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THE NEED AND NATURE OF WORSHIP

By H. A. Brown

True worship is the outflow of the soul in adoration, prayer and praise to a supreme Being. Man is incurably religious. It is the one characteristic that gives him superiority to the animal creation. It has never been discovered that there is any inclination or desire on the part of the lower animals to render any act of worship to any spiritual Being. Men have been discovered in such low social conditions that they knew nothing of ships, or houses, or clothes—they lived in caves, climbed trees and ate roots and nuts, but nowhere have they been found that they did not have an instinct for worship. It was a cry in the night and cry for the light with nothing but a cry.

When Paul was in Athens he saw in the groves many altars for worship. He complimented the Athenians by saying they were a very religious people. Among the altars he found one to the unknown God. Him Paul declared unto them—telling them that He is Lord of heaven and earth—that He does not dwell in temples made with men's hands and is not worshipped with men's hands—that He giveth to all life and breath and all things. He urged that they should seek the Lord if haply they might feel after Him and find Him, though he be not far from any one of us—"nearer than breathing and closer than hands and feet."

A formal, mechanical worship is not pleasing to God or helpful to us. Jesus said, "The Father seeketh those to worship Him who worship in spirit and in truth." The Holy Spirit bears witness with our spirits that we are the children of God. He helps our infirmities. He takes the things of Christ and shows them to us. He makes intercession for us according to the will of God.

When we are conscious of His presence and realize that His will is being wrought within us, we will wear a reflection of His glory. The face of Moses shone after one of his memorable prayers. When he came down from the Mount after protracted converse with God his face was radiant with the afterglow. Stephen's face shone with glory after he had prayed amid the hurling stones of his persecutors. We must not think that Christ was the only one on the Mount of Transfiguration. Many of His people have shared and experienced when they realized His presence and had the consciousness within that they were instruments in His hands to carry out His great purposes on the earth.

Wesley tells us in his Journal that again and again when worn and weary he would cast himself without words on the bosom of God. Whenever we see an old face shining with that meek and wistful and spiritual beauty which the fairest youth has never borne we are able to say, as the young girl said of her mother, "She has prayed much."

I wish that all Christians might read Dr. A. J. Gordan's wonderful little book on "How Christ came to Church." It would give them a new conception of true worship and its essential value in the growth of the Christian life.

It will not do to say that any thing can take the place of true worship in the development of Christian character. Education has a place, but it never wants to usurp the primacy of worship. The more truly a man is educated the greater his reverence for spiritual realities. He sees God in the rolling spheres and hears His footfall in the roar of the seas, and feels the awe of His presence in all the manifestations of life throughout His great universe. O come let us worship and bow down; let us kneel before the Lord our maker, for He is our God and we are the people of His pasture and the sheep of His hand.

"I love to steal awhile away
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer;
I love in solitude to shed
The penitential tear,
And all His promises to plead
When none but God can hear."

MISTAKES THAT MINISTERS SOMETIMES MAKE

By J. S. Hardaway

The minister of the Gospel has the greatest calling on earth. Nothing can compare with it. When we think of it, we cannot but ask with Paul, "Who is sufficient for these things?" Without God's help we cannot rightly perform our great task. Ministers, like other men, are subject to limitations. They need wisdom to guide them in their ministry. Temptations come to them as to other men, and they may make blunders and mistakes just as other men do. I shall call attention to a few mistakes that, as ministers, we sometimes make, and I am sure that other mistakes will occur to those who think.

One common mistake is to ride a hobby. No sermon is ever finished till the preacher has brought in his hobby-horse, and has ridden him around. There are many hobbies. With some it is baptism, with some prohibition, with some dancing and card-playing; or it may be some special doctrine that must be trotted out in every sermon. These things may all be important, but when recognized as the minister's hobby they become ridiculous.

Another mistake that we sometimes make is abusive preaching. I recognize that it is the minister's duty to condemn the sins that are leading the people astray. I admire the courage of a John the Baptist who will tell Herod to his face that it is wicked for him to take his brother's wife. But there is a tendency and a temptation to make all our ministry a ministry of denunciation of sins, and to forget the good news of the Gospel. I think this a great mistake.

Another common mistake is a resort to sensation in our ministry. I know the temptation is great to resort to anything that will fill empty pews. But sensationalism is never satisfied, and in its last analysis it is a bait for fools. Why announce when telling of that wonderful meeting between Jesus and Zaccheus, that you will preach on "A man up a tree?" or why announce that you are going to preach on "An ass that spake," unless you are specially appealing to asses, or are giving an example of your subject?

Another mistake we make is in making our preaching simply an attack on the current rationalism and modernism that is fretting itself against the truth. Our work is to preach the Word. If that is done, errors will fall before the truth. I do not say that errors should not be exposed; they should be undoubtedly, but we need not waste our time and strength killing snakes rather let us preach the Word. It is enough for me to know that the great soul-winners of the past and present were not modernists. Luther, Wesley, Bunyan, Spurgeon, Moody, Finney and other great soul-winners were not modernists, and I challenge those who hold to modernism to produce one single example of a modernist who is a soul-winner. That argument should settle the matter.

These are only a very few common mistakes that we ministers sometimes make. I suppose that all of us have made these mistakes, or at least some of them. Discerning congregations soon perceive the peculiarities and weakness of a preacher's ministry and criticize them.

"O wad the power some giftie gie us
To see ourselves as others see us,
It wad frae mony a blunder free us
And foolish notion."

POWER AND LOVE

Practical faith is not simply believing that God can, but believing that He will. That He can do a thing tells of His power. And His power has no limit. But there's something immensely more: that's His love. His love comes into sympathetic touch with our need; His eye sees; His heart feels, then His hand eagerly stretches out to help. Today Jesus says to each of us, "I will do what you need done, if you'll let me."—S. D. Gordon.

Who did Christ say was his brother, and sister, and mother?—Matthew 12: 46-50.

THE AUDIENCE OF THIS PAPER

(Read These Facts)

Those who attended the Southern Baptist Convention in Atlanta and were present in the auditorium on Friday and Saturday nights when foreign and home missions were under discussion will remember how that auditorium was filled with people all the way from the first floor to the second and third gallery. The auditorium is said to seat 8,000. Certainly during several sessions of the convention there were as many as 7,000 people in that building.

Now, if one will imagine each of the people in that immense concourse sitting with a copy of the Alabama Baptist in his or her hands he will only see half of the actual subscribers to the Alabama Baptist. So then fill one building just like that was and then fill another and there are enough of these papers issued weekly to put one into the hands of practically every person that could get into two buildings like that auditorium. Moreover, it is estimated by editors of daily papers and magazines, and also by editors of religious publications, that as many as four people see each copy of the paper. Thus it is that there are enough people to see each weekly issue of this paper to fill eight buildings as large as the Atlanta auditorium in which the Southern convention met.

That sounds good, doesn't it? Just think of a paper seen and read in part by between 50,000 and 60,000 people each week. Yes, that sounds good. Could one preacher speak to as many as this paper does he would be talked about around the earth. Spurgeon and Whitfield had small congregations in contrast to the Alabama Baptist.

Although that is true, herein comes the sad fact: There are enough Baptists in Alabama to fill 28 auditoriums like the one in Atlanta who never see a copy of the Alabama Baptist or any other religious publication. And they are good people; they are not enlisted because they are not informed with reference to the denominational work and program. The majority of them, be it remembered, have preaching only once a month and with no denominational paper and only one or two hours a month given to religious instruction, it is strictly impossible for them to be informed.

When the total circulation of all Southern Baptist papers is considered there are in round numbers 180,000 subscribers. These would fill 25 auditoriums of the size of the convention hall in Atlanta. If you will multiply this number by 4, then you would have a hundred such buildings and these filled with people would make up the number of Baptists who see our denominational papers each week. The saddest part of this story, however, comes when one considers that there are enough Baptists in the Southern Baptist Convention who do not see any religious publication to fill 400 buildings such as the Atlanta auditorium. Herein is to be found the greatest Southern Baptist weakness.

The 75 Million Campaign has never been put on in Alabama where the Alabama Baptist is not circulated at all, and the same campaign has not been put on in the Southern Baptist Convention which is unreached by any of our denominational publications.

We are now talking about a new campaign, but the new campaign will be exactly as the old in the sense that it will reach only insofar as the papers are circulated. Whether it be from the lack of interest or otherwise that the people do not subscribe for the denominational paper, the same lack of interest will cause them not to contribute to the program of the denomination.—Alabama Baptist.

A FUTILE DREAM

Self-sufficiency is the canker that gnaws at the root of all religion. It is the futile dream of a small, insignificant world, of which our little self is the great person, whose mind understands everything, whose will disposes of everything, whose money governs everything, and whose power carried everything before it.—Kuyper.

News Notes

.... Rev. J. H. Haynes, pastor of King Memorial Church, says that they have recently had sixteen additions to the church.

.... Rev. Algia West writes us that he is having a good meeting at Marble, and already there have been twenty-five professions.

.... Pastor T. E. Payne, of Taylorsville, writes us that his work is making great progress. They have just closed a fine meeting at Whitnel, and a B. Y. P. U. has been organized.

.... We find on our desk a copy of the Enfield Baptist, volume 1, number 9. The editors of this good paper are Rev. George H. Johnson and Mr. George R. Bennette. It is devoted to the interests of the Enfield Baptist Church.

.... Rev. B. Townsend, State Evangelist, writes us that he has just closed a meeting with the Republican Church, West Chowan Association. They had forty additions to the church, and he says that they are going to meet their pledge to the 75 Million Campaign.

.... In a news note last week reference was made to "Rev. J. W. Rowe," of Pine Level. It should have been pastor J. W. Rose. The statement was also made that he was assisted, in a meeting by Rev. H. C. Cashwell. The initials should have been reversed, as it is Rev. C. H. Cashwell.

.... Rev. Elliott R. Stewart, of Fairfield, N. C., writes us that he and Mr. Kirk have just closed a splendid meeting at Englehard. There were eight additions to the church. They have just painted the church on the inside and are trying to raise money now to paint it on the outside.

.... Brethren interested in the time and place of the meetings of the associations this season please note that the entire list is published in this week's Recorder and will not appear again. If they fail to preserve this list and desire information later this note will be pleaded against them.

.... Dr. C. W. Daniel recently celebrated his fifteenth anniversary as pastor of the First Baptist Church, Atlanta, Ga. Dr. Daniel is a strong preacher, a good pastor and a most estimable Christian gentleman. We congratulate both church and pastor upon the happy union which has lasted fifteen years, and which we trust will reach on to fifteen more.

.... An attractive little folder has been issued by the Conservation Commission, Nashville, Tenn., giving in a brief way the progress that has been made during the 75 Million Campaign. The folder is entitled "Baptist Dollars on Duty," and a copy of it should be in the hands of every pastor as well as every Sunday-school superintendent. It is packed full of information that our people ought to have.

.... We appreciate an invitation to attend the opening of "The Book Shop" in Greensboro on August 2, 1924. This store is conducted by Misses Mattie and Alice Straughan. Miss Mattie Straughan was for several years the business manager of the Baptist and Reflector, of Nashville, Tenn., and was afterward connected with the Christian Index, of Atlanta. She is a fine business woman, and we wish for her and her sister success in their new enterprise. They are natives of North Carolina, having been reared at Siler City.

.... Our friend, Louis Bristow, the capable superintendent of the Baptist Hospital at Selma, Alabama, has been elected to take charge of the new South-wide hospital to be built at New Orleans. Brother Bristow has proven his ability as a hospital manager, having been the first manager of the South Carolina hospital at Columbia, and for some years the Alabama hospital.

.... With the last issue the writer completed his seventh year as editor of the Recorder. How rapidly time flies! It is the earnest desire of the writer to make the Recorder a greater agency for usefulness during the important period that lies just before us. To that end he asks the prayers of those who read the paper and are interested in the work of our Lord.

.... Three years ago the plant of the Biblical Recorder was leased to the Bynum Printing Company, who have been printing it since that time. This arrangement has proven quite satisfactory. The Bynum Printing Company are accommodating, and our relations are very pleasant. They are good printers and maintain an up-to-date job printing department. We can commend them as first-class printers.

.... We have received the following from Mr. W. T. Cutchin, Chapel Hill: "Two persons, of Christian character and willing to give some additional time to service, can secure room with light, heat and water within two blocks of the campus by writing and sending recommendations to W. T. Cutchin, 108 North Street, Chapel Hill, N. C." This note is published in the hope that some young man not quite financially able to attend the University may find help in this way.

.... Rev. Martin S. Bryant, of the University Baptist Church, Champaign, Ill., sends this thoughtful note: "Last year there were Baptist students in the University of Illinois from 27 states and five foreign countries. If any one knowing of Baptist students coming to the University of Illinois this fall will drop a line to the Baptist Student Pastor, Rev. Martin S. Bryant, 807 S. Fourth St., Champaign, Ill., before September 1st he will mail them before they leave home an announcement of the location and services of the University Baptist Church, and will also be glad to do anything else for them possible."

.... The Western North Carolina Association meets with the Peachtree Church, eight miles east from Murphy, on Thursday, August 28-31. Representatives of denominational interests, and visiting ministers, will be met at Murphy and conveyed to and from the Association if they notify Mr. H. B. Elliott, Murphy, N. C., Route No. 1, when they will arrive at Murphy. Those coming on train leaving Murphy about 3 p.m. can be met that afternoon. Those arriving on train coming in after night may find it necessary to stop at hotel till next morning.—A. B. Smith, acting pastor.

.... Pastor W. M. Bostick, of Bellevue Baptist Church, Memphis, writes: "Our church has just put on an assistant pastor in the person of Mr. S. M. Armstrong, who has been associated with Evangelist Edd Solomon. He is one of the best gospel singers in the South. His wife is accomplished, and is proving a great help among the young people and women of our church. We feel that we are fortunate indeed in securing these fine people as co-workers." Pastor Bostick is a North Carolina man. His father and mother were members of old Cartledge's Creek Church in Richmond County.

.... Northern Methodist preachers are now forbidden by the General Conference to perform the marriage ceremony for any person divorced for any other than the one Scriptural cause, infidelity.—Baptist Message.

.... The many Oklahoma friends of Dr. Carter Helm Jones will regret to learn that he has been ill at the Piedmont Sanitarium at Atlanta for several weeks. We are glad, however, to learn that he expects to be out of the hospital in the near future.—Baptist Messenger.

.... Dr. J. B. Leavell, who has done a wonderful work as pastor of the First Baptist Church, Houston, Texas, has resigned and will engage in evangelistic work, we understand. This leaves vacant a great and important field, and we trust God's own man may be sent to take up the work.—Baptist Messenger.

.... Dr. Len G. Broughton and his people of the First Baptist Church of Jacksonville, Fla., have entered their remodeled house of worship. The repairs on this house have cost more than \$100,000, and the building on the inside has been made completely new. The church has also installed a \$35,000 pipe organ.—Baptist Courier.

.... William E. Gladstone, speaking in the House of Commons on March 5, 1886, said: "It has been said that greater calamities are inflicted on mankind by intemperance than by the three great historic scourges of war, pestilence and famine; that is true for us, and it is the measure of our discredit and disgrace.—Florida Baptist Witness.

.... Some of our good friends become very much irritated with us because we will not admit that the Philippian jailer had a house full of babies, but we know of a good many households where there are no little babies, and the Scriptural account of the conversion of the Philippian jailer and his household says: "And they spake unto him the word of the Lord, and to all that were in his house." Evidently they were all old enough to hear and understand the Word.—Baptist Messenger.

.... A physician in Winston-Salem called up the editor this (Friday) morning and stated that he saw a statement in Charity and Children to the effect that the writer would preach at Spring Hill Church on next Sunday. The physician protested very vigorously against the disregard of his instruction. The writer had said that if his physician would give his consent he would preach some time during the summer. He was practically certain the consent would not be given. This note is being written in justice to other churches which have asked the writer to supply, but who was forced to decline because of the instruction of his physician.

.... In the home-going of Mrs. C. J. Austin, of Tarboro, July 27, the Tarboro Church, the Roanoke Association, and the Baptists of North Carolina have lost one of their most splendid workers. Mrs. Austin was in her 72d year, a stroke of paralysis being the cause of her going. Baptist preachers for a generation have been blessed by the abounding hospitality of this good woman. Her home has abounded in lavish hospitality through the years. Every good cause found a friend and a support in this excellent woman. Her husband preceded her several years to the reward of the faithful. Mrs. Austin was president of the first Woman's Missionary Society of Tarboro. At one time she led the Sunbeams. For twenty-four years she had been treasurer of the church.

There ought to be more than one "The Emily Austin Circle" among the Woman's Missionary Societies in honor of a woman who rendered such distinguished service as Mrs. Austin. Her children who survive to call her blessed are Charlie, William, Mary, Emily, Kate, Mrs. Lila Shearin, Mrs. J. R. Chambliss, and Mrs. W. G. Robbins. She leaves one brother, W. M. Chisman, of Pine Hall. The Recorder extends sympathy to the relatives.

.... Dr. W. C. James, Secretary of the Education Board, has resigned to accept the presidency of Bethel College, Kentucky. When the Education Board was created Dr. James was elected Corresponding Secretary, and has filled the position with credit and ability. His task was a difficult one, as the field of the Board was not clearly defined, and it was necessary for the Secretary to blaze out a new trail. By his speeches and writings Dr. James did much to create sentiment for Christian Education, and the greater interest created in this important department of our work will continue. His experience as secretary of the Education Board, together with his culture, and attractive personality, will make it easy for him to fit into the new position to which he has been elected. Bethel College is to be congratulated upon its good fortune in securing as its head such a cultured, consecrated Christian gentleman.

.... In September Dr. R. H. Pitt will have rounded out his thirty-sixth year as editor of the Religious Herald, of Richmond, Va. The Herald will soon celebrate its ninety-ninth anniversary, and for more than one-third of that time Dr. Pitt has been its editor. In point of service he is the oldest editor of a religious paper in the world, and is one of the best. Virginia Baptists lead the South in their contributions. They have a history of which any people might well be proud. They are true to the faith, but not contentious. They are remarkably free from factions, and with unity and earnestness are leading gloriously in the work of the Kingdom. In all of this the Religious Herald, with its editors, has had a large share. Though the Herald will soon celebrate its centennial, it is as fresh and vigorous as if it had just started on its useful career. Long live the Herald and its able editor!

