# BIBLICAL RECORDER

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## "THE SACRIFICE OF THANKSGIVING"

By Rufus Ford

Many of the Psalms are songs of thanksgiving. This is especially true of the one hundred and seventh. The construction of the Psalm is highly poetical. The theme is thanksgiving and the motives for it. He dedicates his poem to the redeemed who have been gathered from captivity: "Let the redeemed of the Lord say, whom he hath redeemed from the hand of the enemy." The chorus of the song is, "O give thanks unto the Lord, for he is good: for his mercy endureth for ever." "Oh that men would praise the Lord for his goodnees, and for his wonderful works to the children of men." In the twenty-second verse, *immediately following the chorus, "O that* men would praise the Lord, etc.," he adds, "And let them sacrifice *the sacrifices of thanksgiving.*" What he means to say is that their gifts must accompany their words.

It is a season of the year when we observe a day of thanksgiving—the last Thursday in November, Thanksgiving Day. There can be nothing objectionable in the observance of such a day. From Moses to Christ we have mention made of such a day. When the Lord's people returned from captivity, in the time of Nehemiah, they observed a special day of thanksgiving. But they did not show thanks in mere words. Nehemiah said to them, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto *the Lord." In this* one hundred and seventh Psalm, when the Psalmist calls on men to praise *the Lord for His goodness, and His wonderful* works, he tells them how to do it: "And let them sacrifice *the sacrifices of thanksgiving.*"

This seems to have been the manner of thanksgiving in the time of Christ, brought down from the time of Moses. The gift which the man was about to offer on the altar was not objectionable provided he would first go and be reconciled to his brother. The thanksgiving offering was made whenever a man felt disposed to do it. It was a free will offering, made at a time when he felt especially thankful to the Lord. Then he brought the best of his flock and offered it unto the Lord.

The form of sacrifice is a thing of the past, but the spirit of it abides. Jesus did not condemn the feast no more than Nehemiah condemned it; but we are to go to the feast by way of the sacrifice. This is the scriptural form which *is always the best form.*

I am sure we need to practice daily the good habit of thankfulness. *How dependent we are* upon the Lord and how abundantly He supplies our needs! In the distant past, "His arm unseen conveyed us safe, and led us up to man." His blessings are new every morning and fresh every evening. "In everything give thanks: for this is the will of God in Christ Jesus concerning you." "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." I repeat it—we ought to cultivate a daily habit of thankfulness.

But the truth which I am trying to bring out is "the sacrifice of thanksgiving." Our thanksgiving on Thanksgiving Day ought to be with more than words. I fear that some of us are too ready to offer our wordy thanksgiving, but not the sacrifice.

I read of an old Quaker who always went to his Thanksgiving dinner by way of a *little side* room, where he knelt for a few moments in prayerful thankfulness and put in a small box the amount to a cent which the Thanksgiving dinner had cost him and his family.

Paul thought that the best way for the Corinthians to prove the sincerity of their love for the poor saints at Jerusalem was by sending a contribution. What better way can we show the sincerity of our thanksgiving than by a sacrificial offering? And will not this practical, personal "sacrifice of thanksgiving" make Thanksgiving Day a joy to our own hearts?

"For life is the mirror of King and slave,
'Tis just what you are and do;
Then give to the world the best you have,
And the best comes back to you."

## CUT DOWN THE OVERHEAD

By J. W. Bailey

We have all been moving for three years in the direction of financial stringency. By "all" I mean the State, denomination and individuals. In the period of inflation we got ourselves on a plane of high living and we went into debt. Now we find ourselves in the lean years, money is *scarce; and it appears that these lean years will* continue for quite a period.

We must re-adjust. How shall we go about it?

First of all we must cut down the overhead. The State, the counties and cities must do this. The denominations must do this. Individuals must do this. The expansive plans of easier times must give place to rigid economy. Individuals must do without luxuries. States and counties must reduce the cost of operation. Denomiations must do likewise.

Debts and interest remain fixed; but income is reduced. If we would pay the debts and the interest, we must cut down the overhead.

How long will hard times last? They will last until stark necessity has put an end to extravagance. *It will require from two to five years,* according to the readiness with which we shall all *respond to the demand of re-adjustment.*

In my view we are face to face with a grave situation—much graver that that of 1920-21. We are in for a long period of hard times. We are at the end of two periods of inflation—the period of war prices and the period of bond issues. Buying power throughout the land has been exhausted by extravagance, high living, installment sales, land speculations and stock speculations. There will be no relief now by way of borrowing inflation. We are down to hard pan, and must deal directly with a grave situation.

Just how the Southern Baptist organizations will come through under their loads of debts ought to be the subject of most earnest consideration. *It is the big pressing Baptist problem.* We must cut down the overhead of the denomination, *but that will not be sufficient. We cannot hope* to increase income; we cannot hope to maintain *income. We must, therefore, retrench—we must* cut expenditures. Whatever we do, we must pay off the debts. This is the primary task, and all others must be subordinated to it. We must pay them off and give notice that no more shall be created. It is nowhere written, predicated, implied or dreamed of that the work of God shall be carried on with borrowed money.

Tax reduction by the State, the counties and the cities, cost-of-living reduction by individuals, reduced overhead and retrenchment by the denomination are demanded.

## BAPTIST BIBLE INSTITUTE

Department Practical Activities
*R. P. Mahon, Superintendent*

When the Department of Practical Activities of the Baptist Bible Institute first began to function the Institute was an unknown factor in the life of the city. It was necessary to secure through the mayor a special permit for every preaching place in the city. We had difficulty in getting into public institutions with our services and wherever our men went they were asked to show their permits, and if the leader of the group happened not to have the permit covering that particular place, no services of any kind were allowed.

Our workers have quietly gone about their work and have so deported themselves, and the work has been so greatly blessed, that now our bus is recognized in all parts of the city and our workers are accorded a hearty welcome. For two years we have carried on our practical activities without any special permit and have received the most courteous treatment at the hands of the Police Department.

At the opening of our work this year (1929-1930) the head of the department addressed a letter to the acting mayor, T. S. Walmsley, asking that he advise us just what we should do to insure us the privilege and protection which we enjoyed last year. The following reply reveals the present attitude of the city government toward the school and the work of this department:

"As in former years it will not be necessary for the Baptist Bible Institute to obtain a permit in connection with its religious work on the streets of New Orleans and at the Charity Hospital, Parish Prison, etc.

"I feel that the work the Institute is doing along these lines is well worth while and I am glad to have the opportunity to cooperate in any way.

"I am sending copy of this letter to Commissioner of Public Safety Habans and I am sure that you may look forward to every consideration from the Department of Police during the coming year's work."

## THEIR HOUSE IN ORDER

Charlotte News

"A general survey of the business community provides little ground for hope that force will ever acquire self-restraint or industry put its own house in order. The only promise of repentance and reform is in the positive pressure of the Christian standard upon the aim and method of industrial management."

This contention, made by Dr. William Louis Poteat, speaking to the 900 delegates at the State Baptist Convention, is significant. The result*ing action of the Convention following his address,* which was in reality a report of a committee on public morals, acquires something of the same significant glow. The group, following his leadership, asked for "a survey of the economic condition in industry by a State commission which represents the management, the workers and the public, and a survey of women and children in industry by a disinterested and competent agency such as the Woman's Bureau of the Federal Department of Labor, which is financed by the Government."

That recommendation went beyond the action of the denomination on the first day when proposals were made to give more religious opportunities to the textile workers. It was a recognition that the root of the economic unrest which *has been exhibited in the State lies not* wholly in lack of houses for worship, nor in preaching. *It was a recognition that economic laws can not* be denied nor be made iden' cal with the impulses of worship.

Dr. Poteat, for years a recognized leader in liberalism in the State, and esteemed for his integrity of character and mind, never took a position yet from which he would have to flee. He is no alarmist. He has never shot without taking careful aim, without knowing his mark and his gun. And he is a marksman of no mean skill.

He carefully considered his statement before he said: "Recent industrial strife, stained with tragedy and partial failure of justice within the bounds of this Convention, calls for rebuke and the inescapable authority of Christ's law of brotherhood in the world of business. Of course, wage earners have rights as well as duties. So *do wage payers. Among the rights of the wage* payers is the right of protection of property *against violence and interference. Among the* rights of wage earners is the right to organize just as the owners organize. And *these rights* are guaranteed to employers and employees alike without regard to the opinions which they hold, without partiality in the administration of the law."

To that position, the Baptists through their delegates formally committed themselves. Even if they had not, it would have been a significant statement coming from Dr. Poteat. It points to the day when feudal control of a business by an individual will go and to a recognition by the thoughtful that society has a right to force into conformity those men who deny the rights of society. From it the workers who have been organizing themselves peacefully have nothing to *fear. From the survey, made impartially, those* industries which have already observed those *rights, have nothing to fear. It would put a* stop to a lot of loose talk.

**People are not lost because they are banished from the Almighty, they are banished because they are lost.—Rev. J. M. Kendall.**

## News Notes

. . . . Friends will sympathize with Rev. J. M. Haymore in the loss of his mother, Mrs. Nannie Haymore, of Winston-Salem, N. C., who passed away on October 13.—Christian Index.

. . . . His many friends throughout the State will be glad to know that Brother W. H. Dodd, of Chocowinity, is improving after his attack some time ago.

. . . . Rev J. M. Page collected $125.00 and got six new subscriptions at the Robeson this year, while Rev. B. G. Early collected $150.00 and secured eighteen new subscriptions at the West Chowan.

. . . . Correspondents will please note the following changes in addresses: Revs. J. Edwin Hoyle from Wingate to Andrews; C. R. Johnson from Pomona Mills to Erlanger; Horace L. Smith from Marshall, N. C., to Clinton, Tenn.

. . . . After the first of January Rev. S. P. Wilson, 402 Barker Street, High Point, will have two vacant Sundays per month—the first and third. He would be glad to serve as pastor or supply any church in reach of High Point by automobile.

. . . . We appreciate the following from Mrs. N. J. Cobb, of Rowland, when renewing her subecription: "I have been reading the Recorder over fifty years and do not feel that I could do without it. I look with pleasure to its coming each week."

. . . . In this issue will be found an article on deacons adopted by the Tabernacle Baptist Church. This is a rather unique plan for the election of deacons. Dividing them into groups is something new. We commend this to the consideration of other churches. The article, though somewhat long, will be read with interest.

. . . . Rev. S. F. Conrad, of Charlotte, is making a book on Romanism. It will be entitled Twenty-five Bills of Indictment Against the Church of Rome. All these indictments will be supported by unquestioned evidence. It will possibly require 150 or 200 pages good print in paper binding—will cost about fifty cents.

. . . . Rev. M. K. McGee, of Louisville, Ky., has accepted the call to the pastorate of the Hocutt Memorial Baptist Church, and will take charge of the work January 1, 1930. Mr. McGee is a native of South Carolina, near Anderson, and is now completing his degree at the Seminary. He recently married Miss Joy Beaman, of Stantonsburg, N. C. — Walter M. Williams.

. . . . On Armistice Day Judge Thomas L. Johnson, of Lumberton, former Democratic leader of the State Senate, spoke in the Plaza Theater in Asheville. In his speech Judge Johnson called attention to the significance of Armistice Day and lauded the American Legion and the ex-service men who took part in the World War. In his speech he hit radicalism a heavy blow. He said an alien voice had come to disturb our peace as a State and as a nation. He declared that we welcome into our midst all those who have the spirit of our institutions but we have no place here for any man or woman who comes demanding that the Stars and Stripes be hauled down and the soviet flag of Russia substituted, or who comes to destroy the faith of our people, to teach our little children that the God who has chartered the course of the nation through 140 years is a myth.

. . . . Pastor W. S. Tillman was recently aided in a meeting at Shiloh Church, Beulah Association, by Rev. R. W. Prevost, of Elizabeth City. There were twelve additions to the church and one was licensed to preach.

. . . . Correspondents will please note the following changes in addresses: Rev. R. F. Hall from Raleign, R. 2, to Fuquay Springs; Lloyd T. Wilson from High Point to Lakeland, Florida; W. Ross Yokley from Erlanger to 7707 Bennett Street, Pittsburgh, Pa.

. . . . Rev. John E. White, D.D., was last week elected President of the Georgia Baptist State Convention, succeeding Dr. John P. Mell. This is an honor which will bring pleasure to the thousands of friends of Dr. White throughout the State.

. . . . Dr. S. J. Porter, pastor of the First Baptist Church, Washington, D. C., was elected moderator of the Columbia Association. This association has twenty-seven churches, and five hundred delegates were enrolled at the late session.

. . . Those who visit our national capital and spend Sunday in the city are cordially invited to attend the First Baptist Church, of which Dr. Samuel Judson Porter, a native of North Carolina, is pastor. This church is more than 125 years old. Its motto is "In the heart of Washington for the hearts of Washington."

. . . . The following announcement has been received: "Mr. and Mrs. Walter Emerson Freeman announce the marriage of their daughter, Marguerite Iris, to Mr. Crawford L. Thomas on Friday, November the fifteenth, nineteen hundred and twenty-nine, Raeford, North Carolina." Congratulations and best of wishes.

. . . . Brother Stephens said in his discussion of the Biblical Recorder that it was one of the children of the denomination. Is it not more correctly stated: The Biblical Recorder is a weekly health bulletin on the proper care and feeding of our seven children, so as to grow them to the full stature of men and women in Christ Jesus?—Theo. B. Davis.

. . . . Sunday, November 10th, marked the tenth anniversary of the pastorate of Rev. R. F. Hall at the Winter Park Baptist Church, Wilmington. On the following Monday night a reception was given for Mr. and Mrs. Hall at which time they were presented with a purse of gold. Brother S. C. Lewis, superintendent of the Sunday-school, presented the gift with words of appreciation and congratulations in behalf of the church.

. . . . Brother J. E. Daniel, of Pleasant Hill, dropped into the office recently. He is from Bethel, a new church, in the West Chowan Association, of which Rev. R. S. Fountain of Weldon, is pastor. The church has 160 members and the average per capita contribution for benevolences during the past year has been $13.04. Brother Daniel said this is the highest per capita contribution of any church in the West Chowan Association. We are sure the older churches will learn from the younger ones.

. . . . We are giving quite a good deal of space in this issue to matter brought over from the Convention. Very few of our people, comparatively speaking, attended the Convention and those who did not depend upon the reports in the Recorder to know what was done at Shelby. Those who did attend should refresh their memories by reading these important reports. We still have a good deal of Convention matter on hand and want to get it all off before the close of the year in order that we may come back to normal with the first of January.

. . . . Rev. Porter M. Bailes, pastor of the First Baptist Church, Tyler, Texas, has just closed a meeting with his church in which there were seventy-one additions to the membership.

. . . . We wish to announce a Southern Baptist Laymen's Program from nine to ten o'clock Sunday night, December 1st, from the First Baptist Church, Shreveport, over KWKH. Splendid musical numbers and an address by George J. Burnette, Associate Secretary of the Southern Baptist Laymen's work — T. Taylor Noble.

. . . . A recent issue of an Asheville paper carried an excellent cut of Dr. R. J. Bateman, retiring pastor of the First Baptist Church. There was a fine write-up of Dr. Bateman's work in the First Church as well as his influence as a citizen in our mountain metropolis. Regret was expressed that he was to leave the city and the State.

. . . . Rev. G. C. Mendenhall, who has recently come to us from the Methodists, sends us testimonial from the district supervisor, or presiding elder, under whom he has worked. Rev. W. A. Parson is the presiding elder and he declares that Brother Mendenhall was a faithful worker, ever preaching the truth in love, that he was a tireless visitor, zealous as a personal worker and clean in life. He says any church in need of a pastor will make no mistake in securing him. Brother Mendenhall is available for work and would prefer country or cotton mill churches. He can be reached at Pittsboro, N. C.

. . . . The First Baptist Church has gone without a salaried Educational Director for over two years in order that they might continue dividing all contributions fifty fifty between local work and the denominational program of benevolence, education and missions. It was found that to continue the Educational Director on an adequate salary would make it impossible to give fifty per cent of all collections to the denominational program. The work has been done by volunteer service and the Sunday-school and B. Y. P. U. departments are having the largest attendance and doing the best work they have ever done.—Mrs. C. A. Noble, Secretary., Shreveport, La.

