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J. S. FARMER, Editor

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"THY SEAT WILL BE EMPTY"

By Rufus Ford

These pathetic and farewell words of Jonathan to David, "whom he loved as his own soul," came to me afresh a few days ago. I visited a community in which, in the years gone by, lived some of the men whom I loved as my own soul. Their seats were empty. They were gone.

"To that mysterious realm, where each shall take His chamber in the silent halls of death."

Some of these departed ones filled large places in the community life. When that is the case it is hard to realize that they are dead. Jonathan told David, "Thou shalt be missed." And my friends who were gone were greatly missed. They were gone but not forgotten.

It may seem strange to some of you who read these lines when I say I was not greatly troubled. I do not mean that I did not feel their loss, but I do mean to say that I felt that under the waves of sorrow there was a calm sea of comfort.

Comforted by my long experience and wide observation of the transitory nature of all earthly things, "Change and decay on all around I see." One by one I have seen them fall like leaves in winter weather. My father and mother and nine of the eleven children gone. The large majority of men and women of my age whom I knew and loved, gone. In the loss of the dear ones whom I missed in the community I visited I had no new experience.

"So the multitude goes, like flowers or the weed
That wither away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told."

Comforted also by my faith in my Father whose Book assures me of immortality. I would expect the Book of God to offer me comfort as I see death in others and await it for myself. God never gave anything to His creatures to mock and deceive them. He has given us these desires and we are assured that He will fulfill them. As William Cullen Bryant wrote in his "Water Fowl," as he saw the migrating swan pass over him southward in the twilight:

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way I must tread alone,
Will lead my steps aright."

And is there not comfort in the memory of the lives of our loved ones? They are gone in presence, but abide in influence. We think of them not to be weighed down with sorrow, but lifted up with the inspiration of their lives. A young wife whose husband was dying in an adjoining room said to me as I tried to comfort her: "He was so good to me." My reply to her was, "That is one thing which ought to comfort us." Let us be thankful for "those immortal dead who live again in minds made better by their presence." For many years they were ours, and now being absent in body, they are still present in memory to inspire our lives with scorn "for miserable aims that end with self."

"I cannot say, and I will not say
That he is dead. He is just away!
With a cheery smile and the wave of the hand,
He has wandered into an unknown land.
And left us dreaming how very fair
It must be, since he lingers there."

Think of him still as the same, I say:
He is not dead—he is just away!"
Marion, S. C.

Miss Jeannette M. Lewis, a citizen of New Foundland, has saved her country from financial embarrassment by offering to lend one hundred million dollars to her government. Miss Lewis is a real estate dealer and mine operator. She is one of the most successful business citizens of her country. New Foundland was considering selling the province of Labrador to Canada to raise funds to meet her obligations. The loan negotiated by Miss Lewis made the sale of Labrador unnecessary.

PREPARING FOR THE EVERY MEMBER CANVASS

Perry Morgan, Promotion Chairman

Preparation for the Every Member Canvass in all the churches of the State during the time of November 29-December 6 is being made as rapidly as possible. It has been the privilege of the Promotion Chairman to visit several associations and present the plans and purposes of and hopes for this movement. Everywhere the matter is presented pastors and church leaders express themselves saying this seems to be the greatest hope for the future of our work. One thing is certain, the plan is scriptural, and Baptists will make no mistake in adopting scriptural plans and using scriptural methods in financing Kingdom work. It may not be clear in the minds of some as to just what this movement is. Let it be said that it is not a plan alone to get money. It is a crusade for the consecrated life of our people from the humblest to the most active and forward member of every church.

Last week the following associations met, endorsed the Every Member Canvass, and selected Promotion Committees:

BUNCOMBE—Don C. Young, Asheville, Moderator and Chairman of the Promotion Committee.

NEW FOUND—G. W. Wildes, Big Pine, Chairman; J. B. Roberts, Route 5, Marshall; Roy Woody, Spring Creek; B. B. Plemmons, Luck; W. G. Price, Trust; Cannady D. Worley, Worley; C. A. Balding, Joe; J. E. Martin, Leicester.

TRANSYLVANIA — T. C. Henderson, Lake Toxaway, Chairman; Rev. I. N. Kuykendall, Brevard; Rev. C. E. Burt, Rosmon; Paul Glazener, Brevard; Ralph Ramsey, Brevard; Mrs. E. R. Pendleton, Brevard; Miss Garnet Lydoy, Brevard; Mrs. W. H. Holliday, Penrose; Mrs. Lee F. Norton, Lake Toxaway.

TUCKASEEGEE—Rev. W. N. Cooke, Webster, Chairman; I. K. Stafford, Cullowhee; J. G. Murray, Sylva; Mrs. W. N. Cook, Webster; Mrs. T. C. Bryson, Beta; Mr. Lawson Allen, Sylva; Miss Mildred Cowan, Webster; Mr. F. I. Watson, Dillsboro; Mr. W. H. Smith, Cowarts; Mr. D. A. Norman, Sylva.

Other associations will be visited and Promotion Committees organized. This work is to go on until North Carolina has been organized completely and in such a way as to reach back to the furthestmost church and every member in every church for a gift to the Cooperative Program, State and South-wide, and local expenses.

HEART OF THE SERMON

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

Touching the Risen Christ

On the isle of exile, John turned to see the voice that spoke with him, and being turned he saw seven golden candlesticks and one girl about the breasts with a golden girdle, and his countenance was as the sun shining in his strength. "And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold! I am alive for evermore." As the glorified Christ came to John on Patmos, so He promised to be with us through all the days—the strong and shining Christ walking in the midst of His churches. On the morning after His resurrection Jesus said to Mary in the garden, "Touch me not, for I am not yet ascended." We may read that text now as well by taking out the two negatives, thus: "Touch me, for I am ascended." The true meaning of the ascension is grasped by Paul when he says, "He hath ascended . . . that he might fill all things." His ascension was the assumption of his omnipotence and His omnipresence. It was the fulfillment of His declaration: "All power is given unto me in heaven and in earth"; and of His promise: "Lo I am with you all the days, even unto the end of the world." So we can touch the ascended Christ; and so does He touch us as when He laid His right hand upon John, saying, "Fear not." Thus secure in His all-presence and His all-power, we have a safety and a peace that may not be taken away. It is told of Phillips Brooks that

one day on the Atlantic, when he was in his state-room, alone, with the curtains drawn, some one going down the passage overheard him in prayer, and caught his words and wrote them down. The great good man was saying: "O Lord Jesus, thou hast filled my life with joy and peace, and to look into thy face is earth's most exquisite delight." We should not rest, any of us, until we know Jesus Christ in that way, as the personal friend in intimate communion with whom the sorrows of life pass away and all difficulties are triumphantly faced.

REMEMBERING

By Warren L. Steeves

Text: "Son remember." Luke 16:25.

That sentence is one of the most significant in all the words of our Lord. He said it projecting His thought forth into the future in a remarkable way. All heaven and hell combine in that one thought. Here we have heredity, environment, reputation and character, good and evil—lost hope and ambition all combined together in one great strand of experience.

Almost everything with which we have to do in life is combined with metaphor and fact. Longfellow exquisitely sings of a dying day; and the poetry that he makes touches the heart and delays the turmoil of life's darkest day.

"And the night shall be filled with music
And the cares that infest the day
Shall fold their tents, like the Arabs,
And as silently steal away."