.... Dr. S. M. Brown, editor of the Word and Way, has been kind enough to send us a copy of his recent volume with the title "The Cross of Christ." We haven't yet found time in the rush of things to go through it, but we had assumed that of course it would be thoroughly orthodox and on general principles came very near putting in a notice of it commending it. Now comes our beloved brother, Dr. Z. T. Cody, editor of the Baptist Courier, one of the most seasoned and satisfactory theologians among us, and tells us that Dr. Brown in this book plainly departs from the teaching which has long been current among sound and instructed Baptists that men are justified by faith and are reconciled to God through the acceptance of the salvation God provides in the cross. Dr. Cody plainly declares that "this book cannot stand the test of Scripture and should not go unchallenged." It begins to look as if we have nobody left at all among Baptist editors in the South who can be counted on for downright orthodoxy but Brother Stealey and perhaps Brother Masters. We should have been inclined to include Brother Maiden, of the Word and Way, but he is so closely associated with Brother Brown that we have some hesitation in naming him in this connection.—Religious Herald.

FROM JERUSALEM TO THE UTTERMOST PART OF THE EARTH

A. C. HAMBY,
M. A. HUGGINS,
Associate Directors.

CHARLES E. MADDY, CAMPAIGN DIRECTOR

WALTER M. GILMORE, Publicity Director.

PERRY MORGAN,
B. Y. P. U. Director.
MISS MARY WARREN,
W. M. U. Director.

DALLAS WILL INVITE 1926 BAPTIST CONVENTION

Word comes that Dallas, Texas, is already laying plans to invite the Southern Baptist Convention to hold its 1926 session in that city, where the body has not met since 1894. Memphis will be host to the convention in 1925. The body has not met west of the Mississippi River since 1918, when it was entertained by Hot Springs, Ark.

ALLEGHANY ASSOCIATION

For two years we have been looking for a man to go to Sparta, the county seat of Alleghany, and lead in a building enterprise. There are eight churches in the Alleghany Association. Brother J. A. Blevins is pastor of four of these churches and a field has been formed with Sparta as a center and Rev. N. C. Teague, graduate of Wake Forest and the Louisville Seminary, has been called as pastor. He began his work June first and is delighted with his reception by the people. Brother Teague is a strong man and was a volunteer for the foreign field but owing to the great debt on the Board, he could not be sent out this year. The State Mission Board will co-operate fully with Brother Teague in this important center. He is already considering plans for the building of a new church and a pastor's home in Sparta.

REPORT OF THE 75 MILLION CAMPAIGN AND OUR FUTURE PROGRAM

(We suggest the following for the information of those who are to make reports at the various associations on the 75 Million Campaign together with the future 1925 program:)

We are face to face today with the most important hour in all the history of Southern Baptists. We are nearing the close of the 75 Million Campaign and the beginning of a new program. Our first and most important business is to finish the 75 Million Campaign successfully. This, indeed, will be our best preparation for any future effort. It should be said, however, that the permanent achievements of the five-year period are contingent upon the nature and success of our future program. There must be continuity in our enterprises. The reward for work well done is the ability to do more work and the call to a larger task.

Let us go to our dual task without confusion of mind, and with no fear, but with a faith in the kingdom necessity of its accomplishment; with faith in ourselves and our churches under God that we carry it through to a successful issue.

Some Things Accomplished During the Five Years of the 75 Million Campaign

We have raised and distributed for our great causes during the past five years, nearly \$54,000,000. We have baptized nearly 1,000,000 converts, organized nearly 2,500 new churches in the home land and about 600 in the foreign lands. We have also organized about 3,000 new Sunday-schools and about 8,000 each of new B. Y. P. U.'s and W. M. U.'s. We have built 14 new hospitals, enlarged all our orphanages, building one new one; aided 119 schools in the home land and 860 in the foreign land. We have helped over 1,000 aged preachers, 100 of whom live in Tennessee. In addition to all of this we have given to, and invested in, local church properties and spent on local church expenses considerably over \$100,000,000.

We have greatly increased the average of pastors' salaries, in hundreds of cases better equipped and built new parsonages and in thousands of cases repaired and built new Sunday-school houses and churches and have seen glorious results from all these investments. More important still, our Foreign Mission Board has entered nine new foreign fields and sent out 318 new missionaries. The membership of foreign churches has doubled by baptism in these five years, and native workers have been increased from 600 to 2,300. If space allowed we could mention many other things.

The Unfinished Task

While we have unified, solicited, informed and organized our great Baptist constituency as never before and they have wrought as never before in all their history, there is still much to be done before we reach the close of our 75 Million Campaign. As your committee sees it, we must finish this campaign with joy and honor to our common Lord by paying our conscience covenants and giving more largely ourselves, and enlisting all our people to do their best to reach the goal God and we set for ourselves five years ago. We must press, by prayer, faith, organization and sacrificial giving, out every way, seeking to reach every Baptist until we attain to more than \$75,000,000 before December 31st.

The New Program

In looking to the new program, the Southern Baptist Convention, all state conventions concurring, have set November 30 to December 7, 1924, as a time for a simultaneous every member canvas in all our churches and Sunday schools, to cover the needs of the calendar year, 1925. In this new program chief emphasis is to be placed on the need of permanency in financial plans through the Bible principles of stewardship and tithing.

The new program recognizes the right of individuals and churches to designate gifts, but it is urged that pledges be made for the whole program. In so doing, our people express a deserved faith and trust in the churches and their agencies to administer gifts, thus honoring the local church as God's greatest kingdom instrumentality. It is urged that our giving be made thoroughly democratic; every one, rich and poor, bringing gifts to the Lord's common treasury. Provisions have been made in this program for the reasonable care and maintenance of all our great causes.

The financial goal of our State is \$1,000,000, allocated as follows:

Fifty per cent to South-wide objects.

Fifty per cent to State-wide objects, all expenses to be paid out of the latter.

The work of completing the 75 Million Campaign and providing for the new program must go hand in hand. The task, as already stated, is a dual one and it may be well for the same committees, both associational and church, to have in hand the work of both. If the organization for this association and the churches composing it have not yet been provided for, this should be done during this session of the association.

Your committee recommends that this association pledge its faithful support in carrying forward to a success the 75 Million Campaign and that it accept its apportionment for the 1925 program.

BAPTISTS ARE RURAL PEOPLE SURVEY SAYS

Majority of Denomination's Adherents Residents of Country, Where Many Churches Are Active

Southern Baptists are primarily a rural people according to a rural church survey recently completed by Dr. E. P. Alldredge of the Survey Department of the Baptist Sunday-school Board, Nashville, this survey showing that 88.5 per cent of all Southern Baptist churches are located in the open country and in villages of less than 1,000 population.

To these 22,043 rural churches there belong 2,193,205 members, the report shows, representing 68 per cent of the total numerical strength of the white Baptists of the South, the total being 3,494,189. Of the 213,676 baptisms reported by Southern Baptists during 1922, a total of 139,663, or 65 per cent were administered by the rural churches. A total of 17,027 Sunday-schools are reported by these rural churches, or 85.1 per cent of the total number of schools is 1,318,639, or 60.7 per cent of the total number enrolled by all the schools of the denomination.

Other items in the report show that 52.2 per cent of the Baptist Young People's Unions are found in these rural churches, along with 69.7

per cent of all the Woman's Missionary societies, and it is only in the subscriptions to the 75 Million Campaign and payments thereon, the number of pastors' homes and the total value of church property that the rural churches are exceeded by those of the towns and cities. The number of church houses owned by Southern Baptists in the country is 16,862 while the number in the towns and cities is only 2,811. However, the value of property of the rural churches is only \$41,454,445.47, as compared to \$87,063,550.53 for the town and city churches.

Realizing the need of a larger recognition of the place of the rural churches in the councils of the denomination the Southern Baptist Convention has ordered its committee on order of business to provide ample time on the 1925 program for the consideration of the rural churches.

HUNGARIAN GIRLS IN AMERICA PREPARE FOR SERVICE TO THEIR OWN PEOPLE

Misses Katherine and Amelia Gerwich, daughters of the pastor of the German Baptist Church at Budapest, Hungary, will this fall enter the W. M. U. Training School at Louisville, in order to prepare themselves for returning to Hungary and establishing there a Missionary Training School for their own women. The expenses of these girls to America was borne by persons who met them in Europe following the Baptist World Alliance last year, and the W. M. U. is seeing to it that they are provided for at the Training School. They are brilliant, consecrated, beautiful women and give promise of very useful careers. They are a splendid example of the evangelistic and missionary spirit of Hungarian Baptists.

DR. BURTS TO LEAD NEW BAPTIST PROGRAM

Denomination Gets Ready for Next Forward Movement to Follow Completion of Campaign in 1925

To lead Southern Baptists in carrying out their 1925 program of missions, education and benevolences, to follow the completion of their 75 Million Campaign, the commission charged with the duty of projecting that program has elected as general director Dr. C. E. Burts, general secretary of the executive board of the South Carolina Baptist Convention. Frank E. Burkhalter, of Nashville, was chosen publicity director.

A goal of \$7,500,000 for South-wide objects will be sought during 1925, the presumption being that the State boards will want equally as much for their objects, making a total of \$15,000,000 for the first year. While each program will extend over only a year's time, instead of five years, as in the case of the 75 Million Campaign, it is hoped that each successive program will be closely related to the preceding one, and that it will mark a distinct advance in the amount of cash raised over the preceding year. To this end the general director and his staff, in cooperation with the State and district associational forces, will seek to develop the membership of the churches through the circulation of literature on denominational achievements in missions, education and benevolences, stewardship, and the like and enlistment of pastors, laymen and women in the conduct of study courses in the local churches in such subjects as missions and stewardship.

The aims and plans of the future program will be set out at the various Baptist Assemblies, conventions and associations during the summer and fall months and the canvass of the members of the local churches in support of the budget will be made beginning Sunday, November 30. Special prayer for God's favor upon the new program will be offered during the week of September 21-23.

While the new program will be projected before the completion of the campaign, there will be such close cooperation between the general directors of the two programs as to prevent any conflict.

After the burial of Jesus what did the chief priests and Pharisees say to Pilate, and what answer did he give them?—Matt. 27:62-66.

CHARGE TO DEACONS

By H. F. Brinson, Pastor

The office of deacon, to which you have been called, is second only to the office of pastor. In a certain sense you are the pastor's assistants. The privileges and opportunities thus presented to you are not without their attendant responsibilities. The responsibilities equal the opportunities at all times, and next to the pastor you carry the greater share of both. This church has, we believe, under the guidance of the Divine Spirit of God, called you to the work of this office and today places in your hands the opportunities and on your shoulders the responsibilities for the period for which you have been elected to serve.

Permit me to remind you that your first and greatest duty is to God, your second is to your church, and your third is to yourself. Each of these include, and cannot be separated from, your duty to your fellow man.

Your Duty to God

Your first and greatest duty—your duty to God—impels me to say that the motto of your life should be, "I come to do thy will, O God." This was the motto of Christ our King, and no higher or more appropriate can be adopted by any servant of His.

Your first duty to God is to see that the pure, undefiled evangelical gospel of Jesus Christ, as revealed in His Word, is ever preached and taught within the sanctuary of your congregation. With your pastor, you are the stewards of the Word and are responsible for the faithful impartation of it to every individual, especially to those who may come within the field of your church's influence. It especially behooves you to see that the unsaved are brought under the ministration of the gospel and to pray and labor for their salvation, nor can you account yourself justified if you neglect any, regardless of his age, station or condition of life.

Your second duty to God is to see that the "New-born babes in Christ" are carefully nurtured and that the Christian, young in the service, is faithfully instructed and trained in the duties of the Christian life. Almost without exception, when one becomes a Christian he wants to be worth something to God and the Kingdom and the thousands of derelicts that are strewn along the path of the passing years are due largely to the fact that they found no friendly hand outstretched to guide them by the treacherous shoals of temptation and no elder brother to counsel, train, and help them in the service which they would so gladly render.

A third duty to God is to render all assistance possible to your fellow Christians in their efforts to advance the Kingdom and to oppose unconditionally any effort on the part of any one to propagate a false doctrine among your people. Let not your sympathy turn you from your duty in this. Your attitude toward any movement projected in the name of the Christ will affect the cause, not only at the time, but through the years that follow, and may even shape the destiny of souls throughout eternity. Do not forget that the duties you accept today carry infinite possibilities, and without earnestly seeking to know the will of God and a full surrender to the guidance of His Spirit no man can hope to render a satisfactory account of this stewardship to his Lord at His coming.

Your Duty to Your Church

Baptist churches, having congregational form of government, place the control of all matters relating to their management in the hands of the local membership, and they are administered according to the expressed wish of the majority.

Your first duty to your church, then, is to see its form of government is maintained and its doctrines of faith are defended at all times. Should you at any time find one ignoring or refusing to submit to the majority vote, whether it be your pastor who is the recognized leader in the administration of the government of the church, any member of your own board or other member of the church, it becomes your duty to deal with him in brotherly kindness, but firmly see that he respects the expressed will of the church.

A second duty is to see that those who ought to attend its services are brought into your congregation, if at all possible to secure their attendance. By your efforts it is possible to secure an increase, not only at the preaching and prayer-meeting services, but in all other departments of the work.

This leads us to a third duty, which is the care and propagation of the auxiliary organizations. No organization should be connected with a Baptist church that is not directly under the control

of the church. All their officers should be elected, or approved, by the church, and like your own board, should make reports to the church at stated periods as to their activities. It is your duty to familiarize yourselves with every department of the Sunday-school and each organization of the Woman's Missionary Union and B. Y. P. U. You should know the officers and workers of each, and meet with them often enough to understand their work, aid in their efforts to advance the Kingdom, or to warn them of any error or evil that might at any time threaten to creep in. They should know at all times that next to the pastor you are their best friends and most earnest supporters.

The duty of financing the church is peculiarly your work, as preaching the Word is that of your pastor. It is the duty of every member of your board to contribute regularly and cheerfully to the support of the work both at home and "unto the uttermost parts." As you practice the grace of Christian stewardship yourself, you can lead others to do so. This they covenant to do when they come into your fellowship, and it is your privilege to develop them in this important act of worship. A church's financial condition is an accurate index to the devotion and fidelity of its board of deacons.

Yet another duty to the church is the care of the work on the field. No congregation can confine its efforts to the Sunday and Wednesday evening services and succeed. Its teachings and influence must be projected into the every day life of the community. By a very wise provision, many churches have the field subdivided into districts, one of which is entrusted to each deacon. In no small sense you are the pastor of those living within the district assigned to your care. It is your privilege to know every home, the record of Christian service rendered by each person and any special need in their spiritual lives. When strangers move into your community you should be their first friends and neighbors and help them to get lined up with the church without delay.

Nor should I leave your duty to your church until I remind you of that duty as expressed in your relation to your pastor. Remember that you will never have a pastor who will have the unqualified approval of everybody for any great length of time. Neither will you ever have one who will not make mistakes; for preachers, like yourselves, are only human, and being human are prone to err. Be frank with him at all times. When he makes a mistake, tell him first of all. If he refuses to hear you, or persists in the error, and it is such that would militate against the salvation of souls and advancement of the Kingdom of God, it becomes your duty to tell it to the church. If he refuses to hear the church, he should be removed from the office of pastor. So long, however, as he is Christian in his life, true to his duties, and God is blessing his efforts, it is your duty to support him. Never allow the venom of petty criticism, which is generally the result of minor dislikes, to cripple his influence, and thus hinder the work of the Master, if within your power to prevent it. His success or failure will be due largely to your attitude toward him.

Your Duty to Yourself

Your duty to yourself can be summed up in a very few words. He that seeks this office for the honor it carries finds no honor, but to him that accepts it for the service it is an honor. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Forget your present self, but ever remember the self that will stand at the close and look back upon a life work that can never be changed, and with which you must face the Master as you perform it now.

When the way becomes rough, your heart weary and the enemy sorely tries you—as he will—remember the never failing promise, "My grace is sufficient for you." And may that grace sustain each of you until God shall place these duties into the hand of your successors.

SERVICE MADE SACRED

In one of Murillo's pictures he introduces us to the interior of a kitchen, where white-winged angels are busy at work. One is putting the kettle on the fire to boil, another is lifting a pail of water, yet another at the kitchen dresser reaching up for plates. Somehow you forget the pots and pans, and think only of the angels, and their presence glorifies and consecrates the meanest act. The humblest roadside pool may reflect the blue heavens, the lowliest service may reflect the throne of life. If our hands slack, we rob God and man, but ourselves most. We must not serve for reward, but for love; and when our service is pure there will be no question about the reward.—F. B. Meyer.

SOME THINGS JESUS TAUGHT

By J. V. Devenny

V. About a Spiritual World

The word spiritual is here used in contrast with the word physical, the spiritual representing that which has not form and dimension, while that which is physical has these. The physical is real and measurable; the spiritual is real, but unmeasurable. Man in his present state of existence is limited by the physical, and can apprehend in full only that which is physical. He is endowed with various physical organs, and by means of these he can discern and apprehend that which has physical form and physical qualities. His eye can see only images formed by rays of light emitted from or reflected by a physical object. His other organs in like manner can respond only to physical phenomena.

But the physical is always changing and always passing, and each normal human being ever longs for that which endures and changes not. This very longing of itself presupposes both the reality of that which is spiritual and the possession by the individual of a spiritual personality capable of apprehending this spiritual reality. In the teachings of Jesus this spiritual reality is brought into the realm of human apprehension. The better these teachings are understood the clearer the apprehension of spiritual realities. Distorted physical vision results from artificially produced light or from mal-adjusted organs of sight; so distorted spiritual vision is sure to result from basing spiritual concepts on anything other than the teachings of Jesus apprehended by a spirit born of God. In this is found the basic error in the many faulty conclusions drawn from the religious thinking of the present, as well as from that of the past. All the God-dishonoring efforts to bring the whole Christian world under the domination of a religious hierarchy centered at Rome, as well as the much-bemoaned divisions in Christendom are merely the products of basing concepts about spiritual realities on images formed by distorted spiritual vision. So with present day extravagancies in religious thinking and religious contentions.

Before considering the direct statements of Jesus in His actual teachings, let us notice His answer to the tempter in reply to his first assault: "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." Bread belongs to the class of foods known as carbohydrates, and these are ordinarily derived from the soil by the indirect method of plant growth; in the case under consideration the tempter was suggesting that Jesus by direct chemical change turn the stone into a loaf. This Jesus could easily have done since He is the one Master Chemist, and the whole universe is His laboratory. But the bread made from carbohydrates, however these are produced and combined, can satisfy only the cravings of the physical man and minister only to his physical needs; and there are always present the nobler cravings and the higher needs. Above and around and interpenetrating the physical world and each individual unit that goes to make up this physical world is the spiritual world; and, as Jesus here plainly states, only the things of God can be wholesome food for that which is spiritual. Were there no physical beings bread could have no existence, and were there no spiritual beings there would be no Word of God; the Divine Message can speak only to the spiritual man.

