown in for good measure.

*Obviously this does not include a large gift by Mrs. Mary Catherine Alexander, for whom the new dormitory at Baylor is named.

Since that time I have increased in weight and improved in glow until some of my friends hardly recognize me! Choose fishing, because casting, fly-fishing, and rowing a boat afford plenty of exercise, and if you are lucky to get a five-pound bass, there is surpassing excitement. Then, if once in a lifetime you land a 140-pound tarpon, you have tasted one of the rarest exhilarations known to mortals.

PREACHING RELATED TO LIFE

Learning what true preaching is from B. H. Carroll, George W. Truett, Jeff D. Ray, and L. R. Scarborough, it would be considered only natural that my preaching would be strictly biblical. Indeed, it has, as files of notes will show and hearers uniformly will testify. If I were beginning again, it should not be otherwise. But I would not literally "know only one book." Christianity must be related to life. While the Bible should be central in the preacher's study, yet history, racial cultures, ruling philosophies, biographies of the great, noble poetry, good fiction which mirrors life, the sciences, discussions of the fine arts should be prized. Whatever is related to man's life on this planet should in no wise be alien to the preacher. I have not majored on eschatology and prophecy. I have not preached speculations, theories, fantasies, but have stayed by certitudes, realities, practicabilities, sympathies, convictions. None should itch for crowds, but rather valiantly seek to apply truth to life. I have preached Christ, the Saviour of the individual and of society; Christ, the Lord, who would control each life and establish justice, righteousness, and peace in the earth; Christ, our guide, strength, hope, the giver of life everlasting. Thus, the paths I have trod in preaching have been fairly fruitful, and I would not know how to choose others.

Before this war, businessmen of America were understanding more and more that the greatest potential market in this half of the Western Hemisphere is the inadequately fed, clothed, housed, educated, and medicated Southern Negro. As the war goes on and all of us are forced to maneuver against losing our relative economic places in the great melee of men and money and goods which the defense program represents, may the businessmen of America and all the officers and citizens of America remember this potential market, this vast consuming power latent in the Negro population of the South. The war is not a "shining opportunity" for anybody. Not for labor or capital, or Negro or white man, or Jew or Gentile, or North or South, or any other group or area. The best any of us is entitled to is a status quo on our relative positions. But this does not mean that the Negro or any other group is under no necessity of taking care not to lose relative position. There would

be no justice in that, no humanity, no patriotism, and no sound economics. In the thousand and one new developments the defense program is bringing about, the Negro must not be overlooked or left behind. He must be permitted to go along to the full extent that he was going along before the program started. It is a matter of national economic health. It is a matter of maintaining as a consumer and a citizen one whose numbers among us make it impossible to do without him as a consumer and a citizen.—JOHN TEMPLE GRAVES, II, *The Southern Frontier*.

Editorial Correspondence

EDITOR BIBLICAL RECORDER:

SATTERFIELD'S estimate of David Morgan's decision seems to me the only reasonable position to take. In this age of the proved inability of human governments to produce a lasting peace, there seems to be no other conclusion for Christian men to reach.

However, I heard someone present this suggestion today: That one taking Morgan's position on the draft question, in order to be consistent, would have to refuse to carry on his business, or cultivate his farm, or pay his taxes; because in doing so he would be helping the Government in its armament program, and in its aid to Britain.

Is such reasoning sound? Are we so muddled in our thinking that we cannot distinguish between person and property? between intention and necessity? between knowledge and will?

The Government has the right to impose a reasonable rate of taxes for its support, and to require obedience to its just and equitable laws. But it has no right to deny any one of its citizens the privilege to interpret the Word of God for himself, and to regulate his conduct by its commandments and doctrines, according to the dictates of his own conscience. When there is conflict between what the state demands of me and what I honestly believe God has enjoined, I ought to obey God rather than men. If I fail to do so, in order to save myself the trouble and suffering the state will impose, I forfeit my claim on the promises of God.

When I pay my taxes I may know the Government will use it in its preparation for war. But it is not my will that it should do so. My intentions are good, but I am under necessity to leave to the state the use it will make of the money. In truth, the tax money is not mine: it belongs to the state, even before I have paid it in. And I could not withhold it if I would: the state has the power to collect. The argument that I must not engage in business or work for wages in order to avoid being subject to taxation is untenable and unscriptural.

But when the state undertakes to force me to take a course that, in my judgment, is in violation of the law of God, in that case I have more power than the state: I can refuse. True, the state can impose penalties, even to the point of taking my life. But, then, we have that encouraging admonition of our Lord: "Fear not them which kill the body, but are not able to kill the soul." And after all, my body is, in a real sense, also my property. The state can deprive me of that. But the mind, the will, the affections can defy all earthly power and punishment. Not, indeed, in a defiant mood, but in meekness and gentleness, and in prayer for one's tormentors. In the spirit of truth and love one can courageously hold on to his purpose to be loyal and obedient to his Lord, in spite of all the combined forces of demons and men.

J. K. HENDERSON

Lake Toxaway, N. C.

• The HOME CIRCLE •

The Urge and the Act

Not what I did, I bring to view,
But what I did essay to do;

Not gains, that reached the perfect
goal,
But agonies, that pierced the soul;

Not deeds of merit, proudly scanned,
But warm desires, fondly planned;

Not great achievements, fully met,
But failures, followed by regret;

Not actions of intrinsic worth,
But weak endeavors, born of earth.

Yet will the Judge of all do right,
And note the effort in the fight;

And mark the measure of desire,
The link of love, the altar fire;

The strength of purpose, strong and
true,
The urge to act, the will to do.

The truth of all, I hold in fact,
The urge is equal to the act.

—G. HARMON JONES
The Watchman-Examiner

Tasks Within Reason

"Please, Mrs. Smith, would you read this poem to me?"

Mrs. Smith laid down her dish towel at the plaintive voice of the small boy standing in her kitchen doorway.

"Why, Billy," she said, "I'll be glad to. Are your mother and father away from home?"

"No," replied the small boy. "Mother's reading and Dad's working in the garden. They are always too busy to read to me, and I've got to learn this poem by heart."

Billy advanced and laid the open book in Mrs. Smith's hand. "This one, please," he said, "about Horatius and the Bridge."

"Billy, you wouldn't understand that one very well," said Mrs. Smith. "And you could never learn it by heart. There are pages and pages of it."

"I've got to learn it all the same," persisted the little boy. "Dad is going to give me fifty cents for learning it."

Billy sat very still on the kitchen stool, the dishwasher grew cold, the clocks ticked the minutes away, while Mrs. Smith read on and on.

At the very end, Billy slipped from the stool with a long sigh, saying, "I wish I could read it for myself. It will take lots of reading times to learn it by heart."

Mrs. Smith nodded. "Would you like

to pick some pansies for me now?" she asked. "My front border is thick with them."

Billy's face glowed. He dropped the book on a chair and ran out. Mrs. Smith picked up the book, walked deliberately through her back yard and into her neighbor's garden.

Mr. Green looked up in surprise at the grim face his neighbor wore. "I've been reading 'Horatius' to Billy," she began.

"I'm sorry he bothered you," Mr. Green began to laugh. "I'm having a lot of fun with that little chap. I've offered him fifty cents to learn that poem by heart."

"He can't learn it, Mr. Green. It's too hard and too long. Why, he's only six years old and in the primer class at school."

Mr. Green laughed louder than ever. "Of course he can't. But there'll be no harm done. The little chap actually thinks that he can do it. It's so funny to see how seriously he takes the task."

"Don't be too sure about the harm, Mr. Green. I think I know of two ways in which very great harm will be done."

"What? How?" asked Mr. Green in genuine surprise.

"Well, in the first place Billy is going to learn a lesson in failure. You have set him an impossible task. Another time he will not be so sure of himself."

"Shouldn't one learn to fail sometimes, Mrs. Smith?"

"Yes, if one fails through his own lack of exertion, he has learned a valuable lesson. But every task attempted should be a possible one."

"I get your point, Mrs. Smith. What's the other harm?"

"Billy may lose confidence in his own father," answered Mrs. Smith. "Next time you set him a task, he will not be so willing to attempt it. A little child expects no trickery. Billy will work and work, but when he grows hopeless, it may gradually dawn on him that you were making fun of him. That would weaken his trust and wound his love for you."

"I never thought of that, Mrs. Smith," cried the father in evident alarm. "Is there anything I can do, or is it too late?"

"I don't think it's too late," smiled Mrs. Smith. "Call Billy over and tell him you've decided to change the poem. Choose one suitable to his age and understanding. Here's 'Robert of Lincoln.' Billy would like that, and it's long enough to give him plenty of work for his money."

Mr. Green held out his hand. "Thank you, Mrs. Smith."

Billy came bounding over the low fence, both hands full of long-stemmed

pansies. "Here they are, Mrs. Smith," he cried, pressing them into her hands. Then his face sobered. "Would you mind reading me 'Horatius' again tomorrow?" he asked shyly.

"I'll read anything you like," smiled his friend. "But I think your father has chosen a shorter poem for you to learn."

"Yes, and Mrs. Smith won't have to read it to you, Billy. I'm going to teach it to you myself."

"Oh, Dad, how nice!" cried the little boy, and his face shone with happiness. —FRANCES DUGGAR, *National Kindergarten Association.*

Spice Box

BELL HOP: "Call for Mr. Popkanoskovitch! Call for Mr. Popkanoskovitch!"

MR. POPKANOSKOVITCH: "Vat's the initial, plizz?"

* * *

MARCELLUS: "Yo' is de fo'th gal Ah've took home dis week dat Ah've had a argument wif."

LIZA: "But yo' aint had no argument wif me."

MARCELLUS: "No, but we ain't home yit, neither."

* * *

"We have been married a year and we never quarrel. If a difference of opinion arises and I am right, Jack always gives in immediately."

"And if he is right?"

"Oh, that hasn't happened so far."

* * *

The wife of a small farmer sold her surplus butter to a grocer in a near-by town. On one occasion the grocer said, "Your butter was underweight last week."

"Now, fancy that," said Mrs. Farmer. "Baby mislaid my weight that day, so I used the pound of sugar you sold me."

* * *

TEACHER: "Who discovered America?"

STUDENT: "Ohio."

TEACHER: "No, sonny, Columbus."

STUDENT: "Aw, that was just his first name."

* * *

One of the greatest mistakes a lot of us make is in thinking that happiness is a "buy-product."

* * *

HE (after being kept waiting by unpunctual fiancée): "Well, I suppose I shouldn't complain; so far you have always got the day and month right."

* * *

GOLSBY: "Did anyone in your family ever make a brilliant marriage?"
HARRY: "Only my wife."

Christian Education

IN THE CHURCHES

W. PERRY CROUCH, Secretary
L. L. MORGAN, Sunday School
NATHAN C. BROOKS, Training Union
JOHN E. LAWRENCE, Student Union

STUDENT UNION

Students and Their Summer Activities

Friends may sometimes wonder what happens to this much-talked-of Baptist Student Union during the summer months when the majority of students are out of school, either working or playing, as the case may be.