. . . . Rev. J. Lester Lane, of Bedford, Va., has accepted a call to the Asheboro Street Church, Greensboro. Brother Lane has done a notably fine work on his Virginia field, but we believe "the best is yet to be" as he is coming to one of the very best churches in North Carolina. Mrs Lane was before her marriage Miss Grace Olive, daughter of Rev. Dr. W. S. Olive, of the Olive Chapel community. We are glad to extend through the Recorder a cordial welcome to these fine young people. They will find Greensboro a delightful place in which to live, and Asheboro Street a church ready to follow the leadership of this aggressive pastor.

. . . . The Selma Baptist Church recently closed a fruitful revival in which Rev. E. N. Gardner, pastor of the Dunn Baptist Church, did the preaching. The pastor baptized seven at the close of the meeting and two others are awaiting baptism. The Selma Church made the every-member canvass October 27 with very gratifying results. Almost enough was secured that day to take care of the budget for next year. Since then other pledges have come in. Almost twice as many pledges have been made as ever before. The letter to the association showed that notable progress had been made during the year. All the objects of the Cooperative Program have been supported. This is a good report and we congratulate Pastor W. J. Crain and his progressive flock.

. . . . Correction: North Carolina offering for the Baptist Bible Institute, Sunday, December 22, instead of the 23rd as published in Recorder recently, in a letter written to Rev. R. L. Bolton, Hendersonville, from N. T. Tull, Business Manager, Baptist Bible Institute.

. . . . Sunday-school superintendents of Eastern Association you are requested to meet with Executive Committee and Mr. Perry Morgan at Baptist Church, Warsaw, Tuesday night 7:00 o'clock, December 3rd, to consider putting on Sunday-school enlargement campaign.—H. L. Stewart, moderator, C. I. Robinson, secretary.

. . . . We closed a ten days' meeting on October the sixteenth. Dr. J. W. Kincheloe, pastor of the First Baptist Church, Rocky Mt., did the preaching. The meeting was one of best as we have ever had. The attendance and interest were excellent. Brother Kincheloe is one of our best preachers, and our people heard him with great pleasure. The meeting was a great blessing to the town, and community. As a result of the meeting there were forty-two additions to the church, twenty-nine by baptism, and thirteen by letter. — L. Sasser, Aulander.

. . . . Ex-Governor Pat M. Neff, who delivered a series of lectures last year to the faculty and students of the Baptist Bible Institute, in his last address, said: "Having been on the inside of your institution for several days, I wish to express my appreciation of the highly efficient, worthwhile, and far-reaching work of this institution. It is filling in a big way, a place of service not only to New Orleans, but to the South. No low note by anyone, at any time, should be sounded as to the permanency and the growth of this school. Surely the Baptists of the entire South should rally in a substantial way to the work and to the support of this institution, with the view of widening its foundation and lifting higher its walls."

. . . . Rev. M. K. McGhee who recently received his doctor's degree from the Louisville Seminary has accepted a call to the Hocutt Memorial Church, Burlington. Dr. McGhee is a native of South Carolina and a graduate of Furman University, but North Carolina shall claim him from this time on as he has been enrolled as a pastor in this State, and an even stronger tie to the State was formed when he married Miss Joy Beaman, a Meredith graduate, who was a worker in the Centennial Campaign. We extend a warm welcome to Dr. McGhee, and predict for him a successful pastorate in his important field.

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### WE MUST NOT FAIL

Charles E. Maddry
General Secretary

We have done our best to lay before all of our people the grave and serious situation facing our General Board on December the first. We have to meet bonds and interest on Mars Hill and Meredith totalling $70,800. We must meet two notes of $29,000 each with Raleigh banks on December 8.

If our people would pay even one-third of the amount now due on Centennial pledges, we could meet all of our obligations on time.

These are testing and trying days with us. We believe God is putting our people to the test as never before. If we love Him supremely, the money we need will come in. Surely the spirit of sacrifice is not dead among us:

"But the people that do know their God shall be strong and do exploits." Daniel 11:32.

# Suppose We Fail to Meet Our Obligations?

**The Baptist State Convention has underwritten certain obligations for our several schools**

## On Dec. 1, $70,800.00

*Will be Due on these Obligations*

## On Dec. 8, $58,000.00

*more will be Due*

Suppose we fail to meet these obligations? What will be the results?

1. The Convention, for the first time in one hundred years will have defaulted in its financial obligations.

2. The remainder of the St. Louis obligation of $450,000 immediately becomes due.

3. The financial standing and credit of the Baptist State Convention in the business world will be destroyed.

4. All of the income of the Baptist State Convention — Missions, Educational and Benevolent Funds will be impounded for the payment of these obligations.

5. The property of Meredith College will go under the hammer.

6. The Baptists of North Carolina—400,000 in numbers—will be shamed and humiliated before the face of the world—because we will not give

*Thirty Cents Apiece to Save Our Schools and the Credit of Our Convention!*

*We Have $300,000 Due on Centennial Pledges.*

*Let's rise up like true servants of Christ and pay these pledges. Rush all funds to Walters Durham*

**CHARLES E. MADDRY**

General Director

## PROVISIONS AS TO DEACONS

To the Board of Deacons of
The Tabernacle Baptist Church:

The undersigned committee to whom was referred the matter of making recommendations concerning the deaconate of the church respectively report that we have carefully considered the matter, and after such consideration we recommend to the Board and the church for consideration the provisions which are hereto attached and made a part hereof.

This October 8, 1929.

R. N. SIMMS, Chairman.
A. H. MOONEYHAM,
J. M. EDWARDS,
E. G. BIRDSONG,
J. M. BROUGHTON,
Committee.

Approved by the Board of Deacons and adopted by unanimous vote of the church.

Provisions of the Tabernacle Baptist Church of **Raleigh, North Carolina, as to its Deacons**

The Tabernacle Baptist Church of Raleigh, North Carolina, after a careful study of the matter of the deaconate, and for the purpose of more carefully carrying out what it conceives to be the provision and intent of the scriptures in regard to this matter, and with the further purpose of improving the work of the church and that part of the work of the Kingdom committed to its care, does provide and declare that hereafter it will have the following organization with respect to its deacons, to wit:

There will be what will be designated as the Active Board of Deacons, and there will also be an Auxiliary Board of Deacons, and there will also be an Honorary Board of Deacons. The purposes and duties and organization or plans for the said boards will be as follows, to wit:

### I. Auxiliary Board of Deacons

1. Purpose. The purpose of this Auxiliary Board will be to comply with the provisions of First Timothy 3:10, where it is stated with respect to deacons "Let these also first be proved: then let them use the office of a deacon, being found blameless." It is provided in verse 6 of that chapter that a bishop shall be "not a novice, lest being lifted up with pride he fall into the condemnation of the devil." Verse eight indicates that the deacons must be "likewise." It is our contemplation and purpose that the members of this board shall be students of the work of the church and of deacons, and that they shall aid the members of the Active Board of Deacons and the pastor and shall thus be in training for advancement to the Active Board.

2. Personnel. The members of this Auxiliary Board shall be elected by the church from among its male membership, without regard to age or as to the number, except as the church may from time to time in its discretion determine.

3. Qualifications. The persons to be elected to this Auxiliary Board shall possess such qualifications as lead the church to the opinion that with training and experience on the Auxiliary Board they will prove themselves suitable to be advanced to membership upon the Active Board.

4. Meetings. This Board shall hold meetings at regular times each month as it may determine and as may be approved by the church, and it shall also call meetings when requested by its Chairman or the Chairman of the Active Board of Deacons or the pastor of the church. Its members shall be required to attend its regular meetings; and the absence of one of its members from three of its regular meetings in continuous sequence without being explained or excused by the Board shall be considered as the resignation of such member from the Board.

5. Organization. This Board shall have a Chairman and a Secretary and such other officers as it deems necessary, elected by the Board itself. It shall also have such committees as may be deemed necessary to efficiently carry on its work.

6. Service. It shall be the duty of the members of this Board to study concerning the work of deacons and to act on committees with members of the Active Board of Deacons, and as may be necessary to substitute for members of the Active Board of Deacons, and so to understudy the work of the Active Board as to be able upon occasion and upon call to fall in and perform such duties as may be necessary to advance the work of the church. They shall also perform such definite duties as shall be assigned to them by the church or by the active Board. It shall also be expected of this Board that they will make such recommendations to the Active Board of Deacons as from to time they may think proper concerning the betterment of the work of the church.

7. Tenure. A person elected to this Board shall remain a member thereof as long as he and the church mutually desire.

### II. Active Board of Deacons

1. Purpose. It is intended that the members of this Board shall actively carry on the work intended to be done by deacons.

2. Composition. This Board shall be composed of the members of the present Board of Deacons who have had less than fifteen years of continuous service on the Board of Deacons of this church, and also of all other members of the present Board who desire to remain upon the Active Board. Additional members of the Active Board shall be elected by the church from time to time when deemed necessary or proper. Persons may be elected by the church to this Active Board who have not theretofore been members of the Auxiliary Board of Deacons of this church. The number of members of the Active Board shall be in the discretion of the church.

3. Qualifications. The church will expect the members of this Board to meet as nearly as they can the qualifications prescribed by scripture. See First Timothy, 3rd chapter, and also Acts 6:1-8.

4. Meetings. This Board shall hold a regular meeting every month and such called meetings as may be desired and called by its Chairman or by the pastor of the church or by any three members of the Board. Attendance upon the meetings of the Board will be required of its members, and absence from three consecutive regular meetings of the Board unexplained or unexcused by the Board shall be considered as the resignation of such member from membership on the Board.

5. Organization. This Board shall have a Chairman and a Secretary and such other officers as it may determine, and it shall have regular committees sufficient to carry on the work of the Board, and may appoint temporary committees from time to time as it may deem proper.

6. Duties. Among the duties of the members of the Board shall be the following:

(1) To engage regularly in reading and studying the Bible.

(2) To engage regularly in prayer, both personal and at the family altar.

(3) To study the work of deacons.

(4) To study the work of their own local church.

(5) To study the work of the Kingdom.

(6) To practice stewardship.

(7) To attend the public services of the church, both preaching services and prayer meeting services.

(8) To actively and cordially greet strangers in the public services.

(9) To seek new or prospective members for the church.

(10) To aid in examining and training new members.

(11) To call upon the sick.

(12) To visit the troubled.

(13) To administer, or cause to be administered, the Fellowship Fund.

(14) To provide religious services at the Soldiers' Home and at St. Luke's Home and the hospitals and other similar and available places.

(15) To divide the church membership into groups and to lead these groups and shepherd them.

(16) To assign duties to the various members of the church and follow up the observance of how they perform them.

(17) To enlist the members of the church in active Christian work.

(18) To provide that the pulpit is regularly supplied and prayer meetings regularly conducted.

(19) To serve the Lord's Supper.

(20) To provide for the baptismal ordinance.

(21) To supervise the discipline of the members of the church.

(22) To keep themselves informed as to the financial condition of the church and as to the work of the Finance Committee and the several Treasurers.

(23) To keep themselves informed as to the physical condition of the property of the church and the work of the Trustees.

(24) To cooperate with the pastor.

(25) Generally, to do all that they can to cultivate their own personal growth in grace and to advance the work of the church and the Kingdom.

It shall be the duty of the Chairman of the Board, after conference with the pastor, to appoint the regular standing Committees of the Board.

The Board shall have committees to see that individual members of the Board personally do what is expected of them and also committees to see that the collective duties of the Board are properly performed.

The Chairman shall make changes in the committees as often as he deems necessary or proper in order to advance the work.

7. Term. The term of service of members of the Active Board shall be during the mutual pleasure of the member and the church.

### III. Honorary Board of Deacons

1. Purpose. It is intended to provide on this Board a place for those "that have used the office of a deacon well," and have earned for "themselves a good degree" (First Timothy 3:13), and to make provision whereby these who have faithfully served this church as active deacons and who are not longer able to actively serve on account of age or health or other duties or absence from the city or other sufficient cause may retain their status as deacons, but without the assignment of active duties for the time being.

2. Officers. This Board shall have a Chairman and a Secretary and such other officers as they may desire, and they may have such committees as they may deem proper.

3. Membership. There shall be no limit as to the number of the members of this Board. Deacons shall be eligible to membership on this Board who have actively served as deacons on the Active Board of the Tabernacle Baptist Church for as long as fifteen consecutive years. Deacons of this church who have become feeble on account of age or in bad health and on such account are not able to perform the duties of active deacons shall be eligible to membership on this Board. Deacons of this church who are obliged to be out of the city too much of their time to engage in the work of the Active Board of Deacons may be elected to this Honorary Board by the Active Board of Deacons or by the church. Persons who have become eligible to membership on this Board on account of fifteen years of continuous active service on the Board of Deacons of this church may have membership on this Board at any time at their own choice and by expression of their wish so to do. Persons eligible to membership on this Board for other reasons may apply to the church or to the Active Board of Deacons for election to the Honorary Board at any time, and may be elected to membership on the Honorary Board by either the church or by the Active Board of Deacons by a majority vote.

4. Meetings. This Board may in its discretion hold regular monthly meetings, but attendance upon these meetings will not be required. They may hold special meetings as they may desire.

5. Privileges. The members of the Honorary Board shall have the privilege of attending any and all meetings of the Active Board of Deacons and of participating in the discussions of that Board, and they shall have a vote in the Active Board. Members of the Honorary Board will sit with the members of the Active Board of Deacons in the Communion Service. Members of the Honorary Board shall have the privilege of making recommendations from time to time as they may desire to the Active Board and to the Pastor and to the church. Members of the Honorary Board shall have the privilege of returning to membership on the Active Board whenever they may desire so to do and whenever their request for membership on the Active Board is approved by a majority vote of either the Active Boards of Deacons or of the church.

6. Duties. It shall be the duty of the members of this Board, among other things, to pray regularly and earnestly for the pastor and for the work of the church and of the Kingdom, and to attend on the services of the church when they are able so to do, and to contribute of their means to the support of the work of the church and the Kingdom as they are able, and to study the work of the church and of the Kingdom and to counsel the pastor and the Active Deacons and the members of the Auxiliary Board of Deacons and the church as their wisdom may prompt them to do. And they shall render such service to the church from time to time as they may be requested and are able to do. It shall be expected of them that they will request assignments of service from the pastor and the Active Board of Deacons and others as they may be able to perform them. It is not contemplated that these men shall be idle except as age or infirmity makes necessary.

7. Tenure. Persons who become members of this Board shall remain members thereof as long as the church and they themselves desire. They may resign their membership at any time they may wish so to do. The church may remove members from this Board if it so desires and finds proper. Termination of a person's membership in the Tabernacle Baptist Church will of itself terminate his membership on this Honorary Board.

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"A church that is sufficiently aristocratic to quarantine against one little waif, whatever its poverty or ignorance or race or color, establishes a quarantine against the presence and glory of the Kingdom of Jesus Christ." — Louis Albert Banks.

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'Tis very vain for me to boast
How small a price the Bible cost;
The day of judgment will make clear
'Twas very cheap or very dear.
—Bruce.

## THANKSGIVING IN THE SCRIPTURES

By H. H. Smith

Praise and thanksgiving are not identical in meaning, but as used in the Scriptures the two words often blend in thought. It is a sense of gratitude that leads one to praise God. When the Psalmist and others mentioned in the Bible praise God for His character, for what He is, or for His blessings, for what He does, they are really expressing thanksgiving as well as praise. Daniel uses the two words in the same sentence: "I thank Thee and praise Thee, O Thou God of my fathers, who hast given me wisdom and might." Praise and thanksgiving are the predominant themes of the Psalms. Grateful for the manifold blessings of God, the Psalmist exclaims: "O that men would praise the Lord for His goodness, and for His wonderful works unto the children of men." To herald the praise of Jehovah every musical instrument known was to be employed: trumpet, psaltery, harp, timbrel, the stringed instruments, the pipe, cymbals, and high-sounding cymbals—all are to be used in the sacred service of praising the God of Israel. Mindful of the fact that God's blessings are extended to all His creatures, even the lowliest, the Psalmist utters a clarion call: "Let everything that hath breath praise the Lord. Praise ye the Lord."

