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STAYING YOUNG AS ONE GROWS OLD

By Rufus Ford

I have recently had a birthday. You ask my age. I do not care to gratify idle curiosity. A human life is measured not by its duration, but by its intensity. We are told that Moses was a hundred and twenty years old when he died. But, "his eye was not dim, nor his natural force abated." He grew old but not aged. The body does grow old, but not necessarily the spirit. The words of John Quincy Adams have become classic. When he was eighty years of age a friend met him on the streets of Boston. "How is John Quincy Adams?" this friend asked in a jocular manner. The old man replied in measured words: "John Quincy Adams himself is very well, thank you. But the house he lives in is sadly dilapidated. It is tottering on its foundations. The walls are badly shattered, and the roof is worn. The building trembles with every wind, and I think John Quincy Adams will have to move out of it before long. But he himself is very well." He could not keep the wrinkles from coming on his face, but he could keep them out of his heart. Victor Hugo wrote in his old age: "Winter is on my head but eternal spring is in my heart."

Recently I was invited and attended a meeting to celebrate the birthday of a man who was one hundred years old. He informed me that he slept well, enjoyed his food, and, so far as I could detect, his mind was perfectly clear. He enjoyed the fellowship and greatly appreciated our attention. The remark of an old preacher came into my mind. He was ninety years old. One of the good sisters of the church said to him: "We hope and pray that you may live to be one hundred." He said in reply, "Why limit the grace of God?"

We usually picture old age as a period of waning power and fading charm. Too often this is true. Yet in numberless cases the opposite is true. The second half of life has proved happier and far more useful than the first. They may lack some of the physical vigor which they had in youth, but they reveal in its place new powers of mind and heart far in advance of former years. A man may be more effective at sixty than at thirty. He may have, and in numberless cases does have, more admiration for men's virtue, more forbearance for their faults, more readiness to forgive their injuries. Age, by its long experience and wide observation, has given him new and enlarged ability to judge people and situations. Life may be so mellowed by the stealing years of time as to make the last years the best. "The heavy head is a crown of glory, if it be found in the way of righteousness." On the other hand, there is nothing more disgraceful than that an old man should have nothing to produce as a proof that he has lived long except his years. The old man ought so to have lived as to draw on the large reserve of former years.

And now three brief suggestions as to how one is to stay young while he is growing old.

Keep young by keeping with young people. They need the old and the aged person needs the young. One by one the old man sees his old friends drop out of life. He will soon be lonely in the world unless he cultivates the acquaintance of young people. Mutual helpfulness will come to each class, especially to old people.

Keep young by keeping with thinking people. Let the aged man or woman be always eager to hear new truths and enjoy new experiences.

"Men, my brothers, men the workers, ever reaping something new:
That which they have done but earnest of the things that they shall do."

Keep young by keeping with the Lord. Listen to His soul cheering promise: "Even to your old age I am He, and to hoar hairs will I carry you." At seventy years of age Browning wrote:

"I find earth not grey but rosy;
Heaven not grim, but fair of hue."

Marion, S. C.

HEART OF THE SERMON

Samuel Judson Porter, Pastor First Baptist Church, Washington, D. C.

The Divine Passion-Flower

Savage tribesmen, and even some of the great military powers, in the past offered up their prisoners of war to their gods. The Jews dragged their unwilling victims from farm and fold to the altar. But Christ voluntarily "offered up Himself," and "by His own blood entered in once into the holy place, having obtained eternal redemption for us." True vicariousness begins when conscious love chooses and makes the sacrifice, and this Christ did when He "died for our sins." A substitute means one who stands under another to uphold his weakness or to sustain obligations on his behalf for which he is not fitted. Motherhood — and what emotions does the world enkindle and what memories awake! — motherhood in its entirety is but another name for vicarious sacrifice — doing for another who cannot do for himself. Indeed the first promise of redemption linked itself with a birth, for not only did the birth bring the seed of the woman into the scene of conflict and triumph, but itself was emblematic, setting forth the law under which the endowments of one life minister to another life which is yet in the making.

The fanciful poetry of the past traced in the passion-flower the symbols of redemption — the cross, the crown of thorns, the spear, the nails and purple robe; but in our day science declares our planet itself to be a gigantic passion-flower exhibiting the sublime law of self-sacrifice working throughout its entire structure and development, as when one portion of a flower is sacrificed for the welfare of the flower as a whole and when the flower itself gives up its life in the fruit. All this is in keeping with the very nature of God; so that, measured by this test of sacrificial love, Christ, when He died for us, manifested His divinity in the uttermost degree.

WHY I TITHE

J. E. Dillard

1. Because the Bible teaches it (Lev. 27:30; Mal. 3:10; Luke 11:42, etc.). I have no right to accept the teachings of the Bible concerning salvation and claim the blessings of God and then reject the teachings concerning tithing and expect God to bless me.

2. I tithe because it is businesslike. It removes doubt and enables me to know whether or not I have given the Lord's work a reasonable part of my income.

3. I tithe because every person I know who has practiced tithing consistently for any length of time is pleased with it and says it brought a blessing.

4. I tithe because I know the needs of our church and denomination and nothing less than this can begin to be my part in meeting these needs.

5. I tithe because God has promised a blessing to me in doing so, and I believe His Word. I have tried it and know it to be true.

6. I tithe because it is a joy to feel that I am in partnership with the Lord, to have a part in the work of the Kingdom, and because it has proved a most satisfactory way of expressing my gratitude to God and to the church for the blessings I have received.

7. I tithe, and am glad to tithe, because I love Christ and long to see His cause extended in the earth. "The love of Christ constraineth us."

8. In tithing and making offerings, I find myself in direct succession to the patriarchs and saints of old. I thus measure up to a worthy standard which from the beginning of recorded history has received both divine and human approval.

9. I am happy to tithe because I thus set a definite and worthy example to my people and to all who may be influenced by my example.

10. I do not stop with tithing. I tithe my salary before I set apart any of it for other purposes, and then I give free-will offerings as occasion demands and as I feel able.

I feel that no one is doing his duty unless he gives at least one-tenth of his income to the Lord's work as an expression of his stewardship and of his gratitude. I believe many of us ought to give more than the tithe, and as we give we will prosper in spiritual and eternal things.

ARE OUR SCHOOL CHILDREN MACHINE-MADE?

Harry M. Bowling

"This is called the machine age. . . . The automobile manufacturer first makes a big machine a half-mile long, and by adding human cogs here and there turns out cars by the tick of the clock.

"It is just this process of mass production and uniformity of units of product that our educators have instituted for the education of our children. This is especially true of the grades below the high school. . . . The primary teacher gets our tender six-year olds and performs upon them by fixed schedule certain definite operations prescribed by the State Department of Education. . . . When the primary teacher has performed her part she passes the children on . . . and thus the children go through the grades from year to year and come out of the seventh grade as much alike as two Ford automobiles, so far as education can make them so.

"Such education is mechanical and turns out machines rather than human beings. It moulds the minds of children according to pattern and tends to destroy individuality."

These extracts are taken from an article entitled "Mass Production in Education" published in the Recorder of September 2.

These statements ought not to go unchallenged. The charge that the American school system suppresses individuality is not a new one. It has been heard for several decades at least. It is an easy theme to write on — our machine civilization offers excellent similes. It looks well in print. It can be made to sound so logical.

The main defect in this theory is that our school system does not work out that way in actual life. One has only to get acquainted with a roomful of seventh grade pupils to realize that he has forty different individuals. Or without going to the school room, let any one search among the school children of his acquaintance to find any two who are "as much alike as two Ford automobiles." They simply are not to be found.

Any one who wishes to know what the schools are trying to do can easily ascertain the following facts:

1. One of the most prominent pedagogical principles of the day is the duty of providing for the individual differences of children by giving them tasks according to their powers and a variety of activities to suit differing tastes. Education literature is full of this; it is the talk at every educational gathering; and every real teacher is trying to practice it.

2. The reason why all courses of study are fundamentally alike is that there are certain fundamental needs that are common to all children. There can be no harmful uniformity in the multiplication table, in correct language, in certain fundamental facts about the earth and its peoples.

3. The State Department of Education has recently issued a new course of study. Any one interested would do well to examine it — say the courses on citizenship, health, nature study — and see if it contains anything that would make children harmfully alike.

On Sunday, September 6, between ten and eleven o'clock, millions of men, women, and children studied the thirteenth chapter of Acts. Every Sunday morning they study the same lesson at the same hour. And yet it makes Baptists of some and Methodists of others.

Those who have the acceptable security can now borrow money in New York at one per cent, that is if you are borrowing one million. If you want only a few hundred dollars and have no acceptable bonds no loan can be negotiated at any rate. This makes it extremely hard on farmers and manufacturers of small means.

ITEMS OF INTEREST

.... E. G. Willis, Momeyer, recently aided Pastor A. A. Pippin in a meeting at Lee's Chapel. There were forty-one received by baptism.

.... M. L. Dorton, pastor West Albermarle, Canton and Richfield, has had good meetings in his churches this summer, the result of which was fifty persons baptized.

.... The W. M. U. of Gaston County Baptist Association will hold their twelfth annual session on Friday, October 2nd, with the First Baptist Church of Belmont.—Mrs. W. J. Francis, Superintendent.

.... The Stanley Association recently had a representative meeting to organize for the Every Member Canvass November 29-December 6. F. A. Bower was elected chairman, M. L. Dorton and Rev. W. A. Hough, of New London, assistants. The work in the Stanley is making splendid progress.

.... Associations meeting at an early date are the Caldwell, September 24; Stone Mountain, September 25; Blue Ridge, September 29; Central, September 30; Green River, Cherokee (Indian), South Fork and West Liberty, October 1; Brier Creek and Elkin, October 2.

.... Moderator W. J. Jones, Salem, N. C., of the New South River Association, sends notice "Our association meets at Spring Branch Church, October 14-15. All officers of the Baptist State Convention are cordially invited to be on hand to sponsor any cause they may represent." We are sure the officers of the Convention will appreciate this kind invitation.

.... His many friends will be glad to hear that Brother W. C. Richardson, well-known Baptist minister formerly of Raleigh and Greensboro, but now of Guilford, N. C., has somewhat improved in health. For several years he has suffered from heart trouble and has not left the village. His many friends will wish for him many years of better health and happiness.

.... Representatives of the Central Association met with the First Baptist Church, Raleigh, to elect a committee to cooperate with the Promotion Committee of the Baptist State Convention. Brother C. B. Howard, of Wake Forest, was made chairman of the associational committee for the Central. We bespeak for him the hearty co-operation of all our pastors and churches.

.... The leaders of the General Association of Virginia are squarely behind the canvass for the Religious Herald. T. Clagget Skinner, president of the General Association, George T. Waite, Executive Secretary, and Miss Blanche Sydnor White, secretary of the Woman's Missionary Union, are vigorously pushing the campaign for subscribers to the Religious Herald. We hope to have the assistance of every officer and pastor in North Carolina behind the Biblical Recorder.

.... We sent letters to all the pastors concerning the effort to increase the Recorder circulation. Brother J. P. Davis, of Booneville, promptly responded to the letter saying "For more than a year now we have had the Recorder in our church budget and weekly it goes into about thirty homes in our church. Wherever it is possible I heartily endorse putting the Recorder in the church budget." The experience of Brother Davis is like that of most of our pastors who have the Recorder in the budget. They find it very helpful and are always ready to recommend the budget to any church where it is possible to put it in.

.... Sandy Grove B. Y. P. U., Bladenboro, has just sent us a club of new subscriptions. Mrs. Dewey D. Guyton sent in the club. Many thanks, good friends.

.... Pastor A. A. Pippin recently closed a meeting at White Oak Church, near Clayton, in which Fred N. Day did the preaching. There were twenty received by baptism.

.... We were glad to have a call last week from Rev. J. P. Gulley, of Crozet, Virginia. Brother Gulley was aiding Pastor Ira E. D. Andrews, of Clayton, in a meeting. Brother Gulley is a native of Johnston County and a graduate of Wake Forest College. He is always a welcome visitor to the Recorder office. His work in Crozet is moving along nicely. He says his people are very good to him.

.... Letters have gone out from this office to every Baptist pastor in North Carolina. The Biblical Recorder is seeking in every possible way to be of service to the pastors and the churches. In these days, designated by the Southern Baptist Convention and the Baptist State Convention of North Carolina as Biblical Recorder month, we hope that these letters will have due consideration and that the matter will be favorably presented in all our churches.

.... Letters have gone out to the B. Y. P. U. leaders in North Carolina asking them to aid in the effort to increase the Recorder circulation. They have set as their goal 2,000 new subscribers. We hope they will have splendid success. The Biblical Recorder Publishing Company is spending \$2,000 annually in publishing a half-page each week in the interest of the B. Y. P. U's. The Recorder people are delighted to serve our young people, and we think they are going to show their appreciation within the next thirty days.

.... In the death of William C. Smith, of Goldsboro, the First Baptist Church, of Goldsboro, and the city lose a good citizen. Brother Smith was only fifty-nine years of age. He died suddenly Tuesday night, September 15th. He was found dead in his bed at 6:30 on the morning of the 16th. Brother Smith had lived all his life in Goldsboro. To the widow and children the Recorder extends sympathy.

.... The program committee of the Robeson Association has sent us copy of the program showing that the association meets with the Bear Swamp Church, October 28-29. The Biblical Recorder is open for discussion at 10:30 a.m. the first day. This is the proper time for the Biblical Recorder in every association as the representative of the paper must do his work during the recess hour, and a brief discussion before noon on the first day is of more value than the whole afternoon of the second day. We appreciate the thoughtfulness of the people of the Robeson Association.

.... Hon. E. J. Britt, Lumberton, who is a member of the Convention Advisory Committee, upon being asked for his suggestion as to the best way to help the Recorder writes: "I think the best way to get the Recorder campaign before our people is at our district associations. I shall take pleasure at the coming session of the Robeson Association in doing what I can to get the churches represented interested. It has always been strange to me that more of our pastors were not interested in keeping the denominational papers in the homes of their people." This is a fine spirit and we hope some good laymen in every association will join the pastors in making the Biblical Recorder a live issue among the people who ought to be readers.

.... About this season of the year more than sixty-five years ago Elias Dodson wrote the Biblical Recorder

concerning the college students who were entering upon their career. He gave the following as an opinion: "I hope the young ministers will not stop till they graduate. Whenever a minister becomes wearied with study and wishes to leave an institution to preach, he will never last long in any neighborhood. Frequently not the love of souls, but the love of idleness prompts him to leave school. A lazy man can never succeed in anything. I do not love to see ministers sleep late, or lie about Saturday evenings when they visit their churches. They might be employed either in reading, walking, praying, or in some profitable conversation. Their idle habits might induce some lazy men to engage in the ministry who would be curses instead of blessings. What Lord Eldon said of the bar will apply to the pulpit: 'A man must work like a horse and live like a hermit.'"

.... The Biblical Recorder Publishing Company is spending annually about \$4,500 more in publishing the Biblical Recorder than is received from the subscriptions and advertising, which constitute the income from the paper. The Baptists of North Carolina have never been called on to pay one cent for the Biblical Recorder, but we earnestly hope that our pastors, young people's organizations, Sunday-schools, W.M.U., and all the people who benefit by the publication of the Biblical Recorder will help us during the next thirty days in increasing the Recorder circulation. Now is the time to show appreciation, and we think our people are going to do it. The conventions in other states have often had to pay from \$4,000 to as much as \$20,000 in a few instances from convention funds to pay for getting out their papers.

.... We were delighted recently to have a call from Rev. and Mrs. J. S. Corpening, of Lancaster, South Carolina. Notwithstanding the fact that Brother Corpening has been for many years with the same church at Lancaster, in vacation time he returns to North Carolina to visit old friends and relatives. Mrs. Corpening, who before her marriage was Miss Annie Crutchfield, of Durham, has from girlhood been an enthusiastic church worker. Brother Corpening is one of our most substantial pastors and any day that the folks of South Carolina do not treat him just as well as he feels he ought to be treated we shall be only too glad to have him back in North Carolina. He reports his work in splendid condition and declares that the Baptist Courier in the budget of his church is responsible largely for the splendid co-operative spirit among his church members.

.... We were delighted to have a call last Thursday from Dr. Charles F. Meserve, president emeritus of Shaw University. He came all the way from Maine to attend the meeting of the Executive Committee of the Board of Trustees of Shaw University. Dr. Meserve is chairman of this committee and it fell to his lot to introduce Dr. W. S. Nelson, the new president to the faculty and the student body. Dr. Meserve stated to his audience that the trustees would endorse the policies and regulations of the new president, and that he would have the support of the Executive Committee and the Board of Trustees. We wish for Dr. Nelson and Shaw University great success. The past record of the school is one of usefulness. The foundation has been laid upon which a wise builder can carry forward the work of the school to ever increasing usefulness.

.... In the death of Mr. Will J. Carter the First Baptist Church, Raleigh, loses one of its most faithful members. Mr. Carter was killed in an automobile accident near Franklin, Virginia, enroute to Norfolk. An eye witness declared that the car

turned over three times and Mr. Carter was mortally wounded. He was a son of the late Dr. John W. Carter, for a number of years pastor of the First Church, Raleigh. He was born at Parkersburg, West Virginia, July 16, 1871, and came to Raleigh when his father became pastor of the First Church in 1889. When Dr. Carter returned to West Virginia, Will remained in Raleigh. Through these years he, being an electrical contractor, has carried on his business in Raleigh and has been one of the most faithful members of the First Church. His death is a distinct loss to Raleigh and to the First Church in particular. To the adopted daughter, Laura Harris Carter; two sisters, Miss Martha E. Carter, of Parkersburg, West Virginia, and Mrs. J. Sam White, of Mebane; and also to Mr. T. S. Johnson and Mrs. J. M. Johnson, cousins in Raleigh, the Recorder extends sincere sympathy. The funeral was held from the First Baptist Church Raleigh, at 5:15 last Monday afternoon.

.... Charles A. Maddry, nephew of Secretary Charles E. Maddry, left yesterday for Yale Divinity School where he proposes to pursue his studies further. He graduated from Wake Forest A.B. in 1930 and took his M.A. at Chapel Hill, 1931. He recently aided M. M. Johnson in a meeting at Antioch, Johnston County, where there were twenty-eight additions. He has been pastor at Ephesus, his home church in Orange County, and Pine Level, in Johnston County, for some time. Last Friday afternoon the people at Ephesus gave a lawn party in his honor, at which he was given many congratulations and sent away to Yale with the good wishes of the entire community.