How true it is that at the day's close we find that it brings its shadows and memories of all that has been done, of life's labor lost and life's hilltops climbed. Oh, my soul, forget not, for there will be in that combination those things that are as deep as hell and as high as the vaulted dome of heaven.

"I sat alone with my conscience,
In a place where time had ceased;
And I thought of my former doings
In a land where the years had increased."

And the ghosts of forgotten action,
Came trooping into my sight,
And things I thought were dead things,
Were alive with horrible might.

And the vision of all my past life,
Was an awful thing to face;
Sitting alone with my conscience,
In that silent, solemn place.

And I know of the future judgment,
How dreadful each hour it may be;
To sit alone with my conscience,
Will be hell enough for me."

Yes, and it will not only be a conscience that is full of remorse that will trouble, but sometimes there will come a memory, a determination to recall the joy and play of boyhood, the flutter of ambition of youth and the conscious pride of manhood. In the quiet night of old age, when the shadows lengthen, and the little day of time is closing in upon us, oh yes, then we will remember home, and the powerful tests of character and the matured judgment that was the deciding factor in our life, and the great stern places when we faced the possibility of a failure and stood resolutely contending with the foeman of our soul and snatched victory from defeat—those will be great hours to remember.

"So mingled in the picture
As the fleeting shadows fly,
Will be the joys and sorrows
Of the days that have gone by."

Waterloo, Iowa.

The Supreme Court of the United States has ruled that the law providing that gifts to heirs under will must antedate the death of the deviser by two years is unconstitutional. If this ruling is sustained the United States will be required to refund fifty million dollars to legatees. And in the future estates can be distributed to heirs by will and income taxes on such distribution will not be collectable, although the will be made just before death.

ITEMS OF INTEREST

.... Dr. John Jeter Hurt, of First Church, Jackson, has been supplying for Dr. Marshall Craig in Dallas, Texas.

.... Pastor J. A. Neilson changes his address from Southport to Wilmington, Route 2. His friends will please take notice.

.... Evangelist H. T. Stevens, High Point, recently aided H. T. Penry in a meeting at Holloways Church. There were fourteen additions to the church and the whole church greatly revived.

.... We were glad to have a call last week from Jack Ellis, whom we loaned to Texas. His many friends in Raleigh were delighted to have a brief visit from him. We expect him to return for keeps some of these days.

.... We have received a folder from State Mission Secretary J. C. Owen, of New Mexico, giving views of many beautiful and unusual scenes in that far-away State. North Carolina is furnishing leaders around the world.

.... Pastor E. A. Livingston, Staley, N. C., declares that his people came to his house August 13 and gave him one of the most severe poundings any man has had in many a day. We judge few pastors would object to such a pounding.

.... Pastor L. V. Coggins, Semora, has recently held four meetings. There were sixty-three additions to the churches. Brother Howard Young had charge of the music and Miss Cora Lee Cannon had charge of the personal work. In this period Brother S. S. McGregor preached eight days. The revivals in the churches were of untold value.

.... Pastor H. T. Penry closed a meeting at his Stoner's Grove Church on August 16th in which there were twenty additions. D. W. Littleton, of Pocomoke City, Maryland, did the preaching. Miss Cora Lee Cannon, of Durham, had charge of the personal work. Both Brother Littleton and Miss Cannon greatly endeared themselves to the people of this community.

.... Miss Pearl Johnson, missionary to China, sails from Vancouver, British Columbia, August 29 on the Empress of Asia, and expects to reach Shanghai September 13th. Miss Johnson says, "This has been a very happy year at home, and has passed rapidly indeed." Her many friends in North Carolina will follow her work in China with good wishes and earnest prayers.

.... Pastor J. A. Easley, of Wake Forest, Chairman of the Executive Committee of the Central Association, is sending out notices concerning the minutes for 1930 of the Central Association, which have not been printed for lack of funds. Brother W. R. Powell, Wake Forest, clerk of the association, has advanced money in years past until the association is in debt to him in the amount of \$254.48. The churches of the Central Association should respond to Brother Easley's call at once.

.... Our editorial on the work of the B. Y. P. U. has awakened many of our pastors and several of the B. Y. P. U. workers. Pastor Fleischman, of Greenville, strikes the keynote of the editorial when he says, "I believe the prodding is good after all. You affirm your own belief in the B. Y. P. U. We believe in it too." Pastor B. E. Morris, Statesville, has carefully checked up on his B. Y. P. U. members and finds that from seventy-five to eighty-five per cent of them attend church. Pastor C. E. Parker, Becks Church, near Winston-Salem, finds that ninety of his two hundred church members belong to the B. Y. P. U. Pastor R. B. Lineberry, Harrellsville, is much pleased with the service rendered by

his young people. We are printing letters from these brethren in this issue. We would like to hear from our city pastors. We are trying to help the B. Y. P. U., the pastors and churches.

.... Pastor A. B. Wood, of Maxton, supplied the First Baptist Church, Shelby, August 16th. The people of Shelby were very much pleased with Brother Wood's message from the words "Follow Me."

.... Pastor J. L. Underwood writes: "Rev. Herman T. Stevens will be with the Sparta Baptist Church, Alleghany County, in a two weeks revival beginning August 23 to September 6th. This will be Brother Stevens' third revival in this church." The work on the Sparta field is progressing under the leadership of Brother Underwood.

.... Brother J. C. Ammons has been spending a few weeks with Rev. G. A. Everett at Kennebunk Point, Maine. He is delighted with the people there. He writes: "There are some mighty good Baptists in Maine, who love the Bible and the truth. My wife, daughter and I Forded it up here. We are having a great trip."

.... In the recent death of Mrs. Laura Gill, of Wake Forest, we lose one of our most useful women. Funeral services were conducted by Dr. I. M. Mercer, Professor of the Bible at Meredith College. Interment in Oakwood Cemetery. The Recorder extends sympathy to the children and sorrowing friends.

.... The 1932 election will be a referendum on the prohibition question, a revealer of the attitude of public opinion. Prohibition is an outstanding political issue, as it is one of the most important moral, social and economic questions before the American public. Teach the young voters the truth about alcohol.

.... The Winston-Salem Journal and Sentinel of August 16th contained an interesting write-up of Dr. Delia Dixon Carroll, Raleigh. This was published under the heading, "Busy Women of North Carolina." The article speaks of Dr. Carroll as the pioneer woman doctor of North Carolina, and tells of the difficulties she had to overcome before she could enter upon the profession in which she has been so successful.

.... In the death of Rev. Charles Satchel Morris, Sr., of Richmond, the Negro Baptists of the South and of the world lose one of their foremost men. He was a man of unusual ability. He was born in Kentucky September 26, 1865. After finishing his education at the University of Michigan, Boston University, and Newton Theological Institute, he entered the Baptist ministry. He was pastor of the Abyssinian Baptist Church of New York City; Park Street Church, Norfolk, Virginia; and the Fifth Street Church, Richmond, Virginia. The late Dr. George W. McDaniel pronounced Dr. Morris one of the great preachers of America.