But even this did not satisfy the grateful Psalmist. He calls upon inanimate things to praise God: "Praise ye Him, sun and moon, stars and light, heaven of heavens, and ye waters that are above the heavens, ye dragons and all deeps, fire and hail, snow and vapor, stormy wind, mountains and all hills, fruitful fields and all cedars—let them praise the name of the Lord."

This is not mere rhetoric. The Psalmist was not bent on producing a literature, but was striving to give utterance to a heart overwhelmed with gratitude to God. If the Psalmist seems to us to use extravagant language, let us remind ourselves that, because we have never experienced any such deep feeling of gratitude is no reason why it has never been experienced. It would be well for us to pray that we may yet experience some such feeling of gratitude. A young preacher once related this bit of personal experience: "As a young preacher I began my ministry feeling an utter lack of equipment for the work I felt called to do. My constant prayer for weeks and months was for a full baptism of the Holy Spirit to endue me with power to proclaim the truth to the glory of God and the salvation of sinners. I threw myself wholly upon God, and, as far as I knew how, fully dedicated myself to Him. I felt that I must have the baptism of the Spirit or utterly fail as a minister of the Gospel. The Lord answered me in an unexpected way while preaching on the work of the Holy Spirit. Broken and melted down by the mighty power of the Holy Spirit, I stopped preaching and began to praise God, and called upon my congregation to help me praise the Lord for His blessing. The congregation was deeply moved. I longed for the whole world to join with me in praising Go. I felt that if all the voices of all the people in the world could unite in one mighty volume of praise to God I should be the happiest person on earth. I then understood what I did not understand as a boy, when I saw old-time people get happy and shout and call to each other, 'Help me praise the Lord.'" The Psalmist would have understood the experience of that young preacher.

When we think of the manifold blessings and mercies bestowed upon all mankind, and the meager acknowledgement and expression of gratitude to the Giver of all, we wonder if the Master did not state the true proportion of the grateful when He cleansed the ten lepers and was compelled to say: "Were not the ten cleansed, but where are the nine? Were there none found that returned to give glory to God save this stranger?" We feel that there could be no excuse for these nine ungrateful lepers, but are we not likewise ungrateful today? We often fail to show our gratitude because of the mistaken idea—all unconscious it may be—that all our possessions and achievements are the result of our own efforts, independent of divine help. This is a very common fault of humanity in general, and the Jews were warned to be on their guard against it at the very beginning of their career. The language is plain and forceful: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth into valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranites; a land of oil olives and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. And thou shalt eat and be full; and thou shalt bless the Lord thy God for the good land which He hath given thee. Beware lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein . . . thou say in thine heart, my power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God, for it is He that hath given thee power to get wealth." (Deut. 8:7-18.)

Here we find an enumeration of the blessings bestowed upon them directly by the good providence of God. It is interesting also to read the catalogue of blessings for which the Psalmist thanked God. To name them all would be almost to repeat the Psalter. Among the long list of blessings for which to be thankful, given by the Psalmist, we name these: "For His all-seeing providence, for the truth of His word, for answered prayer, for saving Israel in affliction, for food and raiment, for the law of God, for miraculous deliverance, for the majesty of God, for His glorious works, for His covenant and favor, for the prosperity of Zion, for the forgiveness of sins, for the happiness of the godly, for restoration of religious joy, and for the hope of immortality. If we are unmindful of the blessings that have crowned our lives, let us review the blessings for which the Psalmist offered thanksgiving. It is surprising how many of them are the very things for which we should be thankful today.

As Thanksgiving Day returns year by year, we often feel the need of being aroused to a deeper sense of gratitude. Nothing will do more to meet this need than the study of the Scriptures with reference to this subject. A glance at Paul's writings shows that he was not one whit behind the Psalmist in his constant habit of thanksgiving. "I cease not to give thanks for you;" "I thank my God always on your behalf;" "Giving thanks always for all things;" "I thank my God upon every remembrance of you;" "We are bound to give thanks always to God." The spirit of thanksgiving breathes all through the apostle's writings.

Ashland, Va.

## BEYOND THE BUDGET

N. T. Tull,
Business Manager, Baptist Bible Institute

In response to the Emergency Appeal of the Baptist Bible Institute, many letters of interest and sympathy come from various sources, and among these letters come excuses and reasons why the writers are not prepared at this time to make a contribution.

Among the letters recently received by the President of the Institute was one that illustrates very strikingly the present emergency situation with the Baptist Bible Institute. The brother writes that he cannot make a contribution at this time because there has been bereavement in his family during the year, with the unexpected expense incident to such unforeseen providences.

The situation in the family of this bereaved brother calls for meeting emergency expenses over and above the family budget. It calls for sacrifice and for rearrangement of affairs in the home to care for these unexpected expenses.

When we hear individuals and churches say that they are giving or operating under a budget and for that reason cannot respond to emergency appeals, it would be interesting and helpful to have them think for a moment on the question which this brother now faces in his own home when he must give "beyond the budget."

The Baptist Bible Institute is a member of the family of causes which are all dear to the hearts of Southern Baptists. It now faces a crisis and must have funds far beyond what can be provided through the budget and it will be necessary for churches and individuals to realize that no fixed program in the church or in the denomination should stifle the cry or prevent a response to this emergency appeal which has been authorized by the Southern Baptist Convention, and which is recognized as a last resort measure to save the life of this great missionary institution.

It is known to many Southern Baptists that our own beloved President Hamilton suffered a bereavement in his own home right at the time when the crisis came in the affairs of the Baptist Bible Institute last January. This crisis made it necessary for the trustees of the school to sign a note at the bank to save the Institute. In the face of his bereavement, however, President Hamilton has given a thousand dollars to help meet this emergency, following closely on the payment of his pledge of a like amount to the Institute made in the spring of 1928. These gifts were over and above the tithe and a half of his income which is paid Sunday by Sunday through his church.

Another member of the faculty has given to the Institute nearly $2,000 within the last eighteen months, while all those connected with the school have given sacrificially to meet the present crisis. One of our trustees has recently given nearly $1,000, although it is known to be a fact that he has been largely supporting the family of a son who has been out West several years with tuberculosis.

Many instances could be given of those who support most loyally their church budget and the Cooperative Program, but who respond quickly and nobly to emergency calls when any of our denominational institutions or agencies face a crisis. Gifts over and above the budget in the family generally call for sacrifice. Gifts over and above the budget in the denominational work may also call for sacrifice, but let us strive to be as loyal in responding to emergency appeals in the Lord's work as we are to the emergency appeals that so frequently arise in our own personal affairs. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

## A SIGN OF MIGHTY INNER POWER

Charlotte News

For long the criticism has been voiced that denominationalism has been choking out Christianity, that concern for the welfare of particular denominational interests has been thrusting into the background concern for the universal Christian interests, and that emphasis upon particular theological interpretations of the denomination had been blurring the great outlines of Christian principles. All these criticisms usually raise their heads following or during a convention of a denomination.

In a remarkably significant fashion, the Baptists meeting at Shelby cut ground away from the criticisms. They demonstrated that they can take care of their own proper interests and yet rise above consideration of Baptist questions to the territory which belongs to all Christians. They discussed inter-racial relations, the need for strict granting of justice to Negro and white alike, and the need for equal educational opprortunities for both races; they discussed world peace movements, they heard with appreciation a suggestion that the denomination in its missionary efforts could make the best contribution to humanity by insisting on the heart of Christianity rather than on the heart of Baptist doctrine.

Finally they concurred with a report submitted by a committee of which Dr. William Louis Poteat, president emeritus of Wake Forest College, was chairman, which requested a "survey of the economic condition of industry." They agreed with the pointed remark of that leader, "These matters are no incidents or side issues of the Convention's policy but are intrinsic and central."

That emphasis upon human liberal movements indicates a fine understanding, an understanding that Christianity, to paraphrase Dr. Poteat, is not a body of abstract theories for belief, but a way of living. "We are not Christians," said he, "whatever else we may be if we do not acknowledge and strive to reach Christ's law of love and self-renunciation. Nor are we Christians if we have no part in Christ's purpose to make the will of God prevail everywhere." The vision caught and demonstrated by the body needs no pat of approval. It speaks for itself as a sign of mighty inner power.

## AN ESSENTIAL

The way of least resistance is the way we usually take. Pastors, teachers, officers—Christian servants in all walks of service do not make faithful stewards when following this course. Dr. F. W. Boreham gives a beautiful story illustrating an essential in the making of a high type Christian steward:

"Was it not Alfred Russell Wallace who tried to help an emperor moth, and only harmed it by his ill-considered ministry? He came upon the creature beating its wings, and struggling wildly to force its passage through the narrow neck of its cocoon. He admired its fine proportions, eight inches from the tip of one wing to the tip of the other, and thought it a pity that so handsome a creature should be subjected to so severe an ordeal. He, therefore, took out his lancet and split the cocoon. The moth came out at once, but its glorious colorings never developed. The soaring wings never expanded. The indescribable hues and tints and shades that should have adorned them never appeared. The moth crept moodily about, drooped perceptibly, and died. The furious struggle with the cocoon was nature's way of developing the splendid wings and of sending the vital fluids pulsing through the frame until every particle blushed with their beauty. The naturalist had saved the little creature from the struggle, but had unintentionally ruined and slain it in the process.—Hints and Helps.

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## LOYALTY WEEK

Attention was called in our last issue to loyalty week which, according to report adopted by the Convention, began Sunday, November 24 and will close December 1. During the week the Baptists of the State are earnestly urged to raise and send immediately to Treasurer Walters Durham, Raleign, not less than $100,000. T is money is needed to meet bonds due.

Many have not paid their pledges to date on the Centennial Campaign. Every one who is in arrears on his pledge should make every possible effort to pay in full the amount due to date. Even if he has to borrow the money to meet his payment he should do so, as the General Secretary has reached the limit of the credit of the Convention at the banks.

This is appropriately called "Loyalty Week," as we must depend upon the loyalty of our people to save a very serious situation. If all will pay what is due on their pledges and others who have not pledged will make as liberal contribution as possible, we can reach the goal and meet the obligations that are immediately pressing.

Every pastor who owes anything on his Centennial pledge should pay what he owes and he can then in good conscience ask his members to pay up, for the average layman is much better able to meet his financial obligations than is his pastor.

If every pastor will next Sunday just before he preaches read the report of the committee of fifteen on the Centennial Campaign and Convention debts, it will give his people an idea of the seriousnees of the situation, and the absolute necessity for a liberal response to the appeal. The report is found on page six of the Recorder of last week, dated November 20.

When Carnes stole a million dollars from the Home Mission Board we put on what we called "Honor Day" for raising money to replace as much as possible of the money stolen. Many said that day was not properly named, as the honor of Southern Baptists was not at stake. They had done nothing dishonorable, though they recognized the obligation they were under to pay to the banks money that the banks had lent to one of the agencies of the Convention. But in the present case the honor of North Carolina Baptists is at stake. The debt we are trying to pay is a Convention obligation. The Convention authorized the issuance of the bonds, and is honor bound to pay them.

What an opportunity we have to show our loyalty to our Lord and His cause! This writer has been working with North Carolina Baptists in a public capacity for nearly thirty years, and he has never known them to fail yet in an hour of crisis. He has faith to believe that they are going to meet this present emergency. Let us show to the world, a gainsaying world, that we are still loyal to our Lord and are jealous for the honor of our Convention!

## THANKGIVING DAY

It should be kept in mind that the Mills Home is not included in the Cooperative Program. This does not mean that it has no claim on the Baptists of the State for support. Nothing has a stronger claim than providing for the fatherless children who are thrown upon the denomination for support.

The offering on Thanksgiving is just as much part of our regular work as is the payment of our pledges to the Cooperative Program. The beautiful custom of showing our thanks to God for His numberless blessings by giving part of what He has given us, was suggested by Governor Thomas J. Jarvis in one of his Thanksgiving messages, and through all these years this custom has been observed in this State.

A few years ago General Manager Kesler made the suggestion that all our people agree to give the value of one day's income for the support of the Mills Home. Many have adopted that method and are glad to work one day in the year for the children at Thomasville. The offering on Thanksgiving and the monthly collection in the Sunday-schools are the chief sources of income on which the Mills Home depends for support.

We have something like our Thanksgiving offering mentioned back in the book of Esther. When the Jews had been delivered from the death plot of Haman, the day of their deliverance was to be kept as a memorial, and they were to "make them days of feasting and joy of sending portions one to another and gifts to the poor."

We have much to be thankful for, and how better could we show our gratitude than by sending gifts to the needy children at Thomasville?

"In as much as ye have done it unto one of the least of these ye have done it unto me."

## TIME TO ECONOMIZE

We are publishing elsewhere in this issue a very thoughtful and timely article from Brother J. W. Bailey. While the picture he paints of conditions in this country may seem pessimistic, he presents the facts as they are with the hope of leading our people to adopt the remedy—the only remedy, as he sees it — which is rigid economy.

After Brother Bailey's article was in type he dropped in to this office and said economy must begin with the individual, and that he was practicing what he preached in the article. He was reducing the amount of electricity they had used by cutting out some of the lights, and anywhere else around the home where there could be a saving he and Mrs. Bailey were cutting down expense.

During the period of inflation money was more plentiful than ever before in this country, and this created an era of extravagance such as we had never before experienced. Deflation came, but the extravagance continued and we endeavored to maintain a standard of living that was altogether beyond our means. As individuals, as a State, and as a denomination, our credit has been strained to the extreme limit. Though "up against it" financially we continue to borrow and buy.

As individuals we must reduce our expenses, or many of us will go to the wall. Captain O'Berry, State Treaslurer, said some time ago that North Carolinians paid more for automobiles last year than the entire cotton crop brought. Many use automobiles for business purposes, but thousands of these machines are for pleasure, and most of them are bought on the installment plan. It has been estimated that there are machines enough owned, or held by the people of North Carolina to take every man, woman and child in the State, white, black and red, riding at the same hour.

This is just one item. Those of us who do not own machines are given to extravagance in other things. About the only thing in which we practice economy is in our contributions to the work of the Lord's Kingdom. When asked to contribute to this most important object we plead hard times, financial stringency. Three circuses visited Raleigh last October and all were well attended. A football game was played here the same month with gate receipts of $2,000. So it seems we manage to get money for these amusements, but cannot spare it for the Lord's work.

As a denomination we must practice economy. This is not a time for expansion, but for contraction. We must cut off every item of expense that can be eliminated without bringing disaster upon our work. The General Board will soon meet to make its annual appropriations. The demands on the Board will, no doubt, be many and urgent, but the pruning knife must be used. The fact that times are hard and money scarce, will make the demands for aid more insistent, but it must be remembered that the Convention has obligations that must be met in order to save our credit and maintain our honor.

There was never a time before in our history when we needed as now to practice personal economy, and Christian liberality. While most of us are in debt to human creditors, our most indulgent creditor is the Lord, and our indebtedness to Him is greater than to all our other creditors combined. We should determine at the very beginning of this year to make larger payments on our debts to our Lord, by making self sacrifices, even to denying ourselves everything except bare necessities.

## THE WAKE FOREST SITUATION

Of course it is no secret that much apprehension was created by the paper sent out by a group of the alumni of Wake Forest College a few days before the meeting of the Convention. That paper told of the deplorable condition of the college as to its physical equipment, and urged that something be done immediately for the improvement of conditions. In that paper the goal set as an objective was four million dollars, two million for equipment and two million for additional endowment. Every cent of this could be used in the way indicated, but to attempt to raise such a sum at this time and under present conditions, all who have had any experience in securing funds by voluntary contributions knew would be considered an impossible undertaking.

The fear was entertained that if the Convention permitted Wake Forest to go into the field at this time for such an amount it would dynamite the Centennial Campaign, which is a campaign authorized by the Convention to meet obligations that rest on the Convention and not on any one or more of our institutions.