.... We regret to announce an accident of the Campbell College bus near Winston-Salem on Friday of last week in which five students were injured. The students were enroute to Boone for a football game with the Appalachian Training School. Among the injured was Clarence Hood, of Dunn, who suffered a broken leg, now in the Winston-Salem Hospital. His brother, Henry Hood, Jr., who was not injured is tackle on the team. The other injured were Norman Kelly, half back, of Sanford, who suffered a broken collar bone and Clyde Crouse, end, of Columbus, Mississippi, fractured shoulder. Oliver Thomas, of Forest, left the hospital after treatment. There were thirty-two members of the football squad on the bus. The driver lost control of the machine on a steep hill and it crashed into a poll.

.... Several people seeing the announcement in the Biblical Recorder that the life of Dr. Henry A. Brown, entitled "The Pastor Beloved," was offered as a premium have not carefully read the advertisement, and have supposed that by sending a renewal subscription and ten cents for wrapping and postage the book might be obtained. Please note, dear friends, that the book sells for one dollar and is offered as a premium for securing one new subscription for twelve months, or two new subscriptions for six months each, and forwarding them to the Biblical Recorder with ten cents to pay the postage on the book, which will then be sent to the person sending in the new subscription.

.... Brother O. T. Binkley, who supplied at the Pullen Memorial Church, Raleigh, during the vacation of Pastor E. M. Poteat, Jr., has accepted a position as assistant to Rev. Sankey L. Blanton, Calvary Baptist Church, New Haven, Connecticut. Brother Binkley is a young man of splendid equipment and promise. He is a graduate of Wake Forest, the Louisville Seminary, and last spring took his B.D. degree at Yale University.

TO MRS. AMELIA CLEVELAND GWALTNEY ON HER EIGHTY-FIFTH BIRTHDAY

By George W. Paschal

Daughter of that noble stock whose chieftain led
Those sons of Surry and Wilkes relentless to their
prey,

To break the Briton's hope in one great day,
To crush the Tory and strike his Captain dead;—
Thy mate,—what glories crowned his haloed
head!

A knight of God, battling the false, the stay
Of right, dauntless, heroic soul, whose way
Shone brighter still till even's calm and red:

Blest lady and revered, right worthy noblest sires;
From Nebo's heights thou lookest and hast no
fears,

Nor we; what spectre should affright us now?
On all our thousand hills still burn the fires
Kindled by Cleveland and his bold compeers;
Such were our sires; our mothers such as thou.

Wake Forest, N. C.,
September 8, 1931.

On the suggestion of Professor Sledd, of Wake Forest, we take pleasure in publishing Dr. Paschal's tribute to Mrs. Amelia Gwaltney, and we desire to add a word of our own. Mrs. Gwaltney is the widow of the late Dr. W. R. Gwaltney, one of the most useful ministers of our denomination who ever labored in North Carolina. In his young manhood he left Wake Forest College and served as Chaplain in the Confederate Army. After the war he finished his course at Wake Forest, and began his great and important labors, serving pastorates at Hillsboro, Raleigh (Tabernacle), Greensboro, Wake Forest, and Hickory, and building houses of worship at several of these places. He died twenty-two years ago. In all ways Mrs. Gwaltney was a worthy helpmate. She was especially interested in the work of the women, and organized the first Woman's Missionary Society in the Hickory Church, and sponsored the first organization in the South Fork Association. A member of the celebrated Cleveland County family she is as noble in her deeds as in her ancestry. She is an elect lady and mother in Israel. The Biblical Recorder adds its greetings to those of her many other friends as she completes her eighty-fifth year.

W. S. OLIVE

By C. R. Pittard

Friends throughout North Carolina and the Southland paused on September 10th to pay tribute to the memory of Doctor William S. Olive, of Olive Chapel, Apex. Quietly his spirit slipped away on Wednesday night the 9th, and on Thursday afternoon he was borne to his last resting place in the presence of hundreds of friends who came to mourn his passing.

Upon graduation from Wake Forest College, Mr. Olive went to the Seminary in Louisville, Kentucky; from there he was called to the pastorate of his home church, Olive Chapel. Thirty-five years later Wake Forest College conferred the degree of Doctor of Divinity upon him, in recognition of his outstanding work in this rural church and community.

At the beginning of his work here in Olive Chapel, it was only a small quarter time church, overshadowed by historic old Mount Pisgah; however Olive Chapel began to grow, and to conserve her enlargement. From quarter time service she went to half time and then to full time service. From a hand full of members she has grown to 467 in number at the close of his active ministry—the first Sunday in May, 1926.

Under her pastor's leadership, Olive Chapel's Sunday-school in 1910 became the first rural school in the South to reach the Standard of Excellence. This goal of efficiency has been maintained each year from that date to the present. In some instances the word "Standard" may not mean much, but that is not the case at Olive Chapel. It has been used as a means of reaching and developing her people. As an example—sixty-eight out of sixty-nine in the Intermediate Department are church members. Through the years the B. Y. P. U. and W. M. U. organizations have grown, and are becoming gradually more efficient; a fact which points back to a splendid foundation and a careful cultivation. These accomplishments in numbers, standards and organizations speak well for Dr. Olive's wisdom and leadership, but the greatest tribute to his worth is found in the lives of his people. Olive Chapel has given into the Master's service preachers, teachers and leaders. There are many in various walks of life in this community and abroad who are grateful for the ideals and influence of their beloved friend.

Five years ago when failing health forced Mr. Olive to give his work into the hands of another, quietly and beautifully he stepped aside, and said to his young pastor and successor, "I am giving into your hands the most sacred spot in the world to me—my pulpit." He then became a loyal, faithful member. His love and prayers and helpful counsel have been a benediction in the life of the one into whose hands he committed his sacred task.

His life was a victory, his going was the same; and we who sorrow at his passing, thank God for his life and stay among us.

CONVENTION OBLIGATIONS

In compliance with your request, I am giving you the following facts with reference to the situation of the Baptist State Convention.

The following amounts on bonds and interest must be met on the dates named:

December 1, 1931, Bitting & Company, St. Louis,	
Original Bond Issue, Meredith College,	
Principal	\$ 50,000
Semi-Annual—Interest	12,000
November 1, 1931, Bitting & Company, St. Louis,	
Bonds for Boiling Springs—Principal	8,000
Interest	720
February 1, 1932, Whitney Trust & Savings Bank, New Orleans, Convention Bonds—Principal	74,000
Interest	12,420
Wachovia Bank & Trust Co., Raleigh	
Notes	27,500
Commercial National Bank, Raleigh	
Notes	24,500
Morris Plan Bank	
Notes	10,388
Jefferson Standard Life Insurance Co.	
Mars Hill Loan	1,000
	\$ 220,528

The banks are going to demand not less than \$50,000 on these notes by January 1.

We have a letter from the Whitney Trust & Savings Bank, under date of September 15, saying it will be absolutely impossible now or anytime in the future to refinance our obligations with them.

I thought it the part of wisdom thus three months before the first payment is due on bonds and interest to notify the denomination of the exact status of the Convention debt situation. Judging from receipts during the past three months, we will not receive more than enough from all sources for debt service to satisfy the demand of the banks. It will thus be seen that in some way the Convention must raise the Bitting obligation of \$70,000, due by December 1, and the Whitney Trust obligation of \$86,420 due February 1.

These are staggering facts, but I thought the denomination ought to be fully informed about these matters.

Yours with an anxious heart,

CHARLES E. MADDRY,
General Secretary.

THIRTY-FIVE YEARS AT CHASE CITY

Thirty-five years ago there came to Virginia from North Carolina Rev. H. T. Williams, a slender young minister and his wife. He came to be pastor of the Chase City Baptist Church. He was modest in bearing, though firm and unyielding in his convictions. He soon found an enviable place in the esteem and love of his own church and community, and also in the confidence of his brethren throughout the State. With admirable wisdom and unfailing fidelity he has done the work of his pulpit and his pastorate through these three decades and a half and his bow still abides in strength. On Sunday morning, the sixth of September, under arrangement by the deacons of the church and with Mr. James R. Pruden, senior deacon, presiding, a great love feast was held in the Chase City church by way of celebrating the thirty-fifth anniversary of Mr. Williams. Mr. Benjamin R. Roberts, the mayor of the town, spoke in warm terms of the beneficent influence of Mr. and Mrs. Williams in their contacts with the Chase City people. Dr. Adam T. Finch, State Commander of the American Legion, brought greetings from that body. Messrs. Charles J. Faulkner, Colonel Lucius Gregory and Miss Hortense Drew brought greetings of love and regard from the Episcopal, Methodist and Presbyterian churches respectively. Judge Edward Hudgins, of the Virginia Court of Appeals, representing the Chase City Baptist Church, said "We are glad to be members of a church whose

leader has put the vision of the Master into his every day life." Miss Hortense Drew, representing the Presbyterian, said: "It is my privilege to speak a few words of appreciation. Mr. Williams has gone in and out among us modestly, patiently, helpfully and hopefully. He has consoled us in our sorrows, rejoiced in our happiness, rebuked us in our waywardness and at all times tried to help us live a higher life." Mrs. Ophelia Hamilton presented a basket of flowers from the Anna Hayes Bible class. A pyramid cake was brought in, lighted with thirty-five candles, symbolic of the thirty-five years of Mr. Williams' ministry in the town. Excellently chosen and rendered music varied the program. The beloved pastor at the close expressed the happiness which had filled his life during this long stretch of years of service.

We warmly congratulate him. We learned to love him and to believe in him early in his Virginia pastorate. We do not know of any man in all our fine Virginia brotherhood who more richly deserves the honors which his people and neighbors have spontaneously bestowed on him. His ministry has been greatly strengthened, as his own life has been cheered and helped, by his excellent wife, the daughter, herself, of a faithful Baptist preacher and the sister of our own beloved and cherished friend, Dr. W. V. Savage, now hid, alas, in death's dateless night. May blessings abundant and varied continue to attend this faithful minister and his beloved wife through all the years that may be vouchsafed to them.—Religious Herald.

(We are glad to print this worthy tribute to our good friend, H. T. Williams. He has won a large place for himself among the Virginia pastors as stated by Editor Pitt. North Carolina Baptists have always taken pride in the growing work of this faithful man of God. The man who devotes himself to his task and stays on the job is a winner.—Editor Recorder.

NUGGETS FROM BELDINS LIFE OF WHITEFIELD

W. R. Cullom

"I was not solicitous what place should be prepared for me, but how I should be prepared for a place."

On the day of his ordination to the ministry he writes thus: "I hope the good of souls will be my only principle of action. Let come what will, life or death, I shall henceforth live like one who this day, in the presence of men and angels, took the holy sacrament upon the profession of being inwardly moved by the Holy Ghost to take upon him the ministration in the church. I can call heaven and earth to witness that when the Bishop laid his hand upon me I gave myself up to be a martyr for Him who hung upon the Cross for me. Known unto Him are all future events and contingencies. I have thrown myself blindfold and I trust without reserve into His almighty hands."

"I generally divided the day into three parts—eight hours for study and retirement, eight hours for sleep and meals, and eight hours for reading prayers, catechising, and visiting the parish. The profit I reaped by these exercises and conversing with the poor country people, was unspeakable. I frequently learned as much by an afternoon's visit as in a week's study."

Two calls came to young Whitefield about the same time. One was a lucrative pastorate in London. This invitation came at a time when he was desperately poor and in need of friends. The other call came from John Wesley who was then preaching in the Colony of Georgia. Mr. Wesley writes Whitefield: "Only Delamotte is with me, till God shall stir up the hearts of some of His servants, who, putting their lives in His hands, shall come over and help us, where the harvest is so great and the laborers so few. What if thou art the man, Mr. Whitefield?"

In another letter we find this sentence from Mr. Wesley: "Do you ask me what you shall have? Food to eat, and raiment to put on; a house to lay your head in, such as your Lord had not, and a crown of glory that fadeth not away."

What a test this was to bring upon a man! How did young Whitefield meet it? He says, "Upon reading this, my heart leaped within me, and, as it were, echoed to the call!"

How much this response has meant to America! When the crowds began to flock to hear Whitefield's message, Dr. Beldin makes this comment about it: "But now signs of trouble began to appear. With the baptism of miraculous popularity there was soon raised the baleful fires of jealousy and hate. There is no greater curse in the ranks of the Christian ministry than professional jealousy and the spirit of career-mongering that takes offenses at the popularity of others."

ANOTHER THOUGHT ON BAPTIST PROBLEMS

By Solus—A Layman

II. Local Church Unity

The problems of Baptist churches, like all Gaul, are divided into three parts: First, those of the local church; second, those of local churches in association with each other; third, those of the general body in relation to the general public. The first division should claim first attention. The primal source of all the problems of the local church is the problem of unity.

With respect to an organized group—a church—unity means oneness of mind, purpose, and effort on the part of its participating members. Mind is the seat of faith, belief, convictions, experience, ideas, knowledge, feelings, desires and motives. As is the mind so will the purposes be. With these fixed on certain aims and objects, it naturally follows that there will be an effort to realize the purposes set up by the mind. When a church is a unity means oneness of mind, purpose, and effort touching the things of church.

When did this ever happen completely in any Christian body of believers? Not in the First Church at Jerusalem, and we have no record of complete unity in any church organization since. The most profound example on a gigantic scale of church unity is to be seen in the composition of the Roman Catholic Church, nor is it in complete harmony today or ever in its long and tortuous history. If there ever has been complete unity in any Baptist church it was when it had ceased to function from cold indifference.

We can therefore in the light of experience make no plea for that perfect unity which exists only as an ideal for the church that is to be in some spiritual Utopia. Yet there must be some degree of unity in order for there to be any church at all. And the more perfect the unity the more certainty of its success. Now it happens that this lack of unity in our Baptist churches is our chief hindrance and at the same time our greatest opportunity. Did I hear it somewhere or is it just a notion of my own, that as a denomination our greatest strength is our greatest weakness, and vice versa? Any way let's see if it is so.

The human source of authority of a Baptist church is founded in the judgment of the individual. This judgment is as to whether certain propositions are to be accepted or rejected by him. A number of individuals receiving and accepting the same judgments concerning what matters make a church form an organization to function as such, and so far the result is a Baptist church. Formed by individuals on a unity of judgments the power of conducting their organization lies within themselves and from no external authority. This means a democracy. A democracy for any purpose to succeed must exercise the minds of all its members. This means continued thought and discussion if there is to be effort, and there must be effort if the organization is to develop an enduring life. This position is the assumption of a fearful responsibility. If lived up to it means measureless strength, if its principles as a democracy are not lived up to these become its greatest weakness.

The Baptist church road today is full of danger signals, and detour signs. It is difficult to follow it. In fact there seems to be two roads. One is the old, the other the new. They criss-cross, parallel, and impose themselves on each other. This is confusing with so many notices along either way. At diverging points there are always two detour signs. One such is, "Nature of Divinity"; another, "Bible Interpretation," a third, "The First Baptist Church"; a fourth, is a sign with only one word, "Thought." Here the paths diverge rather sharply, and instead of two there are many. There is another point at which it seems impossible to locate the main highway, and that is at "Giving." It is the same way at "Doing." Schools, missions, Sunday-school, W. M. U., B. Y. P. U., old age relief, ministerial education, literature, all these are along any and all roads. So is another word, very short—Debt.

Another sign seen on all the sections of road is the hand pointing to the west—with the lettering—City of God. No mileage is given. The sign pointing counter is lettered—Experience.

The indications are that some day this will be one fine road. The signs are unmistakable that superior feats of engineering have been going on for centuries. When the road is completed the traveler will be able to see unity written along the way—Unity in Christ.

The figurative sketch above illustrates the whole denominational status better than that of the local body, yet the latter is but a lap of the former. The same danger points, though varying in degree are to be discovered in most of our local churches. The supreme problem is a closer alignment of all

parts, a stronger unity of the things of mind, of purpose, and effort.

There is no need for discouragement here. General society is in the same general condition. The mind of nations must find a better conception of wealth than that in vogue at present and in the past or else the future holds little prospect for that better day. What keeps the Democratic party from going to pieces is a mystery, yet for all its want of unity it somehow holds together. Many of the Protestant denominations in seeking release from too close creedal and ritual unity are offering alliances with those more nearly similar in doctrine and church polity. The Baptist denomination represents the early Christian church, scattered and uncertain of its future, while the more ritualistic Protestantism represents the church after the adoption of formal creeds under the auspices of imperial organization. Our task is to give a greater unity in the essentials of the gospel applicable to present human needs, theirs is to break away from outworn unities of traditional creed.

The author is a layman—and a very poor one at that. He calls himself Solus, because he is generally alone in his notions. He is striving to get at needful truth for all humanity. He hopes some day to distribute a crumb of that sort of truth. There are ministers and scholars among the Baptists of North Carolina able to correct his errors of judgment if these should seem to be of a hurtful nature. His greatest object in offering this series of thoughts to the Biblical Recorder readers is that those who are able to go at religious essentials in this day and time, will express themselves where those who are awake may follow with profit, and those asleep in apathy may awake. You who can write I require, and I write that you may supply my wants, and of other poor laymen alone in this wilderness of confusion.

CANADIAN LIQUOR SYSTEM

By Ben H. Spence

Let it not be thought that under the Canadian Liquor System, any more than under the old license laws, or under partial prohibition, illicit sale has been abolished. It flourishes.

The following table gives, for the years indicated, the percentage of the population of Canada under "liquor control" and the convictions for violations of the liquor laws:

Year	Percentage of Population Under Liquor Control	Convictions for Violation of Liquor Acts
1922	26.98	8,519
1923	33.17	10,088
1924	40.13	10,449
1925	46.69	11,636
1926	55.48	13,512
1927	55.48	12,477
1928	93.44	15,263
1929	93.50	19,327
1930	93.56	18,132

To show the direct relation of "liquor control" to law violation, the following table takes the last two provinces to adopt "liquor control" laws, Ontario and New Brunswick, and compares the last three years under provincial prohibition with the last three years under "liquor control":

Convictions for Violation of Liquor Laws

Year	Ontario	New Brunswick
1925	5,047	319
1926	5,362	393
1927	5,620	271

Total	16,029	983
Average for three years under provincial prohibition	5,343	328

Year	Ontario	New Brunswick
1928	7,812	478
1929	9,034	486
1930	8,995	469
Total	25,841	1,433
Average for three years under "liquor control"	8,614	478

Strictly speaking, all this law violation could not be called bootlegging, but the great bulk of it is.

Under partial prohibition laws in Canada, there were two classes of bootleggers. There were the "big fellows," who dealt in wholesale quantities and who supplied the other class, the "little fellows," who peddled it around or sold it by the drink in "blind pigs." "Liquor control" has practically put the big wholesaler out of business, for these retail illicit

dealers now obtain their supplies from the government stores.