.... Pastor John H. Bunn, Lawrenceville, Virginia, spending the summer abroad, writes from Constantinople August 4th: "We have had a most delightful study trip under the direction of Dr. J. McKee Adams. We spent six weeks in the Holy Land. Three full weeks were spent in Jerusalem. With Bible in hand we went to every place of Biblical interest and studied it on the spot. From Jerusalem we went to Bethlehem, Bethany, Jericho, Dead Sea, Nebo, etc. We followed in Palestine, as nearly as possible, the actual path of Jesus. We have finished out work in Palestine and Syria. We have been in Constantinople for two days. Will leave tonight for Naples, Rome and other points in Europe. I am sure we are going to enjoy the rest of the journey. We leave England on the 2nd of September and reach New York on the 8th."

.... Pastor C. J. Black, of Bessemer City, ran his fifteenth excursion to the Mills Home last Thursday. It is needless to say that those who visit the Home will be friends the remainder of their lives.

.... The Tabernacle Church, Raleigh, adopted appropriate resolutions upon the resignation of Pastor E. Gibson Davis. The people of Raleigh, and particularly those of the Tabernacle Church, appreciate the fine service rendered by Brother Davis during his pastorate in Raleigh.

.... Some reader of the Recorder wishing to do a good turn will do well to send us a subscription for one of our old preachers who is unable to pay for the Recorder. The fact is we have many such cases, men who have worn themselves out in the ministry and coming down to old age have nothing. The Recorder is glad to help as many of these old servants as possible, but we are financially unable to meet the needs.

.... Dr. John W. Ham, former pastor of the Baptist Tabernacle, Atlanta, Ga., will conduct a two weeks meeting at the First Baptist Church, Elkin, North Carolina, beginning August 23d through September 6th. This will be the third meeting for Dr. Ham in Elkin and his 91st revival in North Carolina. During Dr. Ham's pastorate of the Tabernacle, which covers seven years, there were only seven Sunday nights that he did not have a baptismal service. The people of that section are working and praying for a great revival. The pastor, Rev. Eph Whisenhunt, has conducted two successful revivals during his pastorate there.—Western Recorder.

.... The Glencoe B. Y. P. U. members devoted each evening last week to a special training school. The classes met each evening and spent an hour and a half in study of the book, "Training in Church Membership," which was taught by the pastor of the church, T. Rupert Coleman. Many members of the church, who are not members of the B. Y. P. U., attended these classes, and expressed high appreciation of the value of the book to every member of a church. As a result of the week's study we are awarding thirty-five seals for the B. Y. P. U. senior diploma. Our desire is that every member of every Baptist church could study this helpful book.—Pastor.

.... We are presenting in this issue the best discussion of Kagawa, the Japanese apostle to the poor, that we have seen anywhere. It is written by Dr. H. W. Meyers, Presbyterian missionary to Japan. It gives a touch of human interest to the whole story, presenting a discussion of one of the most remarkable Christian men in all ages. Like the Apostle Paul, he is a man weak in body and has many thorns in the flesh—tuberculosis, dire poverty, gradual approaching blindness, and a dozen other afflictions. Dr. Kagawa is at this time on a visit to America and it is an opportune time for our people to learn something of his work.

.... Dr. W. J. McGlothlin, President of the Southern Baptist Convention, who was taken ill while at the Georgia Baptist Assembly, Blue Ridge, is reported to be much improved and well on the road to recovery. Dr. McGlothlin was brought to Atlanta to the Georgia Baptist Hospital where he remained until he was able to return to his home in Greenville, S. C. While ill in Blue Ridge and on the trip to Atlanta, Dr. McGlothlin was cared for by a graduate nurse who, through the courtesy of the Georgia Baptist Hospital, attended the Assembly at Blue Ridge to supervise the health of the assembly guests. Mr. James W. Lott of Americus, an officer of the Assembly, generously provided transportation from Blue Ridge to Atlanta for Dr. and Mrs. McGlothlin when it was thought wise

to take Dr. McGlothlin to the hospital. Glowing reports have been received of Dr. McGlothlin's large contribution to the success of the Assembly before being taken ill. He had completed most of his series of missionary addresses on the Book of Acts. Dr. Roland Q. Leavell took Dr. McGlothlin's place on the program for the remainder of the Assembly.—Christian Index.

.... Rev. and Mrs. L. M. Dixon and children have recently spent some days with Mrs. T. E. Burke in Raleigh. They will visit friends in Siler City before returning to Louisville, where Mr. Dixon is a student at the Southern Baptist Theological Seminary.

.... Dr. Weston Bruner, of Portsmouth, Virginia, supplied the pulpit of the Hayes-Barton Baptist Church, Raleigh, last Sunday. His many friends in Raleigh were delighted to see him again. He is always a welcome visitor to Raleigh, where he was the beloved pastor of the Tabernacle Church for many years.

.... List of the associational meetings for the remainder of the year appear in this issue on page three. The general workers proposing to attend these meetings will do well to clip this list and place it in a pocket notebook. This is the last time the list will appear.

.... Pastor E. H. Gattis recently closed a meeting at Samaria Church, near Raleigh, in which C. E. Ruffin, of Ellerbe, did the preaching. Services were held at 3:30 and 8 p. m. Samaria has made great strides during the past few years. A splendid stone church edifice has been built. The Central Association is to meet with this church September 30th.

.... Ephesus Church, near Raleigh, observed home-coming day last Sunday. Pastor T. Y. Seymour invited a number of former pastors and members and the day was greatly enjoyed. The feature of the service was an address by President Charles E. Brewer, of Meredith College. Special music was rendered by the Ephesus choir, which was under the direction of Mrs. Dawson Strother.

.... We give below some facts concerning the work of the Earle Street Baptist Church, Greenville, South Carolina, Brother I. L. Yearby, pastor. Our readers will agree that it is a splendid record: "We have had during the past year 103 additions, forty-five by baptism and fifty-eight by letter. Our church membership now numbers 746. We have enrolled in Sunday-school 621; in B. Y. P. U. 70; W. M. U. and organizations 230. The grand total of gifts of the church to all purposes at home and abroad were \$19,232.24. Of this amount \$3,709.80 was for missions and benevolences, \$5,584.10 for building debt (church and parsonage), and \$10,024.34 for local current expense. We are grateful to our heavenly Father for His blessings in enabling us to make this fine report."

.... Pastor T. Rupert Coleman, Glibsonville, writes: "The B. Y. P. U.'s of our church brought to a close a week ago last Friday evening a series of study courses, which had been in progress during the week. The classes met each evening for an hour and a half of study and a brief period of recreational activities. The Junior department studied the book, 'Bible Heroes,' under the leadership of Miss Mary Neal Ward. The book, 'Meaning of Church Membership,' was taught the intermediate department by Miss Ruby Woodward. The senior B. Y. P. U. members were led in illustrated lectures on the book, 'Pilgrim's Progress,' under the leadership of the pastor. We had a larger number in this week's study than ever before. The attendance was unusually good each evening. There were sixty-four awards as a result of the week's study."

....Pastor R. F. Hall recently closed meeting at Fuquay Springs in which there were eighteen additions to the church. Fuquay is one of the best small town churches in the State.

....Mrs. George C. Dixon, for several years a resident of Raleigh and active in the First Baptist Church, recently passed away at her home in Savannah, Georgia. The Recorder extends sympathy to her husband, relatives and friends.

....In the death of Mrs. A. E. Jordan the Tabernacle Church, Raleigh, loses one of its most faithful members. Mrs. Jordan had some time ago moved to Cary, where she died last Sunday. The funeral service was conducted from the home in Cary, and interment was in the city cemetery in Raleigh.