What is true of bread in its relation to physical life is even more strikingly true of water. The most abundant and the most universally distributed substance in the physical world is water. Where there is water there is life; in the absence of water life is unknown. In His conversation with the Samaritan woman at the well Jesus said, "Every one that drinks of this (physical) water shall thirst again; but whosoever drinks of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up into eternal life." Every one knows of a certainty that there is a physical world and that this physical world abounds with life. Each thoughtful individual must know that the presence of life necessitates the presence of water; all animals and all plants as well must "drink of this water" if they would live. Just as surely as there is a physical world and physical water and physical life, just so surely in the teachings of Jesus is there a spiritual world and spiritual water and spiritual life. The physical world is fitted in every detail by its all-wise Creator for producing and sustaining physical life; the spiritual world in like manner

is fitted by the same all-wise Creator for producing and sustaining spiritual life. Wherever the spiritual water which Jesus gives is present there is spiritual life, and apart from this water only spiritual death is found. The physical water easily decomposes and we thirst again, it fails and we die; the spiritual water once received becomes in us a well "springing up into eternal life."

The entire spiritual realm is comprehended in Jesus' oft repeated expressions "the kingdom of heaven" and "the kingdom of God." As we have already seen these expressions as used by Jesus are interchangeable and identical in meaning. God is spirit, and to truly know the spiritual is to know God. Being limited of necessity as we are by the physical, we may not fully apprehend the spiritual; but we may know God as revealed in Jesus the Son, and we may know "the kingdom of God" as revealed in the teachings of Jesus. According to these teachings "no one knows the Son save the Father; neither does any know the Father save the Son, and he to whomsoever the Son wills to reveal."

Here and now the spiritual must be apprehended through the physical, and so "the Word because flesh and dwelt among us." That He might bring the realities of the spiritual realm, in some measure at least, within the grasp of the human mind Jesus in His teaching made use of many parables. The teaching in all these is based on physical objects and physical processes, but the lessons taught deal with spiritual realities; in several parables concerning seeds He was endeavoring by the nature of seeds to teach something of the nature of spiritual things; by the physical process of sowing, growth, maturity, and harvesting to teach something of the corresponding processes that are constantly going on in the spiritual world. In the parables dealing with the value and use of money He was teaching something of the measure of real values and the certainty of just rewards in "the Kingdom of God." So with the parables in which other subjects connected with the physical world are used; in all of them Jesus was trying to help His pupils get correct conceptions of the realities of the spiritual world, and more than once did He express His disappointment that they were so slow to learn.

No doubt a chief joy of the life to come will consist in being able to apprehend fully the realities of the spiritual world, to see God in the clear noon of spiritual light, to explore the boundless reaches of His spiritual Kingdom. In this will be realized the abundance of the life spoken of by Jesus in John 10:10.

A VISIT TO THREE GREAT ENCAMPMENTS

By L. R. Scarborough

I have just returned to Nashville headquarters from a visit to three great encampments—Woodlake, Texas, where between six and seven thousand people came for the program, large numbers enrolled for class work; at Siloam Springs, Arkansas, where nearly a thousand registered and large numbers took class work and examinations; and at Mandeville, Louisiana, where also almost a thousand came for information, inspiration, and study. I was deeply impressed with many things I saw at these encampments in which I greatly rejoiced:

1. The large attendance. All these encampments were nearly double in attendance what they were a year ago. The increase was phenomenal.
2. The large number of young people who attended. Young men, young women, in great crowds came from the churches and with enthusiasm entered into the work of the Master.
3. The increasing number who enrolled in classes got down to hard study and took the examinations, preparing themselves for the various phases of the Lord's work. Almost every phase of the work in each of these encampments is taught by competent men and women. The informing power of these assemblies will tell tremendously on the future of our causes.
4. The inspiration of the meetings. Men of spiritual power and popular address speak at the eleven o'clock and night hours on various Gospel or Kingdom themes, and bring great spiritual inspiration to the people.
5. The presentation of the denominational program and the reception given to this presentation was thrilling indeed. Among the largest crowds came to hear about the denominational program, and all covenanted to go in to put it over. I was astonished to see how well informed on the program our people who attend these meetings are already. At all these meetings and at associations and other conferences which I attended I found unanimity, enthusiasm, deep purpose and

will to win. I did not hear even a floating word of criticism about the plans for the next campaign.

6. Growth of glorious Kingdom fellowship. At these encampments it is so great and wonderful that this alone justifies the expense. Our people from every phase of church and denominational life come together and meet and mingle with and hear and shake hands with our leaders and brethren and sisters all along the denominational line; and this is glorious.

I find the industrial conditions steady and hopeful. It looks like we are getting ready for a great forward march and triumph, on both campaigns. I urge the brotherhood to see that both campaigns are presented in every evangelistic meeting held in the South, that the pastors thoroughly inform their people, and that we make much of the associational meetings, informing and inspiring and organizing our forces for the great battle just ahead.

We can win. We must win. Through God's power, we can win.

SAYS TEACHING BIBLE WITHOUT CONVICTION IS SACRILEGE

Reduces Book of Books to Level of Common Text-Book at the Cost of Its Sacred Dignity

In a sermon on the subject, "Should the Bible be Taught in the Public Schools?" Rev. S. L. Naff at the Baptist Church in Laurinburg Sunday morning declared his unalterable opposition to any plan which calls for Bible or religious instruction in the public schools. The first reason against the teaching of the Bible in the public or State schools was that it is not necessary in an enlightened community, which has agencies and facilities for supplying every form of religious instruction needed in the life of a child.

Another reason which is commonly lodged against the teaching of the Bible in the schools, and which the preacher mentioned, is the civil guarantee of religious liberty and freedom of conscience, which is made secure by the constitution of the republic. If the Baptists, the Presbyterians and the Methodists and the Episcopalians, have a right to send a preacher into the public schools to give instruction on Bible lessons, then the Catholics, the Jews, the Unitarians, the Russellites, and every creed and faith has the same inalienable right, thinks Mr. Naff, "and I would not claim this privilege for myself or my church without conceding the same privilege to the Jew, the Catholic, or the Russellite. But I wouldn't want a Jew or a Catholic, or a Russellite to give my child religious instruction, and I don't they would want me to teach their children according to my faith; and I have respect for their faith and their opinions. If I claim such privilege for myself, I shall fight for the same privilege for all denominations and faiths. Render unto Caesar that which is Caesar's and unto God that which is God's."

And Mr. Naff does not believe in a devitalized Bible. "I couldn't teach the Bible and leave my convictions out of it, and I couldn't think well of anybody who does that. I tell you now if I went into a school room to teach the Bible I would teach it as I see it, and I would put whatever construction on its words that I believe is correct. I couldn't be honest and do anything else. What I claim for myself I am willing to concede to the other man."

And the final, and as he believes, unanswerable argument against Bible study in the public schools, is that the Bible is something more than a text-book. It comes from the Most High, and its place in the lives of men is high and sacred. It does not belong in the book-case with other books, but in the most sacred places of the home and church and Sunday-school. To place it in the course of study in the public school, thinks the preacher, would reduce it to the common level of text-books and at the cost of something that is sacred and precious and hallowed to men who have learned to love the Book of books.—Laurinburg Exchange.

LOVE'S LABOR NOT LOST

You are disappointed. Do you remember, if you lose heart about your work, that none of it is lost; that the good of every good deed remains, and breeds, and works on forever; and that all that fails and is lost is the outside shell of the thing, which perhaps might have been better done; but better or worse has nothing to do with the real spiritual good which you have done for men's hearts.—Charles Kingsley.

KEEPING OUR VOWS

Stuart Nye Hutchison, in Banner

There are two facts in connection with the story of Hannah, the mother of Samuel, that challenge our attention. First, she kept the vows she had made when she prayed for a son.

There was a man in one of our hospitals a few years ago. He was a splendid specimen of physical vigor who had never before known what it was to have a day of sickness. But disease laid hold of him and he was hurried to a hospital, where his life was despaired of. In an agony of fear he sent for his minister and solemnly vowed that if he were spared he would come into the church and devote his life to the service of God. The prayer was heard. In two months he was back at his desk again. Did he fulfill the pledge he had given to God? He did not. As soon as the danger was past he forgot it.

Here in Hannah we have the example of a mother who kept her vow. She never lost sight of the fact that her child was a sacred trust, put into her arms by God, to be kept till He should require him at her hands.

More than this Hannah provided for her son the blessing of a godly home. There is no other influence in life that is more far-reaching than this. The first statement made concerning Moses after he entered on his manhood is most significant. He had been taken from the water by the daughter of the king, and intrusted to his own mother to nurse and care for. She was a real mother, that mother of Moses. She knew that her time was very short. She must make the best of the days she had. So in that brief period she had him set his face and his heart toward God. It was only a little while until they sent for him and he was taken to the palace of Pharaoh and out of her jurisdiction forever.

Years passed by. Moses had been educated in all the learning of the Egyptians. He had become a distinguished soldier and a famous counsellor. But beneath all the culture and veneer of the court there was the ineffaceable stamp of his mother's faith and hope. One day, we read, he went out and looked on the burdens of his brethren. This is the first sentence that is written concerning the man Moses. Many of us pass through life and we never have eyes for the burdens of others. But Moses saw the burdens of those about him. He had not learned that in the luxurious court of the king. What did the builder of the pyramids care for the sorrows of men? It was from his mother he had learned it. It was she who taught him to care. And when a little later he was called to make the supreme choice of his life it was her love and her ideals that pointed the way.

Of Abraham it is said, "He commanded his children and his household after him they fear the Lord." Hannah's religion, like that of the patriarch, was one of authority. We command our children to be clean. We command them to be honest. We command them to be moral. We command them to be reverent and respectful. Why should we regard it as beside our duty to command them to serve God?

After all, it is not often that we need to command. They are ready to follow if we lead. There is a verse of Jesus we ought to ponder very often: "Suffer little children to come unto Me, and forbid them not." The emphasis is on the word "suffer." Suffer them to come. They long to know Christ. Give them the chance. Develop the spiritual instinct that God put there. Don't hold them back. Suffer them to come.

RECEIPTS OF FOREIGN MISSION BOARD TO JULY 1

	1924	1923
Alabama	\$ 3,972.65	\$ 2,126.53
Arkansas	100.00	2,011.96
District of Columbia	1,831.80	633.33
Florida	2,225.79	1,131.36
Georgia	6,911.10	3,168.00
Illinois	100.00	
Kentucky	16,093.94	
Louisiana	2,007.82	824.48
Maryland	4,010.00	2,180.00
Mississippi	6,204.03	1,176.73
Missouri	9,902.02	
New Mexico	200.00	
North Carolina	266.66	4,943.26
Oklahoma	1,599.50	1,151.33
South Carolina	1,064.50	1,500.00
Tennessee	10,543.00	4,005.00
Texas	17,614.83	40.00
Virginia	142.28	132.67
	\$ 84,789.94	\$ 25,024.65

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A NOTABLE GIFT

The editor did not reach Raleigh last week until the Recorder had gone to press, and had no opportunity to make editorial note of the magnificent gift to the Southern Baptist Theological Seminary by Mr. George W. Norton, Jr., and his sisters, Misses Lucile and Mattie Norton.

Several years ago two generous brothers in Louisville, Norton by name, gave an amount sufficient to erect the building at the Seminary known as "Norton Hall." The recent gift was made by the children of one of these noble brothers, and will be used in erecting new buildings on the beautiful site procured some time ago for the greater seminary. This recent generous gift is a subscription of \$100,000, and came, as Dr. Mullins tells us, unsolicited.

We trust that the example of these good friends will be followed by other men and women of wealth throughout the South, and that at an early date a sufficient amount will be in hand to erect the new buildings, which are so sadly needed. The Seminary has outgrown its present quarters, and room must be provided for those who are seeking admittance to this great school, which is such an important agency for the advancement of the Lord's Kingdom.

We sincerely hope that Dr. Mullins will not be burdened with the enormous task of raising the money to rebuild the Seminary. His health has not been robust in recent months, and he is too valuable for us to run the risk of having his health shattered by overwork. There was never a time when he was needed more than now. His latest book, "Christianity at the Cross Roads," is, perhaps, the most timely book that has been written in ten years. We shall need him for many years to come, and must see to it that his health is not sacrificed in the effort to raise money to erect the new buildings. If men and women of means will do as the Nortons have done, we shall soon have the new buildings and, at the same time, save the great President of our great Seminary.

The trustees should see to it that the burden of financing the new Seminary is put on other than Dr. Mullins' shoulders.

WHO DID THIS?

Some weeks ago the papers carried a story of a man who had been a member of a Protestant church, but joined the Roman Catholics, and was taken by a band of hooded individuals who burned the letters "K.K.K." into his flesh. The name of the man was given with his picture, so we presume the story is true, as to the branding, but as to who did it may be a question.

This was an outrage by whomsoever it was done. It was the method which the Catholics adopted during the dark ages, and which, perhaps, they would still use in countries where they are in control of the government. But whatever others might do if they had the power, Protestants

should never adopt such methods, for they profess to believe in religious liberty, and accord to all the right to worship God according to the dictates of their consciences. No man should be interfered with in the free exercise of his religion. It is not the manner in which Catholics worship to which Protestants object, but the methods they are believed to use in having others adopt their form of belief.

For the diabolical act of which we are here taking note, the Ku Klux Klan will be held responsible. The Klan may be entirely innocent, and there may not have been a Klansman within ten miles of the place at which the outrage occurred, but in the absence of direct evidence to the contrary, public opinion will fasten the stigma on the Klan. If the Klan is not guilty, those who perpetrated the crime knew the organization would be held responsible, and they (the guilty ones) would escape by using the masks of the Klan.

For this reason we believe the Klan itself should agree to discard the mask, and come out into the open. Judge Henry A. Grady, who admits that he is head of the organization in this State, has said in a published statement that he favors the disrobing of the Klan. In this Judge Grady is to be commended, and we trust the Klan will voluntarily agree to follow the advice of their leader and unmask. In that way the organization can protect itself from the acts of the unworthy members who belong to it, or the unlawful acts of unscrupulous men who wear masks in order to conceal their identity when committing outrages, knowing that their crimes will be laid at the door of the Klan.

THE ASSOCIATIONS

Dr. George W. McDaniel, President of the Southern Baptist Convention, recently wrote a syndicate letter to the Baptist papers of the South emphasizing the importance of the district associations and suggesting subjects that should be discussed at the meetings.

The district association is, perhaps, our most important general gathering because it is closest to the churches. According to Baptist polity, each church is an independent organization and these independent bodies, by mutual consent, cooperate for the advancement of the Kingdom of God. Baptists do not recognize the authority of any organization except the local Baptist church. But while claiming supreme authority for the church, they have always succeeded, by the spirit of cooperation, in working together for a common end.

The brethren who attend the associations should take part in the discussions of all the questions that come before the body. They always give a cordial welcome to the visiting brethren, but it is a mistake on the part of the visiting brethren to take all the time in discussing the objects.

There are always local matters that demand, and should receive, consideration at the associations, and these local matters can be discussed more intelligently by the members of the association than by brethren who represent the general work.

It is difficult to arrange an order of business which is not subject to change. And yet so far as possible the program should be carried out as submitted to and adopted by the association. Most associations make public the order of business and send printed copies to the representatives of general objects. When a brother representing one of these general objects receives a copy of the order of business he ought not to reach the association with the expectation of getting in his object by displacing some other in order to hurry away to another association. It is impossible sometimes for the representative of any given object to reach every association at the time fixed for his object. But where he can possibly do so, he owes it to the association and to

the other visiting brethren to accommodate himself to the convenience of the association.

Perhaps there was never a time in the history of the denomination in this State when meetings of associations were so important as they will be this fall. We have on hand the closing up of the 75 Million Campaign and the adoption of plans for next year. These are the two matters of supreme importance, and should receive most serious and prayerful consideration.

The Regional Conferences, which were arranged by Secretary Maddry and his associates, and which have been held throughout the State, have been useful in preparing the State for the meeting of the associations. It will be well for the associations, so far as possible, to carry out the plans agreed upon in these conferences.

Above all things else the devotional hour should hold a large place in these important meetings. Every one of these meetings should begin with a season of earnest prayer. Nothing will do so much to unify our people and cause them to see the importance of the Lord's work as prayer and the presence and guidance of the Holy Spirit. May the Lord's richest blessings rest upon the brethren as they gather in these meetings, and may His kingdom be mightily advanced by the plans that shall be adopted at our associations!

NO MORE BOARDS NEEDED

Twelve or fifteen years ago there was a strong sentiment in the Southern Baptist Convention for unifying our work by consolidating all our boards. We had but three at that time. The matter was referred to a commission, and was carried over from year to year for some time before a report was agreed upon. This writer was opposed all the time to the consolidation of the boards. He still believes that the Convention acted wisely in adopting the report of the commission, which recommended that the integrity of the boards be preserved.

Now, however, we are swinging to the other extreme and are in danger of over organizing. Since the consolidation matter was settled we have created two other boards—the Education Board at Birmingham, and the Relief and Annuity Board at Dallas. Two other boards, if not three, are now in an embryonic state. These are the Conservation Commission at Nashville, the Inter-Board Commission at Memphis, and the Hospital Commission which, as we recall, has no permanent abiding place as yet.

The Education Board began its work as the Education Commission, but was in a short time changed into a board. As to the wisdom of this change very many were in doubt, and are still so, as was shown by the divided report of the committee on correlation of our work. Some members favored the abolition of the Education Board, while others thought it should be continued.

The Conservation Commission did a fine work during the 75 Million Campaign, and there is an important field for it in the future; but it can do far better work as a commission than it could as a board. It is now an auxiliary agency for all our boards and institutions, and in its cooperative efforts can be very useful, but as a sort of super-board it would not fit into our denominational machinery.

The Inter-Board Commission is under the direction of the Sunday School Board and the Home and Foreign Mission Boards, with representation from the W. M. U. There is a sentiment favoring the placing of this work under the Sunday School Board alone, but there is objection to that suggestion. This commission is doing important work in the way of reaching the students in the colleges and high schools of the South. It does not confine its efforts to denominational schools, but seeks to deepen the religious life of students in State schools as well. We believe, however, that it should never become an independent board,

but should continue as at present, or be put under the sole direction of the Sunday School Board.

There is less reason that the Hospital Commission, than any of the existing commissions, should become a board. We have but one South-wide hospital and another in contemplation. These are just two too many. The Committee on Correlation were unanimous in the opinion that we should not go further into the hospital business. Surely there will be no need of a South-wide board to manage two institutions.

There are two prime reasons, in the opinion of the writer, for not creating any new boards at this time: The first is that it would increase the overhead expense. Each new board would require at the very start at least one salaried officer and a clerical force. If history should repeat itself, this expense would increase, as other officers would be added and the clerical force increased. That has been true with the existing boards. Our overhead expense is already very heavy, and we must guard against an unnecessary increase.