It may be asked: "Why should there be bootleggers or blind pigs, when people may get all the liquor they wish from government stores in a perfectly legal way?" The answer is: "They cannot."

For instance, in Ontario there is no place to which a person can legally go and get a drink of liquor and drink it. The old conviviality psychology of license days still persists. Fellows who think themselves "good fellows" want to "get together" and "open a bottle." The blind pig supplies this want.

Then again, no person can purchase without a permit, and then only during certain hours and in limited quantities.

People traveling and who arrive at a place after store hours must wait till the next day, even if they have a permit, or else buy from a bootlegger. Most men, when they want a drink, want it the same day. It is from 6 p.m. till 9 a.m., when the government stores are closed, that always have been the natural hours for bootlegging.

Again, there are addicts, unemployed persons, people receiving aid, persons who are not considered of good character, and others to whom permits will not be issued. Their only source of supply is the bootlegger. When a person gets drunk, or violates the liquor laws, his permit is canceled. Immediately another customer is made for the illicit dealer. Then there is another class, an enormously large one, minors. No person under twenty-one can legally purchase liquor. Here is a constituency that bootleggers cultivate to the utmost.

Government sale has taken away from bootleggers and blind piggers some of their customers of the more respectable sort. On the other hand, it has made the obtaining of supplies easier. Moreover, there is less fear of detection when liquor is sold illegally alongside of the legal sale.

One of the most disgusting features of "liquor control" is the facility with which immoral resorts may obtain their supplies of liquor, so necessary to the successful conduct of their trade.

Dr. Hayward, superintendent of Montreal Hospital, is on record as saying: "A red-light district could not exist without liquors." The "women of the street" may now easily obtain their liquor, may legally have it in their rooms, and furnish it to their "guests." Thus the social evil is intensified.

It should be noted that while the number of illicit stills has decreased, the making of home-brew is on the increase.

Convictions for keeping illicit stills decreased from 643 in 1922 to 280 in 1929. This business is, in some respects, like that of the wholesale bootleggers. The still operators sold for re-sale. On the other hand, a deputation from the Dominion Brewers' Association recently waited upon the Dominion Government to protest regarding the prevalence of home-brew. They declared that there were 130,000 people in Ontario making home-brew and had notified the government according to the law, but that there were 80,000 others manufacturing illegally. Many of these, the brewers contended, were selling, as well as making for their own use.

The fact of bootlegging under any legal system is evidence that alcoholic beverages are not a commodity that can be properly sold under any conditions. The bootleg business is socially injurious, primarily, not because of its illegality, but because of the alcohol in the stuff sold. The strange thing is that those who most forcefully denounce the bootlegger want a wider market for selling, and greater facilities for buying the stuff that makes his business the abomination that it is.

Certain it is that in Canada the men sold to and the men who bought from the bootlegger under provincial prohibition were united in making him the goat. All one wanted was a market for his goods. He has secured a wider and safer one. What the other really desired was drink-obtaining facilities. He has them, more convenient and reliable.

They have the bootlegger, too.

When we feel like complaining about the inefficiency of American Government we should read up on India, China, and Russia. If the poor people of these countries could be brought to America they would think they had truly reached the Promised Land. Very little of the tax money in India goes to maintain schools, roads or any public service. The ruler regards the taxes as his private property and spends it by the millions on every conceivable personal indulgence. One Indian Prince has 500 automobiles, another has \$600,000,000 worth of jewelry.

It is now proposed to discontinue cultivation of cotton in 1932. If so about ten million more of unemployed farm workers will crowd into the cities and demand food and clothing. It is better to raise too much cotton than to turn millions of people out of work at this time.

The Every Member Canvass

November 29—December 6

.... "EVERY MAN SHALL GIVE AS HE IS ABLE."—DEUT. 16:17.

Charles E. Maddry, General Chairman
Ira D. S. Knight, Chairman of Promotion Committee

Perry Morgan, Promotion Chairman
J. A. Easley, Publicity Chairman

THE PLAN

I. The Aim:

To enlist every Baptist in the financial support of the local work of the church and of the co-operative work of Southern Baptists.

II. The Authority:

"Freely ye have received, freely give."—Jesus (Matthew 10:8).

III. The Spirit:

Prayerful, diligent, sympathetic, and unanimous cooperation.

IV. The Method:

An Every Member Canvass in every Baptist church, November 29-December 6.

V. The Organization:

1. Southwide Promotion Committee, with its sub-committees on survey and information, publicity, recruiting and training workers.

2. State Promotion Committee:

General Chairman
Promotion Chairman
Publicity Chairman
Representatives from W. M. U., B. Y. P. U., Sunday-school, and Brotherhood.

3. Associational Committee:

General Chairman
Two Pastors
Two Laymen
Two representatives each from the W. M. U., B. Y. P. U., and Sunday-school.

4. Church Committee:

Pastors
General Chairman
At least one deacon and one representative from the W. M. U., the B. Y. P. U., and the Brotherhood.

SPECIAL DAY OF PRAYER

Wednesday, October 7, is designated as a Special Day of Prayer for the promotion of the Every-Member Canvass and for the objects which it fosters.

On this day we should pray as individuals in our time of secret devotion, as groups gathered for this special purpose, and as churches assembled in their mid-week prayer service. It should be the fervent entreaty of everyone of us who desires to see the cause of Christ prosper in our hands that His Spirit guide us in this Canvass. We should wait humbly before Him for the knowledge of His will and the power to do it. Do we dare to let Him stir our souls to their depths? It is far easier to rush ahead, busying ourselves simply with the appointing of committees, the preaching of sermons, and the soliciting of funds than it is to wait before Him for His guidance and power, but it is far less effective.

Let us pray for the members of our churches, for the pastors, for all promotion committees and special workers, for the causes we seek to promote, and for all those who will have the responsibility of using the money which the people give.

THE CANVASS CALENDAR

SEPTEMBER—Organization and Biblical Recorder Month

Objectives:

1. The selection of all Associational Promotion Committees and as far as possible all church Promotion Committees.

2. The wider circulation of the Biblical Recorder among the members of the churches.

OCTOBER—Enlistment and Training Month

Objectives:

1. The completion of the selection of church Promotion Committees.

2. The awakening of our membership to an earnest, prayerful, and expectant cooperation.

3. The training of all Associational and Church Promotion Committees.

Special Days:

October 1-2—State-wide Leadership Training School in Raleigh for Associational Chairmen and volunteer workers.

October 4-24—Associational Leadership Training

Schools for associational and church committees and pastors.

October 7—Day of Prayer.

NOVEMBER—Information and Canvass Month

Objectives:

1. The informing of the church membership concerning the details of the Canvass and the interests fostered by it.

2. The training of local church committees.

3. The launching of the church canvass.

Special Days:

November 2-6—Local church Training Schools for all church committees and membership generally.

November 8—General Exchange of Pulpits.

November 10-12—Baptist State Convention, Winston-Salem, N. C.

November 29-30—Every Member Canvass.

DECEMBER—Completing the Canvass

Objectives:

The pressing of the Canvass until every Baptist is enlisted in the financial support of the local work of the church and the co-operative work of Southern Baptists.

Special Days:

December 1-6—Every Member Canvass.

STATEWIDE LEADERSHIP TRAINING SCHOOL

First Baptist Church Raleigh.

October 1st and 2nd.

Fred F. Brown, George J. Burnett, and Jasper N. Barnette will be the chief speakers. Association Chairmen, pastors, volunteer workers, and others interested are urged to attend. Meredith College and Raleigh Baptists will provide over-night entertainment for those coming from a distance.

THE CANVASS AND ECONOMY

Effort is being made to promote the Simultaneous Every-Member Canvass at a minimum of expense. It is generally known that the services of the General Promotion Secretary, Dr. Fred F. Brown, are being furnished free of cost to the denomination. The First Baptist Church of Knoxville, of which Dr. Brown is pastor, is paying his salary.

Here in North Carolina Brother Perry Morgan has been transferred by the General Board from the Department of Sunday Schools to serve as Promotion Chairman until after the Canvass. Brother L. L. Morgan will turn from his Sunday-school work for the month of October to give his time also to this movement without extra expense. The Wake Forest Church has lent the services of its pastor for two or three days each week to help in the work of publicity. Some fifty North Carolina pastors will give, free of cost to the denomination, a week of their time in holding training classes for associational and church workers.

In the Raleigh office old typewriters are being pressed into service and filing cards that were used during the Centennial Campaign are being reversed and made to serve again. Every possible economy is being practiced to keep the cost of promotion to an absolute minimum.

SPIRITUAL PREPARATION

Let every pastor loyal to what Southern Baptists are doing get his church ready for the canvass November 29 to December 6. This is not primarily a matter of finance. It is distinctly a spiritual task.

Merely mechanical preparation for it with a legalistic stress on the tithe may bring some money in spots. But it will be no preparation of our people for their world mission. It will do us harm.

Dig down into our past experience of Christ. Get into present touch with Him. Lead our people that way. Make them to know that the revived Christian is impelled from within to share his goods with those in need; that stewardship is as spontaneous in the

redeemed soul as evangelism. Out of such preparation thoroughly made, every member canvasses will spring up of themselves. In such a revival as this in our churches, any member satisfied not to go beyond a tithe to Christ's work may well doubt if he is a real Christian after all.

Let our Promotion Committee thoroughly organize for its work. Let us ministers help it to organize. But let no true Baptist minister ever depend upon organization. Let him depend upon Christ made real to his people by the Holy Spirit to prepare his church to use organization. If we do not do this, our organizations will fall and fall to pieces, or else they will succeed and wither our democracy into mere machinery. Do it the right way and our people will willingly work through our organizations and grow greater in the work—Walt N. Johnson in "The Next Step."

NOTES FROM THE FIELD

Brother Walter M. Gilmore, Southwide Publicity Chairman, says in a recent letter to the North Carolina office, "You are leading all the rest of the South put together in the matter of furnishing us lists of your organizations. . . . The situation looks pretty good at this stage. The brethren all over the territory are getting stirred up on the subject as I have never seen them."

Pastor W. E. Bost, of Valdese, Chairman in the Catawba River Association, reports that the pastors and churches at that association are lining up in a fine way and that he hopes to have completed the organization in every church by September 20th.

Brother John Brown, of Hendersonville, Chairman in the Carolina Association, was the first to send in the names of local church promotion committees. They were from the following churches: Fletcher, Bear Wallow, Broad River, Bat Cave, Middle Fork, and Barnwell.

Pastor J. C. McGregor, of Jaylong, Chairman in the Beulah Association, reports the committees that have been set up in the following churches: Yanceyville, Baynes Chapel, Kerrs Chapel, Trinity, Thompsonville, Antioch, Shiloh, Providence (C), Providence (P), North Roxboro, Blanche.

At a meeting in the Catawba River Association, Brother W. R. Bradshaw, Pastor of the First Baptist Church at Morganton, stated that he would ask his church to release him for the month of October, so that he could go from church to church in the Association seeking to promote the interests of the Canvass.

A most enthusiastic meeting of leaders of the Roanoke was recently held at Tarboro. Brother John T. Coley, Moderator of the Association, was on hand, making plans to give the Every-Member Canvass a prominent place on the program of the Association when it meets in October. He shows a fine way for moderators to promote the Canvass.

Hearty responses are coming from pastors and others in answer to the announcement of the State-wide Leadership Training School to be held in Raleigh, October 1 and 2. Some of those planning to attend will have to travel 200 miles and more. Certainly all of those close by should avail themselves of the opportunity to catch the inspiration of this gathering.

Brother Louis S. Gaines, Pastor of Hayes-Barton Church, Raleigh, reports that his church, though it had set the last week of October for their canvass, has changed the date to November 29-December 6, in order to show its hearty accord with the Southwide movement.

Canada has suffered a loss of over one hundred million bushels of wheat on account of drought. The United States has suffered but little this year from dry weather. Our crops over the entire country are the best on record.

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MONEY FOR THE KINGDOM

It would do the most of us good if we could sit down with all the figures before us and take an account of just what part of our income goes for other objects and what part goes for the extension of the Kingdom of God in the world.

Most of us would find that three-fourths of all we can make goes for the support of our families. They must have food and clothing and other things that are regarded as the necessities of life. It is our Christian duty to see that they have those things. We should bring reproach on the cause of Christ if we should fail to provide them. It is as true today as in the days of Paul that "If any provide not for his own and specially for those of his own house, he has denied the faith, and is worse than an infidel."

In another column we should put down what we spend in taxes, local, county, state and national. If we had all the figures doubtless the most of us would be greatly surprised. The average family among freeholders in North Carolina pays in State taxes alone not less than fifty dollars, leaving out the taxes paid for gasoline and automobile license, and twice as much more in local and county taxes. To all these must be added the national taxes which we pay without getting any receipt. In all the average well-to-do family in North Carolina pays not less than three hundred dollars in taxes; some would say much more. Here is another big slice out of our income. We are being taxed to death, all because we have not attended to our duties as citizens as we ought. This tax burden is more serious in a time like this when farm products have little or no cash value.

After providing for our families and paying our taxes, we have little left, but some of that little we spend for things that profit little or not at all. We must see the pictures, or think we must. Some of us will buy soft drinks and tobacco and cigars and snuff and cigarettes and candy, thinking we are not really living unless we have them. Then again we must meet appeals out of our pocketbooks for this kind or that community enterprise, some of which minister only to our vanity. For all these things go the greater part of the residue of our income.

We now come to see what we have left for the work of all work in which we should be the most interested, the extension of the Kingdom of God in the world and in the hearts of men. If we have anything left, how mean it looks compared with what we consider the necessary expense of our families. What a trifle it is compared with the taxes which we pay willingly or unwillingly. Compare it with what we spend for gasoline and repairs on automobile. Compare it for what we spend on such unnecessary things as snuff and cigarettes. How little, how pitiful it looks. Every one of our children may be spending more at the drug store than our contributions in the church.

We are not meeting God's expectations of us. The figures we have made make us ashamed of ourselves. We must do better; we must get more money for the

Kingdom. But how? We cannot shave our taxes a cent, they must be paid. We can only purpose to see that public expenditures are cut down and taxes reduced. Perhaps that will help us hereafter. We can save for the Kingdom most of the money that has been going for pleasure. If those of us who use cigarettes would leave off our pack a day we should have fifty dollars a year to give to the Lord's work. Possibly some of us can find ways to economize on our family budget. We can raise more vegetables in our gardens, and cut our grocer's bills in two. Possibly we shall have to make a sacrifice. If it comes to that, may the Lord make us willing to make the sacrifice. In some way we must try to put more to the Lord's account. Let each reader of the Recorder become a leader in our every-member canvass November 29-December 6. May we not honor the Lord with at least one-tenth of our income? If so God will give us more for the nine-tenths in the future than we have had in the past.

THE MOST GIFTED MAN

Doubtless all our readers will agree he was a Jew. Some would say Moses. Some would say Paul, some Isaiah. And many other names would likely be suggested. But we propose David ("beloved one"). In the Bible the record of his life is given in Samuel, Kings and Chronicles. There are doubtless many men who surpassed David in some one characteristic, or outstanding quality. He was the youngest son of Jesse, a farmer of Bethlehem, born 1040 B.C.

A Shepherd

Entrusted with his father's herds David distinguished himself as a shepherd lad. When the wild beasts, a bear and a lion, came upon the herd David was able, by the help of God, to slay the wild beasts and save the sheep. He became an intrepid youth and grew into a gallant young man. When sent by his father with food for his older brothers, who were in Saul's army, and seeing Goliath who day after day defied the hosts of Israel, he volunteered at the risk of his own life to fight the giant. And as in the case of the wild beasts, by the help of the Lord, a simple sling and a round stone from the brook he slew the giant.

A Musician

David so distinguished himself as a musician that he was asked to play at the court. And right here we may remark that he is the only man that we have knowledge of who was so skilled a musician as to play in the presence of a man who had lost his mind and cause sanity to return. We have read about the Pied Piper who charmed and led away the rats, and later the children. But who, other than David, has ever driven away the evil spirits? "Music hath charms" and when made by David not only claims to smooth the savage beast but to make Saul, King of Israel, himself again. One of our famous spirituals, "Little David, Play On Your Harp," is the echo of our colored people in response to the magnetic touch of David's harp.

The Soldier

Having slain Goliath, David attracted national attention. Saul had already promised his daughter, Michal, to any man who would kill the giant. Saul would no longer permit David to return to his father's house, but assigned him duties as commander of a division of his army. David so conducted himself as to win the devotion of his soldiers, the admiration of the women of the nation, and of the king himself. Most of all David won the admiration of that gallant son of Saul, Jonathan, one of the most intrepid soldiers that ever went forth to battle, and one of the most unselfish men whose name is recorded in the annals of history. David became so famous a soldier that Saul grew jealous and wished to kill him. David fled to the Southern country and dwelt in the mountains in the land of Abiah. Following the deaths of Saul and Jonathan, David returned to Judah. There is a striking saying

in the Scriptures about this time "there went with him a band of men whose hearts God had touched." The exploits of this group of intrepid men has scarcely been equalled in the annals of war.

The King

After ten years of war and waiting, David was able to form a centralized government with headquarters at Jerusalem. The first ten years of his reign were spent in subjugating the enemies round about. Then followed fifteen years of peace. David sat upon the throne and meted out justice to the people. The country prospered and the magnificence of the kingdom was unsurpassed. It was about this time that Nathan, the prophet, attached Messianic significance to the kingdom of David. But in the midst of all this favor with man and with God, David fell into sin. Nathan rebuked him. David sincerely repented and was forgiven, but he could not escape the penalty. "The sword shall never pass from thy house." It was during the last ten years of David's reign that his handsome son, Absalom, rebelled. The rebellion was put down but David went down to his grave a broken man, dying at about seventy years of age. As a ruler he was next to Moses in influence. He ever fought in the name and for the honor of Jehovah.

The Poet

David was not only a musician, but he was eminently a poet. He wrote many of the Psalms, some of the most beautiful of them. His lament over Saul and Jonathan is one of the world's literary gems. Read it. 2 Samuel 1:19-27.

"The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!"

The Friend

In all the annals of the love of men as friend to friend there is nothing to surpass the love of Jonathan and David. In the group of men whose hearts God had touched there were hundreds, yea thousands, of them who would gladly have died for David. David loved his soldiers and loved them as friends. On one occasion a group of them cut their way through the army of the enemy and brought a drink of water from a well out of which David wished to drink. But David poured the water on the ground saying it was the blood of the men who had offered their lives for the simple deed of giving him a drink of water.