Let all read the sensible and carefully prepared report of the special committee to which this important matter was referred. This committee fully recognized the needs of Wake Forest College. Of the ten on the committee half are wake Forest alumni, and as loyal to the old college as any of its sons.

The committee expressed the belief that at least two buildings are needed immediately, and recommended that Wake Forest be granted permission to secure "through its alumni $250,000 for such buildings during 1930, it being understood that this is in no way to interfere with the Centennial Campaign, and that this appeal is to be made quietly and only to the alumni of the institution."

We trust the alumni will secure through their number the amount stipulated. This can be done in the way suggested without interference with the Centennial Campaign, in the success of which the future of Wake Forest and all our other institutions, yes, and the very life of the Convention itself is involved.

This writer fully appreciates the importance of Wake Forest to our denomination. He sent his

only son to Wake Forest—mark the word—sent him. That was the day when a father who paid the bills selected the college to which his son should go; it is different now. But this writer has good reason to believe the line of "apostolic succession" will be kept up so far as his family is concerned. He has four grandsons, the fathers of three of whom are graduates of Wake Forest, and the mother of the fourth is the daughter of her father. Though her husband received his training at another institution, they have agreed that Wake Forest is the place for their son.

While the old college does need better equipment we do not share the feeling of some that she is doomed if there is not improvement immediately in this particular. Equipment is important, but the spirit and traditions of an institution are vastly more important, and these are the most valuable assets of Wake Forest College. Let us provide equipment as rapidly as possible, but far be it from us to admit, or believe that her doom is sealed unless all the things she needs can be given her at once.

Wake Forest College was not born to die. Her past is too glorious, her traditions too sacred and her alumni too loyal for her future not to be assured. She has come through many serious crises and weathered many storms, and under the favor and guidance of God she still lives and will continue to live and bless the world!

## CHEERING FROM THE SIDE LINES

In his address at Shelby Dr. J. B. Lawrence used a very effective illustration which we North Carolina Baptists would do well to apply to ourselves at this time. He said many a football team had won a game because of the cheering from the side lines. This stimulated the players. Their friends were witnessing the game and anxious for the success of their team. The cheers indicated that those on the side lines had faith in their team. So Dr. Lawrence said in our denominational work those in charge of the several departments need to be encouraged by cheering from the side lines.

It is a sad fact that for many years past those on the side lines in our denomination have been throwing rocks at those on the field instead of cheering them. Criticism has been rife on every hand. Well, there may be things that we can criticize if we are looking for those things. Mistakes may have been made, but who of us has not made mistakes at some time. If these mistakes cannot be remedied now, no good can come from calling attention to them. The very mistakes add to the difficulties which those in the field confront and make it more necessary that they hear cheers from the side lines. Suppose we all determine to try cheering instead of throwing rocks. If we adopt this method we shall see more progress made in our work.

The Biblical Recorder has always claimed the right and regarded it as its duty, to express its opinion as to any denominational policy when it deemed it necessary to do so. If it simply accepted without question every thing advocated or adopted by the ones who have been put in charge of any department of our work, the paper would be a mere bulletin, and not a religious newspaper. Several times we have called attention to what we believed to be mistaken policies of the Executive Committee of the Southern Baptist Convention, but in so doing we believed our criticism was constructive—we certainly meant it to be so. In the future we shall likely feel constrained to point out what we consider mistakes, but this will be done as constructive criticism. The Recorder will give its influence to every policy adopted by the Convention, as the paper is the organ of the Convention. Where principle is involved the paper must stand for what the editor believes to be right, but in matters of policy the voice of the Convention is final.

The Biblical Recorder, with the above reservations, claims the privilege of being "cheer-leader" of those on the side lines for the encouragement of the ones whom we have put in charge of the several departments of our work. Go to it boys! Those of us on the side lines are going to cheer instead of criticize!

# CURRENT TOPICS

**Congress Adjourns.**—The special session of Congress which has been in session all summer adjourned on Friday, November 22, with the tariff bill still in the air. The House, it will be remembered, passed a bill that was very unsatisfactory to the Democrats and Progressive Republicans. The opposition came chiefly from the West and South, which are the agricultural sections of the country.

The Senate refused to adopt this bill, without material modifications. For weeks the Senate has been endeavoring to agree on some bill, but failed to do so. The administration forces were anxious to pass a tariff bill before adjourment of the special session. A week ago a motion to adjourn was voted down by the Senate, some of the younger members leading the opposition against adjourment. But as it seemed no satisfactory tariff legislation could be passed the Senate on Thursday of last week voted to take a recess for a week before the opening of the regular long session the first week in December.

The special session was called to enact some legislation in the interest of agriculutre. The bill providing for the appointment of the Federal Farm Board is about the only thing that was done looking to the relief farmers. It is held by those who oppose the pending tariff bill that it will add materially to the financial burden of the farmers, and will more than offset any relief that may come from the appointment of the Federal Farm Board.

**Business Conferences.**—Mr. Hoover is holding conferences with various groups of citizens. Railroad magnates were the first to be called into conference. These agreed to make vast improvements and expansions which will give employment to many of the unemployed.

The bankers were next called and they promised to lend money for legitimate business at lower rates of interest, in this way hoping to stabilize the finances of the country, which suffered a terrible shock by the recent wild orgy in the stock markets.

Those engaged in construction work also agreed to prosecute the construction enterprises under their control, which will give employment to many thousands.

Captains of industry were to have attended a conference with the President, the latter part of last week, as were the leaders of labor organizations. It is to be hoped that out of these numerous conferences will come something practical that will help all classes of our people. It is encouraging that the President should feel it necessary to confer with all these several groups as to plans for bettering business conditions of the country.

**New Books from Chapel Hill.**—Mr. L. R. Wilson, Librarian of the University of North Carolina has sent us a list of the new books which are now off the University press. These are "The Virginia Plutarch," by Philip Alexander Bruce, two volumes; "The Life of Miranda," two volumes, by William Spence Robertson; "Materials for the Life of Shakespeare," by Pierce Butler (will be ready December 15); "The Three Named John," by John B. Sale; "John Henry Tracking Down," a Negro Legend, by Gus B. Johnson; "The Seventeenth Century Sheriff," by Cyrus H. Karraker (will be ready February 15); "The American Scholar," by Norman Foerster; "Human Factors in Cotton Culture," by Rupert P. Vance; "Black Roadways," a study in folklore, in Jamacia, by Martin Warren Beckwith; "The Schools of England," edited by J. Dover Wilson; Selected list of good books previously published; "The Inter-American Historical Series," General Editor James A. Robertson; "Regional Research," The social study series, edited by Howard W. Odum.

The man who has not anything to boast of but his illustrious ancestors is like a potato—the only good thing belonging to him is under the ground.—Sir Thomas Overbury.

## REPORT OF SPECIAL COMMITTEE ON FUTURE CAMPAIGNS OF WAKE FOREST AND MARS HILL COLLEGES

We, your committee to consider the question of financial campaigns for Wake Forest and Mars Hill Colleges, recommend:

(1) That since the Centennial Campaign involves the interest of all our institutions, and failure in its completion would jeopardize our whole Convention Program, we feel that it ought to have right of way to all the members of all the churches in the Convention, until December 31, 1930.

(2) That owing to the dire and urgent needs of Wake Forest College for the immediate erection and equipment of at least two buildings, and the fact that the college is losing students for the lack of such equipment, we recommend that the college be granted permission through its alumni to secure the sum of $250,000 for such buildings during 1930, it being understood that this is in no way to interfere with the Centennial Campaign, and that this appeal is to be made quietly and only to the Alumni of the institution.

(3) That we look with approval upon the Diamond Anniversary plans of Mars Hill for 1931, but we feel that the plans of Mars Hill and Wake Forest Colleges and all of the other institutions beyond 1930 should be submitted to the Convention of 1930.

Signed by J. M. Kester, Chairman; J. G. Green, Secretary; J. W. Kincheloe, J. C. Canipe, I. K. Stafford, Hugh T. Latimer, Mrs. F. A. Bowers, Clarence A. Smith, Roscoe C. Smith, Mrs. J. T. Alderman, Samuel H. Templeman, J. B. Willis.

## FROM REPORT ON WOMAN'S WORK

By Mrs. W. N. Jones, State President W. M. U.

There are just two matters in connection with this report to which I wish very briefly to call your attention.

First, the fact that a large part of the gifts of the denomination to missions and benevolences is coming from the women of our churches. This presents a serious problem, one that can be solved only by our pastors. It is the purpose of the Woman's Missionary Union to stimulate greater giving on the part of the church. If the churches are becoming satisfied with the contributions of the Woman's Missionary Society to missions and benevolences, and are failing to secure gifts from the entire membership for these causes, we have a situation that is far from satisfactory.

I do not wish to speak here of the matter of a church with a single budget using funds given for missions for local purposes. This is so wrong in itself that I am sure this Convention will endeavor to see that it is remedied.

In the few minutes allotted to this report I wish to emphasize the matter of our Centennial Fund and the part our women are having in it. To me this is the most pressing matter before the Convention. Some weeks ago in our Sunday-school lessons we studied the rebuliding of the Temple at Jerusalem after the return from captivity. In that lesson there was this statement: "And they builded and finished it." In North Carolina we have been building for the Kingdom of God for over a century. One generation has passed and another has taken up the task and in their turn have served to the best of their ability in their own day and generation. To our generation there came the call to larger and greater achievements, of rearing a greater structure than our forefathers ever conceived. We have laid the foundations well but the challenge comes to us to finish the task. "And they builded and finished it." Not to pass on to others the debt that we find so overwhelming.

There is nothing more paralyzing than debt, whether it be to an individual, a church, or even a Convention. It ties the hands and closes the door of opportunity. In our effort to train our young people, to lead them into larger paths of service there is danger that we handicap them by this burden of debt in such a way that they will come into the heritage that has come to us from our fathers with no heart for the task.

We have undertaken great things for the Baptists of North Carolina, great things, we believe, for the kingdom of God. Having put our hand to the plough we must not look back.

To the completion of this campaign we pledge the nearly 50,000 women in our organization, women who have ever been true to the trust committed to them.

There is only one way that this great end can be accomplished. Each one of us must stand in our own appointed place and do our best. Every pastor, every man and woman in our churches has a responsibility in lifting this debt on our Convention so that we may enter another century of service without handicap.

# Department of Training Activities

PERRY MORGAN, Secretary

## SUNDAY SCHOOL WORK

PERRY MORGAN, Secretary

GLADYS H. BECK ..... Elementary Secretary
L. L. MORGAN ..... Field Worker

### THE BAPTIST STATE CONVENTION

The Baptist State Convention met at Shelby. Dr. I. J. Van Ness represented the Sunday School Board and made a very fine address telling us, among other things, what the Board is doing for us in North Caroline. The Convention voted unanimously an expression of appreciation for all it is doing for us. Sunday-school work had a good hearing. We were pleased. There was much interest shown in the report and the work generally.

The Convention was well attended. About a thousand delegates were there. Shelby hospitality was at par and above. The Convention was constructive in its work. There was a deep earnestness manifest on the part of all the delegates. The way they attended the sessions reminded one of the way the B. Y. P. U. delegates stick to their Conventions. The great First Church auditorium was packed at every session except the last one. The addresses were inspiring. They contained a world of information and were uplifting. It was good to be there.

* * *

### FACING A NEW CONVENTION YEAR

We now face a new Convention year. As we do so we look into the future with hope and much to encourage us. Never before in our experience have we had so much to do, so many calls to answer, so many demands made upon our time. All this encourages us. We are glad it is so. This department desires to serve our Baptist churches and the Kingdom of God in the most useful way. It is a real treat and privilege to be able to make the round of the churches answering these urgent calls for help. It is delightful to get into the churches and work with the Sunday-school. The new year brings to us a new challenge, new tasks, new hope and increased inspiration. Let's do our best for Christ.

* * *

### THANKSGIVING DAY

All of the workers in the Sunday-scool office extend to all of their co-workers out in the State heartiest good wishes on Thanksgiving Day. This message is a real Thanksgiving message because it is from the hearts of those sending it and because it reaches you on Thanksgiving Day. We are overwhelmed as we "count our blessings" this Thanksgiving Day. The Lord has been good to us individually and as a denomination. We are grateful. We are more than appreciative. Shall we not show our gratitude for it all by giving self back to Him in surrender for service that is Christ-like? Let next year find us giving to Him more of the things we possess out of the abundance of good things He has bestowed upon us to make the world a better place in which to live.

* * *

### CLINIC FOR ASSOCIATIONAL SUPERINTENDENTS

Mr. J. N. Barnette, of the Department of Sunday-school Administration of the Sunday School Board of the Southern Baptist Convention, in connection with the State Sunday-school Secretary, is arranging for a conference and clinic for all associational Sunday-school superintendents in the State January 5 to 12, at Roxboro. The Roxboro Church will entertain free all associational superintendents who will attend. In connection with the conference there will be an enlargement campaign in the Roxboro Church with a full faculty of six members. During the day classes will be held in Sunday-school Administration for the benefit of the superintendent and at night for them and the local people. Pastor W. F. West and his people are highly elated at the prospect of having this conference and campaign in their church. It will be a great and forward-looking conference. It will not be all talk for some real work will be done in connection with the talk.

### SOME CHARLOTTE NOTES

The biggest thing which has occurred in Baptist circles in Charlotte was the raising of twenty thousand dollars in cash at St. Johns Church on their building indebtedness. One thing about the church is that it has a lot of grit in its gizzard. The paper said the church had credit with the banks. I have been here for eighty-three years and the older I get I am more profoundly impressed with preachers and churches taking care of their credit. But let me say the debts on the Baptist churches of Charlotte have pressed the life out of city missions. Charlotte will have 150,000 population in fifteen year. Churches started now in fifteen years would be self sustaining and making returns to the cause. Ninth Ave. is today like it has always been. Every since I knew it, it has been afflicted with quitters.

Usually a church can afford to lose quitters. As a rule quitters never cut much of a figure any where else. Brother Griggs is an exceptionally good pastor and preacher. He preaches to full houses practically all the time. He is a fine evangelist and is a success every where he goes and he is tempted to do more than conditions will allow him. If a man of his type could be used in a place like Charlotte as a city missionary we could make things hum in Charlotte. When it comes to city missions we need one of our best preachers. So far as I can learn Baptists are at peace and in fellowship with themselves. Dr. Little's church would overflow his house if two-thirds of them were to attend at one time. His membership about equals all the rest of our churches. He could afford to lose a thousand and not miss them at all and then have his house full. We have enough Baptists in Charlotte to start several new churches. I learn the First Church Sunday-school has reached up to about 2,000, and the membership reaches about 3,000. Brother Moose at Chadwick has had quite a successful meeting with quite a number for baptism.

The Governor has done a lot of work in catching bootleggers and the number is diminshed much. They get shot and caught yet they keep on. The startling fact is that they are operating on a big scale. We are not yet quite as bad as Chicago but when we get as big as Chicago is we will be a hundred times worse. We are looking for big things at Shelby.

S. F. CONRAD.

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And this is the promise that he hath promised us, even eternal life.—1 John 2:25.


### Grading Winnsboro Granite

Vast as are the deposits of granite, only a very meagre percentage is available for monumental purposes. Even in the great Anderson quarries of the Winnsboro Granite Corporation, Rion, S. C., though the granite mass is wonderfully uniform, surpassing most noted granite quarries in this particular, only about fifty per cent of the granite quarried is considered sufficiently perfect to grade as "Winnsboro Granite."

A very simple test is used at the quarries. A block of stone is thoroughly wet with water. This brings out clearly any and all defects, regarded as defects by the trade. Blocks showing defects are graded as seconds, and are known as "Smith stock."

A third grade, with larger defects, is used for paving blocks; while blocks carrying stains are used only for ballast. Winnsboro Granite must be free from stains, white or black streaks, white or black splotches of size, and must be also free from waves (variation in mixture of light and dark crystals) in the grain. The first grade product, known as "Winnsboro Granite," must be even in texture, of straight grain, giving a uniformly beautiful, even-grained surface.

When buying a monument, be sure to impress your dealer that you do not wish Smith stock or seconds, but must have "Winnsboro Granite" — first grade granite of one of the very greatest quarries of the world.