The other reason for not creating new boards is that a new board begins at once to look for a field in order to justify its existence. This was undoubtedly true of the Education Board. Those in charge of the boards are not to be criticized for this, as they want to serve the denomination and must have a field in which to serve. If we had a hospital board, for instance, it would come to the Convention every year with recommendations that new hospitals be established. Earnest pleas would be made, apparently liberal propositions offered, and the Convention would be stampeded as it was in regard to the New Orleans Hospital, which will be a white elephant on the hands of the Convention for all time to come, unless the Convention can be fortunate enough to give it away.

A danger which is always present, and must be guarded against, is that the control of our work will become bureaucratic rather than conventional. Though the statement has been frequently made that the Convention is not, and cannot be, a deliberative body, the present arrangement is infinitely better than a bureaucracy, which we would have if we create too many boards and leave the outlining of the work in their hands. The Atlanta Convention was the most democratic we have ever attended, and every cause received due consideration. The simpler our machinery, consistent with efficiency, the better it will be.

CURRENT TOPICS

Teacher, Neighbor, Friend.—In the death of Mr. Franklin McNeill North Carolina has lost one of its most useful citizens. The secular papers have spoken of his service to the State as solicitor of his district and Chairman of the Corporation Commission. This space will be used in writing of him as teacher, neighbor, friend, in all which capacities the writer knew him well.

Soon after his graduation from Davidson College Mr. McNeill taught school at Spring Hill Academy in Richmond, now Scotland County. He was a boy then, having just passed his majority. He was strict, but impartial, in his discipline, and painstaking as a teacher. He had from thirty to fifty pupils and did all the work himself. The school hours were from 8 in the morning until 4 in the afternoon, with an hour's intermission at noon and fifteen minutes recess between the opening and noon. While the students were required to study during school hours, most of the studying was done at night. The young school master drilled his pupils thoroughly in the fundamentals. We do not believe the modern schools, with all their red-tape, compare with the old schools in thorough work. Mr. McNeill was one of the very best of the old-time teachers.

The writer knew him intimately as a neighbor. We were reared within about six miles of each other, and later lived on the same street in Rockingham, where he practiced law, and the writer was pastor of the Baptist Church. Later still, we lived on the same street in Raleigh, and while we did not see very much of each other because

each lived a busy life, our occasional meetings were very pleasant. He was a good neighbor, and bestowed upon the writer many favors, which were appreciated.

Mr. McNeill was a true friend. While he made a large circle of friends throughout the State, his warmest were those among whom he was reared. It is often the case that when a man leaves the old community in which he was born and goes out to take his place in the busy world, he forgets the place of his birth, and rarely, if ever, visits it. Such was not the case with Mr. McNeill. The dearest spot on earth to him was the old community down in Scotland County where he was born and reared. He never tired of talking of the people of that community. He frequently said it was the best community in the world. He visited it often and called upon those whom he had known from youth and who, like himself, were growing old. The people of the community loved and honored him. They were proud to claim him as one of their boys.

All that has been said about his valuable service to the State is true, and richly deserved; but this writer, as he saw the earth of his native county close over all that was mortal of him, was led to think of him in the three-fold relation of teacher, neighbor, friend.

Immigration.—In the current issue of the Atlantic Monthly there is a very lucid discussion of the immigration question. The basis of the article is the immigration act recently passed by Congress. The article is written by Mr. H. H. Powers, who is a close student of international affairs, and seems to be an authority on the subject.

Mr. Powers thinks it rather remarkable that Congress, which seemed unable to muster a majority on any subject, should, with practical unanimity, have "passed upon an issue, probably the most momentous upon which it has ever taken action, by majorities of five to one in the House, and ten to one in the Senate, Congress has voted the practical exclusion of foreigners, and the total exclusion of Asiatics from settlement in the United States."

In order to the better understanding of Mr. Powers' discussion, it must be said in the outset that he is "inclined to think the action of Congress fundamentally right and inevitable."

The Diplomatic Aspect.—Mr. Powers' criticism is not of the act itself, but of the way in which it was brought about. The exclusion of the Japanese from our country has long been a recognized policy of our government, and for some years has been effected by what is known as a "Gentleman's Agreement." This agreement was proposed by the late ex-President Roosevelt, and accepted by the Japanese Government.

By the terms of the gentleman's agreement a pledge was made by the Japanese Government not to grant passports to Japanese settlers, and a refusal of our government to admit them without passports. The statement has been made often that Japan lived up to this agreement, and it was that it might be continued upon which Japan so earnestly insisted. But this was unsatisfactory to the radical elements along the Pacific coast, especially the citizens of California. "Not because it was ineffectual," says Mr. Powers, "but because it was too gentlemanly. The stigma which the Japanese sought to avoid was the very thing this radical element desire to affix, race competition having long since engendered race antipathy."

Mr. Powers thinks Ambassador Hanihara was very unfortunate in using the expression, "grave consequences." The Senate construed this letter as a threat "and found in it a reason, or a pretext, for the overwhelming rejection of the compromise." Mr. Powers believes that the American people have drifted into an attitude of antipathy toward the Japanese "and the Congressional sounding board at Washington reverberates the antipathy." Pressed by public sentiment to take drastic action, Congress seized upon Mr. Hanihara's note as a pretext for doing so. This action naturally wounded the national honor of Japan which, Mr. Powers says, "is, probably the highest in the world."

Exclusion of Non-White Races.—In considering the absolute exclusion of the Asiatic peoples Mr. Powers takes into account Japan alone, for the reason that "only the Japanese have the organization and the alertness to make serious protest." But he shows that behind Japan are other countries that are quite formidable, of which Japan is the natural spokesman. China, for instance,

is far more numerous and, therefore, potentially more powerful than Japan.

The reason for this exclusion of the non-white races is supposed to be difference in quality. The author plainly shows that such is not the case. Some non-white peoples are superior to some of the white races. "The whites constantly imply their superiority and the non-whites as constantly resent it." In many respects the Japanese are the superiors of Americans. Indeed, this is one of the prime necessities for the exclusion of the Japanese. We cannot allow the Japanese to come to this country in great numbers because they are not assimilable. "We intermarry with some of the immigrants that come to this country, but we do not want to marry the Japanese nor do they seem to want to marry us. If we threw the doors of our country wide open to the Japanese we should have two alien races trying to live together in the same country, a thing which is declared impossible and seems to be, except in the case of the whites and negroes. "With a larger Japanese population on the Pacific coast," says Mr. Powers, "race rivalry would have become race conflict with an inevitable appeal of the Japanese to the mother country for aid that could not and would not have been refused. If we want war with Japan the sure way to get it is to open our doors to Japanese immigration."

Discrimination As To White Races.—At the head of the eligible list stand the English. This is not surprising as we and they have a common language. Then come the Germans, Danes, Norwegians and Swedes. It has long been demonstrated that these can be assimilated.

The density of population in the old world, makes the immigration question an acute one, and causes resentment on the part of those who think they are discriminated against. Some surprising figures are given as to the population of several countries. Australia has a population of one and a half to the square mile. Canada, two and a half, the United States, 32, Europe (as a whole), 110, Italy, 326, Japan, 376, England, 649. Many will be surprised to learn that the density of England's population is nearly twice as great as that of Japan, and that the population of Australia and Canada is so sparse. Why do not these overcrowded countries go to Australia and Canada?

The conclusion of Mr. Powers is rather pessimistic. He says we must put up the bars and have absolute exclusion of all foreigners. After giving several reasons why we should have absolute exclusion he says, "The best reason of all is the desire that the Anglo-Saxon in his true character, undiluted and unperturbed, shall inherit these lands and give his incomparable guidance to our developing world. It is an ideal to be boldly avowed. The best chance to make this an orderly world, a prosperous and peaceable world, is to make it an Anglo-Saxon world. Every foot of soil that we control we hold in trust for that world of the future whose very flesh and blood is to be determined by our holding. It is a great trust and the end in view is worthy any hazard."

That there is hazard, serious hazard, the author of the article does not deny. We have proclaimed to the world that America "is the land of the free and the home of the brave," and have from the discovery of this western world had our door thrown wide open, with our immigration bureaus offering inducements to foreigners to make this their home until they feel that they have as much right to come as we feel that we have the right to keep them away. We claim this country as our own, but Mr. Powers thinks if we hold it we must hold it by superior strength. He concludes his most informing article with these startling words:

"Interest and instincts are sharply opposed and we shall not make away with the prize unchallenged. It is the most difficult thing we have ever tried to do, a thing fraught with great danger. We have no sufficient conscientiousness of these difficulties and these dangers. We are prodigal of the world's good will, and reckless of its hostility. We must be wise as well as strong if we escape 'grave consequences'."

GREATEST DISCOVERY

Lord Kelvin was once asked by a pompous young would-be scientist which one of all his discoveries he considered to be the most valuable. The unexpected reply was: "I think that to me the most valuable of all the discoveries I have ever made was when I discovered my Savior in Jesus Christ."—Ex.

SUNDAY SCHOOL

E. L. MIDDLETON, Secretary

IMPORTANT MEETINGS

The most important Sunday-school meetings each year are our Superintendents' Conferences. We began with one at Hickory. For three years we had two. This year we will have three as follows:

Bryson City, September 7-8.
Statesville, September 8-10.
Wilson, September 10-12.

The programs are complete and full announcements will be made real soon. Begin now to plan to have your superintendent or his representative present at one of these meetings.

THE CHOWAN ASSEMBLY

This meeting was planned long after the meetings at Morehead and Mars Hill. We managed to get together a splendid faculty at very little cost to the denomination. The fact is I doubt if there has ever been more wisely used money considering the amount spent and the results obtained.

All who have attended North Carolina assemblies know that the great bulk of those who go have been from our cities and towns. But Chowan College is in the heart of one of the greatest rural Baptist constituencies in the South. It would have done your heart good to have seen those fine country people drive in every morning, attend the classes and the platform hour, and then go back. I believe we have here the opportunity of doing a great job of real training and inspiration for the largest number possible of country people. The attendance was a very fine one. I have the names and addresses of 250 who registered. There were at least as many more who dropped in for the platform hours. I have never seen better loyalty to class work at any assembly. There was continuous session from 8:45 to 12:30. It was rare that you would see any one loafing around the halls and on the campus. We really urged that no one undertake to attend everything, but they would not listen to us, but stayed right by the work.

Class work grew in numbers and attendance. On the last day and the last hour there were more people on class than at any other one period during the entire time. It is not necessary now to give the names of all the teachers. There were nine of us from our regular departmental workers, two pastors and one pastor's wife. We had just as nearly real text-book work as was possible, and on the last night we were able to issue ninety-two awards.

"The Messages of the Prophets" was the theme of Dr. K. M. Yates, of the Louisville Seminary. He is one of the younger members of the faculty, and all of us were delighted to see this fine young man expound the scriptures so forcefully and stay so close to the fundamentals of the old-time religion. There is a bright future before Kyle Yates.

Dr. W. N. Johnson was one of the teachers of the class period, but his class grew into a fair-sized congregation, and everybody was delighted with his wonderful course of lectures on Stewardship.

A bright spot and never-to-be-forgotten hour was the Quiet Hour every evening at twilight on the campus. Dr. H. A. Ellis, of the First Church, Henderson, greatly endeared himself to all of us, both by his fine devotional talks and the fine, cordial spirit he showed, brightening everything wherever he went.

The crowning event each day was the sermon at night in the college chapel. Dr. Zeno Wall thrilled large congregations every night with his great sermons. Just as he was closing the last sermon an invitation was given. Five people laid themselves on the altar of service. There were three

fine young women. Then there was an aged man who did not find his Saviour until late in life, but now he wants to give all of his talents to his Saviour. The other one was a boy—a small boy—who says he is going to be a preacher.

What Others Think

There were scores expressing their appreciation of the meeting. From the many written expressions we select a few from outstanding men and women who were present:

"The Assembly at Chowan College has been the greatest and most far-reaching meeting ever held in this section of our State, so far as Kingdom work is concerned. The influence of this meeting will live on down through all the years to come."

"To me, the Chowan Assembly was the greatest combined gathering of inspiration and instruction held in this Association during my sojourn in these parts."

"This Assembly has given me a clearer conception of the need for workers at home and abroad."

"The Chowan Assembly must be made permanent. It will prove in the coming years a great impetus to spirituality and the work of intensive training."

"The spiritual power cannot be estimated: it must be experienced. Many, many blessings, intellectual and spiritual, have come to us that will live on throughout our Christian experience."

"The Assembly has placed this section on higher ground and given us a new vision."

"The Chowan Assembly has been full of mountain-top experiences, bringing the soul to the feet of Jesus and at the same time inspiring it to go out into the fields for service."

"I consider this Assembly the biggest and most enriching asset that has come to the Baptists of this district since the establishment of Chowan College."

FROM BROTHER BROOKS.

Dear Brother Johnson:

Just a few lines about the Assembly and my work in Goldsboro. Mrs. Brooks, Blanche Siler Brooks and May Bell Mitchell went with me to Chowan College Assembly. We were thrilled with enthusiasm as our fine young field workers taught their classes. The addresses and sermons, by Bro. Walter N. Johnson, H. A. Eller, Kyle M. Yates and Zeno Wall were food and drink for our souls. Thanks to Bro. E. L. Middleton for the edifying and inspiring program, and to all the co-operating associations for the congenial and delightful fellowship.

President and Mrs. Weaver are happy in the love and loyalty of the pastors, laymen, and alumnae of Chowan College. Its fruitage is seen in the homes and churches, in the culture and refinement of the Chowan section of our State.

On our trip we stopped in Enfield and Tarboro, and enjoyed the hospitality of some whom we knew and loved during our pastorate there. They were of one accord in praise of their present pastor and in the progress of the churches. No one can estimate the value of such loyalty and services.

Yesterday I preached three sermons. One was to the Boy Scouts in the afternoon. They gave fine attention while I spoke from 1 Timothy 2:7. The boys are in camp at Camp Tuscarora, near Smithfield.

In a recent morning service our church held graduating exercises for the Junior B. Y. P. U. Eleven children were awarded diplomas. There were speakers from the Board of Deacons, W. M. U., and Sunday-school.

Our church has given \$1400 more than the quota, and expects to meet the pledges.

Very truly,

C. V. BROOKS.

Goldsboro, N. C.

What does God require of man?—Deuteronomy 10: 12, 13.

B. Y. P. U.

PERRY MORGAN

A-1 UNIONS, NORTH CAROLINA, SECOND QUARTER, 1924

Junior

Clayton.
Murfreesboro.
Thomasville Orphanage.
Double Springs.
Johnson Memorial, No. 1, Raleigh.
Durham First, "Farabow."
Blackwell Memorial.
Meherrin.

Intermediate

Asheboro Street, Greensboro.
Meherrin.
Hebron.
Double Springs.
Cartledges Creek.
Rockingham First.

Senior

High Point First.
Jacksonville.
Loray, Section "B," Gastonia.
Buie's Creek Academy, Sections A, B, C, and D.
Antioch.
Highland, Hickory, "Married People's Union."
Flat Rock.
Double Springs.
Rockingham First "Benton."
New Bern First.
Harris Chapel.
Ashley's Grove.
Andrews.
Calvary, Asheville.

UNIONS 100 PER CENT IN ATTENDANCE

Junior

Murfreesboro.
Thomasville Orphanage.

Senior

Buie's Creek Academy, Section D.
Ashley's Grove.
Myrtle Mill, Gastonia.
Raynham.

UNIONS 100 PER CENT IN BIBLE READING

Junior

Murfreesboro.
Thomasville Orphanage.
Double Springs.

Intermediate

Meherrin.
Hebron.

Senior

Highland, Hickory.
Harris Chapel.
Ashley's Grove.
Myrtle Mill, Gastonia.
Buie's Creek Academy, Section A and D.

UNIONS 100 PER CENT IN MEMORY WORK

Clayton.
Murfreesboro.
Thomasville Orphanage.
Blackwell Memorial, Elizabeth City.

UNIONS 100 PER CENT IN GIVING

Junior

Clayton.
Murfreesboro.
Johnson Memorial, No. 1.
Durham First, "Farabow."
St. Johns, Charlotte.
Blackwell Memorial, Elizabeth City.

Intermediate

Meherrin.
Hebron.
Double Springs.
Cartledges Creek.
Seaboard.
Entwistle.

Senior

Johnson Memorial, Raleigh.
High Point First.
Jacksonville.
Buie's Creek Academy, Sections A, B, and C.

Antioch.
Highland, Hickory.
Double Springs.
Rockingham First, "Benton."
New Bern First.
Harris Chapel.
Ashley's Grove.
Corinth, Elizabeth City.
Monroe First.
Bethesda.
Conway.
Raynham.
Corinth, Rose Hill.
Huntersville.
Oxford.
Smyrna.

UNIONS 100 PER CENT IN TITHING

Junior

Murfreesboro.

Intermediate

Meherrin.
Cartledges Creek.
Ashley's Grove.

UNIONS 100 PER CENT IN STUDY COURSES

Intermediate

Rockingham First.
Bryson City.
Entwistle.

Senior

Harris Chapel.
Oxford.
Beulah.

What did Jesus say about little children?—Matthew 19: 13-15.

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MOUNTAIN SCHOOL NEWS NOTES AND ITEMS

Rev J. W. O'Hara, D.D., Associate
Superintendent

Faculties for the schools of the Mountain School Department of the Home Mission Board are now complete. The principals for the North Carolina schools are as follows: R. M. Lee, Yancey Collegiate Institute; J. C. Pow, Mountain View College; R. L. Moore, Mars Hill College; N. A. Melton, Fruitland Institute; N. R. Prickett, Round Hill Academy; L. B. White, Haywood Institute; Joe Hough, Sylva Collegiate Institute. Everything will be in readiness for the opening of these schools in a few weeks.

The Mountain School Teachers Conference was held at Clyde, N. C., June 22 to 24. Practically all of the schools east of the river were represented. Interest ran at high pitch from the beginning to the close of the Conference. Light was shed upon difficult problems, and inspiration was received by all present. The principals and teachers present went back home with a clearer conception of the work before them, and with renewed diligence for the task. The Conference will be held at Clyde again next year.

A two-years Bible course is given in all of the mountain schools. In connection with the Bible, text-books on various denominational activities are studied. The record for this phase of the work for the past year is as follows: 709 Sunday-school diplomas granted, 523 B. Y. P. U. diplomas, 177 W. M. U. diplomas, making a total of 1,251. Seals were given for different books, as follows: New Testament, 365; Old Testament, 449; Stewardship and Missions, 79; Seven Laws of Teaching, 203; Talks to Training Class, 231; Winning to Christ, 234; Training in Christian Service, 88; Pilgrim's Progress, 91; Doctrines of Our Faith, 129; miscellaneous books, 1,574; total number of seals, 3,344. Mars Hill College led with the largest number of diplomas and seals. Great stress is placed upon preparation for religious and denominational service.