....The First Baptist Church, Raleigh, was glad to have as its supply last Sunday Hunter B. Hardaway, pastor of the First Baptist Church, Chatham, Virginia. Mr. Hardaway is a son of the late beloved J. S. Hardaway and a nephew of Dr. Rufus Hunter. The services were greatly enjoyed by those present.

....We regret to announce the death of Morton P. Uzzle. He passed away at Rex Hospital last Friday afternoon. The funeral was from the First Baptist Church, Raleigh, Saturday afternoon. Interment in Oakwood Cemetery. Mrs. Uzzle died several years ago, since which time Mr. Uzzle has been in declining health.

....Miss Nellie Ruth Page and Mr. Charles Kemp Smith were married in Cedar Fork Church Thursday afternoon, August 20, with Rev. T. Rupert Coleman officiating. Mrs. Smith is a graduate of Meredith College and was also a student in the Louisville Training School. They will make their home at Chalybeate Springs. Congratulations and best wishes.

....We are glad to have Mr. and Mrs. Perry Morgan and their son, James, back home after spending the summer in the western part of the State with headquarters at Ridgecrest. Brother Morgan will devote himself for the remainder of the Convention year to the Every-Member Campaign. We are sure the pastors and churches will cooperate with him in this gigantic task.

....We are glad to welcome Dr. W. L. Potat back to the college after spending the summer in Europe. Dr. and Mrs. Potat have spent a delightful vacation touring Europe. Dr. Potat commends conducted tours to those who wish to make a speedy and inexpensive trip to Europe. The people of North Carolina, and Wake Forest in particular, are glad to have Dr. and Mrs. Potat home again.

....Miss Bess Virginia Thomas, of Ramseur, and Dr. Ralph Coughenous Jones, of New Haven, Conn., were married in the Ramseur Baptist Church Saturday, August 22nd. The ceremony was performed by Rev. W. A. Elam, of Shelby, a former pastor of the bride. Mrs. Jones received her A.B. degree from Meredith and her Master's degree from Yale University. Dr. Jones is assistant professor of accounting at Yale University. The Recorder extends congratulations and best wishes.

....Dr. J. J. Wicker, President of Fork Union Military Academy, is just home from a brief vacation in Europe. He reports the enrollment of Fork Union considerably increased over the corresponding date a year ago; although last session there was an increase of sixty in the attendance over the previous year. Fork Union is owned by Virginia Baptists and is one of only twenty-one Honor preparatory schools in the United States. If you are contemplating sending your son to a preparatory academy, write for catalog to Dr. J. J. Wicker, Fork Union, Virginia.

....In the death of Mrs. Benton Koontz, who passed away suddenly in her Raleigh home last Friday morning, Pullen Memorial Church loses one of its faithful members. Mrs. Koontz was a native of Salem, Virginia, born September 3, 1875. Before her marriage she was Miss Annie Webber. Funeral services were conducted Saturday at 8 p.m. at the home, 217 Hawthorn Road, by the editor of the Recorder. Interment was in Roanoke, Virginia, Sunday afternoon.

....Pastor J. B. Willis writes: "Last week we were with Brother J. R. Miller in a series of meetings at Wagram. Spending a week with such consecration as we find in Brother Miller and his Spring Hill Church makes one want to be a better man. I have never been more cordially received anywhere. The presence of Brother Archibald Johnson at almost every service was quite an inspiration. And then while there it was my privilege to spend a few minutes with Mrs. Livingston Johnson and Mrs. Arch McMillan, Sr. Where could you find anywhere more consecrated women than they?"

....Registrar E. F. Haight writes: "The Baptist Bible Institute will begin its fourteenth session Tuesday, September 22. A goodly number of students is expected from the several Southern states and from abroad. The opening exercises will feature an address by Professor J. Wash Watts and the installation of Professor Watts as head of the Department of Old Testament Exposition and Hebrew. The only other faculty change is the promotion of Professor A. E. Tibbs to become head of the Department of Religious Education. To accommodate a number of local Christian workers night classes in Religious Education are being planned. A prosperous and happy session is anticipated with the usual emphasis on practical missionary activities and thorough classroom work."

....We have not examined the latest dictionary to see whether or not the words "pep" and "spizerinkum" are to be found therein, but we have seen somewhere that the words are equivalent to "artificial stimulation." This, if a true definition, is enough to banish them from use in all speech, which purports to describe a religious exercise or assembly. This is the sort of thing on which a demagogue goes into office. We have had it in religious work before these words came into vogue. Once in life we were in a Holy Roller meeting. Those who led the singing whined a tune and swung their bodies in a way to work up a condition of emotional ecstasy. It was a fine example of "pep" and "spizerinkum," the abomination of desolation standing where it ought not. If there is anything that will leave religion flat of its back, and utterly collapsed, this is it.—Baptist Record.

....Art in the South—Leonore Henry, a comely North Carolinian of 26, has made a name for herself in London's world of art. Her crayon drawings have been praised in the press and have recently received the distinction of an exhibition in the celebrated Mayfair district of the British capital. She has drawn sketches of many noted people—such as Sir Francis Youngusband the author, and Sir Wilfrid Grenfell the explorer. Back of her success is a ten-year period of work, with six months spent each year in Asheville and six in London. She has the capacity for drudgery which many Southerners lack. A noted instructor in another field of art—a New England teacher of voice in a Southern city—remarked to a friend that most of his pupils were too downright lazy to succeed. Most of them, however well endowed by nature, preferred ease and mediocrity to toil and distinction.—Alabama Baptist.

....The annual session of the Liberty Association was to have been held with the Lick Creek church at High Rock, N. C., on September 8th and 9th, but the church at this place was destroyed by fire last Saturday. For this reason the place of meeting has been changed to meet with the Baptist church at Denton, N. C., on the same date.—Sam J. Smith, Clerk.

....North Carolina friends of Dr. Louis J. Bristow will rejoice to learn that he has recovered from his serious illness and is again at work in the Southern Baptist Hospital, New Orleans. His doctors attributed his illness to overwork and anxiety about the hospital.—M. D. Dawson, Secretary.

....Rocky River Church is in Chatham County—the old Sandy Creek Association. The pastor did the preaching, notwithstanding several handicaps—wheat threshing, rain and sickness—we had a good meeting. We only had seven for baptism, but our fellowship was enjoyed, the bonds of brotherly love made stronger and drawn tighter. There are several of the fine, old-fashioned customs and feelings still alive and fresh around those good people. God bless them.—N. H. Shepherd, Pastor.

....Beginning Monday, August 10, a week's meeting was held at the Spring Hill Baptist Church, in Wagram. Mr. J. B. Willis, of Hamlet, assisted the pastor, Mr. J. R. Miller, in the meeting, which resulted in four additions to the church. All the results cannot be measured by this number, because the week was a genuine spiritual revival for the members of the church and the community. At an impressive service Friday morning many Christians accepted an invitation to consecrate their lives anew to the Lord. Mr. Willis' sermons were thoughtful and thought-provoking, and were all marked by a sincere simplicity and earnestness which appealed directly to the hearts of his hearers, and which will cause his message to be long remembered. Nor can a meeting so rich in spiritual blessing come all in a week's time. It was the culmination of the pastor's unfiring efforts through all the year. The Spring Hill Church and Mr. Miller seem ideally suited. From the beginning of his ministry there he was warmly welcomed by the church, and his place in the hearts and lives of his congregation and of the community grows larger with the passing of time.—M. L. J.