Send for latest free booklet of designs to Winnsboro Granite Coropration, Rion, S. C., and insist on your dealer supplying you a quarry guarantee that the stone used in your monument is "Winnsboro Granite"— a guarantee signed by the management of the Winnsboro Granite Corporation.

WHITE CAPS
BRINGS RELIEF
HEADACHE
BREAKERS OF PAIN

# Snake Oil

Will Positively Relieve Pain in a Few Minutes.

Try it right now for Muscular Rheumatic Pains, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the back and limbs, etc. After one application pain usually disappears as if by magic.

A new remedy used externally for Coughs, Colds, Croup, Influenza, Sore Throat and Tonsilitis.

This oil is conceded to be the most penetrating liniment known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in a few minutes.

Refuse imitations. Nothing like it. Get it at your druggist's, 35c bottles.

# Starts Hens Laying

Here's a New Way to Get Eggs in Winter. Costs Nothing to Try

Rev. R. V. Andrews, Eckerty, Ind., has a real idea for chicken raisers who are not getting plenty of eggs. He says: "I notice in the paper where a lady gave Don Sung to 36 hens and got 26 eggs a day in winter. I can beat that. My 36 hens, after having Don Sung, laid 30 to 34 eggs, day after day. The hens were in fine health and kept laying all winter."

Don Sung, the Chinese brand of tablets which Mr. Andrews used, are opening the eyes of chicken raisers all over America. These tablets can be obtained from Burrell-Dugger Co., 242 Postal Station Bldg., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or $1 for the extra large size, holding 3 times as much). Don Sung is positively guaranteed to do the work or money refunded, so it costs nothing to try. Now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.

EUROPE including GREECE-TURKEY also PALESTINE EGYPT-MEDITERRANEAN FEATURING OBERAMMERGAU PASSION PLAY

UNSURPASSED TOURS FROM $350. TO $2000.

ARMSTRONG EDUCATIONAL TOURS c/o BAYLOR UNIVERSITY WACO TEXAS

WRITE FOR BOOKLET

# HOLIDAY SPECIALS

*For the Family and Friends*

## These Gracious Years

George W. Truett $1.25

Doctor Truett has been persuaded to put into book form his Christmas messages of the last seventeen years. These are printed just as they went from him to his people and with all the informality of such communications. A moment's reflection will show what these seventeen years have meant in the life of a church and in the history of the denomination. They vividly reflect the period which produced them. Special DeLuxe Gift Edition $3.00.

GEO. W. TRUETT

## Edgar Young Mullins
### The Biography of a World Leader

Isla May Mullins $2.00

E. Y. MULLINS

For a generation the tall, quiet, reserved figure of Dr. E. Y. Mullins moved among his fellows. Almost by common consent, he led the forces of Southern Baptists and became the spokesman of the Baptists of the world. Men respected him for his versatile ability, honored him for his monumental achievements, loved him for his unflinching devotion to truth; but few knew the real man. Mrs. Mullins has given us an intimate picture of her husband and has done it in such a beautiful way that the book becomes at once biography and literature.

**Make Books Your Gifts This Year**

BAPTIST BOOK STORE Biblical Recorder Bldg. RALEIGH, NORTH CAROLINA

# Baptist Young People's Union

TRAINING IN HIS SERVICE

JAMES A. IVEY Secretary

MISS WINNIE RICKETT ..... Junior-Intermediate Secretary
MISS MARY AYNCUE ..... Eastern Field Worker
J. ANDREW MORGAN ..... Western Field Worker

### WHO IS GOING TO MEMPHIS?

Already full information about the Southwide B. Y. P. U. Conference has gone out from the office in Raleigh to all the leading officers in the State. Along with this information went a message from J. E. Lambdin and your secretary. In case your leader, president or director doesn't bring this matter to the attention of the union or department ask him for the full details. He has them. He also knows what the expenses will be. A mistake was made in giving the pullman fare. The price quoted in the information mailed out is for one way and not for the round trip as stated. You will make this correction in estimating the expenses of the trip.

Certainly a large number of our pastors will go. Directors and other general officers, presidents and officers of Senior and Adult unions, leaders and sponsors and Junior Intermediate officers, where accompanied by adults, will attend. Regional, associational and city union officers, educational directors, faculty members and leading officers in the schools and colleges and student secretaries will make sure of their presence at the Conference.

Now many who are anxious to go and by all means should go are embarrassed because of a lack of funds. Follow my counsel in this matter—will you! Let the union send the leader or the president; the department the directors and other officers, student secretaries and faculty members. In some cases only a part of the total expenses of the trip will have to be provided in order to send a representative. Just numbers of persons will be able to furnish half of the expenses who could not pay the entire amount. See that some one represents your organization at the First Southwide B. Y. P. U. Conference to be held in Memphis, Tenn., December 31, 1929-January 2, 1930.

* * *

### NORTH CAROLINA'S MASTER SWORDSMAN

Dixie Sorrel, Cary, an Intermediate, won out in the final Sword Drill contest conducted at the Baptist State Convention in session at Shelby Wednesday, November 13. The elimination contest was held at the State B. Y. P. U. Convention at Meredith College last June. At that time a winner from each region was selected. These regional winners were the ones who participated in the final contest. Kathleen Gilleland, of Statesville, won second place. Dixie or her alternate, Kathleen, will be given a free trip to the Southwide Conference at Memphis by the State B. Y. P. U. Department. There she will participate in the Southwide Sword Drill Contest to determine the Master Swordsman of the South. Dixie, we are happy to have you represent us at Memphis. We believe you will win there. Be assured that we are all pulling for you. Kathleen, you will keep yourself in readiness in case Dixie should find it impossible to go at the last minute. We would give you the same support we are offering her.

* * *

### TAR RIVER CAMPAIGN COMING

The first week in December the Tar River Association will conduct a simultaneous B. Y. P. U. Enlargement Campaign that will rival the Mt. Zion in both size and success.

### CHRISTMAS PLAYLETS

If you are planning to give a Christmas play in your B. Y. P. U. you can secure copies of same by writing to the B. Y. P. U. Department, Raleigh. The playlet for Intermediates and Seniors is entitled "In the Path of the Star." "Where Love Is" is the title of the Junior play.

### A REAL EMERGENCY

Every family has treasures more or less precious; and so has every denomination. When a family is in danger of losing some treasure that is specially precious to them, they rally to save it, and are quite willing in order to do so, to sacrifice some other things of less importance.

This Institute is one of the most precious treasures of our Baptist Family, because the work it is so effectively doing is precisely what the Master ordered us to do, and it is being done in "the heart of the South's great mission field."

God has been patient past all comprehension with Southern Baptists, as they continue to gratify selfish desires and let call after call for His work go unheeded. But if they refuse to respond to this call of desperate need for a work so inestimably great, my heart will tremble for my people.

Let us sacrifice some of our personal desires, if necessary, to save this "treasure of our Father."

MRS. CARTER WRIGHT,
President Alabama W. M. U.


**Combating Whooping Cough**

For more than one hundred years mothers have found Roche's Embrocation a quick and sure relief. Rubbed on the child's chest it promptly loosens the choking phlegm that causes so much distress. Valuable also for croup and bronchitis.

*Sold By All Druggists or*
E. Fougera & Co., Inc., New York
W. Edwards & Sons, London, Props.

ROCHE'S EMBROCATION

**WARNING!!**
**To Baptists**

All orders for Literature for the First Quarter and, for Holiday Gifts should be mailed just as early as possible this month.

**IF YOU DO NOT**

get your orders in before December 18th, there will be little likelihood of our being able to ship in time to reach you before Christmas.

**PLEASE PLAN**
TO PLACE ORDERS EARLY
To Avoid Regrets and for mutual satisfaction we issue this
**WARNING**
Baptist Sunday School Board
NASHVILLE, TENN.

**For Nervous Headaches**

Overwrought nerves cause many headaches. For quickest and easy relief nothing is so effective as Capudine because it relieves by soothing the nerves and is not narcotic. Women's pains and Neuralgia are promptly relieved also. Being liquid Capudine acts quicker and is easier on the stomach. 30c and 60c bottles at all drug stores.
(Adv.)

**Keep Little Ones Well and Comfortable and they'll stay happy and healthy**

from babyhood thru schooldays. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all druggists.

**WINSLOW'S SYRUP**

*Write for interesting, free book on Baby's diet*
ANGLO-AMERICAN DRUG COMPANY
Dept. N, 217 Fulton Street, New York

**BOILS** Relieve the pain and draw them *quickly to a head*
*— with —*
**GRAY'S OINTMENT**
At all drug stores. For free sample write
W. F. Gray & Co., 711 Gray Bldg., Nashville, Tenn.

**To End a Cough In a Hurry, Mix This at Home**

To end a stubborn cough quickly, it is important to soothe and heal the inflamed membranes, get rid of the germs and also to aid the system inwardly to help throw off the trouble.

For these purposes, here is a home-made medicine, far better than anything you could buy at 3 times the cost. From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add plain granulated sugar syrup or strained honey to fill up the pint. This takes but a moment, and makes a remedy so effective that you will never do without, once you have used it. Keeps perfectly, and children like it.

This simple remedy does three necessary things. First, it loosens the germ-laden phlegm. Second, it soothes away the inflammation. Third, it is absorbed into the blood, where it acts directly on the bronchial tubes. This explains why it brings such quick relief, even in the severe bronchial coughs which follow cold epidemics.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

**666**
is a Prescription for
Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria
It is the most speedy remedy known

**COLDS MAY DEVELOP INTO PNEUMONIA**

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibit germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. Send coupon for free sample.

266D
Creomulsion Co., Atlanta, Ga.
Send free bottle of Creomulsion for the coughs from colds that hang on.
Name .....
Street .....
City ..... State .....
One bottle to family. Write plainly.

**CREOMULSION**
FOR TH COUGH FROM COLDS HAT HANG ON

**RAILROAD INFORMATION**

When you think of traveling think of the Southern Railway

We are prepared to furnish detailed information concerning railroad and Pullman fares also schedules between any points on the North American Continent, also concerning hotels, sightseeing tours and other information about points of interest, of value to our patrons.

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We are furnished with detailed information by all steamship and tourist agencies operating on the seven seas and will on application furnish dates of sailing, fares and other desired information and complete all arrangements for your trip over land and sea to any point in the world, including West Indies, South American, European, Oriental, Mediterranean and world cruises.

For information and complete itineraries for land or sea trips address
J. S. Bloodworth, D. P. A., Sir Walter Hotel Bldg., Raleigh, N. C.
Phone 621

**SOUTHERN RAILWAY**

## DIFFERENT KINDS OF LITERATURE

(Speech delivered at the late Convention by Rev. John Arch McMillan, following report on Biblical Recorder.)

Brother President, Brothers and Sisters:

Literature has an honorable place in our thinking. According to common usage it includes only the best of recorded thought in philosophy, logic and fiction, poetry and prose, all of which exert such powerful influences on the thinking and acts of men. If we meant by literature only the best of these categories of thought, then we could say that the use of the term "religious" would be unnecessary, for we find that the best of all literature was inspired by the religious urge. Whether recorded in writing, or in music, or in art (for Webster tells us that music and art are likewise to be considered "literature"), the religious motif throughout the centuries has given to the world its finest literature.

But unfortunately these masterpieces do not exhaust the meaning of the term, for the literature of a people is the sum total of all the writing, all the music, all the orations, all the art of a people. So we have it that current literature includes everything good, bad, or indifferent, from the limits of a sermon by a Truett to the wise-cracking of a mid-way barker; from the strains of an organ as it peals forth a Beethoven Symphony to the wail of a saxaphone, an instrument invented to produce unspeakable noise; from the room in the art gallery in Dresden where the Sistine Madonna holds sway to the billboards along the highway from which the red-lipped Lucky Strike girl smiles up on you as you pass. All of these are our literature.

This literature, so powerful in its effects on the young and old of the country, may for our purpose here be divided into three general classes—and then one. These three divisions are: The Non-Christian literature, The Anti-Christian literature, and the Christian literature.

### Non-Christian

Much of our literature today is non-Christian. That is, it is not for the purpose of advancing Christianity nor of retarding its growth. It is simply concerned with other matters, and is for the welfare of the people without concerning itself with Christianity one way or the other.

Consider our daily and weekly newspapers in North Carolina. These papers are published for the good of the people of the State and for the enrichment of the publishers. They are rather ably edited. They print the news that the people want to read. I looked through Sunday's edition of three of our great dailies and found a large place given to athletics. Why? What does the Honorable Josephus Daniels know or care about football? Very little, if anything. But he is publishing a paper, the success of which depends on whether or not people read it. He uses football news because his readers demand it.

And so with other news. We have no quarrel there. But when it comes to the editorial page, the black horse is of another color. Think of the howl that was raised when a public utilities company tried to buy a chain of newspapers in the South. People were afraid, not of the news department, but of the editorial page. They were afraid the ox would know its owner and the ass his master's crib.

Not only our newspapers, but many of our magazines are non-Christian. Worth-while? Yes. Non-Christian in the sense that text-books and technical journals are non-Christian. We find no fault with these and wish them well in their honest endeavor to promote in their way the public good.

### Anti-Christian

But there is a great mass of literature current today that is positively anti-Christian. The country is being sown down with Communist literature and propaganda of the No God societies. All of this is frankly anti-Christian, and money that runs into millions is being spent in its propaganda in the publication of books, papers, magazines, and pamphlets and in the support of a hundred soap-box orators. So successful has been this propaganda that societies for the promotion of Atheism have sprung up over the country.

### The Sneerer

There is another type of anti-Christian literature, however, that comes nearer home to us than that of the organized societies whose announced purpose is to fight religion. The sneerer leads this other cult of anti-Christian propagandists. The bitter ridicule of this group has been directed mainly against the Protestant minister who has become in some quarters shorn entirely of his own true person and invested instead with the character of a slap-stick comedy artist.

From Sinclair Lewis' Elmer Gantry to the so-called wise sayings of Hambone we see the evidence of this sneering attitude. The hatred Lewis and his followers have for Protestant ministers is evident in every line they write or speak. Again, the Protestant minister plays a ridiculous role in the average motion picture. Some notable exceptions, but few and far between. The creator of Hambone would have us believe that the Protestant minister thinks of only two things, his pocketbook and his stomach. Lewis and his followers are teaching America to make fun of the preacher who a generation ago was held in such high esteem by the people of our country. The Protestant preacher that is, not the Catholic, for it is costly for a writer who sneers at so much per sneer to ridicule the Catholics.

### "Risque"

Another form of anti-Christian literature is that vicious trash that is sold by our news dealers in every town and hamlet in the land. Stop at the first news stand you see and scan the titles of the magazines on display. They are not anti-Christian in that their purposes is to combat the spread of Christianity, nor to sneer at it. They accomplish their destructive work in that they are vulgar. Calling their contents risque does not alter them. Called by any other polite French expression they would still be merely tawdry, vulgar and cheap.

Necking, cigarettes, liquor and a general whoopee time are blended and pictured in the most glamorous style. An effort is made by the use of sophisticated dialog and breezy expressions to throw a cloak of respectability about this type of literature. But the effort is pitifully weak, and one realizes that after all "making whoopee" is but what we used to call "raising hell." This is the type of literature our people are reading. If not your children, then your neighbors. The news dealers are selling them to somebody.

Moving pictures present these stories to those too young to read. To be sure, there are wholesome moving pictures, many of them. There are wholesome magazines but they have to be selected out of a great mass of rubbish.

### "So Called

Another form of anti-Christian literature, and perhaps after all the most harmful is the "so called" Christian literature. Dr. Spilman tells of the teacher who asked her class of little boys how many legs a calf would have if you called its tail one. The hands went up and all but one of the class said five. The remaining boy shook his head and when asked by the teacher if he agreed with his classmates, replied, "No, just calling a calf's tail a leg doesn't make it one."