Much building is in progress during the summer. For the North Carolina schools of the Home Mission Board, improvements are being made, as follows: Fifty-room dormitory at Fruitland Institute, two fifty-room dormitories and athletic building at Mars Hill College, heating plant and repairs for Haywood Institute, and extensive repairs for all of the other schools.

Improvements are being made to schools in other States. A new dormitory is under consideration for Smoky Mountain Academy. An addition to the administration building for science department at Ellbridge Academy, extensive repairs to Tennessee River Institute, much in the way of repairs to Doyle Institute, heating plants, classroom equipment, domestic science and manual training equipment to a number of other schools. Hiwassee Academy is in the midst of an extensive building program, which includes a new twenty-two room dormitory and repairs to other buildings. The buildings will be in reasonably good condition for the opening of the schools in a few weeks.

Reports come from a number of schools that dormitory space is already consumed. One of two things will inevitably result—either boys and girls will be turned away, or they will be necessarily crowded in the dormitories. The latter will be resorted to so long as there is possible place. We are reluctant to turn away students so long as we can take care of them.

The tract supply for the Mountain School Department is being revised, enlarged and made more complete. These tracts may be obtained from the Home Mission Board office, 1004 Hea-

ley Building, Atlanta, Ga., or from the Mountain School Department office, 308 Legal Building, Asheville, N. C. Lantern slide material is likewise being revised and increased. Those desiring pictures for stereopticon work may get them from the Home Mission Board office in Atlanta.

The school located at Clayton, Ga., Bleckley Memorial Institute, was closed this year, and the territory added to that of Hiwassee Academy. The property is being sold and the proceeds, as well as the furnishings, are to be used in the improvement and enlargement of the work at Hiwassee Academy.

Mount Ada Academy, Mount Ada, Arkansas, was added this year to the list of mountain schools. This is one of the promising situations in the Ozark Mountains. Prof. T. D. Mullins is the principal, and is leading the people in a very progressive program, both for buildings and equipment.

Boys and girls will be coming to these schools in a few weeks. Our schools begin opening early in August, and by the first of September all of them will be in operation. The knock of poor boys and girls will be at our doors. A limited amount of work can be given them to meet their expenses. Neither scholarships nor available work will meet the needs during the session. I am wondering if the reader will not consider partial support of some worthy boy or girl in one of these schools. No better investment could be made. Of course, we are going to meet our pledges to the 75 Million Campaign. Whatever else we may do will be a thank-offering to the Lord over and above pledges as made. The writer invites your correspondence and interest along the line suggested above.

SOUTHWESTERN SEMINARY OPENING

By L. R. Scarborough

The Southwestern Seminary, Seminary Hill, Texas, opens its next session September 22, 1924. Indications are for a great, largely attended opening. We have just closed a very successful summer session. Had a number of fine graduates, well equipped, going out to serve the Master. Our enrollment last year was around 650. We hope to largely increase that this year—preachers, preachers' wives, young women preparing for the definite phases of the Lord's work, laymen preparing for gospel music, religious education, missions, and other work of the Kingdom of God.

We have around a thousand this year in correspondence courses. Others are joining almost every day, getting the very best theological, missionary, and evangelistic instruction and staying at home—and that free.

Let all who purpose attending the Southwestern Seminary, if possible, get to Seminary Hill on time for the fall opening. Write to Mr. C. M. King, Seminary Hill, Texas, for catalogue or for reservation for rooms or cottages or other living apartments. We are anticipating a great year of usefulness for the Master.

Write to Rev. W. A. Hancock, Seminary Hill, Texas, if you desire pastoral work or other forms of employment while in the seminary.

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HOME LETTERS FROM CHINA—Gordon Poteat \$1.50

"It holds the interest, stimulates the imagination, awakens the desire for more, yet in its charm and appeal it is satisfying. Replete with interesting facts and details that confront the missionary during first years on the field, the challenge of the task, the customs of the Chinese, the ideals of their nation, the inter-racial problem, all delineated in such a personal and informal manner as to make it grip like romance."—C. S. Leavell, Memphis.

PIONEERING IN THE SOUTHWEST—A. J. Holt \$1.50

"Haven't we shed about enough tears over the indifference of our children to religious activities? Isn't it about time to do some repenting for our own sins of omission, and, having dried our tears, search for a literature that will match baseball columns and movie screens in heroics? Pioneering in the Southwest will do it. My fifteen year old son says it is just as interesting as Edward Bok's 'Americanization.' He read its 300 pages through in one day. He just couldn't quit."—John Jeter Hurt, Jackson.

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7:30 A. M.	(b) Charlotte	7:50 P. M.
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9:35 P. M.	(c) Norfolk	7:05 A. M.

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A RECORD OF FAITHFUL SERVICE

Charles E. Maddy, Corresponding Sec. Rev. C. W. Blanchard, of New Bern, N. C., has been an enlistment worker for the Neuse-Atlantic and a group of Southeastern associations for a number of years. He was in this work when the secretary came back to the State. Brother Blanchard resigned and left us of his own accord, April 30, to engage in evangelistic work. We were sorry to give him up, but he felt that he needed to stay at home more, and wanted to give himself more definitely to Stewardship Evangelism. He did a far-reaching and constructive work in the enlistment department.

Since that time he has been engaged almost continuously in holding meetings with churches, to be followed by a stewardship campaign and the enlistment of the church along all denominational lines. Any church desiring a faithful, consecrated helper will do well to communicate with him at New Bern.

ASSOCIATIONAL MEETINGS
August

7. Carolina—Beulah, 3 miles from Blantyre, 7 miles from Hendersonville.
8. Yadin—Bear Creek, 9 miles from Mocksville.
12. Three Forks—Pleasant Grove, 12 miles from Boone; also bus lines from North Wilkesboro or Lenoir.
12. Buncombe—Beaver Dam.
14. Tuckasegee—Qualla, 3 miles from Whittier.
15. New Found—North Fork.
21. French Broad—Piney Mountain, 10 miles from Asheville, near highway to Mars Hill.
21. Tennessee River—Steconah, 7 miles from Judson.
21. Avery—Elk Valley. Take bus from Spruce Pines.
22. Brushy Mountain—Harmony, 4 miles from North Wilkesboro.
28. Western—North Carolina—Peachtree, near Murphy or Andrews.
28. Haywood—East Canton.
29. Maco—Watauga, 5 miles from Franklin.
29. Ashe—Tuckerdale—C. C. Railroad, 12 miles north of West Jefferson.

September

3. Yancey—South Toe, 6 miles from Micaville.
4. South Yadin—Calvary.
12. Alleghany—Sparta.
16. Mecklenburg—Cabarrus, Howells, 9 miles from Concord.
16. Stony Fork—Boone's Fork, 6 miles from Blowing Rock.
18. Mitchell—Fork Mountain.
18. South Mountain—Corinth.
23. Chowan—Warwick, one mile from Gilden, N. & S. Railway.
23. Liberty—Reeds, near Lexington.
24. Central—Mary's Chapel, 10 miles from Wake Forest.
25. Caldwell—Concord, near Granite Falls.

October

1. King's Mountain—Double Springs, near Lattimore.
2. Brier Creek—Swan Creek, 5 miles from Elkin.
2. Sandy Creek—Aberdeen.
2. South Fork—Penelope, at Hickory.
2. West Liberty—Mount Pleasant, 3 miles from Culberson.
3. Elkin—Elkin Valley, 2 miles from Elkin.
7. Eastern—Dobson's Chapel, near Magnolia or Rose Hill.
8. Bladen—Galeed, near Bladenboro.
8. Sandy Run—High Shoals, near Cliffsides.
8. Tar River—Mount Zion, 8 miles from Louisburg, 12 miles from Henderson.
8. Union—Meadow Branch, at Wingate.
9. (2:00 P. M.) Stone Mountain—Walnut Grove, 15 miles from North Wilkesboro.
9. Alexander—Concord, 5 miles from Stony Point.

14. Mount Zion—Mount Gilead, 10 miles from Chapel Hill.
14. Roanoke—Tarboro.
15. Transylvania—Little River, near Penrose.
15. New South River—Autryville.
16. Montgomery—Center, 2 miles from Candor.
21. Gaston—Mount Zion, near Cherryville.
21. Wilmington—Shiloh, 7 miles from Atkinson, 9 miles from Watha.
22. Flat River—Grassy Creek, 16 miles from Oxford, 6 miles from Stall.
23. Anson—Polkton.
23. Catawba River—Morganton, First.
23. Cape Fear—Columbus, Bolton.
24. Brunswick—Cool Run, 20 miles from Bolivia.
23. (7:00 P. M.) Little River—Juniper Springs, at Broadway.
28. Pee Dee—Hoffman.
28. West Chowan—Cashie, at Windsor.
29. Johnston—Four Oaks.
29. Raleigh—Apex.
29. Robeson—St. Pauls.

November

4. Stanly—Wyatt's Grove, two miles from High Rock, six miles from Richfield.
7. Dock—New Britton, twenty miles from Whiteville.
19. Neuse-Atlantic—Fort Barnwell, near Kinston or Dover.

HUNGARIAN GIRLS IN AMERICA
PREPARE FOR SERVICE TO
THEIR OWN PEOPLE

Misses Katherine and Amelia Gerwich, daughters of the pastor of the German Baptist Church at Budapest, Hungary, will this fall enter the W. M. U. Training School at Louisville, in order to prepare themselves for returning to Hungary and establishing there a Missionary Training School for their own women. The expenses of these girls to America was borne by persons who met them in Europe following the Baptist World Alliance last year, and the W. M. U. is seeing to it that they are provided for at the Training School. They are brilliant, consecrated, beautiful women and give promise of very useful careers. They are a splendid example of the evangelistic and missionary spirit of Hungarian Baptists.

WINONA'S THIRTIETH ANNIVERSARY BIBLE CONFERENCE

Christians everywhere will be interested in the Thirtieth Annual Bible Conference to be held at Winona Lake, Indiana, August 22-31. The speakers announced are among the most noted in this and other countries. Dr. Frederick W. Norwood, of London, is in this country for the first time, and will speak three times at Winona. Dr. Norwood is one of the striking figures of the religious platform. He is rated as one of the five greatest preachers in the world. He is pastor of the City Temple of London, England.

Dr. Arthur C. Hill, of Glasgow, Scotland, who occupies the historic pulpit of the Rev. John Hunter, the famous non-Conformist Divine of Great Britain, will appear at Winona for the first time. He is a preacher of great power, having influence that extends all over the United Kingdom.

Another great preacher from abroad is the Rev. Dr. W. Graham Scroggie, of Edinburgh, Scotland. No man is more sought after at home and abroad than Dr. Scroggie. He comes out of the midst of a very busy itinerary through the United States and Canada.

Among the prominent speakers of our own country announced are Bishop Ernest Lynn Waldorf, of the Wichita Area; Bishop Warren A. Candler, Methodist Episcopal Church, South; Dr. Geo. R. Stuart, from the Southland; Dr. Frank M. Goodchild, Vice-President, Northern Baptist Convention; Dr. "Bob" Schuler, Pastor of Trinity Methodist Episco-

pal Church, Los Angeles; Prof. Geo. L. Robinson, McCormick Theological Seminary, Chicago; Dr. W. H. Philpott, Pastor of the Moody Church, Chicago; Prof. A. T. Robertson, Southern Baptist Theological Seminary, Louisville, Ky.; Dr. Edgar DeWitt Jones, Pastor of the Christian Church, Detroit, Mich.; Prof. J. Gresham Machen, Princeton Theological Seminary; Dr. Henry L. Faulconer, Field Secretary of the National Business Men's Pocket Testament League; Evangelists John S. Hamilton, O. A. Newlin, and Geo. L. Stephens, Dr. E. J. Pace, Pastor of the First United Brethren Church at Canton, Ohio; Dr. J. C. Broomfield, author, traveler and preacher of great power, Pastor of the Methodist Protestant Tabernacle, Fairmount, W. Va.

Others who will take part in the Bible Conference program are Prof. Homer Rodheaver, who will direct the music. He is the recognized greatest song leader of America. Dr. Wm. M. Danner, General Secretary of the American Mission to Lepers; Rev. Willis S. Rowe, who has traveled extensively among the native tribes of Central Africa under the auspices of the Board of Foreign Missions of the Methodist Church; Mrs. Carrie Stewart Besserer, founder and director of the "Bethany Girls Work."

There will be prayer and testimony meetings at 6:45 each morning in the auditorium; 8:30 and 9:30 each day, Bible Interpretation; 10:30 each day in the Tabernacle, expository preaching; 2 p.m., pulpit and parish problems; 3 p.m., each day, missionary rally and conference; 6:30 p.m., hillside service; 7:30 each evening, services in the Tabernacle. Missionaries from all parts of the world will be in attendance. The program will meet the needs of all Christian workers everywhere.

M. A. MARTIN.

THOUGHTFUL FOR OTHERS

A ragged woman was crossing the corner of a public park in London, where the children of the poor are accustomed to play, many of them barefoot. A burly policeman stationed on the corner watched the woman suspiciously. Half-way across she stopped and picked up something which she hid in her apron pocket. In an instant the policeman was by her side. With gruff voice and a very threatened manner he demanded:

"What are you carrying off in your apron?"

The woman seemed embarrassed and refused to answer. Thereupon the officer of the law, thinking that she had doubtless picked up a pocketbook, which she was trying to make away with, threatened to arrest her unless she told him at once what she had in her apron.

At this the woman reluctantly unfolded her apron and disclosed a handful of broken glass. In stupid wonderment the policeman asked:

"What do you want with that stuff?"

A flush passed over the woman's face, and then she answered simply:

"If you please, sir, I just thought I'd like to take it out of the way of the children's feet."—Presbyterian.

DROP THY BURDEN AND THY CARE

Ere thou sleepest, gently lay
Every troubled thought away:
Put off worry and distress
As thou puttest off thy dress:
Drop thy burden and thy care
In the quiet arms of prayer.

Lord, thou knowest how I live,
All I've done amiss forgive:
All of good I've tried to do,
Strengthen, bless, and carry through:
All I love in safety keep,
While in Thee I fall asleep.

—Henry Van Dyke.

THE VISION

I dipt into the future, far as human eyes could see,
Saw the Vision of the World, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilights, dropping down with costly bales;
Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue.
Far along the world-wide whisper of the south wind, rushing warm,
With the standards of the peoples plunging through the thunder-storm;
Till the war-drum throbbed no longer, and the battle-flags were furled
In the Parliament of Man, the Federation of the World.
There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber lapt in Universal Law.

—Alfred Tennyson.

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ADDITIONAL NEWS NOTES

D. L. Moody once put it this way: "If you want to get good water, it does no good to paint the pump. You must clean out the well."—Florida Baptist Witness.

Very properly, it seems to us, the Religious Herald calls in question the advice of President Weaver, of Furman University, to his trustees to designate their campaign gifts to Furman, and to get their friends to do so. If we are to have any co-operative work, there must be no shenanigan of grabbing the goods beforehand. And the advice of President Weaver does not gain in favor by the suggestion that it is to be done without publicity.—Baptist Record.

Remember that the Campaign Commission of the Southern Baptist Convention requests that the whole organization for putting on the campaign will in September give themselves to getting the denominational paper in the homes of all our people. In many states the forces are lining up for this task. We should be greatly humiliated if Mississippi alone comes short at this point. To fail in this part of the program leaves us unprepared to accomplish any of the rest of it.—Baptist Record.

Rev. W. G. Hall, who has just entered upon his work at Robersonville, dropped into the office the other day on his way to Bay Leaf Church to assist Pastor Bryant in a meeting. Brother Hall says that although the Robersonville Church has been hit very hard in the loss of members and in the destruction of property caused by the terrible cyclone that swept over the town some months ago, the brethren will pay the last dollar of their pledges to the 75 Million Campaign, and will assume their part of the million dollars for 1925. This heroic spirit should encourage other churches which have not suffered as has the Robersonville Church.

We are in receipt of a letter which is unsigned and, therefore, we have no idea who wrote it. The writer of this letter wants to know if one can be a Christian for any length of time without knowing it. The experience of the author of the letter leads him (or her) to hope that such may be the case, as the change has been very gradual and the date of conversion cannot be definitely fixed. Sometimes a feeling of despondency and gloom comes which is quite distressing, and our unknown friend wishes the Recorder readers to pray that an assurance may be given which will remove all doubt and uncertainty. We feel sure that in many instances people are saved before they are aware of it. There is such a variety of experiences among Christians that no one can be taken as an example for all.

Rev. J. S. Hardaway, D.D., Mrs. Hardaway and their accomplished daughter, have gone back to Oxford to live among the people whom they served for a quarter of a century. Owing to the condition of Dr. Hardaway's health he thought it best to give up the regular pastorate, and in deciding on the place to make their home their minds naturally turned to Oxford, the place at which they began their married life and where many of their warm friends live. They have a comfortable home and are happy among the friends of other days. We are sure that Dr. Hardaway will be called upon to supply churches in and around Oxford. Although it is best for him not to take the regular work of a pastorate, he will be available as a supply, and any church will be fortunate to secure his services.

The South Yadkin Association will meet with the Calvary Church September 4-5.

The editor spent a part of last week in Raleigh. He has been running up about every week since his family went down to Scotland County. He says the crops in Wake have improved wonderfully within the past two or three weeks, as well as those in Scotland County.

The editor was sorry to miss the visit of Dr. Kyle M. Yates, professor in our Seminary at Louisville. Dr. Yates dropped into the office on his return to Louisville from Murfreesboro, at which place he had an important part in the program at the Assembly recently held there.

Pastor J. W. Nobles recently held a meeting at Social Plains (Tar River Association), which resulted in 43 baptisms and 7 restorations. The preaching was done by the pastor, and it is said to have been the greatest meeting in the history of the church. Social Plains is a mission church which Brother Nobles serves in connection with Middlesex.

His many friends will be distressed to know that Rev. W. S. Olive, for many years pastor of Olive Chapel Baptist Church, has been confined to his bed for some time and is still in feeble health. We have no truer man than W. S. Olive, and many prayers for his recovery will ascend to a Throne of Grace.

Evangelist B. Townsend came to Republican Church in the West Chowan the third Sunday in July and was with us for a few days. There was a great revival of religion, many say the greatest in the history of the church. Many consecrated their lives to the service of God. Every department of the church was made better and stronger. There were 38 additions, 30 for baptism, and 8 by letter and restoration. We believe God sent Brother Townsend this way.—J. L. Powers, Pastor.