Recently there came to the state B. S. U. office a bulletin which gives the outline of an evidently most effective evening worship service conducted by the student members of the church, who were at home for the summer. The church referred to is the First Church, Roxboro, Rev. W. F. West, pastor. The theme for this particular service was "Youth Follows the Master." The organ prelude was played by Mary Sievers Woody, a student at Saint Mary's. The Scripture lesson, 2 Timothy 1:5-12, was read by Bill Garrett, a student at Campbell College. A talk entitled "Following Him by Using Our Opportunities" was made by Barbara Bloxom, a student at the University of North Carolina. Mary Sievers Woody played Brahms' "Melody in A-flat" for the offertory, and Jarvis Adams sang "O Master, Let Me Walk With Thee." Wallace Moore, a student at Mars Hill, read Philippians 4:4-8. Billy West, also a student at Mars Hill, then talked on "Following Him by Living Pure Lives." Merial Rimmer sang "I Would Be True." Philippians 3:7-14 and 1:21, as read by W. W. Allgood, of Mars Hill, introduced the next speaker's subject, "Following Him Through Service," by Nancy Bradsher, a student at Meredith. The benediction was pronounced after the choir sang "Living for Jesus."

Listed in this same bulletin were the names of twenty-two young men and women who are college students with this as their home church.

Baptist students do not forget that their jobs are not merely nine months in length, but last the year round. From time to time in the next month other Baptist student summer activities will be related here.

"I am offering my services, at my church's expense, to appear before any meeting that would seek to increase its offering to this \$300,000 fund by July 27. A lot of things I couldn't speak on, but this is one need that I feel I could say something about that would turn people to the need of this offering."—Oley C. Kidd, pastor, First Church, Tullahoma, Tennessee.

TRAINING UNION

Safeguarding Religious Liberty

The following paragraphs were taken from an article, "Safeguarding Religious Liberty," written by J. E. Lambdin for the July issue of *The Baptist Training Union Magazine*:

"What Is Religious Liberty?"

"Religious liberty is the liberty of a person, or group of persons, to deal directly with God, without any human interference from any source, in all matters of religion. This means that God is deeply concerned about every person in the world and that he wants to have fellowship with each one. It means that Christ is Lord and Master of life, and that we are to look to him for our authority in religion. The Bible makes this clear. The meaning of this glorious truth on the human side is that no human mediator or institution can stand between a person, or a group of persons, and God.

The early Christian churches enjoyed religious liberty. Then came the development of the Roman Catholic Church and the combination of church and state. There were, throughout the centuries until the Reformation, groups of people who still clung to religious liberty. They suffered persecution but were willing to die for their faith. True religious liberty did not come to all with the Reformation. Church and state were still combined, except for individual groups who did not conform. Many who had been persecuted became persecutors of those who disagreed with them. Real religious liberty came with the establishment of our own nation in the new world. As we all know, Baptists had much to do with bringing this about.

"Is Religious Liberty in Danger?"

"It does not take keenness of insight to see that religious liberty is in danger today. With the rise of dictatorships all over the world, the state has assumed more and more authority even to the extent of controlling the churches. Some trends in our own country point in that direction. If religious liberty disappears in all the rest of the world, it will become more and more difficult for us to maintain it in the United States. As the power of government increases, history seems to show that it encroaches more and more upon religion.

"The movement for worldwide Christian unity is in reality a movement away from religious liberty. Mixed in with the Christian motive for genuine

spiritual unity of all Christian people is also the desire on the part of many for a strong central authority for governing the courses of action of the various denominations and churches. Many who are most zealous for Christian unity are those who believe that Christianity's greatest influence can be exerted through a powerful organization. Until Christian people of all denominations can unite on the New Testament it will be dangerous to have any sort of Christian unity in the sense that denominations will come together in an organization. Organized Christianity is not a rival of the state, and its work—carrying out the Great Commission of Christ—and cannot be done through organized pressure."

Resolutions

We the members of the Baptist Ministers' Conference of the Pilot Mountain Association wish to voice our deep appreciation of Rev. J. Ned Taylor, who for several years was pastor of the Ardmore Baptist Church. His recent resignation as pastor and the fact of his departure from our community to take up work elsewhere brings to us a sense of sincere regret. Mr. Taylor and his fine Christian companion have won the love and confidence of us all. We regard them as true yokefellows willing to carry always their part of the load. We hold Mr. Taylor in the highest esteem for his pure Christian character, and for his splendid gifts as a preacher and leader. We shall greatly miss his genial smile, his winsome personality, and his optimistic outlook. *Therefore, be it resolved:*

First, That we recognize the splendid work he has accomplished as pastor of the Ardmore Church. Not only has the church grown in numbers, but the spiritual life of the people has been greatly enriched and a large and well planned building has been erected, adequate for the teaching and worship of the church.

Second, That we submit to the guidance of the Holy Spirit in calling Mr. Taylor away from us, and pray God's blessings upon him and his faithful and accomplished wife in their new field of labor.

Third, That a copy of these resolutions be sent Mr. Taylor, a copy be recorded in the minutes of our conference, and that a copy be published in the *Winston-Salem Journal and Sentinel*.

T. C. KEATON
C. E. PARKER
JAMES M. HAYES
Committee

Sunday School LESSON

By LEE C. SHEPPARD

The Holy Spirit Inspires New Testament Letters

Lesson for July 27

Bible Material: Galatians 1:11, 12; 1 Thessalonians 2:13; 2 Timothy 3:14-17; 2 Peter 3:14-16;

Jude 3

We would do well during these days of turmoil and conflagration to thank God for the Bible which speaks solemnly of things eternal and unchanging. When the corrupt world in which we live threatens to destroy all spiritual values, setting up horrible conflicts within the soul of man and disturbing his harmonious relationship with his fellow men, we should read appreciatively of "the peace that passeth all understanding. . . that peace of God which the world can neither give nor take away." That is what the Bible speaks about—those things which the world cannot either create or destroy. This Old Book will live forever because it ever serves to bring God and man together. The source of our strength, the foundation of our faith is not the Bible—the sixty-six books of the Old and New Testaments—but the Eternal God himself who speaks to men and inspires them to write. "The Word of God" often found in the pages of the Bible never refers to the Bible, but always to the utterance of God himself as he presented himself to man whose mind and heart are opened to receive his message. When the psalmist wrote, "Thy word is a lamp unto my feet," he did not mean to include under that term the verse he was then engaged in writing. The subject of our lesson today is "The Holy Spirit Inspires New Testament Letters." We are to read what the apostle wrote when the Holy Spirit spoke to him, but we are to do more than that; we are to pass on beyond the written words into the presence of the Holy Spirit as a living reality. Our Bible lives today, not because of any theory we may hold about it, but because it has power to bring man into the saving presence of God who not only spoke to men two or three thousand years ago, but who still speaks to men today. Here then we are introduced to a trustworthy guide—the Holy Spirit—who will lead us into all truth.

Following Our Guide

In obedience to the voice of the Holy Spirit, the great apostle did many things. He preached sermons which

were doubtless very eloquent; he wrote letters to the churches, bearing obviously the marks of the Divine; and he went out and did things, making long and dangerous journeys, organizing and establishing churches. So we too must follow the guidance of the Holy Spirit. We are not to content ourselves merely to sit down and read what these inspired men have written regarding their experiences with God. We must engage in similar efforts to establish the Kingdom; we must move along with the Holy Spirit as he works to change the world we live in. Our Bible is the source book recording the experiences of other men and women in their search after God. May our appreciation of these revelations of God in the lives of men lead us to a joyous committal of ourselves to him and his way in creating and sustaining the good life.

Why Read the Bible?

The Bible is still the world's best seller, but are we so sure that it is the best read of all the books? If it were, the world would hardly be in its present state of confusion and distress. If we can teach and preach in such fashion that we may turn the minds and hearts of our hearers to the pages of the Scriptures, there shall surely be found there the solution to our problems, if we can only believe that the God who inspired these writings has the same power today he had then. We need to read and study the Bible for many reasons.

The Bible will create within us the desire to stand in awe and worship before the Eternal Creator God who sustains us and our world moment by moment. Here we have a record of God's search after man, a search that has been successful time and again through the ages.

In the Bible we will find portraits of ourselves. These portraits deal in no flattery. We see ourselves through the eyes of the Divine, full of sin and misery, but more than that we are led to see ourselves as potential sons of God. Because of our failures, we may be under condemnation, but the way of escape is always offered.

The Bible will introduce us to Christ who is ever seeking to give unto us his spirit and power. Here we have a life-sized portrait of the Eternal God, who was "in Christ reconciling the world unto himself." He is the way, the truth, and the life; and as Thomas Aquinas says, "without the way, there is no going; without the truth there is no knowing; and without the life there is no living." We do not seek the Way; it has come to us.

The words of Christ, the life and death of Christ, the fact of Christ,

point the way to God. The gospel is more than good advice; it is good news. "Strength for the weak, hope for the hopeless, courage for the discouraged, light for those in the dark, salvation for the lost, life for the dead."

The Bible will restore unto us the true meaning and significance of life. Ours is not a dead universe. Life is not just a chance bubble upon the stream of time. We came from God and we are on our way to God. When we respond to this message, our personalities have power and there is strength in our living.

Superficial questions find no answers in the Scriptures. This book deals with big problems, whence came we, why are we here, whither are we going? In this book we read about origins and destinies.

If we will let it, this book will teach us how to live with one another. God is love, and he so loved the world that he gave his Son. We, too, are to dwell in love. "Peace is not an outward condition; it is an inward state. When men and nations love one another and seek the good interests of others as well as their own, war and strife will cease." Here is a realistic solution to our international problems. Some day we shall perhaps learn, there is no other realistic solution. The opposite of love is fear, and out of fear grow hatred, suspicion, bitterness—those attitudes and postures which separate us one from another.

This book will show us how to live triumphantly in the midst of tragedy and disaster. Men fall before temptations but men also conquer by faith. There is power in the cross, not simply as an end in itself but also as a means to God's achievement of his purpose for mankind.

Think on These Things

"Within this wondrous volume lies
The mystery of mysteries!
Happiest they of the human race
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way:
And better had they ne'er been born,
Who read to doubt, or read to scorn."

—SIR WALTER SCOTT

"Give the Bible to the people, unadulterated, pure, unaltered, unexplained, uncheapered, and then see it work through the whole nature. It is very difficult indeed for a man or for a boy who knows the Scripture ever to get away from it. It follows him like the memory of his mother. It haunts him like an old song. It reminds him like the word of an old and revered teacher. It forms a part of the warp and woof of his life."—WOODROW WILSON.