ASSOCIATIONAL MEETINGS FOR 1931

September

Yancey—Brown's Creek, September 2-3.
Liberty—Lick Creek, September 8-9.
Alleghany—Laurel Springs, September 11.
Stony Fork—Laurel Fork, September 15.
Mecklenburg-Cabarrus—Matthews, September 15-16.
Mitchell—Snow Hill, September 17-18.
Chowan—Corinth, September 22.
Green River—Piney Knob, September 24.
Caldwell—Sardis, September 24-25.
Stone Mountain—Hay Meadow, September 25-27.
Blue Ridge—Dysartville, September 29-30.
Central—Samaria, September 30.

October

Cherokee—Rock Springs, October 1. (Indian)
South Fork—Maiden, October 1-2.
West Liberty—Beaver Dam, October 1-2. (Fourteen miles west of Murphy)
Sandy Creek—Rive's Chapel, October 1, 2, 3.
Brier Creek—Shady Grove, October 2.
Elkin—Cool Springs, October 2, 3, 4.

Eastern—New Hope, October 6-7.
Flat River—Concord, October 6-7.
Tar River—Louisburg, October 7.
Bladen—Elizabethtown, October 7-8.
Sandy Run—Alexander, October 7-8.
Alexander—Pleasant Hill, October 8.
Kings Mountain—Zion, October 8-9.
Rowan—Enon, October 13-14.
Roanoke—Williamston, October 13-14.
Mount Zion—Lystra, October 14-15.
New South River—Spring Branch, October 14-15.
South Yadkin—Eatons, October 15-16.
South Mountain—Zion Hill, October 15-16.
Montgomery—Bethel, October 15-16.
Pee Dee—Laurinburg, First, October 20.
Wilmington—Leland, October 20-21.
Gaston County—Lowell, October 21-22.
Anson—New Home, October 22.
Brunswick—Mill Creek, October 22-23.
Catawba River—Smyrna, October 22-23.
Cape Fear-Columbus—Fair Bluff, October 22-23.
Union—Philadelphia, October 27-28.
West Chowan—Potecasi, October 27-28.
Robeson—Bear Swamp, October 28-29.
Stanly—Albemarle, First, October 28-29.
Raleigh—Wendell, October 28-29.
Beulah—Bethel, October 29-30.
Burnt Swamp—Mount Airy, October 29-30. (Indian)

November

Johnston—Bethesda, November 4-5.
Neuse—November 4-5.
Little River—Friendship (Bunn Level), November 4-5.
Atlantic—Beaufort, November 5-6.
Dock—New Britain, November 6.

AN OPEN LETTER TO HON. JOSIAH W. BAILEY

Dear Mr. Bailey:

Along with many other friends and admirers of Dr. John E. White, I ask the privilege of thanking you most sincerely for your interpretation of Doctor White's life and ministry. Surely your debtors we are. You have inspired us with new love and admiration for our departed leader. You have kindled our hearts with new and glowing love for John White's Lord. You have interpreted to us the day out of which John White came and you have shown us the day into which God brought him. You have shown us how "a none-too-brilliant student" by hard work and high living attained foremost rank as a preacher, publicist and leader. All unconsciously and unintentionally as you poured out your heart in tribute to the virtues of your comrade and friend you have let us get glimpses into your own heart, and we have loved you anew for your noble ideals, and have thanked God for your power in expressing them.

I feel sure that I speak for others as well as myself when I say that as I came to the end of your truly eloquent message tears blinded my eyes, and laying aside the dear Recorder I sought a secret place where I might offer myself in a new dedication to the Lord God whom John White so nobly served.

Faithfully yours,

P. E. BURROUGHS.

THE HOME AND KINGDOM PROGRESS

The glimpses we are granted of the home life of Joseph and Mary are glimpses with a shrine of happy humility, sweet fellowship, and tender love. And don't you think that the Redeemer of our race shall go toward attaining the consummation of His quickening presence and royalty among us by that same door? Don't you agree that if such homes were everywhere multiplied among us, so would His Kingdom come about in its plenitude? — A. Boyd Scott in Watchman-Examiner.

TOYOHICO KAGAWA—JAPANESE APOSTLE TO THE POOR

By the Rev. H. W. Meyers, D.D., Kobe, Japan
Missionary of the Presbyterian Church, South,
1897, in *Missionary Review of the World*.

Many people have tried to describe Kagawa by comparing him with St. Francis, with Gandhi, or Sundar Singh, with Gompers, or Origen, or with some medieval mystic or fiery modern evangelist. But Kagawa is different; you must construct a brand new pigeonhole if you expect to fit him into it, and after you have finished, as likely as not, you will find him sitting on the outside. You can describe him as a poet, a novelist, an economist, a philosopher, a Christian socialist, a philanthropist, a statesman, a labor-leader, a mystic, a pastor, an evangelist, or a modern saint. And when you have said all this, I still wonder if the pigeonhole is big enough to hold your man.

Kagawa first saw the light and raised his voice in protest against the indignities and discomforts of this wicked world in July, 1889, and he has been protesting with a good deal of effectiveness ever since. His family was old and wealthy, but his father had lost heavily in speculation on the rice market, and had turned to an express company for his living. The standard of strict monogamy was rarely maintained among the upper classes in Japan forty years ago, and young Kagawa's mother was not his father's legal wife. In such cases the child was commonly adopted, especially where the legal wife—as in this case—had no children. So Toyohiko was adopted by his father and sent to be brought up by relatives in the adjoining island of Shikoku. Here he went through the primary schools, and at the age of thirteen he came to live with a wealthy uncle in the city of Tokushima, entering the middle school one year below the legal age limit. He inherited a good mind, a frail body, a legacy of wealth and success, and a tradition of decidedly lax morals. His was not the environment from which one would expect to find a great moral leader.

My first contact with Toyohiko was in the home of Mr. Katayama, a Christian teacher of English in a middle school, who called on the little fellow to show his proficiency in English by reciting the story of how Kate rescued a train from destruction in a midnight storm.

Toyohiko's first touch with Christianity came through Mr. Katayama, and through an English Bible class; his keenness for English insured his regular attendance at the class. One Sunday he arrived at my home in a state of great excitement, and began to sob as he tried to tell me what was the matter. He had just read the story of the Cross of Christ, and, like the Apostle Paul, the love of Christ constrained him. That Sunday was the turning point in his life. A few months later he was baptized, and from the first he was intensely active in the Sunday-school and in all the work of the church. His whole nature responded to the appeals of Christian love, sympathy and purity. Though still a mere boy, he was always ready to take part in the church services or in street meetings.

The next crisis in Kagawa's life came at his graduation from the middle school, when the question of his further study and life work arose. He had graduated third in his class of a hundred and fifty, and the only reason he failed to lead the class was that he had been reading omnivorously outside the curriculum. His teachers and family recognized that he had a brilliant mind, and they expected him to acquire fame and fortune in public life. Imagine their indignation and disgust when he announced his decision to become a Christian minister! His uncle had been mayor of the city and a member of the House of Peers. His father had held an office corresponding to a cabinet minister. This idea of becoming a Christian minister was simply preposterous, and could not be considered seriously. Among young Toyohiko's many excellent qualities might be counted an exceedingly hard head, and the family failed utterly to make him move an inch from his decision. At last his uncle told him that if he wanted to throw his life away in any such manner, he could get out of the house. They would have nothing more to do with him! And so he was turned out of his home without a penny. A very few years later he came back to Tokushima as the guest of the city, and was greeted with an arch of triumph, and fireworks, as the city's most distinguished citizen!