Dr. Zeno Wall, of Goldsboro, and Dr. W. F. Yarborough, of Hattiesburg, Miss., both commend very highly Dr. J. M. McMillin, who is temporarily sojourning at Sunset Heights, Asheville. He is in this State to be with his son, who is making a strong fight for his life. Dr. Wall says Dr. McMillin will be in Asheville until the middle of September, and that the brethren should make large use of him in meetings and for supply work. Dr. Yarborough says: "He studied at the University of Virginia, is a princely man and a most excellent preacher. He is head of the department of English in our State Teachers' College, but keeps up his preaching, being pastor of surrounding village churches." We trust that those needing a supply or aid for evangelistic meetings will lay hands on Dr. McMillin.

Our friend and brother, Rev. W. C. Meadows, of Pores Knob, N. C., rejoices at the trend back toward the old faith. He has just read with great interest and profit Dr. Mullins' latest book, "Christianity at the Crossroads." He declares that this book is worth many times what it costs. Brother Meadows has prepared a sermon on "Evangelism and Missions" which he has preached at many churches in the Brushy Mountain Association, and he will continue to carry this important message to his people. We are indebted to Brother Meadows for a copy of this sermon, which has been published in pamphlet form. Though our brother is well stricken in years, and has not been in good health, we are glad to know that he is regaining his strength and is going out to the churches with this worth-while message.

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CHARM

There's a beautiful spirit that people
call charm—
Some think it is manners external;
But it comes from the heart—it's a
heavenly art:
You develop it, yet it's supernatural.

It's a sweet disposition all centered in
love—
The desire to give others rare pleas-
ure.

That unlocks the door to another
heart's secret
By showing your own heart's rich
treasure.

It's not a gay moment to put on or off:
It's part and parcel of living;
It can't be explained, it cannot be
feigned:
It's simply the sweet art of giving.
—Selected.

NOTES

If your society has not contributed
to the W. M. U. State Expense Fund
this year, do so this quarter. Our ex-
penses are heavy.

Only four months now until the close
of the campaign for the W. M. U.
These are golden hours. Make every
one of them count.

Our second quarter is drawing near
a close—August 31. Let every society
send a report this quarter. If the
treasurer is away on vacation, some
other officer or member should see that
the report is sent in.

How about your Campaign pledge?
Is it paid up to date? Leave some
other things undone, if must be, and
pay up today. There is no time to lose.

Have you ordered Alabaster Boxes
for your society? You will want them
for those who have already paid their
Campaign pledges and who want to
keep on giving to the Campaign. And,
too, those who want to make gifts of
love and sacrifice will want them.

Remember the W. M. U. Training
School, the Margaret Educational Fund
and the Bible Fund in your gifts this
quarter. These count on your Cam-
paign pledge.

DAILY VACATION BIBLE SCHOOL
AT KINGS MOUNTAIN

[This school was in charge of the
Woman's Missionary Society, with the
Y. W. A. girls assisting.]

On Friday night, July 18, our Vac-
ation Bible School closed, with appro-
priate exercises. The program showed
that a great deal had been accom-
plished in memory work, and at its
close there was a fine display of hand-
work, of which the children were very
proud.

Mrs. Floyd had charge of the Begin-
ners, and she was assisted by Miss
Nell Horn, Miss Eliza Davis, Miss Bes-
sie Weaver and Miss Nell Oates. The

Primaries were in charge of Miss Bruce
Johnson, and Miss Lorene Cornwell as-
sisted her. The Junior girls had as
their teacher Miss Fay Johnson, and
Mrs. W. N. Johnson taught the Junior
boys. Mrs. M. E. Herndon had charge
of the Intermediates, Mrs. Raymond
Cline and Mrs. E. C. Gold assisting.
Miss Ethel Parker had charge of the
music.

The enrollment for the two weeks
was 260, and the average attendance
was 115.

We feel the Vacation Bible School
was a success, although it was our first
attempt, and the children being so en-
thusiastic about it, we hope to have a
better one next year, with a longer
session.

MRS. GEO. E. LOVELL,
Director.

SOUTH YADKIN W. M. U.

The Woman's Missionary Union of
the South Yadkin Association met in
its twenty-second annual session, July
9 and 10, with South River Church.
Among the speakers were Mrs. Wesley
N. Jones, of Raleigh State W. M. U.
President; Rev. G. G. Wray, of Har-
mony; and Rev. P. H. Brady, a mis-
sionary from Japan.

About sixty delegates were enrolled,
and the reports were, on the whole,
encouraging.

Miss Laura Lazenby, the superin-
tendent, reported a slow but steady de-
velopment during the year.

The Association especially appreci-
ated the support and attendance on the
meeting of such a goodly number of
their progressive young pastors.

The young people's organization had
an important part on the program. The
Y. W. A.'s of Statesville First Church
gave a demonstration mission study
class.

The G. A.'s of Mooresville First
Church gave a most inspiring program
on "What God Would Have Me Do."

At the evening hour, Wednesday, the
young people of Stallings Memorial
Salisbury, gave a program on personal
service, which was most effective.

Plans were laid to attain the Stand-
ard for the coming year, and the lead-
ers were inspired to do more and bet-
ter work.

MRS. D. L. BROWN,

Statesville, N. C.

PITT COUNTY UNION

The W. M. U. of Pitt County held
its fourth annual meeting in Greenville
July 10, with Immanuel Church as
hostess. It was in many respects the
best meeting in the history of the
union.

At the morning session the devo-
tional service was conducted by Mrs.
E. B. Beasley, County Chairman. Fol-
lowing this, there was a roll-call of all
the societies. This brought forth many
thrilling reports, which were an in-
spiration to all delegates.

The program consisted of several in-
teresting and helpful talks. Mrs. C. W.
Austin, of Tarboro, gave an inspira-
tional talk on "Christian Stewardship."

A delicious luncheon was served by
the ladies of Immanuel. The afternoon
session was given over to the Junior
organizations. Due to the absence of
the Junior leader, Mrs. L. W. Smith,
Mrs. C. W. Austin, associational leader
of the Royal Ambassadors, presided.
She gave many beneficial suggestions
to the leaders of the Junior organiza-
tions.

The union regretted very much the
absence of their associational superin-
tendent, Mrs. L. T. Vaughn, due to ill
health.

With the addition of Mrs. Lynwood
Owens as secretary, the officers of the
preceding year, were re-elected. The
union adjourned to meet in June with
Bethel Church.

MRS. LYNWOOD OWENS,

What charge was given three times
to Joshua?—Joshua 1:6-18.

What is the royal law?—James 2:
8, 9.

REPORT OF ASSOCIATIONAL
SUPERINTENDENTS FOR QUAR-
TER ENDING MAY 31, 1924.

Brunswick Association: Mrs. Carl
Ward, superintendent. Societies or-
ganized, 2; letters and postals writ-
ten, 42; societies visited, 2; meet-
ings held, 2; miles traveled, 10.

Bancomber: Miss Annie L. Logan,
superintendent. Societies organized,
1; letters and postals written, 73;
societies visited, 4; meetings held,
1; miles traveled, 20.

Cape Fear-Columbus: Mrs. J. L.
Memory, superintendent. Societies
organized, 2; letters written, 17;
postals, 15; societies visited, 4;
meetings held, 3; miles traveled, 34.

Carolina: Mrs. J. P. Brooks, super-
intendent. Societies organized, 1;
letters written, 18; postals written,
16; societies visited, 1; meetings
held, 1; miles traveled, 14.

Chowan: Mrs. T. E. Gardner,
superintendent. Societies organized,
1; letters written, 63; postals, 2;
societies visited, 1; meetings held,
2; miles traveled, 148.

Cumberland: Mrs. D. C. Rogers,
superintendent. Societies organized,
1; letters written, 69; postals, 5;
societies visited, 4; meetings held,
4; miles traveled, 56.

Eastern: Miss Mary Cox, superin-
tendent. Letters written, 222; post-
als, 108; societies visited, 15; meet-
ings held, 6; miles traveled, 150.

French Broad: Mrs. R. L. Moore,
superintendent. Letters written,
85.

Gaston: Mrs. W. W. Williams,
superintendent. Societies organized,
3; letters written, 50; postals, 1;
societies visited, 3; miles traveled,
72.

Haywood: Mrs. R. N. Barber,
superintendent. Societies organized,
2; letters written, 34; postals, 5;
societies visited, 5; meetings held,
8; miles traveled, 142.

Johnston: Mrs. B. A. Horatt,
superintendent. Societies organized,
1; letters written, 100; postals, 25.

Kings Mountain: Mrs. John Wa-
caster, superintendent. Societies or-
ganized, 3; letters written, 69; post-
als, 5; societies visited, 3; meet-
ings held, 4; miles traveled, 640.

Liberty: Mrs. R. S. Green, super-
intendent. Societies organized, 2;
letters written, 27; postals, 30.

Little River: Miss Mattie Bain,
superintendent. Societies organized,
1; letters written, 34; postals, 13;
societies visited 6; meetings held, 3;
miles traveled, 130.

Macon: Miss Bertha Moore, super-
intendent. Letters written, 11;
postals, 21.

Mount Zion: Mrs. W. M. Buck,
superintendent. Societies organized,
1; letters written, 110; postals, 35;
miles traveled, 700; pages of litera-
ture mailed, 446.

Neuse-Atlantic: Mrs. R. N. Scott,
superintendent. Letters, 30.

Pee Dee: Mrs. R. L. Hardison,
superintendent. Letters written, 85;
postals, 59; societies visited, 12;
meetings held, 15; miles traveled,
1,289.

Piedmont: Miss Mollie Patterson,
superintendent. Societies organized,
1; letters written, 85; postals, 71;
societies visited, 21; meetings held,
2; miles traveled, 102.

Roanoke: Mrs. L. T. Vaughan,
superintendent. Societies organized,
3; letters written, 140; societies
visited, 2; meetings held, 2; miles
traveled, 30.

Robeson: Mrs. H. T. Pope, super-
intendent. Societies organized, 1;
letters written, 50; postals, 20.

Sandy Creek: Mrs. J. U. Gunter,
superintendent. Societies organized,
6; letters written, 90; postals, 15;
societies visited, 3; meetings held, 2;
miles traveled, 326.

Sandy Run: Mrs. J. R. Moore,
superintendent. Letters written, 47.

South Fork: Mrs. A. T. Howell,

superintendent. Letters written, 100;
postals, 21; societies visited, 5; meet-
ings held, 2; miles traveled, 104.

South Yadkin: Miss Laura Lazen-
by, superintendent. Letters written,
11; postals, 24; meetings held, 5;
societies visited, 1; miles traveled,
100.

Stately: Mrs. J. M. Manney, super-
intendent. Societies organized, 5;
letters written, 13; societies visited,
10; meetings held, 10; miles travel-
ed, 240.

Surry: Mrs. A. O. Bray, superin-
tendent. Letters written, 6; soci-
eties visited, 1.

Tar River: Mrs. Henry D. Up-
church, superintendent. Letters
written, 125; postals, 55; societies
visited, 6; meetings held, 2; miles
traveled, 225.

Three Rocks: Mrs. D. F. Horton,
superintendent. Societies organized,
1; letters written, 8.

Transylvania: Mrs. Wallace Hart-
sell, superintendent. Societies or-
ganized, 1; letters written, 9; post-
als, 5; societies visited, 3; miles
traveled, 60.

Tuckasegee: Mrs. W. Ross Yok-
ley, superintendent. Societies or-
ganized, 1; letter written, 22; post-
als, 3; societies visited, 4; miles
traveled, 41.

West Chowan: Miss Una White,
superintendent. Societies organized,
2; letters written, 166; postals, 65;
societies visited, 41; miles traveled,
298.

Yancey: Mrs. S. W. Bennett,
superintendent. Societies organized,
2; letters written, 5; postals, 3; so-
cieties visited, 3; meetings held, 1;
miles traveled, 12.

Which is the fourth commandment?
—Exodus 20:8-11.

HEAR, O-ISRAEL: the Lord our
God is one Lord.—Deuteronomy 6: 4.

WHY DRUGS FAIL

Many chronic diseases fail to re-
spond to drug treatment, even in the
hands of the best physicians, where-
as acute diseases usually respond
readily. When a disease has become
chronic, drugs often seem to do as
much harm as they do good, for the
system rebels against them. It is
just this class of cases which derive
the greatest benefit from drinking
Shivar, America's best stomach, liver
and kidney water. If you suffer with
chronic dyspepsia, indigestion, sick
headache, rheumatism, kidney or
liver disease, uric acid poisoning or
other curable conditions due to im-
pure blood do not hesitate to accept
the spring's liberal offer as printed
below. Their records show that only
two in a hundred, on the average,
have reported "no benefit." This is
a wonderful record from a truly won-
derful spring. Sign the following
letter:

Shivar Spring,

Box 5-H,

Shelton, S. C.

Gentlemen:

I accept your offer and enclose
herewith three dollars for ten gallons
of Shivar Mineral Water. I agree to
give it a fair trial, in accordance
with instructions contained in book-
let you will send, and if I report no
benefit you agree to refund the price
of the water in full upon receipt of
the two empty demijohns which I
agree to return within a month.

Name _____

Address _____

Shipping Point _____

(Please write distinctly)

OBITUARIES

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

BRISTOW.—Elder S. F. Bristow, a Baptist minister of Colerain, died at his home there Friday morning, July 4th, and was buried Saturday afternoon. He was 72 years of age, had been a minister for over forty years. Born and reared in Northampton County, he was for six years a Methodist minister, and since that time he has been active in the Baptist ministry, serving as many as eleven churches of this Association, besides at times being pastor near Washington, Elizabeth City, in Chowan County, Gates County, and in Virginia.

In the burial service talks were made by three ministers, R. B. Lineberry, T. E. Walters, and L. E. Dailey, and three laymen, J. H. Evans, S. A. Adams, and L. F. Castellow.

He leaves a widow by the second marriage, and a number of children and grandchildren by the first marriage. He was buried at Colerain Baptist Church, of which he was pastor for nine years in succession, from 1892 to 1901.

R. B. LINEBERRY.

BUFFALOE.—George K. Buffalo, subject of this brief sketch, was born April 25, 1860. He united with New Hope Baptist Church in 1874. He was married to Miss Mary Underhill, October 11, 1881. He passed to his reward July 14, 1924. Brother Buffalo had been a sufferer from high blood pressure for many months. He was laid to rest in the family burying ground near his home.

He leaves, besides his wife, three children—Giles Buffalo, Mrs. Maul Shaw, who lives near the old home, and John Buffalo, a druggist, of Fremont, and three grandchildren. Brother Buffalo was a man of deep conviction, and honest in all his dealings. All who knew him admired the sterling qualities of his character. He leaves a good name, which is a rich heritage for his children. J. S. F.

PERKINSON.—On Monday, June 16, 1924, the Lord called from our midst Bro. Charles Wesley Perkins, of Wise, N. C. In his death the church and community lose one of their most useful and highly respected members.

Brother Perkins was born near Wise, July 9, 1867, the son of Sally Duke and Wesley Perkins. He was educated at Warrenton at the old Male Academy, then presided over by Prof. L. A. Williams. On December 5, 1894, he married Mary, the oldest daughter of Mr. and Mrs. J. H. Hicks. Eight children have blessed their home, five of whom the father leaves. They are May Sallie, a teacher in the public schools of Wilson County; Lucie, a student at Meredith College; Leon, who last year graduated from the Wise High School; Florence, and Frank. He also leaves three sisters, Mrs. Hester Paschall, Mrs. J. R. Paschall, and Mrs. John Perkins, and several nephews and nieces.

Uniting with Sharon Baptist Church in early youth, he has ever been faithful to the aims of the denomination at large, as well as all local causes. He was especially interested in Christian Education. For fifteen years he has been superintendent of the Sunday-school, and since the death of Mr. Page Perkins he has been clerk of the church.

The immediate cause of his death was apoplexy. He lived less than four weeks after he was stricken. Funeral services were held at Sharon

Church, conducted by the pastor, W. R. Stephens. A host of friends were in attendance.

There are few persons who have spent their entire lives in the same neighborhood whose every act can be closely scrutinized with so clean a record as was Wesley Perkins. A man of firmness, yet gentleness, a man of clean, temperate, honest life, of few words, strong convictions and high ideals, one who served his God and community well. We shall greatly miss him. To the devoted wife, the loving children and dear sisters, we extend our heartfelt sympathy. May they be strengthened by the memory of a life so well spent in the Master's service, and may He who makes no mistakes fill with comfort and love the place made vacant by his going.

W. R. STEPHENS.

MRS. CHARLOTTE PERKINSON.
MISS EMMA DUNN.

RESOLUTIONS OF RESPECT

The citizens of Elizabeth City, and especially the members of the First Baptist Church, were distinctly shocked when the news came that Deacon N. C. Clark had been so suddenly called away from family and friends.

Brother Clark was a quiet, unassuming man, a good husband, an honest workman, a valuable citizen, and an earnest Christian, who showed his earnestness rather by his daily life than by any pretentious profession, and the world today needs more men of this type. But his earthly work is finished, his trials are over, and we confidently believe that he has entered upon a new sphere of usefulness in that beyond, toward which all of God's faithful are traveling. Therefore, be it resolved:

1. That we are grateful for the fellowship we had with him while he was with us; and while we miss him, we recognize that our loss is his gain.

2. That while it seems that there is great and increasing need now in the world for such men as he was, we know that God in His wisdom knows best, and we bow in humble submission to His infinite knowledge and will.

3. That our sympathy goes out to his family and friends, and we commend to them the serene faith, the quiet usefulness and the honest character of our friend and fellow-worker.

4. That a copy of these resolutions be spread upon the minutes of the First Baptist Church, and that they be published in the Advance and the Biblical Recorder.

J. G. GREGORY,
For Committee.

What does Solomon say is the beginning of wisdom?—Proverbs 1:7.

FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these home-ly spots.

Simply get an ounce of Othine from any druggist and apply a little of it night and morning, and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful, clear complexion. Be sure to ask for the double-strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

PARKER'S HAIR BALSAM
REMOVES DANDRUFF
STOPS HAIR FALLING
Has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & \$1.25 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N. Y.
When washing hair always use Foreston Shampoo

BIBLES

With every Bible in this list we will give a FREE copy of the New Testament. Send CASH and 10c extra for Postage.