Woman's Missionary UNION

MRS. W. D. BRIGGS, Executive Secretary

MRS. J. CLYDE TURNER, President
MRS. W. N. JONES, President Emeritus
MISS ORA ALFORD, Treasurer
MISS MARY CURRIN, Young People's Secretary

Half Way

We have come to the end of the second quarter of our year's work, which means that the year is half gone. When a full check-up has been made it will be interesting to know how far we have come in fulfilling the obligations which we assumed as our goals for the year.

Now is the time for each organization to make a careful study of just what has been accomplished, and to be sure there has been no lagging behind in anything which we planned to do during the year. If any of the work is behind, it is not too late to catch up.

Our Woman's Missionary Union assumed a big obligation at the beginning of the year, not bigger, however, than it is capable of fulfilling; but when we assumed this obligation it was understood that this could be done only if every organization would do its part.

Keep in mind the amount your society has been apportioned for the Hundred Thousand Club and the Co-operative Program, and see that this amount is given by the end of the year.

Urge the women to give to all objects which our denomination supports, not just because it is an obligation, but in order that "fruit may abound to your account," as Paul desired for the Christians at Philippi. When we give cheerfully and sacrificially for the Master's work, we receive a blessing far greater than the gift we make.

Who does not desire to have a part in making our denomination a debtless one by 1945? No one should be denied the joy which will come to those who have helped to make this possible, even though the offering may have been a small one.

Centennial Membership

The number of centennial memberships taken has been encouraging, but not as many have been taken as we had hoped. Individuals, small societies, and circles that are now carrying one membership could become centennial members by doubling this and giving an additional four dollars. This would mean two dollars a month for the next four years, plus four dollars. Pray about this and maybe you can see a way to become a centennial member in 1945.

Reports

It is always regretted that many quarterly reports reach the office too late to be counted in the quarter for which the report is sent in. Of course such reports will be credited on the next quarter, but they cannot be counted as having been reported on time.

Training School Offering

A program, prepared by five girls who recently graduated from the Training School in Louisville, has been sent to every W. M. S. president and Y. W. A. counselor. Each of these organizations should use this program at its meeting sometime during August and take an offering for the school.

The Training School belongs to Woman's Missionary Union and is almost entirely dependent on the eighteen states of the Union for its maintenance. North Carolina's part for the current expenses of the school is \$1,700. In addition to this, six scholarships are given to worthy girls who are desirous of becoming trained workers on mission fields at home and abroad. For these scholarships \$1,200 is needed, making North Carolina's part \$2,900.

For the past few years our offering has fallen short of this amount. We hope this will not be the case this year. In September the school will open in the new House Beautiful, and it will be necessary to give our fullest support to the many needs of this new building. In connection with the program sent out see also the August number of the *Window of Y. W. A.* for interesting material on the Training School.

Envelopes may be had from the W. M. U. office for this offering. Postage is only 8 cents per hundred.

YOUNG PEOPLE

Report of Western Girls' Auxiliary House Party, Ridgecrest

Glad you are here. Register, please! Room 3, Eagle Cabin! These were some of the expressions heard on the Monday morning in June when the Western Girls' Auxiliary House Party opened the Baptist Assembly at Ridgecrest. Three hundred girls registered from the four divisions represented. "Hold High the Torch" was the challenging theme.

The meeting formally opened at two o'clock, Monday afternoon, under the direction of Mrs. H. M. Hocutt, of Asheville. The opening devotional message, brought by the Mars Hill Girls' Auxiliary, was based on the "Star Ideals."

Miss Mary Nell Hardin, of Morganton, led the musical program. Others taking part in the conferences and class work were: Mrs. Earl James, of Elkin; Miss Mildred Mackie, of Yadkinville; Miss Ellen Daniel, of Mount Airy; Mrs. H. W. Baucom, Jr., of Statesville; Miss Minnie Ruth McNeill, of Elkin; Miss Nancy Barton, of Hendersonville; Mrs. W. N. Williams, of

Gastonia; Miss Lucile Reed, of Sylva; Miss Evelyn McLeod, of Mars Hill; and Mrs. A. L. Harper, of Asheville.

Inspirational messages were brought by Miss Joy Chow, a lovely Chinese girl who graduated from the W. M. U. Training School in May and sailed July 7 for her native land, and Mrs. Phil White, a missionary to China.

Morning watch was conducted Tuesday morning by Ruth Goodin, a missionary from Cuba, and Wednesday morning by Mrs. H. F. Lambert, of Statesville.

Miss Mary Currin led the Vesper services by Lake Dew. Each girl was challenged to "hold high the torch" that had been lighted by others and entrusted to her to be passed on, still burning brightly.

Miss Kathryn Abee, a W. M. U. Training School student, led the recreational activities.

On Monday evening the Girls' Auxiliary of Sylva presented a playlet, "They Learned About Anniversaries from Grandma," depicting the plan of the Hundred Thousand Club. Tuesday evening a host of girls were recognized for their advancement in "Forward Steps" in the coronation service. As the prelude "Footsteps of Jesus" softly resounded through the candle-lit auditorium, we were reminded that in his steps we do go forward. The service was one of dignity and beauty climaxing in the crowning of five queens—Kathryn Covert, of Bryson City; Nancy Walters, Helen Cates, Rachel Loftin, and Margie Brown, of Gastonia, by Miss Mary Currin, who presided throughout the service. Kathryn Covert was chosen to be the Western Girls' Auxiliary state queen.

Safe Arrival of the "El Nil"

The Foreign Mission Board, Richmond, recently received a cable announcing the safe arrival of the *El Nil* at Lagos, Nigeria. Southern Baptist missionaries on board this ship included Rev. and Mrs. I. N. Patterson and son, Dr. and Mrs. H. Glenn Walker and two sons, Mr. and Mrs. J. B. Adair, and Misses Alma Graves, Margaret Marchman, and Mildred Smith. Mr. and Mrs. Adair, Miss Graves, and Miss Marchman will work in Lagos, and the others will proceed immediately to their respective stations—Mr. and Mrs. Patterson to Abeokuta; Dr. and Mrs. Walker to Ogbomosho; and Miss Smith to Iwo. A prayer of thanksgiving will arise from the hearts of Southern Baptists with this news.

● News: PERSONALITIES and EVENTS

A communication from the Southern Hospital, New Orleans, Louisiana, states that a new dormitory which is being erected for student nurses will be ready for occupancy by the fall class; also that crowded conditions in the hospital have made it necessary for a great many patients to be rejected in the past few weeks, as the addition opened last December by no means furnishes beds enough for the demand.

* * *

The young people of New Bethel Church, Rev. W. A. Weston, of Garner, pastor, had charge of a recent Sunday evening program in the church. Speakers included Mrs. E. M. Stott, who spoke on "Duties of Church Members"; Alfred Sauls, whose topic was "What Is a Church?"; Miss Thomas Johnson, who spoke on "Duties of the Deacons"; and Hadley Stancil, who spoke on "Duties of Our Pastor." Miss Alice Bryan was program chairman for the occasion.

* * *

The Yadkin Association, which recently held its one hundred and fifty-first annual meeting at Flat Rock Church, of which Rev. Grady D. White, of Statesville, is pastor, featured a number of prominent ministers and laymen in its various sessions. Among those who appeared on these programs were the following: Dr. Hoyt T. Blackwell, president of Mars Hill College; Dr. I. G. Greer, superintendent of Mills Home, Thomasville; Smith Hagaman, superintendent of the Baptist Hospital, Winston-Salem; and Rev. J. C. Canipe, of Boone, who delivered the closing address. J. T. Reece, moderator of the association, presided.

* * *

A recent bulletin of the First Church, Burlington, Rev. A. D. Kinnett, pastor, contains an interesting summary of the work and ministry of the church through the past eight years. "The records of these years tell their own story," says the bulletin. "In eight years 1,038 persons have united with this church. The annual gifts of the church have grown from \$10,000 to the high point last year of over \$30,000. The church supports four missionaries, an American missionary in Argentina, and three native missionaries in Japan, China, and Africa. During these years the church has paid the balance of fifteen thousand dollars on the church building and erected a new educational plant. The church has also established a mission point in the city and supports it with every Sunday preaching. Many other fine spiritual activities that cannot be put on paper are operative in the church life." In the next paragraph the pastor disclaims personal credit for these outstanding achieve-

ments, declaring, in effect, that only the co-operation and responsiveness of the good people of the church could have brought about such accomplishments on the part of the church body. Dr. Kinnett, whom twenty-eight years ago the Burlington church sent out as its first ministerial student, considers the call, extended him eight years ago, to return to his home church, to be the "greatest compliment of his life." He was called to become pastor of the church just twenty years after he went out as a student. He succeeded "his spiritual father in the ministry, Rev. Martin W. Buck, who retired at the age of 75, after serving the church for twenty consecutive years."

* * *

The Lillington Church, of which Rev. Sam F. Hudson is pastor, during the past three Sundays received twenty-six new members, twenty-one for baptism and five by letter. The pastor, in a letter to the RECORDER, declares that "there was no fan-fare or noise about it"; that "there was no visiting minister"; and that there was "no series of meetings"; but that those who came were interviewed singly and alone, and that after the decisions two group meetings were held for fuller instruction. We understand also that the church recently finished paying for its parsonage, which was bought less than a year and a half ago; and that needed repairs on both parsonage and church building are rapidly nearing completion. Significant also is the indication found in a recent issue of the *Harnett County News*, that church attendance is picking up in Lillington, as indeed we understand it is in many other sections of late. The statement is this: "The largest congregation to attend any regular service since the pastorate of Mr. Hudson began, was present Sunday morning."

* * *

Dr. J. McKee Adams, of the Southern Theological Seminary, Louisville, Kentucky, assisted in the recent revival services held at the Angier Church, of which Rev. James H. Butler is pastor. Dr. Adams, who is a native of Raleigh and an alumnus of Wake Forest College, is a well known authority on the Holy Land and is the author of *Biblical Backgrounds*, *Our Bible*, and *The Heart of the Levant*. Services were held twice daily—at eight o'clock in the morning and at the same hour in the evening.

* * *

Dr. John Wayland, pastor of the Temple Church, Durham, speaking before the state Training Union Assembly at Ridgecrest recently, expressed the belief that in the years since the First World War a rebirth of Chris-

tianity has occurred, popularizing the social teachings of Jesus and bringing him closer to the individual's life, and declared that Christianity alone has the "height of spiritual acumen to see over the fences that divide the different nations and ideologies into conflicting camps." He observed that, for the first time in the world's history, there is in the "making a world church which includes nationals whose governments are at war with one another. "Only this type of Christianity," he said, "has the power to bring America to her moral victory and to make possible a just peace."