My brothers, just calling a paper a Christian paper does not make it one. A few years ago North Carolina was sown down with at least two papers that claimed to be anointed of the Lord. More copies of these papers went into Baptist homes of North Carolina than both the Biblical Recorder and Charity and Children combined. These papers abused our honored leaders and did their utmost to sow seeds of distrust in the hearts of the people. While these papers were being read so-called evangelists invited themselves into our State and heaped abuse upon our leaders and institutions, coming near fooling the very elect of God in our midst. It shall never be true that just calling a yellow sheet a Christian paper makes it one any more than an abusive harangue is made a sermon by calling it one.

Another word about the so-called evangelist will not be out of place in this discussion, remembering that the literature of a people includes not alone the written but also the spoken words of that people.

Thank the Lord we have reached the point—or have we?—where our people will not run their shepherd away just because some tramp harranguer cannot use him to carry around the tin pans. But I hear some one say that he reaches a class that the church never reaches. So does Mr. George Ross Pou. God called some to be evangelists. Yes some. Again the good has to be selected out of a great mass of rubbish.

### "Sweetened Water"

Another division of our literature is that which is not Non-Christian, not Anti-Christian, not "So-called" Christian, not anything, just sweetened water. Too many of our papers, too many of our books, too many of our sermons and according to Dr. H. M. Poteat, too many of our songs are merely sweetened water and are harmful to the Christian cause because they parade as that which they are not—genuine, helpful, ennobling. Much of it is good, but it is that prudish, self satisfied, dumb goodness which in its final results is exceedingly harmful because it lowers the respect for Christianity. Christianity needs a literature today that is stronger than sweetened water.

**But what are we to do?**

We will accomplish nothing by venting our spleen on this anti-Christian writing. One North Carolina preacher tried this method and profited by his experience, although the results he desired were sadly unaccomplished. From a popular news stand he purchased a half dozen of the worst magazines to be had. He read these magazines, and on the next Sunday morning presented to his congregation a graphic report of some of the contents, concluding, naturally, with a denunciation of the magazines. The news dealer told me some time later that he had never had such a demand for those six magazines as during the week following this preacher's sermon. Two new supplies were insufficient unto the need. Brethren, we accomplish next to nothing when we abuse anything in our pulpits, and nothing at all when we abuse magazines, and books which do not meet with our approval. But we must know what our people are reading or we do not know our people, and will not be preaching to them next Sunday, however loud we talk.

We have a friend who was bitten the other day by a cat afflicted with hydrophobia. Pasteur treatment was ordered, and is now being administered to this person. The doctors are inserting antitoxin into the blood stream, and it is almost an absolutely certain thing that this antitoxin will take care of the possible infection. Brothers and sisters of the Convention our people are absorbing a toxin far worse than that which causes rabies. Rabies can only kill the body, while this other poison can kill the soul. The antitoxin for this harmful literature is not a specific as is the Pasteur treatment for rabies. No one paper, no one magazine, no group of magazines, papers and books can completely cure and wipe out the effects of the types of harmful literature already alluded to in this discussion. But if we see to it that such papers as the Biblical Recorder, Charity and Children, Home and Foreign Fields, and others of our standard Baptist publications are in the homes of our people, we have made a long step toward effecting a cure for a bad situation.

The publications mentioned above are not cure-alls, and are by no means the only papers and magazines which should be found in Baptist homes in North Carolina. But they are par-excellence in their fields and can go a long way towards unifying and strengthening our people. The editors are men who love and respect preachers, men who are loyal to every phase of our Baptist work, and men who love the Christ and are not ashamed of His gospel. Put wholesome literature on the tables of the homes of your people and let it drive out the vicious and obscene.

Back in the days before the Vitaphone and similar devices had put the old automatic piano out from the small-town theaters a high school boy of our acquaintance observed that the college boys who attended the theater came out whistling the tin-panny tunes which they had heard within. Speaking to his mother, he said, "What a pity they don't play good music on the piano, for you know, mother, that college boys whistle what they hear."

## CONSIDER IN THIS DAY

I have one superstition and it haunts me.

I am afraid of selfishness. I believe that the person who seeks only to acquire and hold loses most things worth while. The man who shuts his heart, his mind and his purse in the face of human suffering will shrivel and decay. Happiness never visits those who have no thought for the happiness of others. Bitterness and heartaches are the logical conclusion of mental bigotry and social indifference.

If I had but one dollar I would be afraid to deny a portion of it for some cause outside of myself. I would rather be an easy mark for those who beg than to be so logical and so wise that I lose my touch with human suffering and my sympathy for those who have found life's highway rough.

I never knew a man who was the richer for spending everything he got hold of upon himself. I wouldn't trade my peace of mind for his automobiles nor the smiles of my children for his luxurious apartments. He thinks he is clever and wise, but, in reality, he is narrow and dull. "What I have gotten, is mine," he says, and he smiles with self-satisfaction. What he has acquired may be his, but some day God is going to ask an accounting and that accounting will demand more than a bank balance.—From editorial in Church Management.

The noblest mind the best contentment has.
—Spencer.

**COME, YE THANKFUL PEOPLE, COME!**

Come, ye thankful people, come,
Raise the song of harvest-home!
All is safely gathered in,
Ere the winter storms begin.
God, our Maker, doth provide
For our wants to be supplied:
Come to God's own temple, come;
Raise the song of harvest-home.

All the world is God's own field,
Fruit unto His praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown;
First the blade, and then the ear,
Then the full corn shall appear;
Lord of harvest, grant that we
Wholesome grain and pure may be.

Even so, Lord, quickly come
To Thy final harvest-home;
Gather Thou Thy people in,
Free from sorrow, free from sin;
There, forever purified,
In thy presence to abide;
Come, with all Thine angels, come,
Raise the glorious harvest-home.
Amen.

—Dean Henry Alford.

**BAPTIST STUDENT UNION CONVENTION**

Under the slogan, "Conquering the Campus with Christ," the sixth Baptist Student Conference to be held in this State opened its first session in the First Baptist Church, Greensboro, Friday evening, November 1, with addresses by Charles A. Maddry, President the North Carolina Baptist Student Union, and Hon. Pat Neff, Ex-Governor, Texas. Mr. Maddry pointed out some of the looming milestones of progress we had made in the past six or seven years with our student work. "The State Student Union has been organized a year, this meeting is therefore a convention instead of a conference. The future is brighter than the history of the past." Mr. Neff spoke on "The World's Struggle for Perfection." He traced the struggles of man from the very earliest and stated that today we are in the midst of a struggle never before paralelled in the world's history.

Dr. J. Clyde Turner, Pastor of the Greensboro First Church, spoke at the opening of each session under the general topic, "Conquering with Christ." These were excellent devotional periods and indeed made the Convention a spiritual meeting of caliber.

Reports revealed that sixteen colleges were represented with a total of about four hundred in attendance. Two hundred thirty were from campuses not in the city of Greensboro. Campbell College won the distinction of having the largest delegation. There were thirty-eight from that college. This is the second consecutive vear Campbell has won this distinction.

The Saturday morning session and Saturday afternoon session were filled with student speakers. The three Student Secretaries: Miss Madaline Elliott, of Meredith; Miss Cleo Mitchell, and Miss Elizabeth Cowan, of Appalachian also spoke. E. M. Poteat, Jr., of Raleigh, ended the Saturady morning session by speaking on "Squaring the Modern Social Life with Abiding Christian Principles." He has a very sound and wholesome philosophy regarding our modern social life. Mr. Charles Howard closed the afternoon session by speaking on "The Master's Minority in the Crusades of Today." The idea of the address was that the greatest forces in the world have always been the minority.

The social function of the Convention was held on the N. C. C. W. campus Saturday evening. The Hallow'een idea was expressed in all the decorations and arrangements. About two hundred attended this festivity which was informal and greatly enjoyed.

The Saturday night session had two student speeches and addresses by Dr. A. C. Reid and Dr. F. P. Gaines, of Wake Forest. Dr. Reid said there is a need for an intellectual basis to spirituality, a new conception of God and a realization of the existence of basic reality. His subject was "Some Prerequistes to Christian Service." Dr. Gaines' topic, "The Inevitable Characteristics of The Greatest Christians," was developed upon the fact of Christ being the greatest Christian.

Sunday morning the Convention's business was transacted and the addresses of Dr. Charles E. Maddry and John L. Hill were heard. Dr. Maddry and Dr. Hill both spoke about missions. These were indeed fitting to end the last session of the Convention.

The singing of the Convention was after the old form. The old hymns were used entirely. John K. Blackburn, aided by Miss Virginia Branch as pianist, led the singing. Special numbers were given at each session by the colleges represented.

Miss Lucile Knight of, N. C. C. W., was elected president for the ensuing year. The 1930 State B. S. U. Convention will merge into the All-Southern Baptist Student Conference, which will meet at Atlanta, October 30-November 2, 1930.

REPORTER.

Love never loses by being tested.—The Christian Herald Almanac.


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# W. M. UNION

Edited by Mrs. Edna R. Harris
Corresponding Secretary

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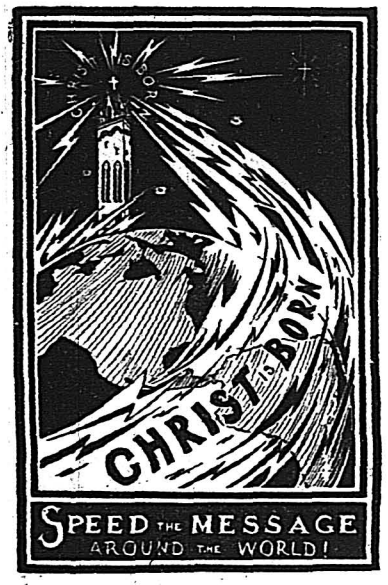


### THANKSGIVING

Through all the year, as day on day
Its pleasing record wrought,
I've felt, but never stopped to say
The gratitude I ought,
I've never put in form of words
The thankfulness I thought.

But now when bins are filled with grain
When mows are sweet with hay,
'Tis good to stop and rest and voice
The things I want to say,
'Tis good to keep with happy heart
The glad Thanksgiving Day.

—Selected.

### NOTES

We were gratified to see seventy-five or more of our women in attendance at the Convention in Shelby. The plans laid at the Convention are the ones that our Woman's Missionary Union, Auxiliary to the Convention, works upon and helps to carry forward.

* * *

December 2-6, next week, is the Week of Prayer for Foreign Missions, and the ingathering of the Lottie Moon Christmas Offering for foreign missions. Let's make it a Week of Prayer.

* * *

We have sent out many envelopes but hundreds of organizations have not sent for them. Send for them enclosing four and one-half cents a hundred for postage.

### LOYALTY WEEK

November 24-December 30 was designated by the Convention, in session in Shelby, as Baptist Loyalty Week; a time to show our loyalty to the promises we made for the support of our schools and colleges; a time to show our loyalty to those pledges we made two years ago by paying up on these.

How can Christ's men and women pledge to any cause of Kingdom work, and then lay it lightly aside and go their way regarding it as "a scrap of paper?" Unless we are loyal to these, our disloyalty is to be heralded abroad to the shame of North Carolina Baptists.

### MESSAGE FROM KATIE MURRAY

Chengchow, Honan, China,
October 8, 1929.

My dear W. M. U. Friends of Eastern Association:

On September 17 Mr. and Mrs. Fielder, their four children and I reached Chengchow making the trip in twenty-five days. We were grateful to the Heavenly Father for a safe voyage, and a calm sea with the exception of two days.

Yesterday I returned from a twelve day visit to one of our outstations, Hseuh Tien. Before six a.m. Mr. Wang, one of the warm-hearted Christians, was at the chapel with his cart drawn by two oxen and a donkey to take Mrs. Hsiung, the Bible woman, and me to the railway station. At about seven we were there to wait for the eight o'clock train which had not come at one-thirty so we took a seat on our roll of bedding in an open box car of a freight train reaching Chengchow about three p.m.

Hsueh Tien, an old town, of about 50,000 inhabitants within the city wall, and hundreds in neighboring villages, though only one and one-third miles from the railway, seems to be little affected by all the new movements of China. The girls still have their feet bound and the idols are much in evidence. As we entered the town it looked as though the entire population had turned out to witness the theatrical performance given in front of the temple out of gratitude to their gods for sending rain. When General Feng, known as the Christian general left the province a few months ago the idols which had been buried or put aside in obedience to his command were dug up and repaired. One realizes the truth afresh of Eph. 4:18: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts."

During the day the evangelists, women, and I went to the nearby villages and homes in the city. There are many well-to-do families in this town who do not consider it proper for women to be frequently seen on the street so we were glad of the opportunity to take the message to these who would not come to the chapel. As there are only three of the seventy-three church members women many mornings we spent in the homes of Christian men telling the Gospel to their mothers, wives, daughters and daughters-in-law. One morning while the Bible woman was telling the message of salvation to a group of about twenty-five in the yard of an inquirer an eager listener said, "How do you worship?" As soon as the meeting was over the Chinese co-workers suggested that we go to the home of this one who seemed interested. We found that she was wife number one of a wealthy Mr. Wang who had recently passed away, and whose corpse was still in the house. Wife number one and number two, as well as the children were much afraid of the spirit of the departed one. Many were the idols they worshipped; above the table was the kitchen god and to one side the god of wealth while in one of their front rooms were other gods. While in this home Mrs. Wang number one said to the little daughter, "Don't let the chicken get away for tomorrow I must offer as sacrifice to your grandmother!" Then she explained that as there was no man to do this her son being too small it was necessarily her duty. We told her the fact that she wanted to offer sacrifice to the grandmother showed that she believed the soul never died. Then there followed the plan of salvation through Christ. Pray for Mrs. Wang that she may understand and have eternal life through Jesus. You may have a part in her salvation through believing prayer—the kind that asks and accepts.

Let me tell you of an incident which brought joy to my heart. One morning while telling the Gospel in the courtyard of one of the Christians, Mrs. Hou, now eighty-two years of age, whose name I put on my prayer list five years ago, hobbled in. Mrs. Hou was a devout Buddhist, a vegetarian, eating no meats or even vegetables with a flavor, thinking that by depriving herself these things she was laying up merit. Her attitude seems to have changed for as we told her of the Home Above she said, "Pull me the heavenly way." Later she asked us to tell Jesus she wanted to be His follower. On telling her that she could pray to Jesus she said something like this, "Heavenly Father I am foolish, forgive my sins and save me." She broke her vegetarian vow sometime ago, but has not put away her idols though she does not offer sacrifices to them. Though now childish and feeble in mind pray that she may have the courage to put away her idols, and know the Lord as her own Savior.

As I am rejoicing in the privilege of telling the Gospel I am conscious of the part that you friends are having in it, for indeed we are partners in this work. I thank and praise Him for each of you who are helping to make my return to China possible. Though there are thousands of miles separating us we can work side by side for:

"There is a place where thou canst
touch eyes
Of blinded men to instant sight;

There is a place where thou canst
say 'Arise!'
To dying captives, bound in chains
of night;

There is a place where thou canst
reach the stores
Of hoarded gold and free it for the
Lord;

There is a place upon some distant
shore
Where thou canst send the worker or
Word.

Where is that blessed place—dost
thou ask 'Where?'
O Soul, it is the secret place of prayer."

With thanksgiving for each of you, and a desire for your prayers, I am,

Your partner in bearing the Good News to China,

KATIE MURRAY.

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Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother you must say "California." Refuse any imitation.

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YOU would think a very old lady laid up with a broken thigh in a plaster cast would be a hard person to keep happy. Yet, according to Nurse Helen V. Griffin, 64 Prospect Avenue, Hackensack, New Jersey, it can be done—if you know how.

"My patient," says Miss Griffin, "being unable to move about by herself became very constipated. Many medicines in pill form were used with little or no results. Finally when we came home from the hospital I began the use of Nujol.

"Soon my patient became regular and comfortable, without any pain or discomfort. Now she is happy and cheerful, since regularity has begun and continued with such little trouble."

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Nurse Griffin knew how harmless Nujol is, containing no drugs or medicine, but acting only as a natural lubricant. She knew how it keeps excess of body poisons from forming (we all have them) and helps carry them away.

Women need a natural aid like Nujol just as much, if not more than men. There are so many physical conditions they have to go through that upset their normal schedule.

**Always Smiling!**

Just remember that all your body needs to be regular as clock-work is a simple natural lubricant. Be sure, however, that you get the right one—the one tested and approved by millions of people.