Children's Bibles

(SMALL TYPE)

1157—Genuine Leather, Morocco grain, Divinity Circuit **\$2.00**

1140—Genuine Leather, Morocco grain, Divinity Circuit **\$2.25**

(LARGER TYPE)

1326—Genuine Leather, Morocco grain, Divinity Circuit **\$2.75**

Size 5 3-4x3 5-8—Clear black Minion type

H 13—Bound in genuine French Morocco Leather with overlapping cover and gilt edge; maps **\$2.55**

H 35 x—India paper illustrated text Bible, same as above but very light weight and thin. With full page color illustrations and maps **\$3.80**

(STILL LARGER TYPE)

1451—Genuine Leather, Divinity Circuit **\$3.25**

1212—Genuine Leather, Divinity Circuit, 4,000 questions and answers, miracles and parables of Jesus and other splendid helps **\$3.10**

1282—Same as above with all the words of Christ in red letters — illustrated **\$3.25**

Teachers' Bibles

7752—Genuine Leather Levant Grain, Divinity Circuit, Concordance **\$4.50**

M 125—Bound in genuine French Seal Leather, with overlapping cover, red under gold edge, Concordance **\$4.50**

M 155—Red letter comprehensive teacher's Bible, same as M 125, with the words of Christ printed in red, Concordance **\$5.00**

S 125—Red letter, same as above, Concordance **\$5.50**

S C X—French Morocco, Divinity Circuit, Concordance **\$7.50**

ANY OF THE ABOVE TEACHERS' BIBLES FURNISHED WITH THUMB INDEX FOR FIFTY CENTS EXTRA

—ORDER FROM—

BAPTIST BOOK SHOP



R. L. MIDDLETON, Manager

Raleigh, N. C.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

A Fine Tonic.
Builds You Up
Prevents and Relieves

Malaria-Chills and Fever-Dengue

School Desks,
Opera Chairs,
Folding Chairs
Kindergarten Chairs.

School Supplies,
Blackboards

Southern Desk Co., Hickory, N. C.



NOTICE OF ADMINISTRATION

Having qualified as administrator of the estate of Charlie Sanders, deceased, late of Wake County, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit them to the undersigned on or before the 9th day of July, 1925, or this will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment.

This 9th day of July, 1924.

R. L. SORRELL,
Administrator of Charlie Sanders.
Cary, N. C., R. F. D. 1.

W. M. UNION

Edited by MISS MARY WARREN,
Corresponding Secretary, Raleigh,
North Carolina

W. M. U. STATE OFFICERS

Mrs. W. N. Jones, President, 803 N. Person Street.
Miss Mary Warren, Cor. Sec. and Mission Study Supt., 215 Recorder Building.
Miss Elsie K. Hunter, Office Sec.-Treas., 215 Recorder Building.
Miss Dorothy Kellam, Young People's Leader, Field Worker, 215 Recorder Building.
Mrs. R. N. Simms, Training School Trustee, North Person Street.
Mrs. T. M. Pittman, Margaret Fund Chairman, Henderson, N. C.
Mrs. C. E. Maddy, Personal Service Chairman, Woodburn Road.
Mrs. Z. M. Caviness, White Cross Chairman, Hillmore Street.
Mrs. J. D. Boushall, Recording Secretary, Raleigh, North Carolina.

CHARM

There's a beautiful spirit that people call charm—
Some think it is manners external;
But it comes from the heart—it's a heavenly art;
You develop it, yet it's supernal.

It's a sweet disposition all centered in love—
The desire to give others rare pleasure,

That unlocks the door to another heart's store
By showing your own heart's rich treasure.

It's not a gay garment to put on or off;
It's part and parcel of living;
It can't be explained, it cannot be feigned;

It's simply the sweet art of giving.
—Selected.

NOTES

If your society has not contributed to the W. M. U. State Expense Fund this year, do so this quarter. Our expenses are heavy.

Only four months now until the close of the campaign for the W. M. U. These are golden hours. Make every one of them count!

Our second quarter is drawing near a close—August 31. Let every society send a report this quarter. If the treasurer is away on vacation, some other officer or member should see that the report is sent in.

How about your Campaign pledge? Is it paid up to date? Leave some other things undone, if must be, and pay up today. There is no time to lose.

Have you ordered Alabaster Boxes for your society? You will want them for those who have already paid their Campaign pledges and who want to keep on giving to the Campaign. And, too, those who want to make gifts of love and sacrifice will want them.

Remember the W. M. U. Training School, the Margaret Educational Fund and the Bible Fund in your gifts this quarter. These count on your Campaign pledge.

DAILY VACATION BIBLE SCHOOL AT KING'S MOUNTAIN

[This school was in charge of the Woman's Missionary Society, with the Y. W. A. girls assisting.]

On Friday night, July 18, our Vacation Bible School closed with appropriate exercises. The program showed that a great deal had been accomplished in memory work, and at its close there was a fine display of handwork, of which the children were very proud.

Mrs. Floyd had charge of the Beginners, and she was assisted by Miss Nell Hord, Miss Eliza Davis, Miss Bessie Weaver and Miss Nell Oates. The

Primaries were in charge of Miss Bruce Johnson, and Miss Lorene Cornwell assisted her. The Junior girls had as their teacher Miss Foy Johnson, and Mrs. W. N. Johnson taught the Junior boys. Mrs. M. E. Herndon had charge of the Intermediates, Mrs. Raymond Cline and Mrs. R. C. Gold assisting. Miss Ethel Parker had charge of the music.

The enrollment for the two weeks was 160, and the average attendance was 115.

We feel the Vacation Bible School was a success, although it was our first attempt, and the children being so enthusiastic about it, we hope to have a better one next year, with a longer session.

MRS. GEO. E. LOVELL,
Director.

SOUTH YADKIN W. M. U.

The Woman's Missionary Union of the South Yadkin Association met in its twenty-second annual session, July 9 and 10, with South River Church. Among the speakers were Mrs. Wesley N. Jones, of Raleigh, State W. M. U. President; Rev. J. G. Wray, of Harmony; and Rev. J. H. Brady, a missionary from Japan.

About sixty delegates were enrolled, and the reports were, on the whole, encouraging.

Miss Laura Lazenby, the superintendent, reported a slow but steady development during the year.

The Association especially appreciated the support and attendance on the meeting of such a goodly number of their progressive young pastors.

The young people's organization had an important part on the program. The Y. W. A.'s of Statesville First Church gave a demonstration mission study class.

The G. A.'s of Mooresville First Church gave a most inspiring pageant on "What God Would Have Me do."

At the evening hour, Wednesday, the young people of Stallings Memorial, Salisbury, gave a pageant on personal service, which was most effective.

Plans were laid to attain the Standard for the coming year, and the leaders were inspired to do more and better work.

MRS. D. L. BROWN,
Statesville, N. C.

PITT COUNTY UNION

The W. M. U. of Pitt County held its fourth annual meeting in Greenville July 10, with Immanuel Church as hostess. It was in many respects the best meeting in the history of the union.

At the morning session the devotional service was conducted by Mrs. E. B. Beasley, County Chairman. Following this, there was a roll-call of all the societies. This brought forth many thrilling reports, which were an inspiration to all delegates.

The program consisted of several interesting and helpful talks. Mrs. C. W. Austin, of Tarboro, gave an inspirational talk on "Christian Stewardship."

A delicious luncheon was served by the ladies of Immanuel. The afternoon session was given over to the Junior organizations. Due to the absence of the Junior leader, Mrs. L. W. Smith, Mrs. C. W. Austin, associational leader of the Royal Ambassadors, presided. She gave many beneficial suggestions to the leaders of the Junior organizations.

The union regretted very much the absence of their associational superintendent, Mrs. L. T. Vaughn, due to ill health.

With the addition of Mrs. Lynwood Owens as secretary, the officers of the preceding year were re-elected. The union adjourned to meet in June with Bethel Church.

MRS. LYNWOOD OWENS.

What charge was given three times to Joshua?—Joshua 1:6-18.

What is the royal law?—James 2:8, 9.

REPORT OF ASSOCIATIONAL SUPERINTENDENTS FOR QUARTER ENDING MAY 31, 1924.

Brunswick Association: Mrs. Carl Ward, superintendent. Societies organized, 2; letters and postals written, 43; societies visited, 2; meetings held, 2; miles traveled, 10.

Buncombe: Miss Annie L. Logan, superintendent. Societies organized, 1; letters and postals written, 78; societies visited, 4; meetings held, 1; miles traveled, 30.

Cape Fear-Columbus: Mrs. J. L. Memory, superintendent. Societies organized, 2; letters written, 27; postals, 15; societies visited, 4; meetings held, 3; miles traveled, 84.

Carolina: Mrs. J. F. Brooks, superintendent. Societies organized, 1; letters written, 18; postals written, 16; societies visited, 1; meetings held, 1; miles traveled, 14.

Chowan: Mrs. T. E. Gardner, superintendent. Societies organized, 1; letters written, 65; postals, 2; societies visited, 1; meetings held, 2; miles traveled, 108.

Cumberland: Mrs. D. C. Rogers, superintendent. Societies organized, 1; letters written, 69; postals, 5; societies visited, 4; meetings held, 4; miles traveled, 56.

Eastern: Miss Macy Cox, superintendent. Letters written, 232; postals, 108; societies visited, 15; meetings held, 6; miles traveled, 150.

French Broad: Mrs. R. L. Moore, superintendent. Letters written, 85.

Gaston: Mrs. W. W. Williams, superintendent. Societies organized, 3; letters written, 50; postals, 1; societies visited, 3; miles traveled, 72.

Haywood: Mrs. R. N. Barber, superintendent. Societies organized, 2; letters written, 34; postals, 5; societies visited, 5; meetings held, 8; miles traveled, 142.

Johnston: Mrs. B. A. Hocutt, superintendent. Societies organized, 1; letters written, 100; postals, 25.

Kings Mountain: Mrs. John Wacaster, superintendent. Societies organized, 3; letters written, 69; postals, 5; societies visited, 3; meetings held, 4; miles traveled, 640.

Liberty: Mrs. R. S. Green, superintendent. Societies organized, 2; letters written, 27; postals, 30.

Little River: Miss Mattie Bain, superintendent. Societies organized, 1; letters written, 33; postals, 13; societies visited 6; meetings held, 3; miles traveled, 130.

Macon: Miss Bertha Moore, superintendent. Letters written, 11; postals, 21.

Mount Zion: Mrs. W. M. Buck, superintendent. Societies organized, 1; letters written, 110; postals, 35; miles traveled, 700; pages of literature mailed, 446.

Neuse-Atlantic: Mrs. R. N. Scott, superintendent. Letters, 30.

Pee Dee: Mrs. R. L. Hardison, superintendent. Letters written, 85; postals, 59; societies visited, 12; meetings held, 15; miles traveled, 1,289.

Piedmont: Miss Mollie Patterson, superintendent. Societies organized, 1; letters written, 85; postals, 71; societies visited, 21; meetings held, 2; miles traveled, 102.

Roanoke: Mrs. L. T. Vaughan, superintendent. Societies organized, 3; letters written, 140; societies visited, 2; meetings held, 2; miles traveled, 30.

Robeson: Mrs. H. T. Pope, superintendent. Societies organized, 1; letters written, 50; postals, 20.

Sandy Creek: Mrs. J. U. Gunter, superintendent. Societies organized, 6; letters written, 90; postals, 15; societies visited, 3; meetings held, 2; miles traveled, 326.

Sandy Run: Mrs. J. R. Moore, superintendent. Letters written, 47.

South Fork: Mrs. A. T. Howell,

superintendent. Letters written, 100; postals, 81; societies visited, 5; meetings held, 3; miles traveled, 100.

South Yadkin: Miss Laura Lazenby, superintendent. Letters written, 11; postals, 24; meetings held, 5; societies visited, 1; miles traveled, 100.

Stanly: Mrs. J. M. Mauney, superintendent. Societies organized, 5; letters written, 15; societies visited, 10; meetings held, 10; miles traveled, 200.

Surry: Mrs. A. O. Bray, superintendent. Letters written, 6; societies visited, 1.

Tar River: Mrs. Henry D. Upchurch, superintendent. Letters written, 125; postals, 55; societies visited, 6; meetings held, 3; miles traveled, 225.

Three Forks: Mrs. D. F. Horton, superintendent. Societies organized, 1; letters written, 8.

Transylvania: Mrs. Wallace Hartsell, superintendent. Societies organized, 1; letters written, 9; postals, 5; societies visited, 3; miles traveled, 60.

Tuckaseegee: Mrs. W. Ross Yokley, superintendent. Societies organized, 1; letter written, 22; postals, 3; societies visited, 4; miles traveled, 41.

West Chowan: Miss Una White, superintendent. Societies organized, 2; letters written, 166; postals, 65; societies visited, 41; miles traveled, 398.

Yancey: Mrs. S. W. Bennett, superintendent. Societies organized, 2; letters written, 5; postals, 3; societies visited, 3; meetings held, 1; miles traveled, 12.

Which is the fourth commandment?
—Exodus 20:8-11.

HEAR, O-ISRAEL: the Lord our God is one Lord.—Deuteronomy 6: 4.

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful spring. Sign the following letter:

Shivar Spring,
Box 6-H,
Shalton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name _____

Address _____

Shipping Point _____

(Please write distinctly)

OBITUARIES

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

BRISTOW.—Elder S. F. Bristow, a Baptist minister of Colerain, died at his home there Friday morning, July 4th, and was buried Saturday afternoon. He was 72 years of age, had been a minister for over forty years. Born and reared in Northampton County, he was for six years a Methodist minister, and since that time he has been active in the Baptist ministry, serving as many as eleven churches of this Association, besides at times being pastor near Washington, Elizabeth City, in Chowan County, Gates County, and in Virginia.

In the burial service talks were made by three ministers, R. B. Lineberry, T. E. Walters, and L. E. Dailey, and three laymen, J. H. Evans, S. A. Adams, and L. F. Castellow.

He leaves a widow by the second marriage, and a number of children and grandchildren by the first marriage. He was buried at Colerain Baptist Church, of which he was pastor for nine years in succession, from 1892 to 1901.

R. B. LINEBERRY.

BUFFALO.—George K. Buffalo, subject of this brief sketch, was born April 25, 1860. He united with New Hope Baptist Church in 1874. He was married to Miss Mary Underhill, October 11, 1881. He passed to his reward July 14, 1924. Brother Buffalo had been a sufferer from high blood pressure for many months. He was laid to rest in the family burying ground near his home.

He leaves, besides his wife, three children—Giles Buffalo, Mrs. Maud Shaw, who lives near the old home, and John Buffalo, a druggist, of Fremont, and three grandchildren. Brother Buffalo was a man of deep conviction, and honest in all his dealings. All who knew him admired the sterling qualities of his character. He leaves a good name, which is a rich heritage for his children.

J. S. F.

PERKINSON.—On Monday, June 16, 1924, the Lord called from our midst Bro. Charles Wesley Perkins, son of Wise, N. C. In his death the church and community lose one of their most useful and highly respected members.

Brother Perkins was born near Wise, July 9, 1867, the son of Sally Duke and Wesley Perkins. He was educated at Warrenton at the old Male Academy, then presided over by Prof. L. A. Williams. On December 5, 1894, he married Mary, the oldest daughter of Mr. and Mrs. J. H. Hicks. Eight children have blessed their home, five of whom the father leaves. They are May Sallie, a teacher in the public schools of Wilson County; Lucie, a student at Meredith College; Leon, who last year graduated from the Wise High School; Florence and Frank. He also leaves three sisters, Mrs. Hester Paschall, Mrs. J. R. Paschall, and Mrs. John Perkins, and several nephews and nieces.

Uniting with Sharon Baptist Church in early youth, he has ever been faithful to the aims of the denomination at large, as well as all local causes. He was especially interested in Christian Education. For fifteen years he has been superintendent of the Sunday-school, and since the death of Mr. Page Perkins he has been clerk of the church.

The immediate cause of his death was apoplexy. He lived less than four weeks after he was stricken. Funeral services were held at Sharon

Church, conducted by the pastor, W. R. Stephens. A host of friends were in attendance.

There are few persons who have spent their entire lives in the same neighborhood whose every act can be closely scrutinized with so clean a record as was Wesley Perkinson's. A man of firmness, yet gentleness, a man of clean, temperate, honest life, of few words, strong convictions and high ideals, one who served his God and community well. We shall greatly miss him. To the devoted wife, the loving children and dear sisters, we extend our heartfelt sympathy. May they be strengthened by the memory of a life so well spent in the Master's service, and may He who makes no mistakes fill with comfort and love the place made vacant by his going.

W. R. STEPHENS.

MRS. CHARLOTTE PERKINSON.
MISS EMMA DUNN.

RESOLUTIONS OF RESPECT

The citizens of Elizabeth City, and especially the members of the First Baptist Church, were distinctly shocked when the news came that Deacon N. C. Clark had been so suddenly called away from family and friends.

Brother Clark was a quiet, unassuming man, a good husband, an honest workman, a valuable citizen, and an earnest Christian, who showed his earnestness rather by his daily life than by any pretentious profession, and the world today needs more men of this type. But his earthly work is finished, his trials are over, and we confidently believe that he has entered upon a new sphere of usefulness in that beyond, toward which all of God's faithful are traveling. Therefore, be it resolved:

1. That we are grateful for the fellowship we had with him while he was with us; and while we miss him, we recognize that our loss is his gain.

2. That while it seems that there is great and increasing need now in the world for such men as he was, we know that God in His wisdom knows best, and we bow in humble submission to His infinite knowledge and will.

3. That our sympathy goes out to his family and friends, and we commend to them the serene faith, the quiet usefulness and the honest character of our friend and fellow-worker.

4. That a copy of these resolutions be spread upon the minutes of the First Baptist Church, and that they be published in the Advance and the Biblical Recorder.

J. G. GREGORY.

For Committee.

What does Solomon say is the beginning of wisdom?—Proverbs 1:7.

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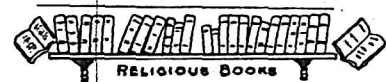
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NOTICE OF ADMINISTRATION

Having qualified as administrator of the estate of Charlie Sanders, deceased, late of Wake County, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit them to the undersigned on or before the 9th day of July, 1925, or this will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment.

This 9th day of July, 1924.

R. L. SORRELL,
Administrator of Charlie Sanders.
Cary, N. C., R. F. D. 1.

Acknowledgments

75 Million:	
Total this week	\$ 2,059.92
Previously reported	281,987.52
Total this year	\$284,047.44
State Missions:	
Total this week	\$ 245.30
Previously reported	12,835.19
Total this year	\$ 13,080.49
Foreign Missions:	
Total this week	\$ 237.78
Previously reported	19,476.60
Total this year	\$ 19,714.38
Home Missions:	
Total this week	\$ 13.20
Previously reported	12,957.55
Total this year	\$ 12,970.75
Education:	
Total this week	\$ 18.50
Previously reported	3,008.70
Total this year	\$ 3,027.20
Ministerial Relief:	
Total this week	\$ 8.95
Previously reported	\$21.33
Total this year	\$ 830.28
Missions Undesignated:	
Total this week	\$ 348.33
Previously reported	15,803.00
Total this year	\$ 16,151.33
Church B. & L.:	
Total this week	\$ 33.76
Previously reported	2,067.70
Total this year	\$ 2,101.46
Hospitals:	
Total this week	\$ 35.71
Previously reported	\$22,927.40
Total this year	\$ 22,963.11
Total this week	\$ 3,001.45
Previously reported	\$371,982.09
Total this year	\$374,983.54
WALTERS DURHAM, Treasurer,	
Baptist State Convention.	
August 6, 1924.	