* * *

"Gift of Hundreds of Volumes Goes From Erwin to Mars Hill College"—so runs a headline in the *Erwin Record*, Erwin, Tennessee. The article that follows declares that "in carrying out the will of the late Rev. James Long there passes from Erwin to Mars Hill College a gift of books that will be of inestimable value to young ministerial students for decades to come, and one which the college may well be proud to receive." Mr. Long, a graduate of Wake Forest College and of Rochester Theological Seminary, is said to have been a student of unusual ability. His library of some twelve hundred volumes, which represented a lifetime of work, contained complete commentaries on the Bible and many volumes of sermons, as well as many rare old books now out of print. "This library, with book shelves, filing cabinets, and desk," says the *Record*, "comprises a valuable and useful gift to Mars Hill College."

* * *

Methodist and Baptist churches in Wilkesboro have planned a series of union Sunday evening services to continue through July and August. The first of these services was held the first Sunday in the current month, with Rev. T. Sloan Guy, Jr., pastor of the Baptist church, preaching at the Methodist church. On the following Sunday evening Dr. J. C. Stokes, pastor of the Methodist Church, preached at the Baptist church. Such rotation and exchange of pulpits will continue throughout the period of the union services. So far, the plan has proved popular with the members of both churches and of the community generally. Morning services in both churches will follow the regular schedule.

* * *

Mrs. D. C. Wesson, of Drexel, was elected superintendent of the Woman's Missionary Union of the Catawba River Association at its thirtieth annual meeting held the latter part of last month. Other officers elected at the closing session of the convention were

follows: Mrs. Charles Eller, associate superintendent; Mrs. Carl Canipe, secretary; Mrs. Carl Morgan, of the Valdese Church, Young People's leader; Mrs. W. H. Reddish, of Morganton, mission study chairman; Mrs. Elbert F. Hardin, of Morganton, stewardship chairman; Mrs. L. R. Cowan, of Glen Alpine, personal service chairman; Mrs. H. H. Tilley, of North Catawba, Margaret Fund chairman; and Mrs. W. Stanley Moore, of Morganton, literature chairman. Mrs. Maud Anthony, retiring superintendent, presided over the all-day meeting, which was attended by seventy-five delegates from nine churches, in addition to pastors and other visitors. The general theme of the session was "Our Continuing Task—Making His Own Way Known." Mrs. T. W. Fleishman, of Raleigh, state W. M. U. field worker, who was one of the chief speakers, emphasized the importance of training young people—a field in which the W. M. U. takes a leading part in the denomination. The First Church, Morganton, was chosen as the place for the associational meeting in June, 1942.

Rev. L. R. O'Brian, about 55, recently retired pastor of the First Church, Asheboro, passed away suddenly the other afternoon while visiting in the home of his daughter, Mrs. M. Ray, Jr., of Oxford. Funeral rites were conducted at the Oxford Church the day following his death, with Rev. M. L. Banister, pastor of the church, in charge of the service. Interment took place in the Elmwood cemetery, Oxford. Mr. O'Brian, who served North Carolina Baptists for thirty years, was a native of Granville County and an alumnus of Wake Forest College. Surviving relatives are his wife; a son, Dr. L. R. O'Brian, of Lynchburg, Virginia; one daughter, Mrs. R. M. Ray, Jr., of Oxford; and the following brothers and sisters: Mrs. M. Blalock, Mrs. Len Knott, and Rodie O'Brian, of Oxford; Mrs. M. E. Green, of Williamsburg, Virginia; Mrs. C. Howard, of Portsmouth, Virginia; Mrs. B. M. Graham, of Atlanta, Georgia; Mrs. L. L. Carpenter, of Waco, Texas; G. L. O'Brian, of Chatham, Ontario, Canada; and Mrs. L. C. Ferrell.

Rev. A. B. Cash recently resigned the pastorate of the church at Adairsville, Georgia, which he has served for the past twelve years, to accept the pastorate of the Murphy Church, recently made vacant by the resignation of Rev. C. Ammons, whose retirement after four and a half years' service at the Murphy Church, was due to ill health. Mr. Cash, "an outstanding denominational leader in his section in Georgia," was for five years on the executive committee of the Georgia state convention; for a number of years he was superintendent of schools at Kingston and Adairsville, Georgia, and was ac-

tive in the rural church program of the Georgia convention, holding institutes and conferences, dealing with rural and village church problems. In addition to his seminary work, Mr. Cash studied at the University of Georgia, and the Atlanta Law School. Mr. Ammons, who was pastor of the First Church, Leaksville, for ten years prior to his ministry in the Murphy Church, will continue to live in Murphy.

* * *

H. Haldon Dudley, a son of Rev. E. C. Dudley, of Suffolk, Virginia, arrived in Murfreesboro a few days ago to take over his new duties as president of Chowan College. Mr. Dudley, who comes to Chowan, highly recommended by those with whom he has been associated, was for three years instructor in psychology and speech at Scranton-Keystone Junior College, La Plume, Pennsylvania. Also he has acted as assistant professor of psychology at the summer school of the College of William and Mary, Williamsburg, Virginia, and as professor of public speaking at the Scranton Y. M. C. A. Educated at Woodrow Wilson High School, Portsmouth, Virginia, the University of Richmond, and the College of William and Mary, Mr. Dudley was active throughout his college career on football gridirons and track teams and participated in a variety of extracurricular activities, such as glee club, literary society, and dramatic club work. He is married and is a member of the Baptist church.

* * *

A very successful Bible School was held recently at the Samaria Church, Raleigh, Route 2, of which Rev. G. T. Mills is pastor. At the commencement exercises held on the Sunday morning following the closing of the school, certificates for perfect attendance were awarded. The enrolment of the school was forty-three, with an average attendance of thirty-seven. A study class for adults was held at the same time with an average of twenty adults studying *The School in Which We Teach*, by G. S. Dobbins. The officers and teachers of the school were as follows: Mrs. J. Leonard Middleton, who is associational missionary for the Central Association, served as principal; Mrs. Cassie Hunnicutt was pianist; Miss Veritas Williams, Mrs. Aubry C. Roberts, and Miss Nancy Ellis worked in the Beginner-Primary department; and Mrs. A. T. Munn and Miss Mildred Jeffries served in the Junior-Intermediate department. Mr. A. T. Munn directed the woodwork.

* * *

The Western Roanoke Union met recently with the Pleasant Hope Church, of which Rev. S. H. Coward, of Wilmington, is pastor. A good representation from a number of the forty-two churches comprising the Union was present. Officers of the Union are as follows: Rev. J. W. Robbins, of

Sharpsburg, who presided as moderator; V. T. Chamblee, of Red Oak, vice-moderator; and W. H. Robbins, clerk. Those taking part on the program were: W. O. Rosser, J. C. Hough, R. L. Collins, Mrs. C. A. G. Thomas, H. C. Lowder, and S. H. Coward, besides the moderator and the vice-moderator. An offering of \$11.10 was received and voted to be sent to the Mills Home, Thomasville. Six members of the junior choir from the Kennedy Home rendered a number of songs. Among those attending were fifteen ministers, whose names follow: A. D. Parrish, G. N. Cowan, H. C. Lowder, W. O. Rosser, J. D. Howell, J. M. Johnson, R. H. Councilman, J. P. Harris, R. L. Collins, J. W. Robbins, S. H. Coward, of the Union, and Oscar Creech, M. M. Johnson, E. H. Potts, and J. C. Hough, who were visiting. The next meeting of the Union will be held at the Sharpsburg Church, Saturday, August 30.

* * *

A revival meeting was concluded recently at the Clayton Church, Dr. Roy R. McCulloch, pastor, in which Dr. W. F. Powell, pastor of the First Church, Nashville, Tennessee, and president of the Sunday School Board of the Southern Convention, assisted the pastor. Services were held twice daily for eleven days, and the pastor tells us that "Dr. Powell preached great sermons to large and interested audiences." As the visiting preacher, who was reared five miles from Clayton, has "within a radius of thirty-five miles from Clayton a great host of kinsfolk and personal friends," people came from far and near to hear him. In the meeting there were fourteen additions to the church by profession of faith and one by letter. Soon after the conclusion of the meeting in Clayton, Dr. and Mrs. McCulloch began a meeting at the Madison Church, Rev. Willard A. Brown, pastor. In this their second successive revival in the Madison Church, Dr. McCulloch did the preaching and Mrs. McCulloch had charge of the music. In August they will hold their third consecutive meeting in the Princeton Church, Rev. M. E. Reynolds, pastor. And in September Dr. McCulloch will assist Rev. J. T. Byrum in meetings in Ballard's Bridge and Macedonia churches, in the Chowan Association.

* * *

Professor G. A. Carver, of Shanghai, China, recently accepted a position at Wake Forest College as student secretary and instructor in religion, according to a cablegram received a few days ago by President Thurman D. Kitchin. Professor Carver, thirty-seven years of age, is originally from Louisville, Kentucky, where his father, Dr. W. O. Carver, teaches in the Southern Theological Seminary. He has taught at the University of Shanghai since 1931, and holds degrees from Yale, Columbia, and the Southern Seminary.

EVEN when their homes and hospitals and churches and places of business were being rendered heaps of rubbish, the British people were planning to rebuild the blasted areas. Viewing the ruins of the cathedral at Coventry just after it had been blown to bits, the Provost declared: "They can destroy our cathedral but they cannot kill the spirit that brought it into being. St. Michael's will rise again."

The Malvern Conference also illustrates the determination of the British to rebuild on an enduring basis. Led by the Archbishop of York, this group addressed itself to the task of reordering the affairs of the Anglican Church. They refused to accept the spiritual status quo, insisting that society must be reorganized on a Christian basis.

What We Do Now

Our present attitudes and actions will influence future thinking and living. What we do now will determine our after-war world. Those of us who participated in the First World War and are victimized by this one are not willing to continue to live in a warring world. We want to do something now that will make future wars difficult, if not impossible.

There are differences of opinion as to what our Government should do in this emergency. Individuals and groups are as widely separated in their thinking as the "do nothings" and the "all-out shooters." On such matters, those who sit in governmental seats must decide. As loyal citizens, we shall try to follow the lead of those whose duty it is to determine our national destiny. Ours is a spiritual task and now is the time to revamp it and rededicate ourselves to it.

Taking Christ to the Camps

Dr. Lawrence has made an admirable statement concerning the responsibility of Southern Baptists in the matter of meeting the spiritual needs of our soldiers. To the Home Mission Board and the state secretaries has been delegated the task of raising \$300,000.00 for this purpose. The Foreign Mission Board joins other southwide agencies in urging Baptists of the South to respond generously to this worthy appeal.

In this connection it should be said that an earnest request for workers for two military camps in that area has come from our Hawaiian Mission. The Foreign Mission Board will announce in the near future the selection of two of our finest missionary couples for duty with the 40,000 United States soldiers who are now stationed in Hawaii.

Feeding the Starving

Tender-hearted members of our churches have contributed almost \$90,000.00 for Chinese relief. In comparison with the needs this is a very small amount but the missionaries who have

Do It Now

By GEORGE W. SADLER, Secretary
for Africa, Europe and the Near East,
Foreign Mission Board



dispensed it and the Chinese who have received it are deeply grateful for the generosity which prompted it.