See what Nujol will do for you. You can get it at any drug store for the price of a ticket to a good movie. You will find that Nujol works easily, normally. Try it today!

You'll wonder how you ever lived without this natural, pleasant, easy way to health and happiness!

## Young People

Y.W.A., G.A., R.A., S.B.
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Rah! Rah! Ambassador
Blue and white
Send to light
To every man
In every land
R. A.! R. A.! R. A.!

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Six sizes are available so measure finger carefully and order accordingly.

Price $2.50 from: W. M. U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

### SOUTHERN BAPTISTS IN SUNNY ITALY

At last we have the thrilling story of our Baptist beginnings in Italy told in terms of romance and religion and by one who writes from personal experience. Our first Southern Baptist missionary to Italy was the Rev. George Boardman Taylor, D.D. and the author of this charming book is his son who grew to young manhood in that sunny land and was his father's companion in those early missionary days. The introduction is by Dr. J. C. Metcalf of the University of Virginia. The book has two hundred and ninety-four pages, eleven illustrations and is published by Walter Neale, 37 E. 28th Street, New York City. Single copies $2.00, in clubs of five or more, $1.50, and all profits from the sales go to Foreign Missions.

The opening chapters give us a glimpse of the several distinguished old Virginia families with which our missionary was connected, his days in Richmond College, his pasterates in Baltimore and in Staunton, Va., and the struggles and strange adventures that attended his departure from Virginia and the long and laborious journey to Rome. The thirty-five years which Dr. Taylor consecrated to his strenuous task were years of adventure, and advance, of hindrances and heroism, of threatening persecutions and marvelous patience. He found the medieval spirit of intolerance and persecution still rampant. But while the Papacy threatened and opposed the common people gave him welcome, and groups of Baptist believers began to appear in many parts of the country. The chart which accompanies the book shows about forty Baptist churches in Italy at the present time.

Besides the story of the consecrated life of our missionary, due attention is also given to his many faithful co-laborers and successors. We follow the growth of Baptist ideas, the beginning of Baptist publications and the establishment of the Italian Baptist Theological Institute. The story is vividly related. The many letters and recollections of Dr. Taylor furnish delightful reading. "The book is at once a tribute to Dr. Taylor and his successors and a personal history of their consecrated efforts to reach individuals and to organize them into churches."

It is valuable for the light thrown on Italian conditions since the days of Garibaldi and closes with an interesting appreciation of Italy's premier Mussolini. In view of the fact that this story is unique, the only one of the kind we have; that it is a work of love written from a sympathetic heart, and that it is a contribution to our resources for Foreign Missions, it will commend itself to every one who loves the cause which our Saviour has committed to the hands and hearts of His disciples.

It is due to the reader to say that the writer of these lines is in no way connected with the family of the distinguished author except by ties of brotherly love. We are of different families that came to America from different parts of the "aould countree" in the long ago.

W. C. TAYLOR.
Blacksburg, Va.

---

Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision.—Acts 26:19.

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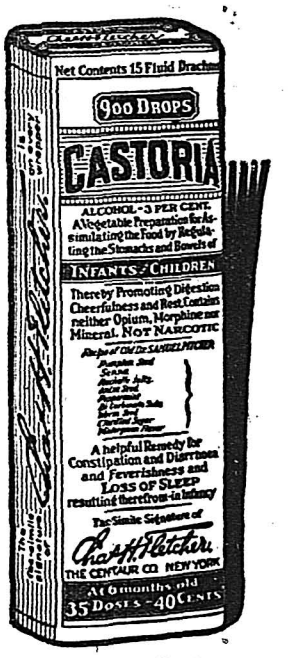
When Babies CRY




Babies will cry, often for no apparent reason. You may not know what's wrong, but you can always give Castoria. This soon has your little one comforted; if not, you should call a doctor. Don't experiment with medicines intended for the stronger systems of adults! Most of those little upsets are soon soothed away by a little of this pleasant-tasting, gentle-acting children's remedy that children like.

It may be the stomach, or may be the little bowels. Or in the case of older children, a sluggish, constipated condition. Castoria is still the thing to give. It is almost certain to clear up any minor ailment, and could by no possibility do the youngest child the slightest harm. So it's the first thing to think of when a child has a coated tongue; won't play, can't sleep, is fretful or out of sorts. Get the genuine; it always has Chas. H. Fletcher's signature on the package.

First South-Wide B. Y. P. U. Conference
Memphis, Tenn., Dec. 31, 1929, Jan. 31, 1930
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| December 29 | Lv. | Selma, Southern Railway | 10:55 p.m. |
| December 30 | Lv. | Raleigh, Southern Railway | 12:01 a.m. |
| December 30 | Lv. | Durham, Southern Railway | 12:48 a.m. |
| December 30 | Lv. | Charlotte, Southern Railway | 6:20 a.m. |
| December 30 | Lv. | Winston-Salem, Southern Railway | 7:30 a.m. |
| December 30 | Lv. | Charlotte, Southern Railway | 7:10 a.m. |
| December 30 | Lv. | Salisbury, Southern Railway | 8:35 a.m. |
| December 30 | Lv. | Statesville, Southern Railway | 9:20 a.m. |
| December 30 | Lv. | Hickory, Southern Railway | 10:25 a.m. |
| December 30 | Lv. | Asheville, Southern Railway | 12:45 p.m. |
| December 31 | Ar. | Memphis, Southern Railway | 6:50 a.m. |

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| Raleigh | 43.50 | 38.70 | 18.00 | 14.40 |
| Durham | 42.08 | 37.40 | 18.00 | 14.40 |
| Greensboro | 39.11 | 34.80 | 16.50 | 13.20 |
| Winston-Salem | 39.11 | 34.80 | 16.50 | 13.20 |
| Salisbury | 37.56 | 33.40 | 15.76 | 12.60 |
| Charlotte | 36.72 | 32.70 | 15.00 | 12.00 |
| Statesville | 36.20 | 32.20 | 15.00 | 12.00 |
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**FOR PROTECTION OF CHURCHES**

Because of many evil reports being circulated relative to alleged immoral conduct and financial obligations of Rev. A. A. Haggard, the Gaston County Baptist Association, in conference, September 9, 1929, requested the South Marietta St. Baptist Church, of which Mr. Haggard is a member, to appoint a presbytery to investigate such charges and report their findings to the church. This request was granted, and after a thorough investigation, much substantial evidence was secured; and Mr. Haggard was summoned before the presbytery to answer the charges made against him.

At 2:30 p.m. November 10, 1929, at South Marietta St. Baptist Church, Mr. Haggard met the presbytery, and when order was called, he asked permission to make a statement, and in his statement he said that he was willing to confess to every charge made against him, or to any other charge that might be made, without even hearing said charges, provided the committee would accept his confession and close the matter. This being considered unfair and unwise, the evidence was submitted. And as the evidence was presented he denied it, and confessed to no guilt in either charge; notwithstanding the fact that the evidence was convincing beyond measure.

All evidence having been submitted, the meeting adjourned, to meet again at the First Baptist Church, November 16, 1929, at 9:00 a.m. At this meeting the evidence was briefly reviewed, and after prayer was offered, a vote was taken to reveal the innocence or guilt of the person involved. Each member voted by secret ballot, and when the result was obtained, it was unanimously in favor of "Guilty." Upon this the presbytery made the following recommendations to South Marietta St. Baptist Church:

1. That you request Mr. Haggard to surrender to your church his credentials as a minister of the gospel.

2. That you withdraw fellowship from him as a member of your church.

3. That full information of this action of the church be given to our denominational papers, the Biblical Recorder and Charity and Children, with full information of the findings of the presbytery.

The above mentioned church in conference, November 17, 1929, voted unanimously to accept the above recommendations, and requirements of same are being faithfully carried out.

J. A. HUDSON,
Moderator.
GEO. HOWELL,
Church Clerk.

Gastonia, N. C.

**RESOLUTIONS OF APPRECIATION**

Whereas, Rev. M. A. Adams, after having fathfully served as pastor in our association for some time, and having been led to sever this connection with his churches that he may take up the work of the kingdom elsewhere, and

Whereas, he has been conscientious and faithful in all his work, both local and general, and

Whereas, he has so loyally and devotedly given of the best of his talents to the upbuilding and development to a higher degree of efficiency and spirituality, and by his cooperation and fellowship, proved himself to be a true yokefellow;

Therefore, Be It Resolved,

First, that we, the members of Pastors Conference of the Liberty Association, do hereby extend to Brother Adams our deep and sincere appreciation for the splendid work he has done, both in his churches, and throughout the association.

Second, that in the resignation of Brother Adams, his churches, our association, and the State sustain an irreparable loss, and we express our deepest sorrow that he feels that God is calling him to another field of service.

Third, that in his departure we shall miss his Christian influence and citizenship, which has been so unmistakably felt in the realm of his activities; but as he goes our prayers shall follow him, that the abounding grace of God shall continue to overshadaw his life in his efforts to carry on the great work of the Master in his new field of service.

Fourth, that we unreservedly commend Brother Adams to the people to whom he goes, and to South Carolina Baptists in general, as a man sound in faith, strong in spirit, honest in convictions, forceful in presenting the truth, and faithful in all his work.

PASTORS' CONFERENCE,
Liberty Association.

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When a man is in sin, everybody knows it. When a man is in Christ everybody should know it, too.

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**NOTICE OF SALE OF REAL ESTATE**

Under and by virtue of the authority and power of sale contained in a certain deed of trust executed by N. W. Hatch and wife, Minnie T. Hatch, to the undersigned Trustee, which deed of trust is dated March 7th, 1928, and recorded in Book 543, at Page 118, of the Wake County Registry, default having been made in the payment of the amount secured by said deed of trust, and the holder and owner of note secured by same having requested the sale of the property so conveyed in said deed of trust, the undersigned Trustee will offer for sale and sell to the highest bidder for cash, at 12 o'clock noon, at the Courthouse door in Raleigh, Wake County, North Carolina, on Tuesday, December 10th, 1929 the following described lands:

Lying and being in Wake County, N. C., and described as follows:

FIRST TRACT: Being Farm No. 2 according to a certain blue print made by Riddick and Mann of the Winder Land at Millbrook, N. C., and recorded in the office of the Register of Deeds for Wake County, N. C., in Book of Maps 1911 at page 87. Beginning at a point at the intersection of the center line of First Street, thence Northeasterly along the center line of said S. A. L. Railroad track a distance of approximately 613 feet to a point in center of said track, said point being in the dividing line between the original Tract No. 2 and the original Tract No. 3; runs thence South 60 degrees 00 minutes East along the dividing line between the original tracts Nos. 2 and 3 about 1500 feet to an iron stake, the corner of original Tract No. 3, 6, and 2; thence Westwardly along the South line of Tract No. 2, 1110 feet to a stake; thence Northwestwardly 410 feet to a point on the East side of Railroad St., thence Southwestwardly along the East side of Railroad St. 110 feet to a point in the North line of First street about 75 feet to the point of beginning. Containing 12.7 acres more or less.

Subject to the right-of-way of the S. A. L. Railroad across the Western edge of said farm 40 feet.

The above described land is bounded on the West by the Seaboard Railroad, on the South by N. W. Hatch, J. W. Adams, J. B. Adams and L. H. House, on the East by J. C. Bragg, on the North by Lot No. 3 now owned by C. F. Honeycutt.

SECOND TRACT: Being Lots Nos. 98, 99, 100, and 101 of the Winder Land situated in Millbrook in the Northeast intersection of First Street and Seaboard Airline Railroad, being 110 feet in depth at the Railroad right-of-way, and fronting on First Street about 180 feet deep, according to a Map made by Riddick and Mann, recorded in Book of Maps 1911, at Page 87.

This November 8, 1929.

W. S. MURCHISON, Trustee
CARROLL WEATHERS, Attorney.

**FORECLOSURE SALE**

Under and by virtue of the power of sale contained and granted in that certain deed of trust executed by M. L. Brafford and wife, Ida Mae Brafford, to V. O. Parker, Trustee, on September 1, 1925, and recorded in Book 452 page..... in the office of the Register of Deeds for Wake County, N. C., default having been made in the payments as required in the said deed of trust, request having been made for payment of same and demand having been made by the Cestuique Trust for the sale of said property, the said Trustee will offer for sale for cash, at the Court House Door, Raleigh, N. C., to the highest bidder, at 12:00 m. on Monday, December 2, 1929, the property described in said Deed of Trust, subject to prior mortgages and taxes, said property being described as follows:

**Description**

Beginning at a point on Summitt Avenue, (said point being in the Northern edge of said Summitt Avenue about 400 feet Eastwardly from the Northeast corner made by the intersection of said avenue with Greene Street, as measured along the Northern boundary line of said avenue), and runs thence in a Westerly direction (or somewhat Northwesterly) along the Northern boundary line of said Summit Avenue, 50 feet to the Southeastern corner of lot 158 as shown by the map hereinafter referred to: and runs thence in a Northernly (or somewhat Northeasterly) direction along the Eastern boundary line of said lot 158, 150 feet (or slightly more) to the Southern boundary line of an alley, and runs thence in an Easterly (or somewhat Southeasterly) direction with the Southern boundary line of said alley, 61.3 feet to the Northwestern corner of lot 156 as shown on the map hereinafter referred to, and runs thence in a Southerly (or somewhat Southwesterly) direction along the Western line of said lot 156, 150 feet (or slightly more) to the point of beginning on Summit Avenue, being lot 157 as shown on a map of the "re-subdivision of the Eastern Section of Caraleigh Mills property" made by John D. Briggs, Architect and Engineer and Walter C. Hopkins, C. E., dated August 26,1913, a blue print of which is recorded in Book of Maps 1911, at Page 7, in the office of the Register of Deeds for Wake County, N. C., and is hereby referred to for better description.

This the 1st day of November, 1929.

V. O. PARKER,
Trustee.

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REV. J. C. BLALOCK AND MRS. BLALOCK

MRS. SUSAN C. BLALOCK

On Monday evening, November 11, the death messenger came and called Mrs. Susan C. Blalock home. She had been spared to a good old age, being ninety-three years seven months and two days old. She had suffered greatly during the last ten years. Before her marriage she was Miss Susan C. Young. She married Rev. J. C. Blalock October 5th, 1857. He died July 1st, 1925, at the age of ninety-five years. He served as Captain of Company 1, 29th Regiment, North Carolina Volunteers, Confederate Army and was with General Bragg in Tenneessee and Kentucky. He was one of the pioneer Baptist ministers of Mitchell and adjoining counties.

Mrs. Susan C. Blalock was a member of Oak Grove Baptist Church of Ledger, N. C. She had always taken an active part in Kingdom work and when no longer able to attend the services of her church continued to take a deep interest in all that was being done for the church and Kingdom. She was a true Christian, sacrificial in spirit, helpful in word and act, always abounding in the work of the Lord.

Susan C. Blalock was a true missionary. She gave to the world three ordained ministers, Rev. T. L. Blalock, who for some thirty years has been a missionary in China; Rev. R. Y. Blalock, who is preaching the gospel in Caldwell, Idaho; and Jesse Blalock, who is pastor at Nashville, N. C. If these men are winning souls to Christ the greater reward will be the mother's for without such a mother their success would have been impossible.

She leaves other children who were faithful in their tender care of her in her days of suffering, S. J. Blalock, of Ledger, N. C., W. D. Blalock, of Haglewood, N. C., Mrs. Dollie Gouge, Ledger, N. C., and Mrs. Minnie Settle, of Louisville, Ky.

She was laid to rest in Bear Creek Cemetery. The funeral was conducted by Rev. Ernest Cox, of Johnson City, Tenn., and Rev. J. A. Gouge, Ledger, N. C.

"She looked well to the ways of her household—her children rise up and call her blessed." The Master called, she answered.

JESSE BLALOCK.

## HAD HOPED CONVENTION WOULD ACT

Mr. Livingston Johnson,
Editor: Biblical Recorder,
Raleigh, N. C.
Dear Sir:

I have waited to see just what action the Baptist Convention in session at Shelby on November 12th would take in rebuking the leadership of the East Marion Baptist Church, for their unjust treatment to the members in dismissing them from that church. I am the first individual to ask that the high officials of the Baptist denomination would take steps to rebuke the deacons of that church and Mr. McAbee and stand three square for those members that were dismissed and that they be reinstated in that church, without any denunciation from anyone of the church.