TUCKASEEGEE ASSOCIATION

The ninety-fifth annual session of the Tuckasegee Association will meet with the Qualla Baptist Church at 10:30 o'clock Thursday, August 14th.

The program of the Association, as outlined by the committee, is as follows:

Thursday Morning, Aug. 14th	
10:30.	Devotional.
10:45.	Enrollment of Delegates.
11:00.	Sermon.
12:00.	Dinner.
Thursday Afternoon	
1:30.	Devotional.
1:45.	Report on Christian Literature.
2:30.	Report on Orphanage.
3:30.	Miscellaneous.
Thursday Evening	
8:00.	Sermon.
Friday Morning, Aug. 15th	
9:45.	Devotional.
10:00.	Report on State Missions.
10:30.	Report on Christian Stewardship.
11:00.	Completing 75 Million Campaign and Launching 1925 Program.
12:30.	Dinner.
Friday Afternoon	
1:30.	Devotional.
1:45.	Report on Home Missions.
2:30.	W. M. U. Report.
3:00.	Report on B. Y. P. U. and Sunday-school.
4:00.	Miscellaneous.
Friday Evening	
8:00.	Sermon.
Saturday Morning, Aug. 16th	
9:45.	Devotional.
10:00.	Report on Christian Edu-

cation and Silva Collegiate Institute.

- 11:30. Report on Foreign Missions.
- 12:30. Dinner.
- Saturday Afternoon
- 1:30. Devotional.
- 1:45. Report on Standing of Churches.
- 2:15. Report on Pastorial Support.
- 3:00. Report on Obituaries and Changes.
- 3:20. Report on Temperance.
- 3:45. Miscellaneous.
- Sunday Morning
- 11:00. Sermon.

MEETING OF BEULAH ASSOCIATION

The nineteenth annual session of the Beulah Association was held with the Providence Church in Caswell County on Tuesday and Wednesday, July 29th and 30th.

All twenty of the churches reported by letter or delegates, and there were a large number of visitors. The reports showed a very gratifying increase in membership and in contributions to the various causes.

The annual sermon was preached by Rev. N. J. Todd, of Bethel Hill, from Luke 8:46, subject, "The Touch of Faith," and was a most timely and helpful discourse.

Strong speeches were delivered by Brethren J. C. Canipe, of Mebane, in behalf of the 75 Million Campaign, C. E. Maddry in behalf of the 1925 program, and F. B. Hamrick in behalf of the Orphanage.

In the absence of a report on Ministerial relief, Dr. Maddry made a strong plea for the Relief and Annuity Board at Dallas.

Rev. J. A. Beam spoke with his accustomed vigor and earnestness to the report on temperance and law enforcement which was presented by him.

The Beulah Baptist Brotherhood held a meeting on Tuesday night, which was addressed by Rev. E. E. White, of Forest Avenue, Greensboro, and Professor Miller, of North Carolina College.

The present officers were re-elected for the ensuing year as follows: Rev. R. W. Prevost, of Yanceyville, Moderator; T. B. Woody, of Roxboro, Clerk, and P. F. Sutton, of Yanceyville, Treasurer.

The hospitality of the church and community was lavish and abundant, and everything possible was done for the comfort and convenience of delegates and visitors.

The next session will be held with the Clement Church about ten miles from Roxboro on the road to Mebane.

Reporter.

A preacher, at the close of one of his sermons, said: "Let all in the house who are paying their debts stand up." Presently every man, woman and child, with one exception, rose to his feet.

The preacher seated them and said: "Now, let every man not paying his debts stand up." The exception, careworn, hungry-looking individual, clothed in last summer's suit, assumed a perpendicular position.

"How is it, my friend," asked the minister, "that you are the only one not able to meet his obligations?"

"I run a newspaper," he answered meekly, "and the brethren here who stood up are my subscribers, and—"

"Let us pray," exclaimed the minister.—Florida Baptist Witness.

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A STORY OF HOW NORWAY WAS CHRISTIANIZED

Prepared and Issued by the National Geographic Society

"The celebration this summer of the 100th anniversary of the Christianizing of Norway discloses one of history's most fascinating stories of the radical changing of a whole people's beliefs and ways of life by a few strong men," says a bulletin from the Washington, D. C., headquarters of the National Geographic Society.

"From early times the Norwegians were seafarers by force of geographic and economic environment," continues the bulletin. "The waters of their Atlantic coast were open all winter and thronged with fish; the forests afforded excellent material for boat building. All factors urged them seaward, and they followed the line of least resistance. Fishing probably was their earliest sea interest; but in the ninth and tenth centuries, A. D., they forsook fishing to become pirates. And through piracy, strangely, they gained Christianity.

Pirates Bring Home Christianity

"These Vikings became the scourge of Europe, going in great fleets of galleys to sack the coasts of the more southerly countries where a considerable degree of prosperity had been reached. They were heathens, sacrificing to Thor and Woden, and propitiating the sun and natural forces. But through contact with the people of the south those Norwegians who left home saw a superior culture and a higher religion which shook somewhat their old beliefs. The sons of the greatest leaders in Norway served their apprenticeship as warriors on the Viking expeditions to the south. One of them, Olav Trygvason, who was to be one of the greatest of Norwegian kings, grew up almost wholly away from home, taking part in one expedition after another against the coasts of Friesland, France, England and the smaller islands around Britain. A religious hermit whom Olav is said to have met on one of the Scilly Islands converted him to Christianity and baptized him.

"Adopting the religion of the English did not prevent Olav from leading an expedition that almost captured London in 994. The English king, Aethelred, invited Olav to his palace to negotiate a treaty. When he went he was confirmed as a Christian by the Bishop of Winchester and agreed never to attack England again.

Used Strong Arm In Conversion

"From this time Olav determined to gain the throne of a united Norway and give to his people the religion and culture that he admired in the south. His was the introduction of Christianity into Norway, but his methods were largely colored by compulsion so that the later date of the legal establishment of the faith is that on which the present Norwegian celebration is based.

"An example of what this virile early Norwegian's methods were to be came on his journey to Norway when he stopped at the Faroe Islands. Like the Mohammedans propagating their faith by the sword, he forced the jarl of the islands to acknowledge his overlordship and he and his subjects to be baptized en masse.

"In Norway Olav was received with acclamation because of his military exploits, and crowned king. Immediately he began proving himself an accomplished politician in achieving his aims. In each community he bestowed gifts and lands on the local aristocrats in return for their acceptance of Christianity. Af-

ter the leaders adopted the faith their subjects usually followed. Olav banished active opponents of the new regime. Into numerous communities whose leaders were opposed to his innovations he marched with a strong force of soldiers, summoned the jarls before him and gave them the option of armed conflict or baptism. Most of them chose the latter. Temples of the old Asa faith were systematically destroyed.

"Soon Norway was nominally and superficially Christian. But on Olav's death in battle the kingdom was dismembered and in most parts of the country paganism was revived.

"Another Olav—Olav Haraldsson—also a product of southern raids and a Christian, reunited Norway under one king in 1016 and took up anew the task of making the country Christian. His methods were not so overbearing as the former Olav's but force was not entirely lacking. From his accession until 1023 he reintroduced the faith into one region after another. Finally in 1024 he had drawn up and adopted a church code making the Christian faith official. It is the anniversary of this act which Norway is now celebrating.

"The Norway of today is modern politically, industrially, and in every other way. One admirer declares unequivocally that the Norwegians are 'the most democratic people in the western world.' So progressive is their constitution that the Norwegian king has described himself as 'a constitutional president for life.' Telephones and telegraphs are in use in all parts of the country, and in spite of great difficulties railways have been extended to many of the most rugged regions of the peninsula, supplementing steamer lines that ply to all ports. Education is compulsory. With its vast potential water-power and its ample supplies of raw materials, Norway's industrial future is particularly rosy."

Five Dollars Please.—The baby had sneezed long about 2 a.m., and the young parents in great alarm phoned for the doctor to come over. It was a bitter cold night, but doc, believing it was a case of life and death, hastened into his clothes and broke all speed laws getting there, only to find the infant enjoying a perfectly normal sleep.

"Gee, doc, it was too bad to make you come out at this time of night for nothing," said the greatly relieved young papa.

"Don't worry," snapped the doctor. "I didn't come for nothing, you can depend upon that."—Exchange.

"Bob," said Tom, "which is the most dangerous word to pronounce in the English language?"

"It's 'stumble,'" said Tom, because you are sure to get a tumble between the first and last letters."

"Good!" said Rob. "Which is the longest English word?"

"Valetudinarianism," said Tom, promptly.

"No; it's smiles, because there's a whole mile between the first and last letters."

"O, that's nothing," said Tom. "I know a word that has over three miles between its beginning and ending."

"What's that?" asked Rob.

"Beleaguered," said Tom.—Busy Bee.

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Home Circle

DWELL DEEP

By James Buchanan
Dwell deep! The little things that
chafe and fret,
O, waste not golden hours to give
them heed.
The slight, the thoughtless wrong, do
thou forget;
Be self-forgot in serving others'
need.
Thou faith in God through love for
man shall keep,
Dwell deep, my soul, dwell deep!

Dwell deep! Forego the pleasure if
it brings
Neglect of duty; consecrate each
thought;
Believe thou in the good of every-
thing.
And trust that all unto the wisest
end is wrought.
Bring thou this comfort unto all who
weep;
Dwell deep, my soul, dwell deep!
—Selected.

"WHERE IS MY WANDERING BOY TONIGHT?"

There was a rich man who lived in a large city, and he was president of a great railroad system. He had a son who had become addicted to the habit of strong drink as many boys do in the large cities. He concluded he would take the boy with him on Monday morning and keep him all the week with him on the road, so as to wean him from his old associates and his daily haunts. About the middle of the week the boy became restless and asked his father to let him return to the city so that he could enjoy the pleasures of city life with his old associates. The father consented and he returned and, instead of going to his mother, he went to his old haunts of vice, so he could be with bad boys whose company was more agreeable to him than that of his pure, good mother. The father returned Saturday night to his home and he asked his wife where was the boy. She said she had not seen him since he left with him Monday morning. They suspected that he was with his old associates, so he asked a policeman to look him up. He found him in a bar room, drunk. He informed his father and stated that he was in no condition to go home, and that he had carried him to a hotel and put him to bed, and when he was able to go, he would bring him home. The boy got sober and on Sunday evening he arose, and dressed himself and soon the church bells began to ring and he said, "I must go to church, for my mother sings in the choir, and I want to hear her sweet, mellow voice."

He went and took a seat in the audience, and his mother did not observe him. After a while she came forward and sang a solo—

"Where is my wandering boy to-
night?
Go search for him where you
will;
And bring him to me in all his
blight,
And tell him I love him still."

The boy arose and exclaimed, "Here I am, mother; here I am." The mother left the choir and rushed to him and clasped him in her arms. The preacher came down and joined her, and prayed, and the boy was converted and made a useful man.

Many mothers in these days may well ask, "Where is my wandering boy tonight?" I have suggested to the boys of this town that I would be glad to meet them in a room any

night and talk history, poetry and polite literature to them. The offer is still open. I love the boys! God bless them. I am willing to help them in any way I can. — C. S. Wooten, in Mount Olive Tribune.

JANE'S GREAT-GREAT-GRAND- MOTHER

Jane peeped cautiously into the soft darkness of the big library. When she felt sure there was no one in the room she slipped in very quietly, curled up comfortably in a deep leather chair and looked up at great-grandmother's picture.

Now Jane's great-great-grandmother did not look as I suppose you are thinking she should have looked. Instead of a black dress with a white kerchief at the throat, there was a pretty pink dress, cut very low at the neck. Instead of white hair combed sedately back, there were two long braids of golden hair coiled around the head. There were also two little black shoes, white stockings and two white ruffles showing just beneath the hem of the little pink skirt. You see the picture had been painted when Jane's great-great-grandmother was just a little girl about Jane's own age, and that is why she had such good times visiting with the little girl in the picture.

"And still," thought Jane, "I don't believe great-great-grandmother would know how to act if she should step out of that big frame today." Jane shook her own bobbed curls and wondered how it would feel to have two long braids pinned securely in place.

"I don't believe she would want to wear white ruffles that show beneath her pink dress and I think she would have quite a time getting used to having her knees bare. The automobiles would probably frighten her worse than the Indians used to do, and if an airplane should fly overhead she would wonder how it happens that the birds are so much larger than they used to be."

"I am very sure I am not as brave as great-great-grandmother was, though," and Jane thought again of the story her father had told her many times of Mollie, as great-great-grandmother was called when she was a little girl, and the Indians.

One day Mollie and her little brother, Bob, were playing in the woods near where their father was shocking his corn for the winter. For a long time they had been wandering up and down the banks of a little stream hunting the bright-colored rocks they wanted to use in the playhouse they were building. So interested were they in their work they did not notice they were wandering farther and farther away from their home. Mollie was just stooping to pick up an unusually pretty pebble when Bob grabbed her by the arm. There just behind them stood two Indians. Before either child could say a word the Indians had clapped their hands over their mouths and were carrying them away. From the feathers they wore Mollie knew they were a wandering band of hostile Indians of whom the villagers had been warned.

After what seemed to Mollie and Bob a long, long time they found themselves in a rude shelter built of skins, right in the middle of a temporary Indian village. One of the Indians lowered and fastened the flap of the tepee and they were left alone.

Everything around the camp was very quiet except the piercing screams of a crying baby. "How very funny to hear an Indian baby cry," Mollie said, for quite often their father had taken them to the camps of friendly Indians and never before had they ever heard an Indian baby cry.

Just as it was beginning to get dark the flap of the tepee was lifted and an Indian squaw appeared in the entrance and motioned them to follow her. She led them to another tepee and after they were inside, placed food and water before them. Bobbie began to eat hungrily, but Mollie's attention had been attracted to the crying baby in the corner. It lay on a rude bed of boughs, its little naked brown body writhing in pain. The mother sat down beside it with such a helpless expression on her face, Mollie slipped over to the child.

"It cries just like little sister did the other night," thought Mollie. Slipping off her woolen hood she held it near the fire until it was good and warm, and hurrying to the child she laid it over the little stomach. Then motioning the mother to bring her a good warm blanket, she wrapped the child snugly in it and began softly stroking the little head.

After a time the cries began to grow fainter and finally stopped altogether. The baby was asleep. She had just gone back to Bob to eat her own supper when the flaps of the tepee were again raised and an Indian man entered. He looked at the sleeping child, spoke rapidly to the squaw and then looked long and thoughtfully at the two white children.

Hours and hours later Mollie and Bob were awakened by the same Indian man who, placing his fingers on his lips as a sign for them to be quiet, motioned them to follow him. He led them on and on through the darkness, and just as the first faint streaks of light began to show in the sky, he pointed straight ahead of them, motioned for them to go on alone, and suddenly left them.

Mollie and Bob did as they were instructed and had gone only a short distance when they discovered a house—their very own home. My, how happy they were to be back and, as Mollie told her mother, it happened just because she knew how to doctor the colic and had eased the pain of the young chief's son. — By Lois E. Brandon, in Kind Words.

WARMING UP TO IT

By Cora S. Day

Helene looked at Margaret across the table and sighed. Margaret glanced up from her half-worked problem.

"Why the gusty despair?" she asked gaily. She knew her college room-mate had no very deep sorrow back of that sigh.

"I'm envying your way of getting down to work that has to be done," confessed Helene. "I have just as much studying to do tonight as you. Yet here I am, still dreading to begin—and you're half done. I don't seem to warm up to it like you."

"Get your books, sit down there opposite me—and get to work," Margaret shot at her severely. Then she laughed.

"You don't expect to get any warmth from a fire before you start to kindle it, goosie. I don't wait to warm up to my work. I'd never begin if I did that. I just dig into the first book I lay hands on. Before I know it, I'm deep in and really interested. When I come to, I've done every last bit of work."

Striking while the iron is hot seems a good idea. But if the iron is cold—warm it up by striking. If your interest and enthusiasm are cool, warm them up by action. Don't sit round and wish you were one of the folks who accomplish great things for the kingdom. Do the first thing you can lay hands on; and in the doing you will warm up and limber up for greater service.

You can stand still in a blizzard

and freeze to death; or you can keep life and warmth in your body by keeping moving. So you can grow cold spiritually by inaction, or warm your soul into a healthy glow by working with all your might at the things nearest your hand.—The Girls' Weekly.

Spice Box

Young Man—"So Miss Ethel is your oldest sister? Who comes after her?"

Small Boy—"Nobody ain't come yet; but pa says the first fellow that comes can have her."—Everybody's.

Two students on a train were telling about their abilities to see and hear. The one says: "Do you see that barn over there on the horizon?"

"Yes."

"Can you see that fly walking around on the roof of that barn?"

"No, but I can hear the shingles crack when he steps on them."—Awgwan.

"Is this the fire department?" yelled the excited chemistry professor over the phone.

"Yes, what do you want?"

"How far is it to the nearest alarm box? My laboratory is on fire and I must turn in the call at once!"—Black and Blue Jay.

I saw a cow slip through the fence,
A horse fly-in the store;
I saw a board walk up the street,
A stone step by the door.
I saw a mill race up the road,
A morning break the gloom;
I saw a night fall on the lawn,
A clock run in the room.
I saw a peanut stand up high,
A sardine box in town;
I saw a bed spring at the gate,
An ink stand on the ground.—Ex.

Customer: "I want a couple of pillow cases."

Clerk: "What size?"

Customer: "I don't know, but I wear a size seven hat."—Chapparral.

What's this, Uncle?

That's a zebra.

What does it do?

Well, er—its principally used to illustrate the letter Z.—The London Mail.

"Jimmie," said the teacher, "why don't you wash your face? I can see what you had for breakfast this morning."

Little Boy: "What was it?"

Teacher: "Eggs."

Little Boy: "Wrong, teacher; that was yesterday."—Capper's News.

It was the dear old lady's first ride in a taxi and she watched with growing alarm the driver continually putting his hand outside the car as a signal to the following traffic. At last she became angry.

"Young man," she said, "you look after that car of yours, and watch where you are going. I'll tell you when it starts raining."—Exchange.

A woman friend dropped in the other evening to chat with the wife, and was surprised to find the husband enveloped in an apron, washing the dishes.

"Where's the wife?" the visitor asked, cheerily.

"Over at the barber shop," came the grumpy reply.—Exchange.

Housewife—"What do you work at, my poor man?"

Tramp—"At intervals, ma'am."