The board in its June meeting approved the plan to send \$200.00 per month to inaugurate and maintain a soup kitchen in Madrid. Mr. Fernandez, the local pastor, has the complete confidence of the Franco Government and it is believed that he will be able to meet a desperate need while he makes friends for evangelical Christianity. Southern Baptists ought to express their appreciation to a gracious God and their concern for starving peoples by opening their hearts and purses now. The Foreign Mission Board will be glad to receive and transmit any funds which may be designated for these tragic needs.

After the War

Many believe that soon after the present conflagration shall have burned itself out the people of the world will be plunged into the worst depression they have ever known. Wise members of the board are convinced that we should create an emergency fund which may be used to help tide us over the lean years that lie ahead. A good beginning has been made but the emergency fund should be increased many fold. During these years of prosperity let us give liberally that we may be able to enter the wide-open doors that will challenge us after the war.

[End of Dr. Sadler's article]

A Tireless Worker

Miss Ruth Ford, a trained nurse at Kweilin, China, has been at home eleven months on furlough. In that time she has given three hundred addresses in the interest of foreign missions and has visited fourteen states at least once, making return visits to a number of states. She has greatly endeared herself to our Southern Baptist people and has rendered the cause of foreign missions a service of inestimable value. She has a marvelous story to tell of the sufferings endured in China that Christ's gospel may be preached to the people. We are doing our best to open the way for her return to Free China in October.

The One-Time Land of Charm

Spain, the country whose very name used to suggest music and gaiety and beauty, is now a land of hunger and suffering and oppression. Impoverished by its recent civil war, bowed beneath the burden of an autocratic Catholicism, its glory has departed, its people

are disheartened, its future looks dark. But God, who never forgets his children in their sorrow and need, is causing "all things to work together for good," and is opening new doors of opportunity in that land. A recent letter from Rev. Samuel Vila bears the following good news:

"A revival campaign was arranged in Madrid in connection with my visit. The hall seating some three hundred was packed night after night for a week. In the morning we had Sunday school classes and a conference. The evening service began with a prayer meeting, as people came more than one hour in advance in order to get a seat. The message was on 'The Love That Sent Jesus to the Cross.' Before the last hymn fifteen souls had responded to the wonderful love of Jesus, by standing and expressing with tears their decision of being his disciples. It was a day of joy indeed. A baptism service with ten candidates had been postponed a fortnight in order to let me have all the time free for the revival. This service was celebrated last Sunday, and now a new group—these fifteen and others—are attending the weekly classes of preparation for membership in the church."

The Stuff of Which Heroes Are Made

Accepting as true the old adage, "Difficulties are the things that show what you are made of," Southern Baptists cannot escape the conclusion that their missionaries to foreign lands are made of hero material. No note of complaint or self-pity mars the song of praise as Missionary John A. Abernathy of Tsinan, China, writes:

"It is a joy these days to know something experimentally of what Paul meant when he said, 'We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed' (2 Cor. 4:8, 9). 'Nay, in all these, we are more than conquerors through him that loved us.' If we took time to think about the dangers and risks we face daily we might be tempted to fear and run away to a place of safety. But as long as we are in his will, there is no safer place in the whole world."

"It is nothing short of a miracle the way God continues to bless the work on this field. There were never more wide open doors for witnessing in the form of preaching, teaching and healing. We have never seen large congregations in the churches; enrolment in our schools is limited only by the size of the classrooms; and hospital clinics were never more crowded than now. Do you ask why? Because the people are hungry for the truth as it is in Christ Jesus. They like the kind of Christian school we run, and they have learned that the mission hospital is the best place to get treatment and spiritual help when they are sick."

Dr. J. W. Kincheloe Introduces His Son

Rocky Mount Pastor Holds Meeting in
North Wilkesboro Church, of
Which His Son Is Pastor

By J. W. KINCHELOE

Rocky Mount, July 19.—It has been my purpose for several months to enlist the co-operation of the RECORDER in introducing my son to North Carolina Baptists. As I near the close of my twenty-fourth year as pastor in Rocky Mount, I find that I have contributed four sons in their several capacities of service to the state of North Carolina. The last to return was J. W., Jr., who is now the happy pastor of the First Church, North Wilkesboro. He became identified with that church the fifteenth of February, after a six-year pastorate in Emporia, Virginia.

Recently it was my happy privilege to be associated with him in a meeting for ten days. I found at the first service on Monday evening the auditorium, which is above the average in size, filled with people whose presence indicated a special preparation for the work planned. Congregations grew, with all available space filled until the end of the meeting. It was gratifying to find so many outstanding men and women enlisted with enthusiasm and spiritual fervor in a soul-winning campaign.

I found again, as in many other places, the influence of Wake Forest College in the outstanding laymen of that community, who wear the spiritual as well as the scholastic earmarks of their Alma Mater. As a result of the effort there were thirty-six additions to the church. We not only found pleasure in the work for which the church was so well prepared but had the privilege of visiting new places and enjoying new scenery. Mr. C. O. McNeil, of the Coca-Cola Bottling Company, and Hon. Andrew Casey took me one day for a drive to Boone, Blowing Rock, and other points of interest along the scenic highway. It was my first visit in that part of the state. I found in many respects that the people, business interests, and church life measure up to the standards represented by the best communities of the state. It was interesting to discover that in Wilkes County alone there are a hundred Baptist churches.

Time and space preclude the possibility of my putting on record the many things that claimed my attention and inspired my efforts while with the Wilkesboro church. Memories of the occasion will always be refreshing.

I returned to my work here feeling that John, Jr., and his wife, Barbara, the daughter of a Baptist minister, had found an opportunity for a worthwhile service to God and men. All indica-

tions pointed to the fact that their lines had fallen in pleasant places. As eventually "Old John shall step out of Young John's way and a cycle of a life is complete," it will be pleasant to remember that we shall still be represented by one with our name in the state whose people have opened their doors and hearts in such a large way to a Virginian who has sojourned among them with growing appreciation for these many years.

IN MEMORIAM

Leland Ray O'Brian

On July 11, 1941, Rev. Leland Ray O'Brian went to be with his Lord. Pastor O'Brian was a cultured, consecrated, Christian gentleman. He was a faithful and forceful preacher of the Word of "the faith which was once for all delivered unto the saints." As a pastor he was both a faithful and a thoughtful shepherd. He often did the work of an evangelist, his evangelistic ministries having been signally owned and blessed of God. He gave himself with intelligence and fidelity to service on the General Board of the Baptist State Convention of North Carolina, serving as chairman of the subcommittee. Endowed with a friendly disposition, Leland O'Brian had a large capacity for making and retaining friendships. He was a loving and faithful husband and father. His ministry of thirty years' duration was constructive, his leadership was both challenging and inspiring. Few men have I known in the ministry who have had sublimer faith in God or who wielded the mighty prayer-power he knew in his daily life. He was a master teacher in evangelistic method and in New Testament stewardship. His earthly sojourn stopped short of the "three score years and ten" by nearly fifteen years, but—

"He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain."

Leland O'Brian's heart was a kindly one. He magnified the little kindnesses of others with a gratitude characteristic of a grace-filled life. He was a man of deep and well-founded Christian convictions, and he always acted in the courage thereof. And now, blessed is he, who has been called to abide in the presence of our Lord forever. His many friends are shocked by the suddenness of his departure. His transition recalls the dear words of Marianne Farmingham:

"Little time for a last farewell,
Little time for the shock of fear,
Scarcely a moment's halt on the shore,
With the guide and the boatman near:
Friend,—how surprised you were to go,
With little to suffer, little to know.
Only a moment of dark,

A dream of the fleeting night,
And then the beautiful break of day,
And the quiet peace of light;
And you found yourself where you
longed to stand
In the joys of the Gloryland."

LOUIS S. GAINES
Lexington

Florence Avera Arrington

Below is a tribute to Mrs. Florence Avera Arrington, from the women of the First Baptist Church, Rocky Mount, North Carolina.

With the passing of Mrs. Florence Avera Arrington, the last charter member of the First Baptist Church has gone. She, with eight others, organized the church in 1880. A little later she organized the Woman's Missionary Society, which bears her name. There were only three members, she serving as president and secretary-treasurer, and continuing as president for twenty-nine years.

Florence Josephine Avera was born in Johnston County, North Carolina, on November 3, 1856. She was educated at Chowan College.

Soon after her marriage to Thomas M. Arrington, she and her husband moved to Rocky Mount, where she spent her long and useful life, interesting herself in every cause for the religious and social betterment of the community.

In her ideal Christian home every visiting minister to her church was entertained.

She had a keen mind and kept in touch with world affairs by reading until three days before her death. She quietly fell asleep on the twenty-third of April, 1941.

Two sons survive her, Thomas M. Arrington, of Wake Forest, and Samuel L. Arrington, chairman of the board of deacons of the First Baptist Church, Rocky Mount, as was his father, the late Thomas M. Arrington.

MRS. W. D. JOYNER
MRS. S. E. BALLENTINE
MRS. D. M. PEARSALL

Committee

Church and Sunday School Furniture



Write for Catalog

SOUTHERN DESK CO., HICKORY, N. C.

Richmond Leads

In Teaching Methods, Modern Equipment and Placement Service.

NEW DAY AND EVENING CLASSES
EVERY MONDAY

Secretarial, Accounting and Business Machine Courses.

RICHMOND BUSINESS COLLEGE
Franklin at 2nd—Dial 3-4411 RICHMOND, VA.

Gospel Is Seen as Remedy for Hatred

Secretary Huggins Describes Camp Conditions; Warns Against Rise of Paganism at Home

By NEIL MORGAN

Ridgecrest, July 18.—Dr. William Harrison Williams, president of the state convention and pastor of Pritchard Memorial Church, Charlotte, told the 1,400 state Training Union delegates here for their thirty-third annual assembly that the gospel of Christ would, if properly applied, remedy world hatred and war.

He said that man's spiritual development has not kept pace with his progress in mind and material things, and outlined his belief in a concrete plan of world action centered in Christianity.

"If God does not control things, the world is not a cosmos," he declared. "It is a chaos. God does not control things today because we have kept our belief in him for churches and for Sunday, and have failed to remember that his voice in everyday problems could remedy the world's sores.

"The unspeakable tragedy of today's world is that the mind of man has outstripped his heart—man is not loving enough to desire the better things of his world."

Dr. Williams declared that Christians should realize that only as men of all nations and creeds accept the teachings of God will they be brought together in unity, a unity of brotherhood beneath the cross of Christ.

"Seeds of Paganism"

M. A. Huggins, general secretary of the state convention, in an address before the state Training Union assembly here, described religious conditions in crowded Fort Bragg and Camp Davis, and urged Carolina Baptists to be on guard lest "seeds of paganism" gain a foothold in the state.