Be it further resolved that the officials of the Baptists go on record in favor of removing the authority from the deacons and Mr. McAbee from expelling any more members for a period of one year.

Be it further resolved that if Mr. McAbee or the deacons of the East Marion Baptist Church want any members to withdraw from the church to do so themselves.

Reason that I am taking the above action: the Associated Press carried a dispatch from Marion, under date of November 8, of the deacons' action and they saw that they had not done so well, so a day or so later they tried to cover that up with some more of their mud by trying to change the words, "Was it because of the Union activities?" "It was" by trying to retract that phrase, "It was."

I am trusting that you will find space in the Biblical Recorder for this.

I am mailing copies of this letter to Mr. Green, President A. F. of L., Mr. Wilson, State president and Mr. Sauls, Secretary State Federation of Labor, and Mr. Moody, Local Labor Body.

I am a Baptist by faith, but I cannot follow the Baptist leadership, until they have taken steps to rebuke Mr. McAbee, and the deacons of the East Marion Church.

With due respect to everybody, I am

Sincerely yours,
C. D. ADAMS.

(Note by the editor: Every Baptist church is an independent organization, managing its own affairs and amenable to no "higher body," for there is no higher. The Baptist State Convention has no control whatsoever over a local church. The editor of this paper may say that, in his opinion, the authorities of the East Marion Baptist Church made a mistake in dismissing members without a hearing, but that mistake they now admit. But they were clearly within their rights in exercising discipline, or in handling the cases before them as they thought best. Though we believe the officials of the church made a mistake in the way they dismissed the members, the Baptist State Convention would have made a far more grievous mistake had it undertaken to interfere. Baptists have no system of ecclesiastical courts, and from the decision of a Baptist church there is no appeal.—Editor.)

## FIFTH BAPTIST CHURCH, WASHINGTON

It was my good fortune to assist Dr. John A. Briggs, of the Fifth Baptist Church, of Washington, D. C., in special evangelistic services for a week.

Dr. Briggs is one of North Carolina's noble sons who has given his entire ministry to this great church in Washington—for twenty years he has served. He has seen it grow from 800 members to 1,500. The church has had only three pastors in seventy-three years. Dr. C. C. Meadow served forty-seven years. Dr. Weston Bruner about five years. Dr. Briggs, as I have already said for twenty years.

This is quite a cosmopolitan, peoples' church. People from many states hold membership there but Virginia predominates. Dr. Briggs was born in Person County, North Carolina, near Roxboro, educated at Bethel Hill, Mercer University and Southern Baptist Theological Seminary. Dr. R. E. Chambers, missionary for thirty years in China is one of the many missionaries of this church. The sun never sets on the fields and workers of the Fifth Baptist Church, of Washington, D. C.

Dr. Briggs is a princely man, thoroughly evangelistic, with plenty of common sense and supremely tactful. I do not know when I have enjoyed more assisting one of my fellow pastors. We had a great meeting with many conversions and additions.

H. FREDERICK JONES.

That which is to last forever takes a long time to grow.—Livingstone's axiom.


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In either case something is wrong. If you do not eat enough, your appetite is not what it should be. If your food is not digesting properly, it is decaying and poisoning you while robbing your system of *strength-renewing material.*

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| 3 | From Norfolk—Arrives | 7:00 a. m. |
| 31 | For Charlotte—Departs | 7:30 a. m. |
| 17 | From Washington—Arrives | 12:50 p. m. |
| 18 | For Washington—Departs | 3:00 p. m. |
| 30 | From Charlotte—Arrives | 5:15 p. m. |
| 1 | From Norfolk—Arrives | 8:30 p. m. |
| 4 | For Norfolk*—Departs | 9:45 p. m. |

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If you wake up in the morning with spots before your eyes, swimming in your head, coated tongue, bad taste in your mouth, you are bilious, your liver is out of order. If you have gas pains, belching, bloating, indigestion after meals, your stomach is out of order. If you are unable to sleep all through the night, have to get up to answer nature's call, your kidneys are not properly functioning, then these symptoms are nature's warning. Something is wrong, therefore, it is reasonable that nature has provided the remedy and that remedy is Herb Extract, formerly called Herb Juice, made from nature's herbs. The liquid is the extract from Cascara Bark, Senna Leaves, Gentian Root, Jalap, Rhubarb, combined with other valuable medical ingredients properly blended in one of the largest laboratories in America. This Herbal Extract Remedy is said to be the most effective yet discovered for all ailments where free action of the bowels is necessary. If you have any of the symptoms named above, and no energy, no vitality, no appetite, feel sluggish, you're weak, run-down, under weight, bad complexion, easy to take cold, your entire system may need cleansing. Calomel is a mineral and poisonous. *Herb Extract is nature's remedy,* purely vegetable and harmless. Effective laxative, quick results, thoroughly cleanses intestinal tract. Esteemed Virginia woman writes: "Herb Extract brought me perfect health after other medicines failed." Prominent Houston, Texas, city official writes: "Before I started taking Herb Extract I suffered every day with indigestion, had to take soda. Have taken three bottles Herb Extract, can now eat anything without discomfort." You don't need any pills with this medicine. Demand the genuine as shown above. Now on sale at all druggists.

# Home Circle

### A DAY IN NOVEMBER

Talk not of sad November, when a day
Of warm, glad sunshine fills the sky of noon,
And a wind, borrowed from some morn of June,
Stirs the brown grasses and the leafless spray.

On the unfrosted pool the pillared pines
Lay their long shafts of shadow; the small rill,
Singing a pleasant song of summer still,
A line of silver down the hillslope shines.

Hushed the bird voices and the hum of bees;
In the thin grass the crickets pine no more;
But still the squirrel hoards his winter store,
And drops his nut shells from the shagbark trees.

Softly the dark green hemlocks whisper; high
Above the spires of yellowing larches show
Where the woodpecker and home-loving crow
And jay and nuthatch winter's threat defy.

O gracious beauty, ever new and old!
O sighs and sounds of nature, doubly dear
When the low sunshine warns the closing year
Of snow-blown fields and waves of Artic cold!

Close to my heart I fold each lovely thing
The sweet day yields; and, not disconsolate,
With the calm patience of the woods I wait
For leaf and blossom when God gives us spring!

—John Greenleaf Whittier.

### THE THANKSGIVING GIRL

On the Saturday before Thanksgiving Doreen Fenwick called at the Crandons' to get her friend Betty to accompany her upon a shopping expedition. The tongues of the two girls wagged busily as Doreen skilfully guided her small coupe in and out through the dense traffic.

"What are you going to do Thanksgiving Day, Betty?" asked Doreen, as she hastily pulled her wheel to one side in order to avoid hitting a man who seemed to be enjoying a brisk game of tag with the autos in his attempt to reach the other side of the street.

"Oh, we are going out to Uncle Ted's, as usual," answered Betty. "You know he lives at the old Crandon homestead, and although grandma is dead he has kept up the custom of having all the Crandon families eat their Thanksgiving dinners there. Uncle Hugh always takes mum and me along with his family in his big sedan. The run is over one hundred miles and we have great fun, for we start bright and early and don't come home until in the evening. What are you going to do, Doreen?"

"Oh, we are going to have our usual party; father invites all the relatives to come to our house on account of grandmother's living with us, you know. There will be more than twenty-five of us, counting the children, and we always have a lively time, I can tell you."

"Isn't it great to belong to a big family," breathed Betty ecstatically. "Mustn't it be just awful not to. Think, Doreen, how dismal it must be for anyone without a home who has to eat at a public place on Thanksgiving Day."

"Yes, mustn't it," acceded Doreen indifferently. Plainly the unhappiness of the homeless was not weighing very heavily upon her soul.

When they reached the shopping district Doreen parked her car, and the girls spent a delightful afternoon doing the stores. Although their purchases were small, their window-shopping was not expensive. They recklessly indulged in two college ices apiece at different candy-shops, in order that each might have the honor of treating the other. Finally, while they were waiting for change at one of the counters where Doreen had made a small purchase, Betty spied a familiar face.

"Why, look, Doreen, there is little Heather Stanley — you know — the new girl in our Sunday-school class. I didn't know that she worked here. Let's go over and speak to her," cried Betty, impulsively darting across the aisle.

Doreen, after glancing over at the young girl at the ribbon counter, hesitated, then with a slight shrug of her slim shoulders followed Betty.

"Why, hello, Heather!" called out Betty gaily. "How are you today? I am awfully glad to see you," and Betty cordially held out her hand.

Doreen, however, merely bowed to Heather a little stiffly, saying in a very indifferent tone, "How do you do, Miss Stanley?"

The tired, rather pathetic face of the young girl, which had brightened at Betty's friendliness, now saddened a little at Doreen's coolness, while the shy, sweet smile, which had suddenly illumined her face, slowly faded away.

"What are you going to do Thanksgiving Day, Heather?" asked Betty in her jolly, friendly way. "Do you expect to go home?"

"No," answered Heather, the accustomed sad little droop returning to her lips. "I shall stay right here," she added drearily.

"Where do you live?" inquired Betty.

"At Mrs. Banks,' on Grove Street," answered Heather briefly.

"Oh, but must you eat your Thanksgiving dinner at that horrid, gloomy place?" demanded Betty pityingly.

When Heather merely nodded her head in reply, Betty turned impulsively toward Doreen, who had remained silent during this conversation, and looked appealingly at her.

"Isn't it too bad!" she demanded, giving Doreen a surreptitious punch; but Doreen merely nodded. If she understood Betty's wireless she certainly gave no sign.

"Come on, Betty," said Doreen when the pause was threatening to become awkward. "We must be going. Good day, Miss Stanley."

There was nothing left for Betty to do then but follow Doreen, after saying pleasantly, "Good-bye, Heather. I shall surely see you at Sunday-school tomorrow."

"Of course I know what you wanted me to do, Betty Crandon," Doreen burst out indignantly, when they were out of earshot. "You wanted me to invite that girl to my house for Thanksgiving; but of course I wasn't going to do any such thing. You are so queer at times, Betty. The very idea of expecting me to invite a total stranger to a family dinner and have her all day on my hands to entertain, especially just a clerk in a store!" added Doreen a little scornfully.

"How can you be such a snob, Doreen!" demanded Betty, rather sharply for her. "I think Heather is dear and sweet and mighty clever to be able to earn her own living when she is only seventeen. I do think you might have invited her to dinner, when you know one more added to your big party wouldn't have made a mite of difference to anyone at all, especially when you have a father and mother with hearts as big as all outdoors. I cannot understand how you can be so different from them, Doreen. I only wish we were going to be home Thanksgiving Day. You'd better believe if I were I would invite Heather and give her the happiest day of her life."

Suddenly Betty's clouded face brightened. "Perhaps—" she began; but she did not finish her sentence.

They had now reached the parking-place, and it was a rather sulky Doreen who started up the little car and drove them away. Doreen could never endure criticism or disapproval. The silence began to be rather painful, until Betty tactfully started talking about high-school matters; they were both seniors that year. Doreen, in answering her, became interested, and soon was her cheerful self once more. Nothing further, however, was said concerning Heather.

Betty, when she had reached home, after an important consultation with her mother, talked with her Uncle Ted on long-distance telephone. Evidently the outcome of this conversation was satisfactory, for after calling up her Uncle Hugh, she came dancing out to her mother.

"Uncle Ted says it will be all right, mumsy, and there will be room in Uncle Hugh's car, because Malcolm is going down by train tomorrow. Isn't that great!" demanded Betty, and her mother smilingly assented.

The telephoning resulted in an invitation to Heather by Betty, the next day after Sunday-school, for her to eat her Thanksgiving dinner with them at Betty's Uncle Ted's. At first Heather bashfully declined, but when she saw Betty really wanted her, she accepted with a happy little smile.

Thanksgiving Day was an unusually bright day, and how the girls did enjoy the trip down to the farm. Jolly Uncle Ted gave Heather a royal welcome, and indeed all Betty's relatives received her with open arms, while Betty's young cousins naturally included her at once in all their fun.

Amid the quaint, homey surroundings of the old farm, sixteen grown-ups sat down at an immense table laden with all kinds of Thanksgiving goodies. The eight younger children had a table to themselves, which they dubbed the annex, and many a luscious special dainty found its way there. How delicious and brown was the huge turkey and the plump geese. And, oh, the pumpkin and mince pies! They were the kind that only the country can produce.

The dinner that day at Doreen's home may have been more daintily served than was that farm dinner, but it could not have been better cooked nor more palatable; neither could greater good cheer surround the Fenwick table than abounded in that homely farm dining-room, where a lonely girl, made to feel herself a member of that jolly family group, forgot for a moment her great sorrow and loneliness and became once more merry and girlish.

When no one could possibly eat another morsel they all gathered around the huge open fire in the front room, as it was called in bygone days. There they cracked nuts, played games, and told stories, while the children toasted marshmallows, and incidentally their own faces, and also popped corn, which everyone, although they protested they had no more room, could not refuse to eat. On Thanksgiving Day there seems to be no limit to one's capacity. Later in the afternoon Betty and Heather, escorted by a retinue of cousins, roamed around the old farm, visiting the inmates of the immense barn and chicken-yard.

All too soon came the hour of parting. On the trip home the two girls cuddled down together on the back seat, giggling and laughing as only girls can.

Suddenly they grew silent, living over again their happy day, while Betty's mother dozed placidly in her corner. Then Heather grasped Betty's hand under the robe and whispered:

"Oh, Betty, you can never know what you have done for me this day. You are a real Thanksgiving girl, Betty, for you have given me so much to be thankful for. You see," she went on tremulously, "this is my first Thanksgiving without my mother. Last Thanksgiving was our last happy day together for only the next week came my uncle's failure. All of mother's money was in his business, and with her weak heart the shock of being suddenly penniless killed her and left me all alone." She stopped, a big sob choking her.

"Oh, Heather darling, I am so sorry for you, but I am glad that I saw you Saturday and that I thought of inviting you to come with us. This has been the very happiest Thanksgiving of my whole life, and you have made it so. You must come to see us often, won't you? I will share my mumsy with you. I know she will be willing to be shared, for she just told me how sweet and well-bred she thought you were, and how much she admired and liked you."

Heather, with a heart almost bursting with gratitude at Betty's kindness, could not express her thanks, but could only squeeze her Thanksgiving girl's hand in reply. — By Mabel Ricker Butler in Young People.

# Spice Box

An elderly gentleman went into a photographic studio and asked to see the proofs of a picture recently taken of a young man whose name he gave. They were handed to him as a matter of course, and he examined them critically. He seemed pleased, and finally said:

"These are of my son. This one is a remarkably good photo of him—it is very like him, indeed. Has he paid you for it yet."

"No, sir," said the photographer.

"Ah," said the elderly gentleman, "very like him, indeed."—Ex.

* * *

Sam Johnson, a colored cotton planter of Mississippi, came into the country bank and asked for credit.

"Why, Sam," said the banker, "haven't you just sold your cotton?"

"Yes, suh," was the answer, "but de ducks all got it."

"The ducks all got it?"

"Yes, suh, I shipped it up to Memphis, and dey deducks foh freight, deducks for hauling, deducks foh storage, deducks foh insurance, and deducks foh commission. Dey deducks just nachully et up dat cotton. Dat's why I'm heah."—Thrist Magazine.

* * *

"How fast will your car go?"

"I really don't know. I'll ask my son when he come homes sometime."—Detroit News.

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A correspondent assures us that the following notice has been posted around about an electric station in Donegal:

"Beware. To touch these wires is instant death. Anyone found doing so will be prosecuted." — Manchester Guardian.

* * *

Book Agent. "Have you a Charles Dickens in your home?"

Stevt Kuper. "No!"

B. A. "Or a Robert Stevenson?"

S. K. "No!"

B. A. "Or a Eugene Field?"

S. K. "No, we ain't, and, what's more, if you're looking for them fellows you might try the boarding-house across the street."