When David was securely seated upon the throne he made it one of his first duties to inquire if there were any of the house of Saul to whom he might show "the goodness of God." He was informed that there was a crippled son of Jonathan by the name of Mephibobeth. Whereupon David immediately sent for him and gave

him a place at the king's table. He restored to him all the personal possessions of Saul.

God's Servant

As indicated in the Psalms and in many acts of his life, David was a deeply religious man. To the Jewish people he became the type of the Christ to come, and his kingdom a representative of the kingdom that was to have no end. He was called, as he was also esteemed by the Father Himself, "A man after God's own heart." Many men have great single accomplishments, but what man has more outstanding talents than David?

TO OUR TEACHERS

Our public schools have just opened. Some one has said that our schools are our greatest employers. In the public schools of North Carolina there were enrolled in 1930, 796,426 pupils between the ages of five and twenty, of whom 555,261 were white and 232,782 were colored. The teachers in these schools numbered approximately 24,000 of whom 18,000 were white. All others may be idle but at least one-fourth of our people are employed in this the most important work in the State. Whether it goes well or not depends largely on the teachers. We should like to bid them courage as they enter upon their duties for another year, and we hope parents and others as they may have opportunity will give them a good word. And to these teachers we should like to say another word, and that is, on them depends to a great extent the development not only of the mental but also the moral character of the children whom they teach. Our teachers can do much to impart good moral and Christian ideals and aspirations to these hundreds of thousands under their charge. We wish it were so that every teacher in our public schools could have also some work in the churches of the community, either as Sunday-school teachers or leaders in the young people's work. But we recognize that in many instances this will be impossible. Some teachers are already overburdened with their regular duties. We hear, for instance, of a seventh-grade teacher in one of our towns who has to teach eleven different subjects to fifty-five pupils in six hours, and in addition has all the paper work at night that this entails, while her time is further absorbed by the numerous reports that are now required of all who teach in our public schools. A teacher whose time is so engrossed will usually have no strength left for work in Sunday-school, however, much she would like to do it. But every teacher can by her daily walk and conversation cause her students to love the right. She can let her pleasures be such as make for clean living. She can show her interest in the church by her attendance at its services. She can live a sweet Christian life. Thus she can shed abroad the love of her Lord and glorify God. And her influence with her pupils will be a saving influence. She will have a warm place in their tender hearts, and in after years they will not be able to speak of her with dry eyes.

In the Christian Index a while ago Dr. E. J. Forrester told a good story. Dr. John A. Broadus had been to New York and preached six sermons that were stenographically reported with a view to publication. When they were properly transcribed they were sent to Dr. Broadus at Louisville for his final instructions. He picked out six of his class in homiletics and gave them the sermons to criticize. They had suffered many things at the hands of Dr. Broadus, and now their chance had come to get even. They literally tore the sermons to pieces. They handed them back and heard no more about them. Finally John H. Eager, one of the six, inquired when the sermons would appear in book form. Dr. Broadus answered that after seeing the criticisms of the students and consulting Mrs. Broadus he had concluded not to publish them! We wonder how many of those six students ever preached a sermon equal to the poorest of those six by Dr. Broadus? But this great preacher was a humble man and willing to listen even to the criticism of boys. Then again let us remember that we are never so great that we cannot become greater.—*Watchman-Examiner*.

CURRENT TOPICS

Automobile Wrecks.—Oh, the horror of it! Our automobile traffic is a regular juggernaut; our fine roads are very shambles. Not a day but the papers bring accounts of lives dashed out in automobile accidents. Most heart-rendering was the occurrence at Wake Forest last week, two youths, high school students, were instantly killed when the school bus which was driven by one of their schoolmates collided with a railroad train. These were John Caddell, Jr., the only son of his parents, and Robert Garner; fine fellows both, liked by all who knew them, and of much promise. Just such accidents are happening every day in the year on our North Carolina roads. And we are doing nothing about it. Until we do take corrective measures we may be certain that these heart-rendering accidents will continue. It is the time for us to go about devising these measures. Many such are suggested; the trouble is that we adopt none of them. We still meet blind cars at night, or those running with only one light; many drivers still insist on occupying both sides of the road; we have no regulations for cross roads and side roads; ponderous trucks rumble along obscuring the view; horse drawn vehicles take all of the road that the law allows and unconcernedly their drivers slow up traffic; many cars lack the two necessities of good brakes and a good horn; more still lack careful drivers. As long as these things continue the horrible work of death will continue.

Our Candidates for Governor.—The people of our State will not be under the necessity of drafting a man, or woman, for their next Governor. With becoming feminine modesty no woman has put herself forward without being asked, but four big, strong men have let it be known that they are willing to undertake the burdensome duties that await our next chief executive. These are the present Lieutenant-Governor, Mr. R. T. Fountain; Attorney General D. G. Brummit; Mr. J. C. B. Ehringhaus, a lawyer of Elizabeth City; and Mr. A. J. Maxwell, Chairman of the North Carolina Corporation Commission. It is true that only Mr. Ehringhaus and Mr. Maxwell have made formal announcement of their candidacy and published a statement of their views on political matters, but there can be no doubt that both Mr. Fountain and Mr. Brummit are in the race. As for platforms and statements of principles, we are prone to give a cursory glance at all the rest, and to look particularly at what the various candidates say about taxation. Nothing can keep this from being the main issue before our people when they come to choose another Governor. Of importance, too, but only secondary, will be the question of the short ballot and centralization of our government.

Clara Barton.—“Let her own works praise her.” This may well be said of Clara Barton, the founder of the first chapter of the Red Cross in America of which the golden jubilee was celebrated at Dansville, New York, on September 9. On that occasion ten thousand people were gathered, and were addressed by Mr. Hoover, President of the United States and Mr. Roosevelt, Governor of New York, while the entire country listened in on a nation-wide hook-up. Miss Barton did not originate the Red Cross movement. The organization was already existing in Europe, but was designated solely for relief in war. It is the distinction of Miss Barton that she was the first to see that the Red Cross might be needed in peace, also in times of sudden disaster or emergency. She died two years before the Great War began. In was this destructive conflict that really introduced the Red Cross to the greater part of the American people. Then the Red Cross nurses were found on every battlefield. But since the War it has done its greatest work in time of peace. There is now a world League of Red Cross Societies. It is now active in every part of the world; to every scene of great disaster the members of the Red Cross speed like angels of mercy. Thus the victims of earthquake, flood, fire, and famine get such relief as the ministrations of kind hands can give them. Last year Mr. Hoover selected the Red Cross as the agency for the distribution of funds for the sufferers from drought in many parts of our country, not only funds raised by private contributions but also those voted by Congress. Thus its work is ever widening, carrying out the purposes of its founder, whose name will be registered among those of our immortals.

Episcopalian Ministers Turn to Rome.—Some of our readers may recall that about two years ago the Archbishop of Canterbury, the head of the Episcopal Church in England, recommended as permissive in churches the establishment of a form of worship which was little short of a Roman Catholic mass, with its elevation of the host and the consecration of the elements, and their preservation in an elevated box in the church where all worshippers might see. But Parliament believed that this was dangerously near Popish idolatrous worship and would have none of it. In England the Archbishop had many followers among the clergy, and he also had some in this country who openly preached their approval of Romanish views. But they got no encouragement from bishops or conventions of the Episcopal Church in America. Failing in that, these Romanizing ministers have severed their connection with the Episcopal Church and gone over to Rome. The last to go was Rev. T. B. Campbell, whose last pastorate was in England. He is the sixth American to go from the Episcopal fold in the past few years. We are told that this defection of their ministers to Rome will be discussed in the Convention of the Episcopal Church now in session in Denver. There can be no doubt that increasing assumption of powers by the bishops of the Episcopal Church tends to turn the thoughts of certain of their ministers to Rome. Again, we hear much of “historic” churches, in the use of which term Episcopalians often proudly but fatuously associate their church with that of Rome, trying without any good historical evidence to make themselves believe that there has been a line of Episcopal bishops extending back to the Apostles. When an Episcopalian on investigation finds how utterly without support such an assumption is he easily falls into the lap of Rome. We believe that the surest way for the Episcopal Church to retain the loyalty of its members is to leave off this talk of “historical” church and bishopry and ever strive to make its faith conform to the teachings of the New Testament. Even the Thirty-nine Articles, if strictly adhered to, would be a great bulwark against the incursion of Catholic error. With these as a criterion much of “High Church” preaching and worship is heretical.

Hoover and Roosevelt On Unemployment Relief.—Radio listeners on the exercises at the Clara Barton celebration on September 9, were struck by the different methods of unemployment relief advocated by President Hoover and Governor Roosevelt in their speeches, the speech of the latter coming immediately after that of President Hoover. Mr. Hoover made it plain that he favored a plan under which funds for relief should be raised by private subscriptions and “local initiative,” meaning that such public relief as might be given should be raised by ad valorem taxation in towns and cities, without any assistance from the national government. In this the President was consistent with his attitude last spring in the matter of relief of sufferers from the drought. On the other hand, Governor Roosevelt insisted that the national government must share with individuals and towns and states the responsibility of furnishing relief to the unemployed. His words were:

“If the teachings of Florence Nightingale on the fields of the Crimea, if the teachings of Clara Barton in the great distress of earthquake and flood were right, it is equally true that these same teachings, based on the duty of the community and of the State, must apply with equal right to the distress and suffering which stalk in our midst on this anniversary day.

“To this high aim, following, in her footsteps, we Americans must devote our every resource. To this high aim we dedicate ourselves as individual men, women and children. To this high aim we dedicate our community life in all its manifold relationships.

“To this high aim we dedicate our functions of government, our towns, our counties, our State and our country.”

Under the plan of Mr. Roosevelt funds for relief would come from income taxes no less than from property taxes. In this connection it may be said that the Republican legislature of New York has endorsed Mr. Roosevelt's proposition to aid the unemployed by additional state income taxes.

Proclamation of Peace: Glory be to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

How may we get wisdom?—Jas. 1:5.

SUNDAY SCHOOL DEPARTMENT

TEACHING THE WORD

PERRY MORGAN, Secretary

GLADYS H. BECK
Elementary Secretary

L. L. MORGAN
Field Worker

SPENCER HAS ENLARGEMENT CAMPAIGN

During the week of September 6-13 Mr. W. A. Harrell of Nashville, Tennessee, and our State workers were with Dr. M. W. Gordon in the First Church, Spencer. Mr. Harrell directed the Campaign and taught two classes each day—a class with Home and Extension workers in the afternoon and a class with secretaries at night. Mrs. A. V. Washburn taught "Working with the Cradle Roll and Beginners"; Miss Gladys H. Beck taught Primary and Junior methods; Mrs. C. R. Pittard taught "Building the Intermediate Department"; and L. L. Morgan worked with the Young People and Adults.

The attendance averaged more than 100 throughout the week and the spirit was fine. Dr. Gordon is a great leader and is greatly loved by his people.

The closing Sunday of the Campaign was the beginning of a revival meeting in which Dr. F. A. Bower of Albemarle did the preaching and Mr. Coy Peterson led the singing. It was a great pleasure for all the workers to be in this fine church for a week.

L. L. MORGAN.

YOUNG PEOPLE—ADULT CONFERENCES

Mr. W. A. Harrell from the Young People-Adult Department of the Sunday School Board at Nashville was with us in a series of Young People and Adult Associational Conferences in Eastern Carolina the week of August 29-September 4. Starting at Wilmington the following Associations were worked:

Sunday—Wilmington at Long Creek Church.

Sunday night—Calvary Church, Wilmington.

Monday night—Cape Fear-Columbus at New Hope Church.

Tuesday night—Neuse, First Church, Goldsboro.

Wednesday night—New South River, Cedar Creek Church.

Thursday night—Little River at Angier.

Friday night—Montgomery at Troy.

We had fine attendance each night and much good was accomplished with our Young People, Adult and Home department work. Mr. Harrell is a real Sunday-school leader, and it is always a joy to have him in North Carolina.

L. L. MORGAN.

WEEKLY TEACHERS AND OFFICERS' MEETINGS

Do you know the value of the Weekly Teachers and Officers Meeting for your department? A Monthly Meeting cannot meet your needs—your Sunday-school meets weekly and so a weekly planning meeting is needed.

Not just teachers, but all the officers should be there. Wednesday evening before the prayer service is for many reasons the best time, since it will do away with the necessity for an extra night in a week that is already full, and more valuable still, it will assure the presence of your officers and teachers in the prayer service.

What will you do in Teachers' meeting? Plan and study and pray. If I were the department superintendent I would want to work out with the teachers and officers every detail for Sunday morning. If handwork is planned, be sure the material is at hand and that the teachers know exactly what they want the pupils to do. If optional memory work is suggested, decide what you want to use for Sunday morning.

Plan your worship program in detail. Talk over the Special Feature. If a new song is to be learned teach the workers—first. All this planning is needed.

Check up on the past Sunday. Discuss the reasons for failures and successes. What was good enough to repeat sometime? What should be avoided in the future?

Study of next Sunday's lesson is a big part of the Teacher's Meeting. If Uniform Lessons are used, all the teachers have the same lesson to teach and the matter is simplified. Do not let one person "lecture" even then. Make it a discussion group with all participating.

If Graded Lessons are used, the need for the teachers meeting is as keen, but the study will be different. In a large department, the teachers of each age can go to a room apart and discuss their particular lessons. In the usual size department there will not be enough teachers to do this, so the group will remain intact. The best plan seems to be to "take turns" teaching as a demonstration. Since the first two years in each department have "new" lessons, concentrate on these. For the first quarter it might be the best plan to order from the Baptist Book Shop the booklet "Teaching Methods in our New Graded Lessons" and follow the assignments suggested there. The price is twenty cents and you will find great help from this study.

I have seen good departments that had no teachers meeting but I have never seen one that would not be better if they met weekly for studying, planning and praying. Organize your Teachers' Meeting for the new Sunday-school year.

GLADYS H. BECK.

OCTOBER—LOYALTY MONTH

The Need—

The need is for the art of teaching active loyalty to Christ's full program in the lives of all who attend Baptist Sunday-schools.

The Purpose—

The definite purpose is to objectify State Missions through a month of especially planned and executed programs to be given each Sunday during October, and in other ways to use these weeks to educate and enlist every one in these great causes.

The Days—

October 4—"Duty Day."
October 11—"Appreciation Day."
October 18—"Bible Day."
October 25—"Giving Day."

The Responsibility—

The responsibility is upon the superintendent of the Sunday-school to know the meaning of Loyalty as it should be applied through the activities of the Sunday-school to his individual church and through his church to the whole program of Christ. The pastor also will feel the weight of this opportunity and help the superintendent to lead out in this matter.

The Offering—

The last Sunday in the month is the Special State Mission Day, and a worthy offering is urged in addition to the presentation of the State Mission Program. The suggestion that each State should aim for an offering equal to the expense of carrying on the Sunday-school work of its State Board of Missions for the year. Set an aim and work for a definite amount.

—Sunday School Builder.

APPRECIATION OF EDGAR J. WICKER

Whereas, We, the Auxiliary Board of Deacons of the Tabernacle Baptist Church wish to express our deep sorrow in the loss of our fellow-deacon, Edgar J. Wicker, therefore;

Be it resolved:

First: That we bow in humble submission to the will of our Heavenly Father in the home-going of our friend and co-worker.

Second: That as a board we wish to extend to his bereaved family our heartfelt sympathy and to commend them to a loving Heavenly Father who careth for those who place their confidence and trust in Him.

Third: That a copy of these resolutions be recorded in the minutes of the Board and that a copy be sent to the bereaved family, one to the Biblical Recorder, and one to the Union Herald.

ROSS G. MARTIN,

VICTOR E. BELL,

J. H. BRANCH,

W. D. COX,

Committee.

Raleigh, N. C.,
September 10, 1931.

ASTROLOGY DISPELS SUPERSTITION OF ILL-LUCK FOR MAGNETIC OCTOBER-BORN WHO WEAR OPAL

The extravagant Marie Antoinette lost her head, literally—but it would be well for all October-born to watch out for the same thing, theoretically. Possessed of an unusual determination and tremendous pride, they must curb aggressiveness, and not allow wounded feelings to result in a display of temper or violence. Scorpio, the zodiacal sign governing October, gave this unhappy queen a keen analytical mind and fertile imagination—two qualities which might have saved her Louis XIV had it not been for circumstances beyond her control.

If you were born under this sign, with Mars, the planet of force and activity, ruling and with the opal for your birthstone, your tenacity of purpose and enormous will power should have helped you gain any goal you desire, during the past months of 1931, as well as during the rest of the year. Your great magnetism and almost second sight should enable you to foretell the outcome of any business or marriage opportunities likely to arise, if they have not already. One trait you must overcome—your spirit of vindictiveness. If people hurt you, do not attempt to retaliate, as it will surely react-upon you with disastrous results.

Marie Antoinette's finale should not influence you in the superstition that your birthstone, the opal, brings ill-luck. King Edward VII, Roosevelt and George Eliot are all October born, and their lives bore no great misfortune.

The opal is one of the most remarkable stones used in modern jewelry, and most remarkable of all is the black opal found recently in Australia. Though no opal is absolutely black, this new stone gives the appearance sometimes of being black as night, and at others is a crimson flame. Opals of every type are great fashion favorites in Paris nowadays.

Another birthstone for you is the tourmaline—unsurpassed in variety of hue by any other stone. In its natural state it is found in a series of wide stripes of almost every color conceivable—a characteristic which makes it particularly adaptable for jewelry of the modern type.—By K. D'Orsay.

It is not merely good religion, but also good sense to say that we lose ourselves to find ourselves in trying to understand and serve other people: the self we lose is very narrow and tedious: the self we may find is something incomparably more interesting than we dare to expect.—C. A. Arlington.

HEALING HUMANITY'S ..HURT..

A TRUE HOSPITAL STORY

REPORT FOR AUGUST, 1931

Number of patients	715
Days of Service	3,350
Free Days	231
Cost per patient day	\$6.47

Income:

Direct gifts	\$ 254.00
Program Receipts	1,228.46
Operation	28,048.75

\$29,531.21

Expense:

Operation	\$21,674.76
Cost of Charity	2,097.40
New Equipment	17.43

\$23,779.59

Paid on Debt 4,574.17

\$28,353.76

Surplus 1,177.45

\$29,531.21

Remember: Southern Baptists are seeking a pledge from every member of every church on Sunday, November 29th.

Living Faith Supt.

SOUTHERN BAPTIST HOSPITAL
NEW ORLEANS

INVENTIVE GENIUS DISCOVERS NO-LANCE

Boils, sores, carbuncles, felons and ulcers quickly respond to this new treatment. No-Lance instantly banishes pain, soothes irritation, ripens the sore spot, discharges the pus, kills germs, and quickly heals. Not necessary to pick or lance. Good for all skin abrasions. Takes the place of painful poultices. 50c a package at your druggist or by mail from No-Lance Chemical Company, New Brookland, S. C.