He told of the efforts of the state mission board to supplement the work of the Government in providing religious opportunities for the military camp areas.

"The damage comes to our men when they get outside the camps," he declared. "The Government is building chapels and providing chaplains, thus helping to carry on spiritual life in the camps. But it is the most pressing emergency facing North Carolina Baptists to provide more church facilities for these men and their families."

The state convention has purchased lots at both Camp Davis and Fort Bragg, Mr. Huggins announced. In an effort to construct churches on the grounds, a campaign is being launched to raise funds. Carolina Baptists will contribute on Sunday, July 27.

Dr. John Wayland, pastor of the

Temple Church, Durham, told the assembly audience that the Christian church must redistribute much of its financial power and the energy of its personnel if it is to meet successfully the needs of the present world emergency.

He said that the church is being called upon by national interests in America to furnish the dynamic and spiritual power for the victory of American arms, and added that soldiers in camps are in greater need than ever before for moral and spiritual direction.

"Only the influence of the church," Dr. Wayland declared, "can make possible today a just and lasting peace. It must create a state of sincere humility among the nations and build a feeling of common guilt. If the victory is to be won, the church must give to all people of all nations under her influence a sense of common responsibility for world hatred."

Almost 1,400 North Carolinians attended the Southern Assembly for the thirty-third annual B. T. U. assembly. It was under the direction of Nathan C. Brooks, Jr., state-wide B. T. U. director, and Rev. W. Perry Crouch, Christian education secretary of North Carolina.

A New Order in Asia

Dr. Henry Hudson McMillan, missionary to China, told the group that a new Christian order is developing in eastern Asia.

He described the mass migration of eastern China to the West and declared that as a result Christianity is spreading more rapidly than ever before. Even in occupied territory, he said, there is a vast pilgrimage to Christianity.

Attributing much of the missionary increase to the spiritual and physical anguish of the Chinese people, Dr. McMillan told of suffering which is widespread throughout the nation. Food prices, he said, have jumped 1,000 per cent. Rice, for instance, has skyrocketed from \$10 to \$116 per 100 pounds, and cigarettes cost almost \$1 apiece.

A Little Sermonette

Sermons can be picked up in many places. From the broadcast bulletin of the National Christian Council of China we have gleaned the following, with the high hope and courage so necessary these days. Speaking to his fellow countrymen, an English missionary on furlough had this to say:

"From all I have seen in China, I should say we can take vastly greater suffering than we have yet had to bear; and we shall still find that God will always give new endurance, new service, new leadership, if he calls for these qualities from us in the midst of suffering."

Local Pastors Tell of Camp Demands

Home Board Receives Hundreds of Pleas for Help from Chaplains and Pastors

By J. B. LAWRENCE

Atlanta, Ga., July 18.—Letters from pastors all over the South indicate the great spiritual need in the communities near the army training camps—a need which can be met adequately only if Southern Baptists give \$300,000 on July 27 in response to the Southern Baptist Emergency Appeal for Religious Work in Camps and Communities.

A pastor in Florida writes: "Before the camp started we had a normal town with a population of about 2,500. Today the population is over 7,000. Our church was not equal to the task. Now about 25,000 men of the South have come in here on us and we have a deep desire to send them back home at least as good Baptists as when they came and, if possible, to send more and better Christian men. We are in ourselves wholly inadequate to meet the demands."

The same pastor adds that his church is attracting between 100 to 200 soldiers for services each Sunday, and that he has baptized a number of soldiers, but "there are untold numbers around us and in the camp who are still our responsibility."

"These trained Baptist boys and their friends who are moving in daily are near my heart," he pleads. "I am anxious that we not lose them. I can see how the army life is working a change in many already. At the best we can do they are hard to conserve."

A pastor in Mississippi writes that a Government program in his town has resulted in 700 new homes which will bring around 2,500 new people.

His church, challenged by the opportunity, has purchased a small lot in this new residential section on which it hopes "somehow in the providence of God to erect a house of worship."

A pastor in Virginia makes this appeal: "One of our biggest problems is that of the swarms of civilian defense workers that are coming into this community. Literally thousands of them are coming and thousands of housing units are being built. . . . the local churches themselves are too burdened with the influx of people right around them; I fear, to be able adequately to handle the situation created by this large building project just outside our city."

From a Tennessee pastor comes a vivid description of the needs created in his community: "Camp Forrest is just a mile from Tullahoma city limits. There will be about 30,000 or 35,000 boys here in training, or maybe more. Major Hays told me the other day that

they now could take care of 60,000 by allowing them to sleep in tents. Tullahoma is a middle Tennessee town of about 6,000 people. Its inhabitants like to boast of the fact that they are now a church town. The Baptists have been housed in a little stone building that will hold about 400 people. We have on the church lot an old dwelling house for our Sunday school. Two hundred is all that we can care for in Sunday school with any degree of efficiency.

"You see what the Baptists have in Tullahoma now. To meet these coming thousands we must have a building before we can care for anything outside of what we are now caring for."

These letters are typical of hundreds which have come to the Home Mission Board—letters from pastors, from chaplains, and from laymen, describing the urgent need, especially in the communities which have grown up adjacent to the camps.

"If every Baptist in the South could sit at my desk," said Dr. Lawrence, "and read the letters of appeal that come in from the chaplains in the camps and from our preachers whose churches are contiguous to the camps, their hearts would be moved mightily and the strings to their purses unloosed readily."

"These boys of ours, who have been accustomed to going to Sunday school, B. T. U., and church services, will want to continue that practice, and where Baptist churches are located contiguous to the camps it is the duty, the responsibility, and the direct obligation of Southern Baptists to make those churches available and efficient in rendering service to our boys in camps."

"This is only one part of our camp work. On the inside of the camps we work with the chaplains and there is much to do there, but let us not overlook the fact that there are seventy-five camps in the territory of the Southern Convention and at least 200 Baptist churches contiguous to these camps which are today wholly inadequate in both their equipment and their personnel to serve the soldier boys who want to find a place of worship in a church on Sunday."

"These churches must be helped so that they can serve our boys in the camps. For this and for the work in the camps the Home Mission Board and the state secretaries are appealing to Southern Baptists for \$300,000. No more worthy appeal was ever made to our people than this."

The following paragraph taken from a letter recently received from Dr. L. A. Scarborough, president of the Southwestern Theological Seminary, Seminary Hill, Texas, will be of interest to many: "I am happy to say that I am rapidly recovering in my beautiful log house in the Rio Grande Valley."

Fort Bragg Presents Challenge to State

First Church, Fayetteville, Is Overcrowded; Church Is Needed in West Fayetteville

By JOEL S. SNYDER

Fayetteville, July 18.—Fort Bragg now has some 60,000 men in training. The border of the camp is about four miles from the extreme western border of Fayetteville; and it is ten miles from the center of the city to the headquarters of the camp.

Two villages have sprung up outside of the camp, one west of the camp and the other east. The east village is midway between the city and the camp. Each of these new communities has a chapel, the western chapel under the direction of the First Presbyterian Church, Fayetteville. The eastern chapel, between the camp and the city, was established three years ago and is in charge of a layman from the First Baptist Church.

Of course, all of the religious activity on the inside of Fort Bragg is at present under the chaplains. Outside agencies can best do their work under the chaplains.

Outside of the camp itself it seems, after careful study of the situation, that the best opportunity for service is in the establishment of a church in West Fayetteville. This would meet a need that has obtained several years and would give church opportunity to all in that new part of the city. Some feel that this is not an obligation of our boards. Normally it would not be, but the expansion has put on the First Church more, I think, than it is able to respond to. The First Church is becoming a down-town church and is increasing its budget to meet the new demands. There is no wealth of any consideration in the First Church.

West Fayetteville presents the biggest challenge to North Carolina Baptists at the moment. We are losing day by day for the lack of a church in an area peopled mainly as a result of the camp.

The First Church is doing all it can under present space and personnel to minister to the soldiers at Fort Bragg. In addition to the regular religious services, we are entertaining contingents of soldiers every Sunday night. We ask for one hundred each Sunday night. After a short period of worship and a sermon we go into the social room for get-acquainted-fellowship and the serving of light refreshments. This procedure is quite pleasing both to the soldiers and to the church.

But the need is so much greater than our church is able to meet. The \$300,000 emergency offering for religious work in the camps, which will be taken in all our churches on July 27, seems

the best solution to the problem. Dr. J. B. Lawrence, executive secretary-treasurer of the Home Mission Board, under whose direction this camp work will be carried on, has worked out with his committee a practical plan of serving the soldiers and meeting their religious and spiritual needs. Not only at Fort Bragg in our state, but at every army camp in the South, Southern Baptists have one of the greatest opportunities for service that has presented itself since the last war. The amount of the offering on July 27 will, in large measure, determine the reach of that service.

Fassifern College Preparatory, high school, and lower grades for younger girls. Emphasis on character building and development of personality. Individual attention to each student. Camp Greystone under same management. For catalog write:

DR. JOS. R. SEVIER, PRES.
BOX N HENDERSONVILLE, N. C.

BELLS CHIMES
PEALS
Write for literature. Address Dept. 67
McSHANE BELL FOUNDRY, Baltimore, Md.

MITCHELL COLLEGE

A small, Christian Junior College for Girls. Accredited. Two years of high school. Tuition and maintenance, \$154 a semester. Write for catalog.

THE PRESIDENT, Stateville, N. C.

Opportunity Speaks NOW



To all who have the will to win in business. We can help you succeed by giving you a thorough business training. Accounting, Stenographic Secretarial courses, Banking and all modern machine courses. Write for catalog. Draughon Business College, Winston-Salem, N. C.

FORK UNION MILITARY ACADEMY

A Christian school with the highest academic rating. Small classes. Supervised study. Upper School prepares for university or business. R. O. T. C. Also post-graduate course. Separate Junior School for boys below high school grade. Home mother. All sports. Every modern equipment. 24 states represented. Catalog. President J. J. Wicker, FORK UNION, VA.

OAK RIDGE MILITARY INSTITUTE

A High Class Military Junior College: 89th Year

College Preparatory; Junior College; Two-Year Commercial Course; Fully Accredited; Junior Unit R. O. T. C.; Honor Rating; Member Southern Association of Colleges and Secondary Schools, American Association of Junior Colleges; National Association of Accredited Commercial Schools, Association of Military Schools and Colleges of U. S.

For View Book and Catalogue, address:

Oak Ridge Military Institute
OAK RIDGE, N. C.

CO-OPERATIVE PROGRAM AND ORPHANAGE RECEIPTS JANUARY 1—JUNE 30, 1941

M. A. HUGGINS, *Treasurer*
Co-operative Program, Raleigh, N. C.
R. D. COVINGTON, *Treasurer*
Baptist Orphanage, Thomasville, N. C.