What was it that led this boy of eighteen to give up the life of ease and success that his family planned for him? What has inspired all the great renunciations through the ages, from Moses to Saul of Tarsus, and on down to Francis of

Assisi, and Charrington's renunciation of the brewery millions in our own time? We can only say that it was the call of God and a vision of service.

That first summer was spent in my home, and for two months we were together constantly, teaching, preaching, visiting and making bicycle tours through the country. In the autumn he was sent to Meiji Gakuen, a Christian college in Tokyo, where, after some vicissitudes, he was graduated two years later.

The next step was his theological education in the seminary in Kobe, which was interrupted by an attack of tuberculosis and an enforced year at the seaside. During this year, spent among the fisher folk of Gamagori, in a hut that he rented for fifty cents a month, Kagawa learned two great lessons that have helped to shape his after life. More than once he came face to face with death, and learned that for him it had no terrors. His whole after life has been spent with the consciousness that he has "crossed the deathline," as he expressed it. The other great lesson that he learned was to know and love the poor people among whom he lived. He wrote their letters, taught their children, sympathized with them in their troubles, and learned the details of the family skeletons that were to be found in almost every home.

In his last year in the seminary his health was better, but he was still far from well. Kagawa had been going down every afternoon to the Shinakawa slums and preaching to the crowds on the street corners. In this section is the famous — or infamous — "two-mat" district, in which there are hundreds of one-roomed houses, each room six feet square, containing two of the three-by-six-foot mats found in all Japanese houses. These houses face upon alleys three to six feet wide, that are filthy beyond description. Sometimes families of five or six persons are found living in one of these tiny houses in which babies are born, invalids languish and the sick die, all in crowded confusion. Naturally most of the inhabitants of this human rabbit warren are the very poor, the unemployed, the sick and the criminal. What chance has a girl or boy in such surroundings to grow up clean and healthy?

Kagawa preached on the street corners to jail-birds, gamblers, prostitutes and drunkards. His words brought many to conviction and tears, and they would beg him to help them to live a better life. What could we in the seminary do when he came asking permission to leave the dormitory, and go down to live in one of those six-foot rooms in the slums? Some of his people were hungering for a better life, and there was not one spot where they could be free from the temptation and evil about them. We felt that he would not live three months if he went to the slums, where the death rate was six times the rate in healthy parts of the city. But he went, and spent nine years witnessing for Christ among outcasts, lepers, beggars, gamblers, thieves and murders. And this was a young aristocrat, brought up in the home of a millionaire!

As his work and influence grew, the first room soon became too small to hold those who came to him, so a second and a third room were rented, and the partitions between them were pulled down, making a fair-sized assembly room. Sympathetic friends felt that it was a privilege to have a part in such a work, and gifts amounting to a considerable sum were sent to him by Japanese as well as foreigners. But for a long time Kagawa lived on about a dollar and a half of American money a month, giving away many times this sum to the poor and suffering about him. In the cold weather he would give away all his clothes except what he was actually wearing. In order to make it possible to get his clothes washed he kept an extra suit at my home where he could not give it away, and we made him come up and have a change once a week.

Kagawa's day in the slums usually began at six in the morning with a preaching service on the streets, at a spot where the laborers gathered before going out for the day's work. This was followed by a round of visits to the sick, giving financial aid to as many as possible. He conducted and financed scores of funerals. He took in all who asked for a place to sleep until there was no more space on his floors, and occasionally one of his guests would depart, carrying off some of his few belongings. Not infrequently he would have a guest suffering from some loathsome disease. One young fellow conceived the bright idea that he would like to be employed as a sort of superintendent, drawing a salary and wearing a suit of foreign clothes. Kagawa gave him his only suit of foreign clothes, an old school uniform, but there was no salary to be had even if the fellow had been the right man for such a

position. Finding his requests refused, he went out and drank a lot of sake, bought a vicious short sword, broke into the room where a prayer meeting was being held, and threatened to kill Kagawa and all the rest. He kicked over the hibachi and scattered cals of fire about the room. He was finally pacified and gave up his sword, which I have in my desk now. Kagawa did not want to have it in his house.

Another of Kagawa's uncomfortable proteges was a big, burly gambler, named Kodera. He had a complete gambler's outfit of cards and dice, and had served several terms in prison after police raids on his games. He was touched by Kagawa's preaching, and in a penitent moment handed over his cards—to which I fell heir, as in the case of the big knife. But Kodera had no real change of heart—and he looked with greedy eyes at the money which he saw Kagawa handing over to the sick and starving. When Kagawa refused him a "loan" of fifty yen, the big fellow knocked him down and went out in a rage.

Another very troublesome fellow was old man Maruyama, perhaps the laziest mortal that ever existed. Out of the goodness of his heart Kagawa took the fellow in, after which he refused to work or even to beg. He would just sit around and eat and sleep, and scratch. Then, there was the tiny baby whose mother died, whom Kagawa temporarily adopted. He got some condensed milk and fed it, but he succeeded none too well, and as soon as possible sent it on to its relatives living elsewhere. "The baby wept, and I wept," he told me in recounting this experience.

But along with these bitter experiences in the slums, there were many that made his heart glad. There was the bean-curd peddler Ueda, who came to Kagawa after drinking and gambling away everything he possessed except the very dirty shirt that was his only garment. In a drunken brawl he had received a gash across his face that caused his eyes to point in different directions and made him look like the cut-throat he really was. Ueda was really converted and became a power of righteousness in the slums. He soon "made good" financially, and until God called him home he was an earnest Christian and an effective street preacher.

Among the brightest pictures in my memory are some of the meetings held in those Shinakawa slums of Kobe. The Sunday morning meeting for worship was regularly held at six o'clock, as this was the quietest hour of the day. In summer it was earlier. On Sunday nights evangelistic services were held, when the room would be packed. On Wednesday nights a prayer meeting was conducted, and on other nights a night school was held and the boys who attended were given regular high school courses in a number of branches. One of these slum boys now holds an important position in the city employment bureau, and is an influential Christian. I used to help to teach classes in English in this night school.

The prayer meetings which were held there were unique, and sometimes positively thrilling. Imagine sitting in a circle on the floor with fifteen or twenty men and women, each of whom had a criminal record or a tragic history. Most of them had served one or more terms in prison for gambling, theft or murder. Some of the women had been prostitutes. Some had husbands in prison. There was one whose husband had been in a gambling party when the police raided the place. He made a wild dash for the stairs, tripped on the top step and broke his neck as he fell to the bottom. The hymns sung at these prayer meetings might be described as making a joyful noise to the Lord. They could hardly be called music. And the prayers were such as I have never heard anywhere else. Those people had never heard of the formal "prayer language," so they talked to the Lord in their own everyday speech. They would tell the Lord with appalling frankness of their sins and temptations, and beg for God's strength to gain the victory over these sins. There was a grim earnestness about it all that made one feel oneself in the very presence of God.