666

LIQUID OR TABLETS
Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 Salve for Baby's Cold

HEADACHES OR NERVES

FOR quick relief take Capudine. It soothes the nerves and eases the pain—Headaches, Women's pains, Back aches. Does not contain any narcotics. Being liquid it is assimilated at once and relieves quicker. 10c, 30c, and 60c bottles and by the dose at soda fountains.

Capudine
FOR HEADACHES

NORFOLK SOUTHERN RAILROAD

PASSENGER SCHEDULES

Effective December 29, 1929

From Raleigh, N. C., daily

Leave For	Arrive From
7:05 a.m. Norfolk	7:35 p.m.
7:30 a.m. Charlotte	4:45 p.m.
8:45 a.m. Norfolk	8:00 a.m.
b-Connects week days for Fayetteville.	
d-Sleeper to Norfolk.	

B. J. MILLER, C. T. A.
A. F. TANNERY, D. T. A.

Baptist Young People's Union

TRAINING IN HIS SERVICE

JAMES A. IVEY, Secretary

MISS WINNIE RICKETT

Junior-Intermediate Secretary

MISS MARY AYSCUE

General Field Worker

THREE FORKS JUNIOR-INTERMEDIATE WORK

Miss Margaret Miller of Boone has been elected Junior-Intermediate leader in the Three Forks Association and she has set out to do her best to organize and teach a study course to all the Junior and Intermediate unions in that association. The first week in September she taught the Manual to the Intermediate union in the Three Forks Baptist Church. This church at present has only one union but in the near future they hope to have a Senior union too. The enrollment reached thirty-six during the study course.

The First Church, Thomasville, reports eighty-five present a few Sundays ago, which is a considerable increase over the recent reports. Tolbert Stroud, the director, who writes so enthusiastically about it says, "It has been hard work, but I have enjoyed it. If I have helped to bring some one to Him or to make B. Y. P. U. better, His is the praise."

FALL PROGRAM

September brings not only pleasant days, but also happy reports of a new interest in B. Y. P. U.'s. John Scoggins, director in First Church, Charlotte, is launching a bigger, brighter fall program than ever. They have organized a new Intermediate union for the 15-16 year old group and it begins with a forward look.

ALERT ASSOCIATIONAL PRESIDENT

Louise Adams was one of the Associational presidents who was presented a B. Y. P. U. pin at Ridgecrest. She did a good work last year and writes now for some report blanks. She says she is making definite plans to get all her unions to report this year. She also reports a Junior union at Clarkton with Miss Alma Meggs as leader. The B. Y. P. U. Department is grateful for the work that is being done in the Bladen Association.

STUDY COURSES IN TENNESSEE RIVER

In the Tennessee River Association progress is being made in B. Y. P. U. work. There are thirteen unions in the association now. Several study courses have been taught in various churches. Mr. Hubert Queen, Associational President, has just finished teaching the manual in Wesser and we are happy to send twenty-four diplomas to that fine group of young people.

"LOYALTY MONTH"—A B. Y. P. U. OPPORTUNITY

"Loyalty" is a noble word in the B. Y. P. U. vocabulary. It stands for unselfish devotion to the cause of Christ, and for determination to have a worthy share in the extension of His kingdom. Loyalty is more than a sentiment. It is a quality of mind and heart that finds expression in action. It takes more than singing "Loyalty to Christ" to prove oneself truly loyal.

October is "Loyalty Month" among Southern Baptists. It has been set apart as a month in which we will consider the bases of our loyalty, and the ways in which our loyalty may be given practical expression. Especially are we called upon to consider the religious needs of our own State, and the State Mission Board as the agency of Baptists for meeting these needs.

It is planned that each Sunday in

October special emphasis will be given in the Sunday-school to this vital subject. Programs have been provided for "Duty Day"—October 4.

"Appreciation Day"—October 11.

"Bible Day"—October 18.

"Giving Day"—October 25.

The climax of "Loyalty Month" is "Giving Day," when it is expected that every Sunday-school in the South will make a worthy and generous missionary offering.

Let the B. Y. P. U.'s get into this great enterprise full length, offering their services to pastor and superintendent, and doing all in their power to make "Loyalty Month" a notable success.

Note especially the State Mission program for October 25, and make it the crowning event of the month's special emphasis.

Don't forget the offering! Even a small amount, from everybody, will in the total amount to a considerable sum, and will be of untold help at this time of deep need.

—October B. Y. P. U. Magazine.

REPORT OF THE EXECUTIVE COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION

AUGUST, 1931

Receipts

Cooperative Program:

Alabama	\$ 4,675.96
Florida	1,832.56
Georgia	2,280.00
Illinois	296.86
Kentucky	8,302.23
Missouri	3,783.29
Mississippi	3,073.69
Oklahoma	2,519.88
South Carolina	3,835.49
Tennessee	7,968.75
Virginia	11,059.24
Arizona	71.60
Arkansas-Special	539.06

\$50,238.71

Designated:

Alabama	\$ 96.75
Florida	355.57
Georgia	1,244.48
Kentucky	1,013.56
Louisiana	133.99
Missouri	1,411.36
Mississippi	155.94
Maryland	308.04
New Mexico	10.92
North Carolina	1,711.22
Oklahoma	776.69
South Carolina	49.74
Tennessee	746.62
Texas	1,579.75
Arizona	14.92
Arkansas-Special	64.09

\$ 9,673.64

Total Receipts \$59,912.35

Disbursements

Foreign Mission Board	\$31,795.54
Home Mission Board	12,573.97
Relief and Annuity Board	3,448.24
Southern Baptist Convention Bonds	2,010.81
New Orleans Baptist Hospital	1,212.47
Education Board	1,608.18
Southern Baptist Theological Seminary	1,864.22
Southwestern Theological Seminary	2,435.99
Baptist Bible Institute	2,006.58
W. M. U. Training School	469.48
American Baptist Theological Seminary	486.87

Total Disbursements \$59,912.35



A REMARKABLE FAMILY

Ten Henderson Brothers and Two Living Sisters

From left to right in front row sitting: H. G. Henderson, Cherokee, S. C.; J. E. Henderson, Cowpens, S. C.; W. A. Henderson, Gaffney, S. C.; R. F. D.; Rev. C. H. Henderson, Bayboro, N. C.; L. B. Henderson, Chesnee, S. C.; R. F. D. Back row standing: Mrs. J. R. Cantrell, Newton, N. C.; D. S. Henderson, Cherokee, S. C.; C. G. Henderson, Chesnee, S. C.; Clyde Henderson, Raleigh, N. C.; Bryant Henderson, Raleigh, N. C.; Eneus Henderson, Raleigh, N. C.; Mrs. P. E. McSwain, Shelby, N. C.

About twelve miles from Gaffney, South Carolina, lived and died William and Molly Henderson. They reared to maturity thirteen children, ten sons and three daughters, all of whom became members of Baptist churches. William Henderson for many years was an honored deacon and religious leader in a Baptist church. Molly Henderson was a pious, consecrated, godly, Christian woman. Her house was ever the preachers' home, and of all Christian people. She was truly "a keeper at home." She never allowed frolics of any kind at her house. Some thought she was too particular but if she erred it was certainly on the safe side. This accounts for the fact that out of this large family of boys and girls four of them became deacons of Baptist churches. One Baptist minister. One of the daughters married a Baptist minister. Seven have been regular teachers in Baptist Sunday-schools. Three B. Y. P. U. leaders. One W. M. U. leader and four of them superintendents of Baptist Sunday-schools.

RESOLUTION AND PETITION TO HIS EXCELLENCY, THE PRESIDENT OF THE UNITED STATES BY THE BAPTIST PASTORS' CONFERENCE OF HOUSTON, TEXAS, SEPTEMBER 8, 1931

WHEREAS:

We believe that the foundation of our Government rests upon divine principles of righteousness, and its perpetuation depends upon the practice of these principles and a recognition of God in the affairs of men and nations; and

WHEREAS:

We believe that the social, economic and spiritual life of the nation is at this time threatened by destructive forces apparently beyond human control, resulting in nationwide economic distress, social unrest and spiritual dearth;

THEREFORE:

Be it resolved by the Baptist Pastors' Conference of Houston, representing a constituent membership of twenty thousand citizens, in conference assembled, that the President of the United States be and is hereby respectfully petitioned to set aside and designate a day on which to call the citizenship of our country to solemn prayer and supplication to God, to the end, that He, the Divine Ruler of nations, may lead this nation to a spiritual revival and the restoration of social peace, happiness and prosperity.

A. D. FOREMAN,

M. M. WOLFE,

R. W. McCANN,

R. H. THARPE,

E. S. HUTCHERSON,

Committee.

Adopted: September 8, 1931.

R. H. Tharpe, President.

Robert Pugh, Secretary.

WAKE FOREST COLLEGE

"I welcome you here, not to a playhouse but to a workshop," President Thurman D. Kitchin told the Wake Forest College freshmen here tonight. He had left it to Mayor A. J. Davis, E. T. Harrell and Rev. J. A. Easley to present the keys, respectively, to the town, campus, and church. The presiding officer was Edward T. Har-

rell, Red Oak, who is president of the student body.

President Kitchin emphasized the importance of forming good habits and high ideals in this plastic period in the students' lives. He advised that Christian character is the only safe compass to point the way through the maze of modern life. "Of course you will be subjected to temptation—a re-adjustment from high school to college life," he said, "but who would want to live at a place or in a time of no temptation? A man can be tempted to do good as well as evil and the purpose of our faculty will be to put the right kind of temptation before you."

Officials of the college worked late today registering new men, and toward evening it appeared that the 300-mark might be reached. The registration will continue through Tuesday and Wednesday for upper classmen and for freshmen who arrive late. Classes will begin Thursday morning at eight-ten.

The formal opening, the ninety-eighth session, will take place Thursday morning, September 17, at eleven-thirty. The occasion will be featured with an address by Col. F. P. Hobgood, Greensboro attorney. Mr. Hobgood is an alumnus and a trustee of this institution and is a nephew of the late Dr. William B. Royal, who for many years was professor of Greek here.

J. L. MEMORY, JR.

THE PROPHECY OF DANIEL

A summary of each chapter:

1. Godly youths in exile.
2. Explanation of uncouth image.
3. Non-conformists are not forsaken.
4. The lofty tree hewn down.
5. Interpretation of God's handwriting.
6. Loyalty in spite of lions.
7. Earthly empires seen as beasts.
8. Two-horned ram and Grecian king.
9. Intercession for Israel.
10. Manifestation of God seen.
11. Empires and the wilful emperor.
12. Sealing the book and stating the time.—Prophetic News.

FALLS CHURCH MAKES SOME IMPROVEMENTS

In June of last year the members of Falls Baptist Church, Neuse, N. C., under the leadership of their pastor, Rev. Lowell P. Barnett, who came to us two years ago from Shelby, launched an improvement campaign for the purpose of remodeling the church building which stood much in need of repair. It has been quite a struggle for these working people to raise the funds for this purpose, which amounted to several hundred dollars, but through the cooperation of the pastor and his good people the work has been accomplished. The church has been made to look like new with its new roof, new paint both inside and out, and other necessary improvements. In its renovated state the church appears a hundred per cent better, and everyone is rejoicing over the work. May God be praised for the vision of both the pastor and his flock in this great and noble work.

A MEMBER.

ORIENTATION PROGRAM

Scholarship ideals in pre-professional training in the fields of Law, Medicine, Ministry, and Teaching were presented today to the incoming freshmen at Wake Forest College in connection with the orientation program, arranged to introduce them to college life. Last night at a reception, they shook hands with President Kitchin and Dean Bryan, and were greeted also by other members of the faculty.

Professor E. W. Timberlake, of the Law School; Dr. C. C. Carpenter, of the school of Medicine; Doctors J. W. Lynch and W. R. Cullom, of the department of Religion; and Professor J. L. Memory, Jr., of the department of Education, appeared before the newcomers and discussed the prerequisites of their respective fields.

"The two pre-professional qualifications for the practice of law," said Professor Timberlake, "are education and character." He went on to discuss the importance of effective scholastic preparation in the field of law. "The interests of the public demand trained lawyers," he stated, "because legislation and jurisprudence are chiefly in the hands of lawyers, and the legal profession has a closer contact with the everyday affairs of men than any other profession."

Character is of prime importance, he brought out, because lawyers have in their hands the lives, liberty, and property of their clients. "There are three essential elements in the practice of law," he said, "Knowledge, industry, and integrity, these three, and the greatest of these is integrity." In conclusion, he said "A lawyer will find his greatest and highest reward in being a good and useful citizen."

Dr. Carpenter stressed the importance of the medical students beginning their study of medicine their first day of college life, for without a thorough understanding of the basic sciences one cannot understand medicine. "A physician," he said, "is a man who applies his knowledge of Biology, Physics, Chemistry, and Psychology to the prevention, diagnosis, and treatment of human suffering." In his final words to the freshmen, he said "If you feel a 'call' to practice medicine; if you have a longing to help your suffering fellow men; if you wish to close each day with the satisfaction that your work has helped make someone happy, you will enjoy the practice of medicine."

In a word to the young preachers, Dr. Lynch emphasized the imperative need for intensive preparation, especially in the field of science. The world is more and more coming to look at things from a scientific standpoint, he said, and the ministers of today and tomorrow must be able to

meet their congregations on their own ground. "It is a hundred times more important," he said, "for a minister, nowadays, to know science than Hebrew." Dr. Cullom followed him and emphasized this warning.

"Before a young man can succeed in the teaching profession, he must know his subject, and have character and personality enough to put it across," was the caution given prospective schoolmen by J. L. Memory, Jr., professor of education. He quoted Van Dyke as having said that the teacher's greatest compensation is that "He lights many candles which in after years shine back to cheer him."

In the afternoon session seven campus leaders discussed various campus activities. W. H. Ford, Atlanta, and J. A. Wallace, Smithfield, Literary Societies; C. H. Stroup, Gastonia, publications; Frank Biggs, Lumberton, musical organizations; John Edwards, Louisburg, religious activities; Professor F. W. Clonts, fraternities; President Ed Harrell and council discussed student government.

In the evening the college quartet taught the new men to sing the college songs.

Tomorrow, Wednesday, will conclude the orientation program. On Thursday, at 11:30, the formal opening of the college will take place in Wingate Memorial hall. At this time Colonel F. P. Hobgood, Greensboro attorney, will speak.

GRAHAM A. MARTIN, JR.

AHOSKIE REVIVAL

It was my great joy to spend the last week of the month of August in a series of meetings with Pastor Oscar Creech and his good people at Ahoskie. I think I never spent a more enjoyable week. From the first to the last the services were largely attended and the congregations were characterized by a spiritual fervor that made preaching delightful. Thirty additions to the church were the visible results.

I have never known a man more universally and deservedly loved both by his own church and all the people of the town and community than Brother Creech. He has laid mighty hold upon the hearts of the people with his wise leadership and shepherd heart and in a great way they are carrying on the work of the Kingdom.

ALFRED J. SMITH.

Goldsboro, N. C.

GOOD MEETINGS

A glorious meeting at Ballards Bridge. Twenty-eight additions to the church. It was a great joy to be with this one hundred and fifty year old church in a meeting. Brother J. T. Byrum, the pastor, and his good wife are doing the best work of their busy lives with this full-time country church. Great is their opportunity and they are meeting it.

Closed a meeting two weeks ago at Sparta. This was the writer's third meeting there. Twelve additions. Brother and Sister J. L. Underwood are leading this growing church in a great way. Eight years ago there were only two resident members now they have about one hundred. It was my great joy to be cared for in the home of Brother and Sister Hort Doughton. Never a preacher had a happier place to stay.

Now in a meeting with Brother J. Ben Eller, First Church, Statesville. My second meeting here in two years. Expecting great things of the Lord. The church is united, growing and happy under the leadership of Brother Eller.

H. T. STEVENS.

REV. JESSE B. STALCUP

There fell on sleep recently one of the rarest men it has been my joy to know, Rev. Jesse B. Stalcup, of Franklin, N. C. Brother Stalcup followed for many years his trade as millwright. Men have doubtless builded bigger than he but no craftsman ever builded better. His work was

as near perfect as the skilled hand could make it with the constant use of the plumb, the square and the level. His meticulous care in every detail of workmanship and material made the name of J. B. Stalcup a synonym for the best.

But the years of his life spent in the ministry, and these were the years on the sunset slope, read like a romance. Would that someone could preserve in detail the labors of this man among the people of his beloved mountains. It sounds like Paul's "In labor and travail, in watchings often." He walked thousands of miles, preached hundreds of sermons, received less compensation for a year than he formerly received in a month, and none could say more gracefully than he, "This I do for the Gospel's sake."

Beyond the confines of a half dozen mountain counties, J. B. Stalcup was scarcely known and the greater part of his labors were within one county, i. e., Macon. Within this sphere he labored with a consuming passion and a lofty vision. He could weep over desolation in Kingdom affairs as Nehemiah wept over Jerusalem's departed glory, nor did he fail to consecrate himself to the task of rebuilding.

To me he was the finest example I ever knew of how a Christian is to keep his feet on the ground and yet to live with his head above the clouds. I suppose that his long training in his craft added much to his practicality, and his oft and long retreats for communion with the Father caused the light of the Heavenly to be reflected in the earthly.

ALFRED J. SMITH,

Goldsboro, N. C.

These concepts reduce the whole universe to a world of light, potential or existent, so that the whole story of its creation can be told with perfect accuracy in the six words, "God said let there be light."—Sir James Jeans.

THIS IS RECORDER MONTH

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The General Board of the North Carolina Baptist
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A DEMONSTRATION OF CHRISTIANITY IN CHINA

Through the kindness of Missionary Wade D. Bostick we have received the articles below. The article entitled "The Mother-in-Law" appeared in "The North China Herald" July 28, 1931, and the account of the death of Mrs. Soong was published in "The Shanghai News" July 23, 1931.

Madam K. T. Soong was the widow of the late K. T. Soong of Shanghai. Mr. Soong was educated in America, became an active Christian of the Methodist denomination and was assisted in many ways while in America by the late Julian S. Carr, of Durham. Mr. Soong after completing his education returned to China a devout Christian and an ardent patriot. His wife was also a devout Christian, and they together devoted their lives to the betterment of their people.