CO-OPERATIVE PROGRAM

The following amounts have been credited to the churches from January through June, 1941, for the Co-operative Program:

Funds received by Mr. Huggins	\$255,465.28
To Miss Alford for W. M. U. Specials	1,057.18
Direct to Oteen Hospital	309.56
Direct to Baptist Hospital	16,806.02
Direct to Foreign Mission Board	5,723.25
Total credits	\$279,361.29

ORPHANAGE

Total Cash Receipts for Current Fund from January through June, 1941, were \$55,204.36. Receipts published below are cash receipts only. Receipts for produce and clothing were published in *Charity and Children*.

Alexander

	Co-operative Program	Orphan-age
Antioch	\$ 31.33	\$ 9.14
Bethany	3.85	1.00
Bethel	6.25	.00
Bethlehem	.00	14.44
Beulah	.00	2.50
Concord	.00	2.00
Damascus	18.71	.00
Dover	9.70	9.75
East Taylorsville	16.00	.00
Fairview	12.60	10.28
Gay's Chapel	.00	.00
Hiddenite	24.10	34.79
Lebanon	.00	13.25
Lilledown	.00	17.65
Linney's Grove	4.50	.00
Little River	9.41	.00
Macedonia	24.78	22.00
Millersville	.00	.00
Mt. Hebron	.00	.00
Mt. Hermon	.00	.00
Mt. Nebo	.00	.00
Mt. Olive	8.00	.00
Pilgrim	25.00	.00
Pleasant Grove	24.93	.00
Pleasant Hill	.00	.00
Poplar Springs	.00	.00
Smyrna	13.14	5.50
Stony Point	133.98	75.35
Sulphur Springs	4.55	7.85
Taylor Springs	6.25	.00
Taylorsville	182.10	54.62
Three Forks	15.00	.00
White Plains	12.38	.00
Totals	\$ 586.56	\$ 280.12

Alleghany

	Co-operative Program	Orphan-age
Bellview	\$.00	\$.00
Chestnut Grove	2.65	.00
Laurel Springs	90.60	14.73
Liberty	11.80	2.64
Mt. Carmel	5.00	.00
New Hope	.00	.00
New River	4.51	.00
Pine Fork	3.37	.00
Scottsville	3.64	.00
Sparta	35.43	1.94
Totals	\$ 157.00	\$ 19.31

Anson

	Co-operative Program	Orphan-age
Brown Creek	\$ 65.75	\$ 16.49
Cedar Grove	.00	4.70
Fall Branch	2.00	.00
Mt. Beulah	32.20	.00
Mt. Zion	.00	.00
New Home	4.00	6.50
N. Wadesboro	67.57	24.95
Oak Dell	.00	.00
Red Hill	33.00	27.00
Rocky Mount	18.81	24.79
Rocky River	3.00	.00
Totals	\$ 226.33	\$ 104.43

Ashe

	Co-operative Program	Orphan-age
Apple Grove	\$ 2.83	\$.00
Bald Mountain	.00	.00
Baptist Home	20.65	.00
Beaver Creek	3.00	.00
Bethel	10.21	.00
Big Flatts	16.27	12.00
Big Laurel	6.40	.00
Blue Ridge	5.92	.00
Bristol	2.50	.00
Buffalo	16.00	.00
Chestnut Hill	6.25	.00
Clifton	.00	.00
Fairview	1.00	.00
Friendship	9.40	13.85
Glendale	.00	.00
Grassy Creek	18.61	4.40
Healing Springs	12.02	17.10
Landmark	8.65	.00
Laurel Knob	16.85	.00
Liberty Grove	6.37	.00
Liberty Hill	.00	.00
Little Helton	5.77	.00
Long Branch	.00	.00
Mission Home	13.55	.00
Mount Pleasant	.00	.00
Chapel	3.00	.00
Mountain View	.00	.00
New River	10.98	8.01
Oak Hill	.00	.00
Obids	.00	.00
Old Field	17.77	13.00
Orion	.00	.00
Peak Valley	6.00	.00
Phoenix	18.25	7.73

Pilot Mountain	3.00	.00
Pleasant Branch	.00	.00
Pleasant Hill	.00	.00
Pleasant Home	1.00	.00
Pleasant Valley	.00	.00
Rock Creek	7.15	.00
Sabbath Home	.00	.00
Smethport	.00	.00
Sturgills	.00	.00
Three Forks	6.00	.00
Tuckerdale	7.00	3.60
Valley Home	9.00	.00
Warrensville	13.00	6.60
Welcome Home	.00	.00
West Jefferson	209.98	85.48
Totals	\$ 494.38	\$ 171.67

Atlantic

	Co-operative Program	Orphan-age
Atlantic (C)	\$ 51.10	\$ 6.00
Atlantic (O)	.00	16.71
Bayboro	14.50	7.60
Bayview	4.50	2.97
Bear Creek	21.35	6.00
Beaufort	330.04	51.91
Bethlehem	4.50	.00
Cove	.00	5.75
Davis	39.34	2.50
Dover	.00	.00
Enon's Chapel	10.95	.00
Ft. Barnwell	22.00	2.60
Grant's Creek	.00	.00
Hobucken	6.00	.00
Kellum	5.65	.00
Marshallberg	58.86	15.00
Maysville	22.09	.00
Morehead City	289.82	74.87
New Bern 1st	469.73	95.74
North Harlowe	1.00	.00
Oriental	67.29	11.90
Piney Grove (J)	20.97	2.00
Piney Grove (O)	48.66	5.45
Pollocksville	115.41	10.67
Richlands	17.70	.00
Smyrna	6.50	.00
Spring Garden	.00	.00
Swansboro	70.01	20.35
Tabernacle	71.06	36.03
Tar Landing	.00	.00
Trenton	8.05	.00
Vandemere	12.87	6.00
Woodville	13.00	.00
Miscellaneous	13.00	.00
Totals	\$ 1,815.95	\$ 379.59

Avery

	Co-operative Program	Orphan-age
Aaron	\$ 3.12	\$ 5.00
Beech Mountain	12.00	8.22
Bellview	7.63	.00
Big Meadows	8.97	.00
Chestnutdale	.00	.00
Cranberry	.00	.00
Crossnore	7.82	.00
Elk Park	17.95	12.00
Fall Creek	15.00	.00
Flat Springs	10.00	14.23
Green River	11.25	.00
Heaton	.00	.00
Henson Creek	.00	.00
Jonas Ridge	23.20	.00
Minneapolis	7.50	8.02
Mt. Pleasant	8.00	1.50
Newland	70.84	22.61
Oak Grove	1.00	2.00
Pineola	11.55	2.25
Pleasant Hill	.00	9.37
Pleasant Valley	2.50	.00
Powder Mill	.00	.00
Roaring Creek	.00	.00
Yellow Mountain	.00	.00
Totals	\$ 218.33	\$ 87.42

Beulah

	Co-operative Program	Orphan-age
Antioch	\$ 19.65	\$.00
Baynes Chapel	39.86	10.40
Bethel	77.75	.00
Beulah	2.85	6.00
Blanche	27.87	1.00
Cavel	25.23	26.00
Clement	54.23	.00
Ephesus	12.65	.00
High View	8.04	2.28
Kerr's Chapel	91.37	.00
Lambeth Hill	3.00	.00
Lambeth Memorial	44.75	7.00
Lea Bethel	68.00	9.00
Mill Creek	92.62	.00
Milton	42.45	1.00
North Roxboro	31.11	.00
Old Lea Bethel	1.00	16.00
Providence (C)	83.80	.00
Providence (P)	40.98	34.00
Roxboro	772.16	11.00
Semora	59.27	.00

BAPTIST BIBLE INSTITUTE

SEMI-ANNUAL INTEREST AMOUNT THIS TIME IS

\$3,262.50

Pray With Us and Help Us
July 31st Is the Last Day

Send any Amount to

PRESIDENT W. W. HAMILTON

1220 Washington Ave.

New Orleans, La.

Shiloh	33.45	10.57
Theresa	.45	.00
Thompsonville	3.80	.00
Trinity	11.00	.00
Yanceyville	175.92	15.94
Totals	\$ 1,823.26	\$ 157.61

Bladen

	Co-operative Program	Orphan- age
Abbottsburg	4.65	5.71
Beards Chapel	6.65	3.80
Bethel	36.45	10.00
Bladenboro 1st	790.01	147.29
Brier Branch	2.45	2.00
Butters	.00	.00
Calvary	1.00	5.00
Center Roads	18.45	22.20
Clarkton	27.86	35.23
Cypress Creek	12.94	3.30
Elizabethtown	97.77	68.56
Galeed	13.83	19.13
Hickory Grove	78.21	42.65
Lagoon	.00	.00
Lisbon	14.40	2.05
Nat Moore	1.24	.00
Richardson	.00	.00
Riverside	51.59	15.04
Sandy Grove	58.57	10.50
Shady Grove	.00	15.73
Suggs Grove	.00	.00
Tar Heel	65.01	29.93
Tobemary	12.60	.00
W. Bladenboro	21.00	.00
White Lake	.00	.00
White Oak	52.45	.00
White's Creek	.00	7.75
Zion Hill	10.00	.00
Totals	\$ 1,377.13	\$ 445.07

Blue Ridge

	Co-operative Program	Orphan- age
Bethel	16.54	17.50
Bethlehem	21.54	5.23
Catawba Falls	9.32	.00
Chapel Hill	10.11	11.15
Cherry Springs	50.10	6.25
Clear Creek	73.00	15.00
Clinchfield	257.91	58.61
Cross Mill	58.20	59.96
Dysartville	26.81	18.31
East Marion	216.79	39.80
Earden Creek	.00	.00
Elmwood	32.00	5.00
Greenlee	38.20	10.00
Harmony Grove	5.76	9.91
Laurel Hill	5.65	7.17
Macedonia	.00	.00
Marion 1st	552.52	129.00
Mebo	21.41	.00
Old Fort	85.90	87.50
Peppers Creek	.00	.00
Stone Mtn.	5.56	.00
Sunny Grove	9.05	.00
Sunny Vale	5.17	.00
Turkey Cove	.00	.00
West Marion	45.20	15.00
Woodlawn	4.20	.00
Yancey Street	.00	.00
Zion Hill	5.41	.00
Totals	\$ 1,556.35	\$ 495.99

Brier Creek

	Co-operative Program	Orphan- age
Antioch	.00	.00
Bethel	11.00	.00
Brier Creek	1.85	2.70
Cranberry	7.50	.00
Dennyville	.00	.00
Fall Creek	11.41	.00
Fishing Creek	20.00	.00
Grassy Knob	15.00	.00
Ham's Creek	8.45	10.52
Hebron	37.15	38.02
Holly Springs	.00	.00
Humming Creek	.00	.00
Lewis	.00	.00
Mt. Pisgah	.00	.00
Mt. Sinai	.00	.00
Mt. Vernon	.00	.00
Mountain View	11.40	17.10
New Hope	.00	.00
New Prospect	11.05	.00
Oak Forest	14.80	.00
Oak Grove	.00	.00
Pleasant Grove	4.00	.00
Pleasant View	.00	12.77
Roaring River	6.66	.00
Rocky Hill	7.87	6.30
Sands	.00	.00
Shady Grove	8.78	6.65
Shiloh	.00	.00
Swan Creek	.63	17.28
Sweet Home	6.50	26.50
Union	.00	.00
Totals	24.00	9.42