While living in the slums, Toyohiko Kagawa, through his writings, gradually gained a wide circle of friends and admirers all over the country. He visited all the large cities of Japan, investigating the conditions of the poor, and wrote for one of the largest daily papers a series of articles entitled, "Japan Seen Through a Crack," which excited much interest. His first book of real importance was entitled "The Psychology of Poverty," which was the original study of life among the poor, with a program of reform. This was a rather expensive book, but it sold through scores of editions, and established his reputation as an authority. One worthy official in social work used a whole chapter of this book, without acknowledgement, as part of his own report.

But the one book that did most to establish his fame and extend his popularity was an autobiographical novel called *Shisen Wo Koete*, or "Across the Death-line." This book sold through nearly four hundred editions, and brought its author an income of thirty thousand yen for several years, all of which he gave away as fast as he received it. Great numbers wrote and told him that they had decided to become Christians through reading this book. Its popularity has insured a wide reading for all the books he has since written, numbering nearly fifty in all. As an illustration of Dr. Kagawa's versatility, at the time when his novel was being printed he had three other books in the press: a book of poems, an essay on economics, and a book called "How to Teach the Life of Christ to Children." The range of his interests and the extent of his knowledge are most remarkable.

After nine years in the slums he went to America, where he spent two years in study at Princeton and other institutions, making friends everywhere, and adding to his enormous stock of encyclopedic knowledge. Returning to Japan, he spent his first night among his old friends in the slums, taking up the work where he had laid it down two years before.

A new era was opened in Kagawa's life when he entered politics, and undertook to organize a labor party throughout the country, and to raise the standard of living among the working classes. He began to organize labor unions everywhere, published a labor magazine, and inaugurated a campaign for universal suffrage and for a change in the government's repressive attitude toward all labor movements. The price he paid for this political activity was two weeks' imprisonment, several fines for dangerous sentiments discovered in his writings, and an undeserved reputation for being a dangerous radical. But the interesting part of all this is that his campaigns succeeded. The property qualification was removed and the franchise extended to nearly the entire male population. Factory laws were radically revised, hours of labor were cut down and living conditions were revolutionized under Kagawa's leadership. At the same time, those in authority in Tokyo began to find out that this supposed radical was really a constructive statesman, and a mighty defence against the attacks of the followers of Karl Marx.

One of Dr. Kagawa's lines of activity is in the organization of a society which he calls *Iesu no Tomo*, or the "Friends of Jesus." Some of the members have never been baptized as members of any church, though of course the great majority are church members. It is a band of men and women scattered all over the country who dedicate their lives to following Jesus in helping their fellow men. The organization is of the simplest, but the fellowship and the service are real.

During one of Dr. Kagawa's trips abroad, he was brought in contact with the Huguenot Church of France. He was told of their churches and schools, their colleges and seminaries, their distinct literature and culture in a land that was largely Catholic or irreligious. With a million or so members, they are able to maintain and develop their religious life successfully. The thought occurred to him that unless the Church in Japan can get a backing of a million members it can never maintain its position and wield its proper influence in that country. With this thought in mind he returned to Japan to inaugurate a nation-wide evangelistic movement, called at first the Million Souls Movement, and later the Kingdom of God Movement. Dr. Kagawa is himself the soul and center of this movement, and he has brought the message of the Gospel to vast crowds in all the cities of Japan. In addition to the spoken word, many hundred thousands of his evangelistic books have been sold wherever his meetings have been held.

In considering the life and work of Dr. Kagawa, it should never be forgotten that his work has been done in the midst of bodily weakness, severe illness, and difficulties and handicaps that would have incapacitated most of us. He has written a beautiful little book called "The Remaining Thorn," or the "Blessing of Affliction," in which he tells of his own sufferings from tuberculosis, from dire poverty, from gradually approaching blindness and a dozen other afflictions, and of how the Lord turned each of these "thorns" into blessings, and enabled him to rejoice in them all.

The German government recently won a splendid majority sustaining its present form of government. The Socialist and Communist made a bitter fight to secure control. The government won by two-thirds majority.

BE NOT AFRAID

Editorial in The Baptist Times, of London

In one of his preaching tours Paul, departing from Athens, came to Corinth, where he met a company of tent-makers with whom he was much at home. He reasoned in the synagogue on the Sabbath and persuaded Jews and Gentiles; but he was oppressed in spirit, for many opposed themselves and blasphemed. The apostle declared that from henceforth he would go to the Gentiles.

The preacher was depressed, heavy in spirit, heart-sick, and that night the Lord talked with him in a vision, and said, "Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city."

That changed everything. It always does. Paul, instead of departing, stayed there a year and six months. The Lord is better to His servants than their fears.

Here is the picture of a discouraged worker. He was badly disappointed. The people argued against themselves and against their own salvation; they turned the Gospel into a collection of riddles, and when there was nothing more to say, they blasphemed. The evangelist tells the glad tidings to a world in sore need of his message, but having no desire to hear it. It is one of the great delusions that the people are anxious to hear the Gospel. Their necessity for its message is greater than they deem, but their desires are in other directions. The preacher may be forgiven if sometimes he is downcast and ready to give it all up. At such times there is the vision and the voice of the Lord.

God's method of encouragement should help us to cheer each other. The depressed preacher was guided to the house of a friend. Justus was there. Sympathy is a saving grace. To feel that there is some one who understands and enters into the difficulty and will listen with patience to the outpouring of the disappointed heart, is a great help. In the dark hours of Gethsemane, with infinite pathos Jesus said to Peter, "Couldst not thou watch one hour?"

Friendship is a great help; it takes the fear out of the heart. Loneliness is a chilling mood. There is sunshine and health in the smile of a friend. Can you imagine Justus sitting with Paul by the fireside and telling him bits of news of those who had been instructed and blessed by the teaching?

Paul was encouraged by the fact that many of the Corinthians, hearing, believed and were baptized; and there was the chief ruler of the synagogue, with the members of his family, coming into fellowship. It is good to distinguish between results and results that appear. Paul had been building better than he knew. He had sown the seed and was too impatient. He had to wait until harvest-time. Between the sowing and the reaping there is the test of faith. It is so in the church. We are so desperately anxious to see things moving, to know that the church is going, as though God were inactive when we could not see the movement of the Spirit. "Be not afraid, but speak!" There may be opposition; that is not the concern of the preacher. His responsibility is that he shall not be silent if he has heard the call and received the message.

There is nothing to fear. Did not God say, "I am with thee?" There is great encouragement in the old-fashioned belief that the minister is called of God to his church; that he is where he is by the will of the Master. God does not send His servants upon any fool's errand. The circumstances may be adverse, the people may be hostile or indifferent. There is only one thing for the servant of God to do; that is the will of God. "Be not afraid, but speak."

Has the church lost her message? Is she tongue-tied? Are there many dumb children in the family? Men talk of anything and everything but the one thing needful. What might happen if all the preachers in the churches declared the Gospel of the Grace of God and its saving power and uplifting influences? What need to seek for other themes? The message is as broad as the needs of mankind. There is no part of human life which is not touched and sanctified by its application. The Gospel is a big thing; it is so great that it can never be fully told. People who prate about preaching a full Gospel do not understand what the Gospel is. It is wondrously expansive. There is no theme in all the world to be compared with it. It grows with our growth and transcends every need, cleansing the conscience from every stain, bringing power to those who are without strength, giving life to those who are dead in trespasses and sin. It is a wondrous message, this simple Gospel, so profound, so sublime, that no human intelligence can measure it and no genius can fully declare it.