A few hours before the death of Mrs. Soong her son, the Honorable T. V. Soong, Minister of Finance in China, narrowly escaped death by assassination. There was a carefully planned effort to take his life in the crowded North Station of the Shanghai-Nanking Railway. His private secretary, Mr. Yu-luo Tang, was killed by the assassins. Minister T. V. Soong like Saul of Israel was physically head and shoulders above his fellows and was an easy mark for the assassins. It seems nothing short of providential protection that he was saved in that desperate hour.

The Mother-in-Law

Within a few hours of her son's escape from the bullet and bomb of the assassin in Shanghai Madame K. T. Soong died in Tsingtao after a long and serious illness. For many years Madame Soong has been one of the most remarkable women in modern China. Effective claim to that title must indeed be conceded to one who has seen two sons-in-law at the head of the Government of China. One of her daughters is the widow of the founder of the present political system. Another is the wife of the present Generalissimo and President of the National Government and a third is the wife of the seventy-fifth lineal descendant of Confucius, himself a member of the Government. In addition her son Mr. T. V. Soong is the Finance Minister of the Government and perhaps one of its best known figures to the world at large. It is no wonder that the deceased lady was known as "The Mother-in-law of the Country." It is a title of honour due to her responsibility for a remarkable family group. To her daughters and sons there will be deep sympathy extended in this heavy bereavement. Only the circumstance that their mother had been for many weeks an invalid will mitigate their grief with the solace which release from suffering must offer. Thus an active life has been brought to an end and China is the poorer by the death of a lady who, in her day, must have exercised a profound if unobtrusive influence on political events.

The strength of her influence can be judged in many directions, but perhaps the most notable proof has sprung from the fervour of her adoption of the Christian faith. Her husband, trained and baptized in America, induced her to follow his religious example. The convert whom he made became a most active sponsor of Christian activities. The result is to be seen today when all her children and sons-in-law are of her faith. This is the more remarkable because the policy, officially adopted by the Government on certain occasions, has appeared to be aimed at the missions which Christianity has established in China. The last and, from some points of view, the most important convert in her family was General Chiang Kaishek whose entry into the Methodist Church at Shanghai last winter was quickly effected but attracted world-wide attention.

The present is a time when the strident voice of the feminist is loud in the land, whether in China or in Europe. The clamour of the assertive exponents of the creed should not be permitted to discourage appreciation of the great and better work which women are doing by virtue of their acceptance of more direct responsibility for public affairs and their assuming more active parts in discharging that responsibility. However welcome this new influence may be and however strongly it develops, there must still remain to women the power which—either for good or for ill—they can exercise so exclusively under the seal and letters patent of motherhood. The children of Madame Soong—sons and daughters—have attained to high places in China. Their work cannot be finally assessed at this stage when China itself is so much in the making and they and their generation are contributing to the process. This can be said and should be said at this moment, to her whom they now mourn they must owe a great deal. Their sorrow in that regard is a personal emotion into which the outside world has but a limited right to intrude. In expressing sympathy with them it is appropriate to pay a tribute to a lady who performed her duties to her family with a high sense of public service and who discharged the responsibilities of motherhood—onerous as they are in China—with a success which is well exemplified by the positions of her children today. Salutation to her memory is rightly forthcoming from the country which she thus modestly endeavoured to serve.

Death of Mme. E. T. Soong

News has been received by the members of the Soong family in Shanghai and the Shanghai office of the Ministry of Finance of the death, which occurred at Tsingtao, at 11:40 a.m. on Thursday, July 23, of Mme. Soong, widow of the late Mr. K. T. Soong, of Shanghai.

Mme. Soong passed away quite peacefully, her second son, Mr. T. L. Soong, being present at her bedside at the time of her demise. Death was not unexpected as deceased had been ailing for a long time. She had gone to Hangchow some weeks ago to recuperate but, about ten days ago, she went to Tsingtao, accompanied by her youngest daughter, Mrs. Chiang Kai-shek, and Mr. T. L. Soong. However, she showed no signs of improvement and, as stated, death occurred on Thursday morning, only four hours after the attempt on her eldest son's (Mr. T. V. Soong) life in Shanghai.

Deceased who was sixty-two years of age was well-known throughout the country and loved by all with whom she came into contact and she was affectionately known as the "Mother-in-Law of the Country," two of her daughters having married men who became President of the Chinese Republic, Dr. Sun Yat-sen and General Chiang Kai-shek.

Possessing a most magnetic personality and being of a gentle and retiring disposition, she had a host of friends and she could always be relied upon to give assistance whenever she was called upon. Like her children, she took a keen interest in the country's affairs and it is said that what she did not know was not worth knowing.

Mme. Soong took a very keen interest in Christian activities: she was a member of the Methodist Episcopal Church, South, of America and it is believed that she was led to Christianity through her husband, who was educated in one of the southern states of that country and who became a Christian there. She led an exemplary Christian life and she insisted that her sons and daughters should wed persons of the same religion.

Deceased is survived by three sons and three daughters and several grandchildren; all of her children having attained fame, nationally and interna-

tionally. Mrs. Sun Yat-sen was the wife of the Father and first President of the Chinese Republic; Mrs. H. H. Kung is married to the present Minister of Industries; Mrs. Chiang Kai-shek is the spouse of the present President of the National Government; Mr. T. V. Soong is Minister of Finance and Vice-President of the Administrative Yuan; Mr. T. L. Soong is secretary to the Ministry of Finance and chairman of the Whangpoo Conservancy Board; and Mr. T. N. Soong, who recently returned to China after completing his studies in Harvard University, is also attached to the National Government. All of the children were educated in America.

Much sympathy will be extended to the members of the family on their bereavement.

Tsingtao, July 25.

Arriving here at noon today after a voyage from Shanghai aboard the D.K.K. steamer Hotsen Maru Mr. T. V. Soong, the Finance Minister of the Chinese National Government at Nanking, was provided with a heavy guard.

Mr. Soong is returning shortly to Shanghai with the body of his mother, the late Mrs. K. T. Soong who died in Tsingtao several days ago.

Every precaution is being taken to guard Mr. Soong while he is here.—United Press.

ORDINATION OF REV. R. F. HARRILL

The Baptist church at Long Shoals, having asked for the ordination of Brother R. F. Harrill, the following ordained ministers, S. M. Stroup, W. F. Huggins and J. M. Ballard, all of Alexis Church, and P. W. Bangle, of Lincoln First Church, met and ordained the brother, on August 30, 1931. Brother Ballard was elected chairman of the presbytery. Brother Stroup delivered the charge, which was full of practical and timely suggestions. Brother Huggins, with appropriate words, presented the Bible, and Brother Bangle, in great fervency, offered the ordination prayer. Brother Harrill closed the service with a prayer.

Brother Harrill has been called to the pastorate of this church. He is a hard worker, and promises to become a valuable member of the Baptist ministerial body in North Carolina. His postoffice is Gastonia, N. C.

ANNIE SUE BURGIN.

AN EXPERIENCE

One of the happiest experiences of my life was on my assignment at Canal and Rampart streets, New Orleans, one Thursday night. In the prayer meeting before leaving for this street service I prayed that the Lord would lead me to speak to some lost soul and try to win him to Christ. That was my prayer on the way to the meeting and all through the service.

One of our students, Brother John Hopper, preached a fine sermon, and every student could feel the presence of the Holy Spirit. A very homely looking young man came and stayed through the whole service and seemed very interested in the sermon.

After the service closed I handed him a Gospel of John and asked: "Are you a Christian?" "No" was the rather emphatic and defiant answer. Then I asked, "Wouldn't you like to accept Christ as your Saviour and become a Christian? You need a Saviour. Look at this (showing him my Testament): it is God's own Word." Then I read Romans 6:23, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

He looked at me with a very earnest look on his face, yet very discouragingly, and said, "Christ doesn't want anything to do with me. I am too great a sinner."

I then turned in my Testament to Mark 2:17, "Jesus saith unto them: They that are whole have no need of the physician, but they that are sick."

I came not to call the righteous but sinners to repentance."

He made a profession and surrendered his life to Christ, promising to go home and unite with Algiers Church the following Sunday. We had a short prayer there on the street, and I was very happy over the salvation of this young man and thanked God for His leadership in dealing with him. Soul winning is the greatest desire of my life.

LENA B. ODOM.

While earthly objects are exhausted by familiarity the thought of God becomes to the devout man continually brighter, richer, vaster; derives fresh luster from all that he observes of nature and providence, and attracts to itself all the glories of the universe.—Channing.

Lost 20 Lbs. of Fat In Just 4 Weeks

Mrs. Mae West of St. Louis, Mo., writes: "I'm only 28 yrs. old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

Fat folks should take one-half teaspoonful of Kruschen Salts in a glass of hot water every morning before breakfast—an 85 cents bottle lasts 4 weeks — you can get Kruschen at any drug store in America. If not joyfully satisfied after the first bottle—money back.

Old Formula Stops Itch In 2 Minutes

This formula for skin diseases is astounding the most skeptical in the marvelous way it heals severe cases of eczema, tetter, ringworm, itch and athlete's foot. The minute it touches the sore you feel a cooling, soothing sensation; in a few days you marvel at how your skin has healed. If you suffer with skin diseases of any kind, get from any druggist a 60c box of Tetterine, and get relief or get your money back. (adv.)

WEEK-END EXCURSION FARES From Raleigh to

Richmond	\$ 6.85
Norfolk	7.60
Washington	11.85
Atlanta	18.25
Birmingham	25.45
Savannah	14.90
Jacksonville	22.30
St. Petersburg	32.45

Tickets on sale each Friday and Saturday and for Sunday Forenoon trains during period March 27-October 25. Tickets limited to reach original starting point prior to midnight of Tuesday immediately following date of sale. Stop-overs will be permitted at all points and tickets will be good in sleeping cars upon payment of Pullman fare. For fares to other points see Agent or H. E. Pleasants, DPA., Raleigh, N. C.

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W. M. UNION

Edited by Mrs. Edna R. Harris
Corresponding Secretary

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Mrs. J. G. Boomhour, Stewardship Chairman, Meredith College, Raleigh, N. C.

NOTES

Remember! Remember! That the third quarter is nearing its close. Only one more week and the time to make your record will be past. Has your society made three-fourths of its apportionment for the year? W. M. S. members, we are depending on each of you to help out.

Our Training School at Louisville is depending on Woman's Missionary Union! Whether you, dear reader, be president or not, see that your society has not forgotten the Training School and that the offering is sent in at once.

Make your plans to help in the Every Member Canvass in that church that has never known about the possibilities of "Every Member Being a Contributor." This is your time to serve.

CASH WITH REPORT

Do not forget the plan adopted at W. M. U. Meeting in Gastonia that the special offering to State Missions is to be sent to Miss Elsie K. Hunter. Let a check accompany the report so that there may be no confusion, and that your society may have its full credit. This same plan will be adhered to for the Lottie Moon offering to Foreign Missions in December, and the Home Mission offering in March.

SEEING THE WAY OUT

In Birmingham, the elevating of many railway tracks necessitated a rather prolonged closing of that part of one of the city's chief thoroughfares. Great relief was felt when the announcement was made that a temporary passageway had been opened, it being explained that it was not lighted and would be closed at night. Single file was the necessary procedure as the people surged to and fro. One morning a Negro woman remarked to her friend just ahead of her, evidently speaking of some problem which a mutual friend was having to solve: "She ain't see'd her way out yit!" The passage-way was narrow and very dark but by lifting one's eyes, by keeping to the right and going straight ahead, there was every assurance that the end would be reached—in fact, the daylight was always apparent if one looked ahead. Constantly it became brighter, soon the exit was reached and the great column of people had found the way out! Hoping that the Negro woman as surely solved her problem, the expression of her friend is being gratefully borrowed as the title of this tract in its effort to show many ways in which W. M. U. members and organizations may promote the "Sim-

ultaneous Every-Member Canvass in Every Baptist Church, November 29-December 6."

Securing W. M. U. Representatives

The S. B. C. Promotion Committee has asked each state to have a committee, one member of which is to be known as the W. M. U. representative—this title varies in the states, many preferring director, leader, promotional secretary, organizer, chairman, etc. One of the duties of the state committee is to get a somewhat similar committee appointed and functioning in every association and also in every district (or division) in case the associations are thus banded together. The plan is to have two W. M. U. representatives on each association's committee. Among the duties of this committee is to get each church organized for the canvass, each church being asked to appoint its committee, one member of which being the W. M. U. representative. Thus there will be: (1) the state W. M. U. representative; (2) two W. M. U. representatives for each association; (3) one W. M. U. representative in each church.

"But," you ask, "how are all of these representatives appointed or secured?" The S. B. C. promotional secretary, Dr. Fred Brown, wrote to each state W. M. U. president asking that a state W. M. U. representative be appointed. Fine was the response accorded this request, nearly every state thus appointing its W. M. U. corresponding secretary. The Birmingham W. M. U. office has not been informed as to how the state committees are getting the associational committees appointed but presumably this is being done by asking the association to appoint them. Similarly, each church is doubtless being asked by the associational committee to appoint its church committee. Unless otherwise preferred by states, districts (or divisions), association, groups and churches, the general term for these committee members is "representative." Few English words are quite so meaningful and democratic as the word "representative." As one thinks of the great host of Baptist representatives already and increasingly being lined up for the promotion work, one realizes that the way out is being seen and one gives thanks that these representatives are "standing in place of" their constituencies, to whom they in turn "present anew" the purpose and plans of the "Simultaneous Every-Member Canvass in Every Baptist Church, November 29-December 6."

Some Duties of State W. M. U. Representative

Readily is it seen that the state W. M. U. representative has large responsibilities. Her state may be one of the many that have excellently functioning district (or division) W. M. U. organizations. Such states may decide to utilize these, even if the denomination's other state forces have no such organizations. It is easy to see how district (or division) W. M. U. representatives could render a large help, not only as the connecting link between the state W. M. U. representative and the associational W. M. U. representatives, but also in finding key-women in the unorganized associations and in the unenlisted churches. Much literature might thus be distributed and these key-women thereby be constrained to attend nearby W. M. U. meetings and to organize the women and young people in their churches.

The state W. M. U. representative will also give much thoughtful time to the W. M. U. representatives in each association in their promotion efforts in each church. In states where the associations are organized into smaller groups, there will be the additional help of each group W. M. U. representative. In the final analysis there is the pivotal W. M. U. rep-

resentative in each church. Thus it comes to pass that the state W. M. U. representative has, as her co-laborers in this denominational effort, not only the other members of the state committee but also the W. M. U. representatives of every similar committee in the districts (or divisions), in the associations, in the groups (in associations) and in the churches. To the limit of her ability she will remember their varied interests—yet single purpose—as she meets with the state committee, as she receives and sends out literature, as she plans programs, as she speaks in meetings throughout the state.

* * *

As to Duties of Associational W. M. U. Representatives

Likewise in each association the two associational W. M. U. representatives will have large responsibilities, not only in attending meetings of the association's committee but primarily in encouraging excellent promotional work on the part of the W. M. U. representatives in the churches of their association. Fearful, they may often wonder if they are "seeing the way out"! If they are so fortunate as to have groups in their association, then their effort united with that of the group representatives will make the light break all the sooner.

It will also greatly help if they remember they are "laborers together" and if they counsel not only with the association's committee and the state W. M. U. representative but also with each other so that their work will not overlap. Perhaps one may be asked to concentrate on W. M. S. organizations and the other on the W. M. U. young people's organizations or one might work with the unenlisted churches and the other with the ones having W. M. U. organizations.

"But," you ask, "how are these two associational W. M. U. representatives to interest the churches in their association?" Among the answers may be given the following: (1) by entering heartily into all the plans as agreed upon by the association's committee; (2) by carrying out the suggestions and by distributing the literature sent to them by the state W. M. U. representative; (3) by using their own missionary zeal and knowledge of the churches in the association in her effort to enlist them; (4) by emphasizing on all associational programs the promotion effort and stewardship of tithes and offerings, stressing the Tithers' Fellowship League, the Stewardship Declaration Contest and the plan to

get as many as will to agree to tithe for at least four months; (5) by forming an associational prayer-band of those who will unite with them in praying regularly and unitedly for God's guidance each step of the way.

One of the tasks set for each associational committee is the training of leaders, who will in turn lead in the training of their church members who will assist in the Every-Member Canvass, November 29-December 6. Few if any tasks will affect the entire effort more than will this careful training. It is earnestly hoped and really believed that at these Every-Member Canvass training classes there will be representatives from many of the very small and unenlisted, often inaccessible churches. But many such churches will be reached only by visitation: doubtless the associational W. M. U. representatives will be hard-pressed to visit all such churches and to help in their having all needed preparation well in advance of November 29. Verily, however, this is in the direction of "seeing the way out"!

Concerning Duties of Church W. M. U. Representative

Every church is asked to have a W. M. U. representative on its church promotion committee. This W. M. U. representative will of course meet with the committee and will in turn keep her group (or associational) representatives informed of any progress or change in plans and will likewise inform the W. M. U. constituency in her church. It would seem to be an ideal — and practical — plan for the W. M. U. representative in each church to ask the W. M. U. organizations in her church to give her an advisory committee of at least one representative from each W. M. U. organization in the church. Thus rather easily could such organizational W. M. U. representatives inform every one of their members as to the plans and purposes of this denominational effort.

In the final analysis, the task is local and individual: therefore, the church committee is indispensable as is also every representative on it. High is the hope and deep is the conviction that the W. M. U. representatives on those church committees will magnify their position by giving to it the largest possible part of their time and thought until after December 6.

Among the duties of such a church W. M. U. representative will doubtless be: (1) to enter heartily into all the plans as agreed upon by the church's committee; (2) to carry out the suggestions from the association-

Will They Leave The Preacher Out?

A small monthly payment to the Relief and Annuity Board by pastors and churches will assure incomes to the families of deceased ministers and to ministers who must retire on account of disability or age.

Will many of the churches fail this year to include this Service Annuity Plan in their budgets? If they should leave it out, some of the pastors who will die within the year will leave their families in want. Some will become disabled and their families will be in need. Some of the older ones will be let out of the pastorate forever and will suffer hunger and need because they are neglected by the churches that they have served whose duty it is to provide for their material needs.

Members of churches, and especially deacons, should endeavor to get this item into the church budget this year. Write to us for full information.

The Relief and Annuity Board of The Southern Baptist Convention Service Annuity Department

Thomas J. Watts,
Executive Secretary

Dallas, Texas

H. F. Vermillion,
Managing Director

al W. M. U. representatives and to see to the distribution of literature from them or the state W. M. U. representative; (3) by getting each W. M. U. organization in her church to cooperate 100 per cent in the promotion plans of the church's committee; (4) to get each of these organizations to emphasize tithing in at least the three ways mentioned above; (5) to form a prayer band of those who will regularly and unitedly pray that every W. M. U. member, especially among the women and young people who are church members, will make a pledge in the Every-Member Canvass and that a large per cent will agree to tithe.