Zion	22.44	.00
Totals	\$ 230.54	\$ 145.26

Brunswick

	Co-operative Program	Orphan- age
Antioch	96.90	24.00
Bethel	.00	5.14
Beulah	5.00	.00
Bolivia	10.78	7.05
Chapel Hill	.00	1.98
Cool Run	23.25	7.50
Elah	20.00	20.00
Farmers Chapel	.00	.00
Friendship	2.50	.00
Goshen	26.15	16.52
Jennies Branch	7.39	2.77
Lebanon	25.38	2.50
Longwood	3.25	.00
Mill Creek	32.68	39.34
Mt. Olive	7.58	.00
Mt. Pisgah	44.22	12.05
Oak Grove	2.50	.00
Prospect	7.99	10.14
Sabbath Home	.00	.00
Shallotte	6.30	7.96
Southport	189.91	50.00
Town Creek	10.85	10.00
Totals	\$ 522.63	\$ 216.95

Brushy Mountain

	Co-operative Program	Orphan- age
Beaver Creek	12.00	.00
Big Ivy	2.50	.00
Boiling Springs	6.00	11.00
Cub Creek	16.00	.00
Edgewood	7.50	12.80
Elk	.00	.00
Fishing Creek	23.55	18.66
Gordon	10.00	.00
Goshen	3.08	3.00
Harmony	23.00	18.00
Hinshaw Street	29.65	36.00
Lewis Fork	14.02	.00
Liberty Grove	.00	.00
Little Rock	11.87	.00
Moravian Falls	7.15	8.87
Mt. Carmel	5.50	.00
Mt. Pleasant	6.00	7.42
Mt. Zion	4.56	12.94
New Hope	.00	.00
N. Wilkesboro 1st	678.86	186.00
N. Wilkesboro 2nd	5.83	5.89
Oakwoods	12.00	5.00
Pilgrim	6.00	.00
Pleasant Grove	20.00	.00
Pleasant Home	69.28	.00
Shady Grove	2.00	.00
Stony Hill	5.15	.00
Walnut Grove	75.00	.00
Welcome	20.00	.00
Wilkesboro	162.21	120.00
Zion Hill	4.15	19.89
Totals	\$ 1,242.86	\$ 464.81

Buncombe

	Co-operative Program	Orphan- age
Antioch	20.00	12.50
Asheville 1st	3,084.90	245.02
Averys Creek	.00	.00
Beaverdam	126.14	46.00
Berea	94.04	70.20
Bethel	.00	.00
Buena Vista	.00	22.46
Big Ivy	23.22	1.13
Biltmore	127.12	38.52
Bingham Heights	.00	.00
Black Mountain	317.71	85.26
Brown Chapel	.00	.00
Calvary	1,296.73	90.00
Cane Creek	4.00	.00
Chestnut Grove	24.73	16.91
Chunn's Cove	43.82	15.90
Corinth	.00	16.50
Craven Street	247.50	48.00
Deaver View	20.00	29.83
Elk Mountain	7.88	12.99
Emmanuel	28.00	20.00
Emmas Grove	.00	.00
Enka	79.65	34.22
Fairview	71.62	13.83
Flat Creek	98.29	30.00
French Broad Ave.	110.09	44.76
Gash's Creek	.00	12.00
Grove Stone	.00	.00
Hominy	64.50	20.00
Inanda	.00	.00
Jupiter	5.32	2.46
Laurel Pines	.00	13.00
Liberty	16.00	.00
Long Chapel	.00	.00
Macedonia	36.00	16.00
Merrimon Ave.	436.31	41.00
Merrimon Hill	11.25	5.80
Mt. Carmel	24.00	21.50

Mt. Olive	3.00	.00
Mt. Pisgah	2.95	5.00
New Bridge	152.50	41.23
New Found	32.31	19.00
New Morgan Hill	27.35	6.00
New Salem	1.25	12.30
N. Black Mtn.	.00	.00
Oakley	5.00	20.33
Oteen	61.00	15.00
Patten Ave.	54.59	52.00
Pleasant Grove	.00	.00
Pleasant Hill	.00	.00
Pole Creek	.00	18.68
Reed Memorial	195.85	40.00
Ridgecrest	247.26	72.00
Ridgeway	42.75	16.30
Riverside	172.47	.00
Spring Mtn.	.00	.00
Swannanoa	550.45	71.00
Victory	.00	.00
Weaverville	226.04	30.00
West Asheville	468.63	60.00
White Rock	.00	10.16
Wilkey	.00	.00
Zion Hill	.00	3.50
Totals	\$ 8,662.42	\$ 1,518.29

[To be continued]

SING!

Here are three song books that will help fill every congregational and group singing need of your church as it plans and enters into its program of summer activities.

Abiding Songs: A hymnal-type volume ideal for small churches and assembly rooms in larger churches. Round or shaped notes, cloth or bristol binding. Hundred, cloth, \$27.50; bristol, \$17.50, carriage extra. Dozen, cloth, \$4.25; bristol, \$3.00, postpaid.



Songs of Victory: Designed primarily for revival use; a balanced assortment of hymns and gospel songs. Round or shaped notes, bristol binding only. Hundred, \$12.50, carriage extra. Dozen, \$2.00, postpaid.



Song Evangel: Will find its place in any type of evangelistic meeting; 76 standard hymns and gospel songs with some new copyrights. Round or shaped notes, bristol binding. Hundred, \$10.00, carriage extra; dozen, \$1.50, postpaid.

BAPTIST BOOK STORE

121 Hargett St., Raleigh, N. C.

COLLECTION *for* CAMP WORK

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ *July 27* ★ ★ ★

By

J. B. LAWRENCE

*Executive Secretary-Treasurer
Home Mission Board*

★

In co-operation with your state secretary I am appealing to you for the offering for camp work.

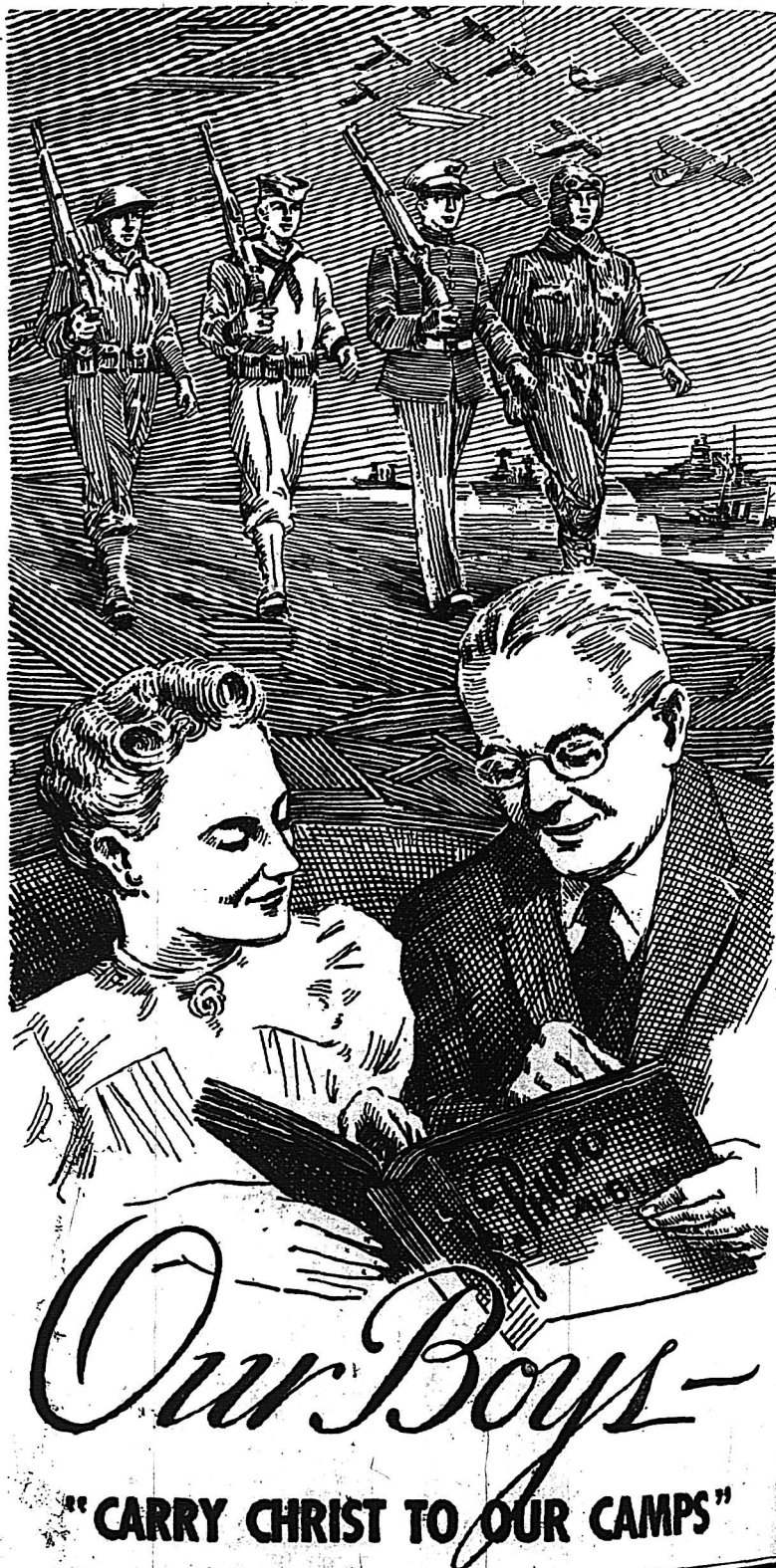
Out of our homes—your home and mine—have marched 750,000 sunny-faced lads into the army camps of the South. These boys away from home are meeting an emergency sacrificially. They have given up job, home, sweetheart, church. They are being uprooted and planted into an abnormal life. Home, family, friends, churches—all that has been their accustomed environment—are far away.

They are facing temptations to live carelessly, to let standards slip, to permit the pattern of Christian living to be blurred and obscured.

Shall we not provide for their spiritual needs? They are giving their best. Let us give them our best. Let us carry Christ to them while they are in training.

In behalf of these boys I am appealing to you. Your church is interested because these boys are members, and will come back to the church with their habits of church attendance broken unless we provide for their spiritual needs while they are in training. It would be a tragedy to save our country at the loss of the souls of the boys!

Give liberally to the Emergency Offering for Camp Work on July 27.



Our Boys—
"CARRY CHRIST TO OUR CAMPS"