Among the effective means in this effort is the presenting of playlets or pageants portraying the needs of the fields and the power of the tithe. Among the pageants, the Birmingham W. M. U. office would highly recommend the one by Mrs. Powhatan James, of Nashville, Tenn. It impressively sets forth all the causes for which Southern Baptists will make their pledges the last Sunday in November. Its title is: "A Pageant of Southern Baptist Opportunity" and it may be effectively given by as few as twenty-five people; however, its power will be increased if fifty or more characters are used. The price of the pageant is fifteen cents a copy from W. M. U. Literature Department, 111 Comer Building, Birmingham, Ala.

To Avoid Conflict

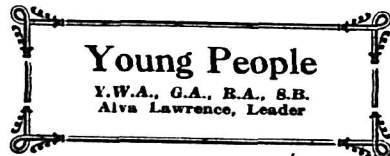
"Duties never conflict" is a most comforting proverb—but "conflicting dates" often make one wonder what is one's duty. It so happens that the dates (November 29-December 6 inclusive) of the Every-Member Canvass include the dates of the W. M. U. Week of Prayer for Foreign Missions. For over forty years Woman's Missionary Union has "kept watch" at Christmas time by its Week of Prayer for Foreign Missions, the time for the week during the past five years having been at the beginning of the Christmas month of December. Thus at the May W. M. U. annual meeting the dates for the 1931 Week of Prayer for Foreign Missions were voted as November 30-December 4 inclusive. About two months later the S. B. C. Promotion Committee decided upon November 29-December 6 inclusive as the dates for the Simultaneous Every-Member Canvass. Of course it would have been permissible for the Union to have asked that the canvass dates be put at some other time but it was remembered that many churches had formed the habit of having their canvass early in December—and it was also remembered that the fact that W. M. U. women and young people would be much in prayer that week could result in added power—for the canvass, because prayer would be ascending for its victory; for the cause of foreign missions, because the canvass as well as the Week of Prayer would emphasize giving. Thus it was decided to think of these dates not as "conflicting" but as being "all inclusive."

However, it is well for the church W. M. U. representative to safeguard all concerned by having a clear understanding with the pastor, church committee and each W. M. U. organization so that W. M. U. members, who are chosen to help largely in the Every-Member Canvass, will as far as possible not be the same W. M. U. members who will be responsible for the programs and other details of the Week of Prayer for Foreign Missions. Great care should also be taken so that all W. M. U. women and young people and also the pastor, the church committee and canvassers will understand that the Lottie Moon Christmas Offering, the March Thank-Offering for Home Missions and the fall state mission offering are over

and above any pledges to be made in the Every-Member Canvass just as they have been through all the years.

"The Way"

Finally, attention is called to the oft-quoted words of Jesus to Thomas: "I am the Way!" (John 14:6) History and human nature have dubbed Thomas as doubter—but do you, do I act as though we truly believe that Jesus is "the Way"? Why do we fear, why falter when "all the way He leads," when He is the Light along and ahead of the way, when He is truly "the Way"? As in the Birmingham passageway, so in the promotional effort of Southern Baptists it is possible at all times to see the way out, provided one keeps to the right, moves steadily forward and looks ever unto Him who is "the Way."



MARGARET MEMORIAL

From Lincolnton W. M. S.—Enclosed is a money order for \$6.00 for which please enter the following names in the Margaret Honor Roll Book: Margaret Canipe, Margaret Honeycutt, Margaret Jane Childs.—Mrs. Geo. P. Brevard, Treas.

A Margaret Fund Memorial of \$2.00 has been sent for Margaret Brown, of Richlands, Atlantic Association.

What a beautiful opportunity to give to the education of our missionaries' children and also have your friends and loved ones named Margaret in the W. M. U. Book of Remembrance. Are there not others who should be remembered? Two dollars or more entitles you to a space in the lovely book.

CONGO BELGE, AFRICA

We had such an interesting trip here and so enjoyable and different from anything we had ever had before. You will soon receive a news letter from the Board in New York giving an account of it so I will not attempt to tell you about it here. We were both well all the way, and found the climate and traveling here in Africa so much nicer than we had dreamed. When in the towns like Boma, Matadi and Teapoe-dille we could not believe that we were in Africa, but felt that we were in some southern state. Leo is really quite lovely. However, when we left our last station at Vanga and rode almost a day at a time without seeing more than one or two tiny villages, we began to realize that we had really arrived. We just seemed to be riding through space, vast space. Of course, I had often read of the sparsity of the population here but I could not in my imagination picture it anything like it is. We were only able to travel by trucks two days and after that we had to come by kepo, a little basket like seat on two long poles carried by four men. It was a great experience and while we hope that the auto road will soon be open all the way we are glad that we could enjoy this means of locomotion on our first trip. Of course, we shall travel that way often when we are itinerating from village to village.

Our grass house is not beautiful by any means, but it is quite roomy and comfortable and always cool. The clay floor is covered with native grass mats and then we use small rugs to help make it home-like. When our things come from America and Europe (groceries, bed, organ, linens, etc.), we shall feel more at home than ever. We have a few of our boxes that we brought along with us from Belgium or picked up along the way but our trunks and boxes sent from America last fall are still on their way, most of

them just up the river here a short distance waiting for a boat. One certainly does learn to be patient here even if learned unwillingly.

This is the dry season so we cannot plant our flowers or garden seed until September. We are in the mountains and it is too far from our water supply to bring water except for really necessary purposes. We can hardly wait to plant our North Carolina flower seed. There are quite a number of fruit trees around our house and quite a few are large enough to bear fruit.

This language is different from anything that we have undertaken thus far. It is queer and we are so eager to know it. The work here is new and there is no native who knows how to teach it to us. The missionaries who are here have only been here two years so they are still finding out lots of things about it as time goes on and are so busy that they haven't a whole lot of time to give us. The boys and girls are eager to help and are indeed very patient with us and are good at guessing what our gestures and jibbering means. There is no dictionary, grammar or any printed books in this language to help us.

Mrs. Bubeck has been breaking in a cook for me but she still has him as so few of our groceries have come and we have been boarding with them.

JEANETTE WHITE SODERGREN.

A specialist is a man who wants all your teeth pulled before he tries another guess.

MT. VERNON CHURCH

Beginning on August 23rd and lasting through September 2nd, the best meeting in the history of Mt. Vernon Church was held.

The preaching was done by the pastor, Rev. Bruce Ousley, who preached the Gospel in its simplicity and in such a manner as to draw men to Christ. Seldom is the Holy Spirit so manifest as He was during this meeting.

The Christian people of the community worked in harmony with the preacher, conducting groups of prayer meetings for the men and women separately, after which all met in the church for song service, which was led by Brother Ira Herring, who was faithful to his post of duty. Our capable and efficient pianist, Mrs. Ethel Waller of Clinton, contributed her full share to the success of the meeting. Several times the church was full and overflowing with people who seemed hungry for the Gospel.

As a visible result there were forty-two baptized with two others awaiting baptism, and nine who were either restored or who came under the watch-care of the church, also several who were asking for prayer. The church was greatly revived and strengthened.

Brother Ousley is a young man, a graduate of Wake Forest. Not satisfied with his preparation he expects to study at the Seminary. He is consecrated, loves his work and has a burning desire to save souls. Herein lies his success.

MRS. RENA BRITT.

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BOOK NOTICES

Highways and Byways in Japan

By Lois Johnson Erickson. Published by Revell. \$1.50. A book of delightful stories and sketches, gleaned from long missionary experience in an interior city in Japan, giving the reader a splendid insight into Japan of a few years ago, as contrasted with the new Japan of today. Mrs. Erickson knows Japan, and the Japanese, and writes with understanding and sympathy and with a pleasant sense of humor. This will prove a splendid book for mission libraries, and is ideal for a reading circle of R. A.'s or G. A.'s.

Forgotten Children

By Julia Colliton Flewellyn. Published by the Gospel Trumpet Co. \$1.00. Young people, and older people too, by reading Forgotten Children, will be given a new outlook upon the words of Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Nell, and Squinty, and Brandy, are waifs of the great city of New York. They are the "driftwood of humanity"—thrown out on the street—no-body's children—Forgotten Children.

Nell is a typical child of the alleys, passionate and outspoken in her barbaric language of the streets. She gives one thrills all the way through by her unexpected outbursts of savagery. Yet, under all the dirt and grime and seeming "good-for-nothingness" of these outcasts are tender chords waiting to be "touched by a loving heart, awakened by kindness."

Ideals for Earnest Youth

By A. T. Rowe. Published by the Gospel Trumpet Co. \$1.00. An inspiring book. A safe guide. Youth has possibilities within themselves that are beyond our power to compute. Rightly directed these qualities can lead them to new heights of accomplishments.

The author points out, in a practical way, the avenues of opportunity for success as well as the ever-common boulevards to failure.

Actual incidents and experiences of outstanding successful men are given.

Valuable for young people's meetings, societies, and leagues. Emphasizes youth's need of Christ's guidance, but clearly avoids any doctrinal discussion.

Outriders for the King

By W. Thoburn Clark. Educational Department, Foreign Mission Board, Southern Baptist Convention. Paper, 50 cents; cloth, 75 cents. A mission study book for Junior organizations. There are six chapters, dealing with "Outriders for the King" in the six countries in which foreign mission work was first opened by Southern Baptists. These "outriders" are Matthew T. Yates in China; Thomas J. Bowen, Africa; Geo. B. Taylor, Italy; J. S. Cheavens, Mexico; Solomon L. Ginsburg, Brazil; J. W. McCollum, Japan. The book contains interesting information concerning the countries considered, as well as the study of the life and the character of the missionaries. It is one of the books recommended by W. M. U. headquarters for fall mission study.

Europe and the Gospel

By Everett Gill, D.D., Th.D. Educational Department, Foreign Mission Board, Southern Baptist Convention. Paper, 50 cents; cloth, 75 cents. This book is written by one thoroughly familiar with our European mission work, and he has given a clear and interesting discussion of the situation of the mission work. This volume is to be followed by others dealing particularly with the needs, problems, and opportunities of each of the European countries in which we have work.

Bible Readers

Thomas Nelson and Sons have published a series of Bible primers and readers that are unusually attractive, as well as instructive. "First Bible Stories" by Jessie Eleanor Moore, assistant editor of Children's Publications, Methodist Episcopal Church, is an Old Testament primer. "Jesus and the Children," by Ethel L. Smither, elementary specialist, associate editor Children's Publications, Methodist Episcopal Church, is a new Testament primer. In these two books the stories are told in the simplest way. Bound in cloth, illustrated in color. Price \$1.00 each.

"Bible Stories to Read," by Jessie Eleanor Moore, is the first Bible reader and contains stories from both the Old and New Testament. "Stories of Long Ago," by Mildred T. McArdle, primary specialist and public school teacher, writer of International Graded Lessons, Christian Board of Publications, is the second Bible reader. These two books are bound in blue cloth, illustrated in color and the price is \$1.00 each. In all these books care has been taken to use the simplest words that the child can easily understand.

The Cruise of the Phoebe

By James Otis. Published by the L. C. Page Company. Price \$1.25. "The Cruise of the Phoebe" or "Lobster Buying on the Eastern Coast" is a new addition to the American Boy's Library. Specially bound in canvass and illustrated by J. W. F. Kennedy. A good story of the lobster industry of a quarter of a century ago, and of the lobster buyers who sailed from Portland, Maine, in stout power boats, cruising along the intricate and hazardous coast line as far as Halifax, buying lobsters and bringing them back to be shipped alive to inland points. This is a clean, wholesome and thrilling book of adventure that boys will like.

The Sarah Jane

By James Otis. Published by L. C. Page Company. Price \$1.25. A new addition to the American Boy's Library. A stirring narrative about two venturesome American boys who undertake to manage and operate a small tugboat. They meet with some thrilling adventures in the course of the enterprise, and their pluck in meeting the hazards of the business as well as their resourceful ingenuity in overcoming difficulties fill the narrative with interesting and exciting episodes. In this book, as in others included in The American Boy's Library, the aim has been to teach manliness, honesty and right living—yet there is no preaching. The characters introduced are wholesome, red-blooded boys, and their pleasures, struggles, failures and successes are a stimulation and inspiration to every boy who is determined to make the most of himself and to conquer adverse circumstances. The young reader imbibes high ideals of character unconsciously while he is reading a most absorbing tale of adventure.

The Crucible

By Leon I. Leon. Published by the Christopher Publishing Co. \$1.50. This is a play in four acts, dealing with that vast, seething melting pot of humanity, The East Side of New York City. Mr. Leon's social service work for many years gives him a right to speak with authority upon the problems of life that call for intimate knowledge of both high and low walks of life, in a close contact to be gained in no other way. The characters of the play are men and women we all will recognize; the successful Dr. Franklin, a general practitioner of liberal ideas; his old-fashioned daughter, and her vivacious friend Charlotte; Robert Garrett, wealthy and conservative; the keen,

analytical "practical" woman of thirty-five; the middle aged literary critic, champion of modern youth; the successful attorney, with no marked views about life; a friend of Dr. Franklins, ultra modern and intolerant of all restraining influences; the Doctor's wife, likeable, devoted; and Noble Goodhue, with whom Charlotte is in love—a fundamentalist, modest, sympathetic, uncompromising.

The Piano Lady

By Elizabeth Goodwin Johnson. Published by White-Smith Music Publishing Company. Price \$1.25. This is a book that the child just learning to read will like. He can read the stories for himself with possibly a little help. "The Piano Lady"—as the neighborhood children lovingly call her—falls asleep and dreams. Children visit her in her dreams and entertain her with stories and songs. The stories teach some moral lesson. The songs with words and music are easy, which the child can play for himself.

Since Columbus

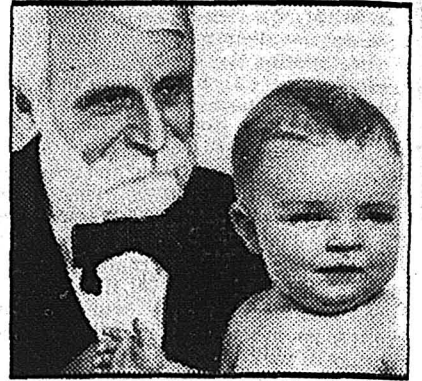
An illustrated history of America for children by Leslie Thomas. Published by William Morrow & Co. Price \$2.00. There is an amazing amount of history packed in this little book of seventy pages. It is a panoramic view of this country from the time of the daring adventures of the Norsemen to the present day of radios and airships. Events presented are the high marks of our nation's history, with the emphasis mainly on explorations and inventions. The pictures—colored and black and white, on the average one to a page—fill an important place in this story. The author's purpose has been to give the story of the United States in a nutshell. It is an introduction to our history which will make a child want to know more about the story of America.

Wonder Stories Told for Children

By Hans Christian Anderson. Published by Houghton-Mifflin Co. Price not given. Anderson's tales, which have delighted children for generations, are so well known that the name is sufficient mention. It has been the purpose of the publishers to collect in two volumes all of his brief stories, tales and rhapsodies, and in this volume there are sixty, those in which the element of wonder is especially prominent, the basis of very many of them being in the supernatural and superhuman. The book is neatly bound in dark blue cloth and there are numerous illustrations. It is a high quality book.

Black Daniel

By Honore W. Morrow. Published by Wm. Morrow & Co. Price \$2.50. Mrs. Morrow has for years given her readers most interesting and delightful stories based on historical truth and presenting some character of note and fame, or some big issue of the times. This time it is the romance of Daniel Webster and Caroline Le Roy, the beautiful and high-spirited lady whose influence alone was able to keep him in public life after a period of depression which determined him to quit and go back to the farm of his boyhood. As one would suppose, there is much discussion of political affairs of the day in which his old friend and teacher Jeremiah Mason, William Wirt, John Marshall and other well-known characters are presented. Famous trials, too, in which Webster so moved his hearers by his eloquence are discussed. It is intensely interesting and is up to the standard of the author's other books.



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Babies, bottle-fed or breast-fed, with any tendency to be constipated, would thrive if they received daily, half a teaspoonful of this old family doctor's prescription for the bowels.

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Quotations and References in Charles Dickens

By James S. Stevens, Dean of the College of Arts and Sciences at the University of Maine. Published by the Christopher Publishing Co. \$1.50. Dr. Stevens is a life-long student and admirer of Charles Dickens and he has been for a number of years president of one of the branches of the Dickens Fellowship. A short time ago he prepared for the Dickensian several papers on Dickens' Use of the Bible. This proved such a fascinating subject that he has undertaken to make a collection of all the references to various authors which Charles Dickens used in his works. The total number recorded is eight hundred and forty-five of which three hundred and sixty-five come from the Bible, seventy-one from classical sources, sixty-nine from Shakespeare, one hundred and three from modern authors and others from legends, nursery rhymes, songs, proverbial expressions and other sources. Cross-references are given where Dickens has made use of the same reference in two or more books. Where the quotations are perfectly obvious they are recorded without comment; in many cases, however, a brief explanation with reference to their particular setting is given.

Light On the True Shakespeare

The Bacon-Shakespeare Controversy. By A. M. Von Blomberg. Published by the Christopher Publishing Co. \$2.50. This book is the result of twenty-nine years of serious literary and historical research and is intended to settle the Bacon-Shakespeare Controversy. "It contains a mass of evidence, all based on original editions of old books, evidence, most curiously interrelated, showing how the great 'Master-Mind,' the 'Soul of the Age,' with marvelous ingenuity, planned it all, 'like the play of innocent children to have it found out,' evidence so easy to test that every reader can convince himself with his own eyes and, as he will soon see, incontestable evidence. All fair minded and intelligent students cannot fail to be impressed by Baroness Von Blomberg's able, concise argument and sincere enthusiasm. Condemnation before investigation only serves to keep man in everlasting ignorance."

Any book reviewed in the Biblical Recorder may be ordered from the Baptist Book Store, Raleigh, N. C.

TWO MILLION PEOPLE OWN IT

On Arch Street, in Philadelphia, there is a quaint little house, tucked away between its loftier neighbors like a violet in a garden of stately flowers. As one approaches the tiny dwelling, it stands forth distinctly despite its smallness and demure plainness, for before it floats a great United States flag, and above the lowly doorway are these arresting words: "The Birthplace of Old Glory."

Those words possess a drawing power that is irresistible to all real Americans, leading them to the modest door that opens on the sidewalk. As the threshold is crossed one enters a wee shop where cards and tiny flags are for sale; then the way goes on across a little hall, into a long, narrow room whose floor is formed of wide, thick planks that have grown smooth and white from much scouring. There is a great fireplace at one end of the room. Tradition says that before that ancient hearth, one day in 1777, stood Robert Morris, George Ross, and General Washington, consulting with the little Quakeress, Betsy Ross, about making a flag for the nation, which was at that time emerging into being. Tradition also says that in the same room that night after the three men had gone their way, little Betsy Ross,

the widow of a patriot who had given his life for his country, sat up all night long cutting and sewing the first flag that was later adopted by Congress, and which is, with a few slight changes, our United States flag of today.

Betsy Ross was the daughter of Friends, in whose quiet home the law of love and kindness was in active operation, forming the matrix in which was moulded the character of the girl who was destined to go down in history as the maker of our Nation's first flag. And when she went with her young husband, John Ross, to the little house on Arch Street, they founded a real American home. It is good to know that our first great banner was made by clean, kind, womanly hands, guided by a heart in which there was no guile or fear, because it was filled to overflowing with faith, courage and love. It is also good to know that our flag came into being in a real American home, beside a real American hearthstone, where there was honesty and simplicity and kindness and fidelity, because love of God and country burned there as a great lighted lamp whose flame was never allowed to grow dim.

The little Flag House was erected in the time of William Penn. It was built of bricks brought over in the good ship Welcome. This was a sailing vessel, of course, and left Delph with 100 colonists on board, one-third of whom died of smallpox on the way over. The rest settled in Penn's colony, and the ballast was used to build a house that is now one of the patriotic shrines of the United States.

The tiny Flag House is three stories, with many paned windows which have heavy wooden shutters that date back to the time when a man's house was often his fort and refuge as well as his home and abiding place.

For nearly fifty years after the first banner was cut and stitched "by hand," in the tiny upholstery shop on Arch Street, national flags were made there by Betsy Ross, her daughter, and their assistants. Later, when the little flag maker died, the house was occupied by a tailor and then by a shoemaker. It is a significant fact that always those who lived in the Flag House were honest, simple, hard-working people, earning a living by the work of their hands.

About a decade ago the tidings went forth that the house where Old Glory was born was to be sold and torn down to make way for more pretentious buildings. Almost at once there came into being "The Betsy Ross and Flag House Memorial Association," whose sole aim was to save the place where the first flag was made, and keep it as a shrine for the Nation. A call was sent forth asking that patriotic people would join in the effort to buy the house, each person paying only ten cents. The response was astounding. Subscriptions to the fund poured in from every state and territory of our Union; they came from every land where real Americans lived, who loved and revered the Stars and Stripes of their homeland. They came from school children, who gladly sent their ten pennies, their young hearts glowing with love and patriotism. They came from every race, for no other flag flies so close to Heaven as does ours, and no other flag spreads so wide its folds as does Old Glory; giving peace and safety, shelter, protection and opportunity to people of every race, land, creed and color.

With the money sent in the little Flag House was bought and endowed, and it now enjoys the unique distinction of being the only house in the world that is owned by 2,000,000 people! Best of all the 2,000,000 bought shares in the wee house be-

cause they loved it, and regarded it as something very precious. On a great parchment that is framed and hung on the wall of a room where the first flag was made the name of each state and territory in the Union is inscribed, with the number of people in each state and territory who contributed to the saving of the birthplace of Old Glory. The Flag House Association is not a money-making enterprise; it called for only what was actually needed, and what came in has all been used for one purpose, and that is to preserve the Betsy Ross and Flag House for the people of the United States.

The little Flag House has been visited by more people than any other shrine in the United States except Mount Vernon. There are enough autographs of world-famous men and women in the Flag House register to paper the flag room, if they were all spread out on a flat service.

Despite the fact of its being open to the public daily, and that thousands of people pass through its room each year, there is a singularly sweet home atmosphere in the Flag House. It is as if the sweet and gentle Quaker woman, Betsy Ross, still lived and worked there. It is the fragrance of peace and contentment; of simplicity and kindness and good will, proving that the house in which a person has lived and worked, and served partakes of that person's atmosphere, just as a box in which a rose has been kept is filled with rare perfume long after the rose has withered and died.—By Malone Chappelle in Kind Words.

One evening at the dinner table Jerry's father was discussing business matters with Jerry's mother. Suddenly he turned to Jerry. "What we've been talking about is a secret," he said. "Can you keep a secret, Jerry?"

"Sure," answered Jerry. "I never told mother about you breaking her vase last week, did I?"—Ex.

ADMINISTRATRIX NOTICE

Having qualified as administrator of the estate of Mrs. Alice Taylor Pitchford, deceased, late of Wake County, North Carolina, this is to notify all persons having claims against the estate of the said deceased to exhibit them to the undersigned at Wake Forest, North Carolina, on or before September 16, 1932, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment. This 16th day of September, 1931. Estelle Perry Gough, administratrix of the estate of Mrs. Alice Taylor Pitchford, Wake Forest, N. C.

NOTICE OF FORECLOSURE SALE OF LAND

Under and by virtue of the authority contained in a certain Deed of Trust, dated the 20th day of October, 1927, from Lonnie E. Stephens and wife, Bessie I. Stephens, to Jesse R. Clark, Jr., of Cincinnati, Ohio, Trustee, and duly recorded in the Office of the Register of Deeds of Wake County, in Book 528, page 321, default having been made in the payment of the notes secured thereby, in accordance with the terms thereof, and having been requested by the holder of said notes to foreclose said Deed of Trust, the undersigned Trustee will on Tuesday the 13th day of October, 1931, offer for public sale to the highest bidder for cash at the courthouse doory in Wake County, Raleigh, N. C., at about the hour of 12:00 o'clock noon the following described real estate, situated in Swift Creek Township, in the county of Wake, in the State of North Carolina, to-wit:

A certain parcel of tract of land lying about three miles west of McCullers, eight miles East of Apex and more particularly described as follows:

FIRST TRACT: Beginning at a stake in Elias Langston's line, running North 84 poles to a Red Oak in W. W. Langston's line; thence East 110 poles to a stake and pointers in W. G. Hamilton's line; thence South 84 poles to a stake and pointers in Joe Freeman's line; thence West to the point of the beginning, containing 57-3/4 acres.

SECOND TRACT: Beginning at a stake in W. W. Langston's line, and runs South to a stake and rock in J. G. Langston's line; thence East to a stake and rock in Henry Jones' line; thence North with said line to a dead pine in W. W. Langston's line; thence West to the beginning, containing 24 acres, more or less.

Both tracts being described as a whole as follows: Bounded on the North by the lands of E. Rhodes, Sam Bell and Don Pearce; on the West by the Langston land, on the South by the Langston heirs, Tom Carroll and Joe Yates and on the East by the lands of A. Yates, and bounded by a line as follows, to-wit: Beginning at a corner where the line of Joe Yates intersects with the line of the heirs of A. Yates, runs thence North 4° 30' East 1,386 feet to a stake; thence North 85° 30' West 1,815 feet to a stake; thence South 4° 30' West 322 feet to a lightwood stake; thence North 87° 30' West 1,160 feet to a lightwood stake; thence South 3° West 990 feet to a stake with pine pointers; thence South 87° 30' East 1,120 feet to a stake; thence South 4° West 74 feet to a stake with pine pointers; thence South 85° 30' East 1,815 feet to the point of the beginning, containing 81-3/4 acres, according to a survey by L. E. Wooten, C. E., July, 1927.

This the 4th day of September, 1931.

JESSE R. CLARK, JR.,

Trustee.

D. L. CARLTON,
Attorney.

Church and Sunday School FURNITURE

Send for Special Catalogue
The Southern Desk Company
Hickory, N. C.

REDUCED WEEK-END FARES

Via Norfolk Southern to Southeastern Points. Tickets sold Fridays, Saturdays and Sundays, a.m. To October 25, 1931. Final Limit Monday Tuesday following sale.

Consult Ticket Agents.

WEDDINGS

INVITATIONS AND ANNOUNCEMENTS

RECEPTIONS AND AT HOME CARDS

SAMPLES AND PRICES SENT UPON REQUEST

W. A. BUENING AND COMPANY

CHARLOTTE, N. C.

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough

course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cts. Family package, 35 cts. All dealers. (Adv.)

Home Circle

SORROW

Nay! Nay! reject not Sorrow! She doth lay
Her hand upon thee for some deeper good
Than thou canst fathom: to be understood
Only when tears have swept their shining way.
And those are clear in spirit as the day
Which the sweet shower hath worked.
O bid her stay
Until her errand be complete! For know
Thou canst not slight the heritage of woe
And reach thy fullest stature, the estate
That thou were meant for! God would have thee great,
Not happy merely. Swift, then, Soul, to do
Her task, who though she smite is helper true.
By Cora W. Brownson in Watchman-Examiner.

THE LOST DOLLAR

Bert Cline wanted a dollar, he wanted it more than anything else, but he knew nice, crisp, green dollar bills do not happen in one's path just because one is thinking about them and wishing for one. And yet, there it was right in the grass beside the driveway. He touched it with his toe to make sure—yes, it was a dollar bill all right. He picked it up, smoothed it out and then rolled it up in a little, tight roll and put it down in the very bottom of his blouse pocket. Then he sat down on the step as if he were going to have a real conversation with a little voice that kept saying:

"You know very well it is not yours; you know Mrs. Wells was here this morning and got in her car right where you found it, and, of course, she must have dropped it. She is always collecting money for something."

"Yes," but Bert told the voice, "I didn't see her drop it, and the wind might have blown it in from the street, and, if it did, I never could find the owner."

"Well, you should go and ask mother about it, anyway," the voice whispered back.

"No, I won't; I found it and I'm going to keep it, and buy a new ball-mit. The gang is going to put me out if I don't get one; Benny told me so last night."

Just then the telephone rang, and Bert heard mother say, "Yes, Mrs. Wells?" and then: "Oh, that's too bad. No, I haven't been out on the driveway since you were here. Just hold the line, I'll go look right away."

Bert sprang up and hurried around the corner of the house, then slipped in the back door and on upstairs to his own room. He smoothed the dollar bill out again and put it between the pages of a book he had been reading, but, somehow, he did not seem to care about rushing down to a near-by shop to buy the mit he had looked longingly at every day for a week.

Hanging over Bert's desk was a very fine picture of his grandfather, together with several medals won for bravery during the Civil War. He had been a captain in the army at Gettysburg. Bert had been named for him. Albert R. Cline. As far back as he could remember, he had begged his father to tell him again and again the stories of those trying years and the experiences of bravery and hardships of his grandfather. And now, the kind, blue eyes seemed to be looking right at Bert, and the voice that had encouraged and led his soldiers on to victory was saying:

"Don't keep it, Bert; there is only one right way, and that is the honest way. It belongs to some one else, and

you do not want anything unless it is your own."

Bert looked back at the pictured eyes, and before he knew it he answered aloud: "All right, sir, I won't."

Then, catching up the dollar bill, he rushed downstairs, calling as he went: "Mother, I heard Mrs. Wells telephoning you about losing some money. I found a dollar bill in the driveway. Shall I take it over to her right away?"

He did not stop to explain when he had found it, and mother did not ask. She only called to him from the kitchen: "I'm so glad you found it, Bert; she had just collected \$10 to send some sick girl she knows to the mountains for a week, so hurry and tell her, she is so worried about it."

Hopping over the back fence, and sprinting across some vacant lots, he was soon telling Mrs. Wells about the lost dollar. After she had thanked him, she laughed and said: "I've always heard that one good turn deserves another, so won't you come down in the basement and help me carry up some baskets of Harold's junk? I am cleaning up his den. You know he will be home tomorrow, and I'm going to ask the Salvation Army to come and get a lot of things that he will never miss."

Bert followed her downstairs, and there right on top of one of the baskets was a ball and a mit. It looked almost new and just his size.

"If you see anything there that you want, Bert, just help yourself. Maybe you would like that baseball and mit. Harold was just about your size when we got it for him. He never used it much, and I know he would like for you to have it."

"Oh, Mrs. Wells, it's just what I want more than anything, and it's just the size!" Bert exclaimed as he slipped his hand in it.

The baskets were soon carried out, and Bert was hurrying back. Catching sight of Billy Banks, his chum and captain of the ball team, he called to him across the alley fence:

"Hello, Billy, see my new mit. I guess I'll be all right with the gang now. I'll be over after while."—Ellen Morris in Christian Standard.

RUSSELL H. CONWELL

One of the most beautiful and worthy of the many memorials erected in Massachusetts during the state's tercentenary year was that to the memory of Russell H. Conwell, at his birthplace, in the old village of South Worthington, on September 7, 1930.

A great boulder, brought from a neighboring hill of the Berkshires, with a handsome bronze plate imbedded in its side, was unveiled on the lovely, sloping green lawn of the little farmhouse where the town's most famous son was born. The bronze plate bears the wording: "Birthplace of Russell Herman Conwell, February 15, 1843. Minister of the Gospel, Founder of Temple University, Patriot, Orator, Author, Educator."

No railroads reach South Worthington, for this tiny village, in the Hampshire Highlands of the Berkshire Hills, is miles away from the smoke and roar of locomotives; but, on September 7, 1930, all the automobile roads of this section led to Russell Conwell's birthplace, and a great concourse of people gathered to do honor to the memory of the great minister and educator who went from this obscure hamlet to become one of America's noted and famous figures.

Another feature of South Worthington's tercentenary program was the placing of a bronze tablet on the front of the beautiful old church, a short distance from the Conwell home, to the memory of its founders, one of whom was Russell Conwell's father. In this dignified old structure, with its tall white spire, "rising like a far-distant sail," Russell Conwell attended services when a

boy, and in later years, when he had become one of the country's greatest ministers, he would come back each year for a vacation among his native hills, and always there was an all-day service in the old white church when Doctor Conwell would deliver a morning and afternoon sermon, with lunch served in the woods back of the building, according to custom.

For many years after the death of his parents the little farm and farmhouse, known as the "Eagle's Nest," was the property of strangers; but as soon as he was able, Doctor Conwell bought the place, and it was there he went for rest and recuperation from his strenuous duties. What a joy it was to him to be able to restore the home of his boyhood, to install modern improvements, to replace the rocks and sparse grass with a beautiful lawn, dotted with shrubs and flowers, to add to the building, and convert the little stony brook in front of the house into a beautiful lake.

All through the busy years he looked forward with delight to the few weeks he would be permitted to spend amid the scenes of his youth. "Often I have gone back to the old home and found solace and strength and hope returning; and I have sallied forth after a few days fresh for further effort," he once wrote to a friend.

The life-story of Russell H. Conwell is a unique and interesting one, and should be an inspiration to every poor youth of America. He was born to poverty in the little farmhouse, perched on the side of one of the Berkshire hills; but he was fortunate in the possession of splendid parents, who, in spite of the toil which was their daily lot, found time to read to their children such books as made a lasting impression for good on their young, receptive minds.

At fifteen, with an older brother, he entered Wilbraham Academy, near Springfield, where, by dint of the strictest economy and doing odd chores for the near-by farmers, he managed to complete the course. Then he determined to go to Yale. The same grinding poverty made up his days there, for money for tuition and living had to be earned at the same time, and the sensitive youth no doubt often contrasted his own case with that of other students, whose every want was supplied and their only responsibility to keep pace with their studies.

Then came the Civil War, and Russell Conwell promptly enlisted. Once he was left for dead on the battlefield, but finally recovered, and at the close of the war held the rank of captain in the Union Army. In camp, between marches, he kept up the study of law, and later returned to Yale to finish the course.

Following a few years as a lawyer in Minnesota, he went to Germany as State Emigration Agent, and then became a newspaper correspondent for New York and Boston papers, this work taking him on a trip around the world. In Boston, where he practised law for some years, he became popular as a lecturer and author, and with all these experiences as a background, Russell Conwell, in 1879, was ordained as a minister, and three years later entered upon his great work in Philadelphia as pastor of Grace Baptist Church. Under his direction this organization became one of the largest in America, and in 1891 the Baptist Temple on Broad Street was built.

Aside from his pastoral duties, he found time to deliver his famous lecture, "Acres of Diamonds," to audiences in every state in the Union and several foreign countries as well, the proceeds of which he turned over to the poor boys who were trying to work their way through college. Then, in 1888, he founded Temple University, which eventually became one of the leading educational institu-

tions of the United States and a blessing to thousands.

Doctor Conwell was often called the "penniless millionaire," for his earnings of several million dollars were given to causes and persons less fortunate and able than himself, for out of another bitter experience of his youthful days, when he was alone, friendless, and poor in a foreign hospital, came two great institutions of healing.

When Doctor Conwell's heroic career ended, in 1925, America lost one of her most useful and versatile citizens.—Maude Gardner in Young People.

Spice Box

The following was sent us by a kindly contributor who neglected to enclose his name:

Ig—"Have you seen May?"

Nutz—"May who?"

Ig—"Mayonnalse."

Nutz—"No, she was dressing and wouldn't lettuce."—Baptist Courier.

• • •

Tactless Female Guest—By the way, what birthday is this we are celebrating?

Hostess—My thirty-fifth.

Guest—But have we not celebrated that before?

Hostess (sweetly)—Oh, yes; it is one of my favorite birthdays. — Boston Transcript.

• • •

Small Boy (to visitor)—"Have you got a wife?"

Visitor—"No, sonny. I haven't."

Small Boy—"Then who tells you what to do?"—Punch.

• • •

Old Lady—"If you really want work—Farmer Gray wants a right-hand man."

Wanderer—"Jus' my luck, bdy—I'm left-anded!"—Passing Show.

• • •

"What is the most outstanding contribution that chemistry has given to the world?"

"Blondes!"—Tit-Bits.

• • •

The reporter came idly into the office. "Well," said the editor, "what did our eminent statesman have to say?"

"Nothing."

"Well, keep it down to a column."—Louisville Courier-Journal.

• • •

This pathetic letter recently reached a large business house in Rochester, N. Y. It came from one of the firm's salesmen who was traveling in the West. Do you suppose he ever got his check at all, and if so, how? The letter ran:

"Where did I tell you to send my check for this week? I didn't keep a copy of my letter, so don't know where you were to send it, but wherever it was to be sent, please send it there at once; only, how am I to know where it is, so I can go there and get it, as I leave this town tonight and don't know where I will be next?"—Ex.

• • •

She: "Where did you get that umbrella?"

He: "It was a gift from sister."

She: "You told me you hadn't any sisters."

He: "I know—but that's what's engraved on the handle."

• • •

How much did Philadelphia Pa?

How much does Columbus O?

How many eggs did Louisiana La?

What grass did Joulin Mo?

We call Minneapolis Minn,

Why not Annapolis Ann?

If you can't tell the reason why,

Perhaps Topeka Kan.

—The Log.