"Be not afraid, but speak!" If the message of the Lord has been heard, it should be told. There are those who are to listen that they may catch the still, small voice that whispers from the throne, and

tell it to the other children who are dull of hearing and slow to understand. It is good to know that the secret of the Presence is with those who serve Him.

There is protection for all who obey. The word came to the preacher, who may have been a little timid, "No man shall set on thee to hurt thee." He was safe in the arms of Jesus, in the love that is all-protecting. Man's opposition seems very great and powerful, but there is the restraining grace of God.

Progress is certain to those who do the Divine will. Paul did not know that God had many people in the city that seemed so difficult and hopeless. It is always so. The most difficult battle precedes the greatest victory. The sphere may be very trying. No churches are easy for men who wish to do their duty. There is no Christian service that is worth while that does not cost anguish of heart.

The great need in the dark days, and the hours when visibility is low, is encouragement, that we may go back to the red-letter experience, the time when God spoke to us, words that come back again: "Be not afraid, but speak!" He has not changed and will not forget to keep His promise.

PRACTICAL STEPS TOWARD POVERTY

(An editorial from the Chicago Daily News, July 30, 1931)

Elimination of wasteful expense and extension of friendly help to the unemployed are recognized as outstanding needs in the present time of economic hardship. Yet in Illinois and some other states racetracks are running full blast to the detriment of the public, which needs its money for profitable uses, but to the substantial benefit of the racetrack operators, some of whom are impressively eminent citizens; others are neither impressive nor eminent.

Among the guaranteed helps to poverty for the person of small means, betting on the races ranks high, whether the precarious occupation is practiced in poolrooms, forbidden by the law, or in the sanctified precincts of licensed racetracks. It is strange that silver-tongued economists who are telling us how to get back to prosperous times have so little to say about those practical helps to poverty, the circular pathways of the ponies. Now in Illinois owners of dog tracks, pleading unjust discrimination, are trying to get the courts to let them operate.

George W. Wickersham, former United States attorney-general, thus expressed himself on May 5 last: "In my opinion legalized gambling, whether on racetracks or elsewhere, is subversive of the fundamental principles of sound social organization. The vice of gambling is that it teaches men to rely upon chance rather than industry and thrift for their advancement in life, and it undermines those homely virtues which lie at the roots of a sound social order. This is generally recognized, but under pressure of interests concerned, every now and again, states are led to sanction gambling in particular places, on racetracks or elsewhere. If the general attitude of our people toward gambling is sound—and I believe it to be—in regarding it as a great evil, the act of a legislature in licensing it in any particular place is highly immoral."

Governor Miller, of Alabama, in vetoing a racing bill on July 9, wrote: "Under the act the state of Alabama receives 2 per cent of all pools made up under the provisions of the act and thereby the state benefits financially from gambling. I cannot conceive of a more vicious law than one which permits the state to take part of every pool formed for the purpose of gambling on horse races." The governor's veto was sustained.

Even if one disregards entirely the question of the moral effect of gambling on its devotees and the notorious fact that weak-willed clerks frequently are led to embezzle their employers' money to bet on the races—as the criminal records of Cook County show conclusively—the question of willful waste of money remains. It is an anomaly that in time of widespread unemployment the racetracks run and tempt thousands to risk money which they cannot afford to lose and the loss of which may turn many of them in desperation to ways of crime.

Further, Illinois racetracks, some good lawyers hold, are operating under an unconstitutional law.

The Wickersham Report as to crime and politics rips the backs of some of our chief cities. Indignant denials are made by New York, Los Angeles, Kansas City and Minneapolis that the police force and mayors of these cities wink at the gangsters' raids, but the criminal records of these cities support the criticism. Vice cannot flourish except it has the protection of the mayor of the town. If there is evil in the city, investigate your administration.

The wings of the spirit must always be wings of thought.—George Matheson.

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"Dr. John E. White, that great Baptist preacher, so well known in all the South, and intimately known by thousands in Georgia and the Carolinas, rests from his labors. That great heart could bear the strain no longer. Few men have lived and labored so well as did he. He belongs to more than the Baptist Church—he belongs to the ages."—North Carolina Christian Advocate.

THE PROPOSAL OF THE FARM BOARD

On the plea that it was necessary to avert disaster, the Farm Board recommended that the cotton farmers plow under one-third of their crop. The Governors of the fourteen cotton-growing states, whose approval was sought, with three exceptions strongly disapproved the plan. It was declared by some of the ablest newspaper editors of the country to be beyond measure the silliest proposal ever put forth by any agency of the Government. In our view it was an invitation to the cotton farmers to commit a crime against humanity. The Farm Board acted on its own initiative and without consulting any one interested in the growing of cotton. But it needs to be said that such plan for maintaining the price of products did not originate with the Farm Board. This plan has been followed in other industries for years, while our Government has given it silent sanction. In 1921 a practically prohibitive tariff was placed on lemons. Since that time a syndicate buys up all the lemons produced in California and sells them to the trade, fixing both the buying and selling price. If there is a surplus that would glut the market and lower prices the lemon syndicate destroys a portion of the lemons. It is the same way with bananas and other fruits. These syndicates, given special protection by tariffs, enrich themselves by such nefarious methods. As our Government has shown no displeasure the Farm Board naturally thought their proposition to the cotton farmers moral. And certainly it is no more moral to destroy lemons and bananas than it is to destroy cotton. There is an overproduction of cotton, but other remedies than the destruction of a crop already made must be found, and we believe will be found in the near future.

DRS. WINGATE AND YATES ON RECORDER

The Recorder completed its 96th year June 24th. From the beginning it has been the child of the Baptists of North Carolina, not the creation of the few who have edited and managed it. It is only right, therefore, that at this time, while giving thanks to God for His blessings upon the paper, the present management should make acknowledgment to the Baptist people, should give honor to them—who called it forth, who gave it life, who determined its character, who made it what it is, and today love it as did the fathers before them.

Although far older than the average religious newspaper, the Biblical Recorder is yet in its youth, even as the Baptist cause and the Baptist mission to the race are yet only in the beginning of their glorious work. Editors have passed and editors

will pass, one generation after another shall be gathered to the fathers; but this paper shall catch new strength from each generation, and so maintain its life in ever-renewing power. It is ours to carry on as nobly as we may in our day and to hand it down at length as an heritage to the oncoming generation freighted with all the best qualities of the religious life and thought and work of our time. To this end, now greeting the Baptist people of North Carolina, we entreat their best endeavors in aiding the Recorder in service.

It is the desire of the present management to maintain all the best ideals of the Biblical Recorder of the past; to make it a constant source of religious refreshment to the Baptists of North Carolina; to make it the bond of unity binding an ever-larger number of informed Baptists in faith and in interest in missions, education, the orphanage and the other recognized objects; to make it a light in the homes of the people, leading the children into robust Christianity and encouraging the parents with the truths of the Gospel and the examples of Christians in all ages; a paper devoted to the inner and higher life—at the same time standing for public righteousness; treating all men justly and making record of events without prejudice and without fear and without favor; a paper to rely upon; a paper to trust; a paper to take to one's home, to one's heart; a paper to love and to cherish.

Seventy-four years ago Dr. W. M. Wingate presented the following report on the Recorder to the Baptist State Convention meeting in Hertford, 1857:

Report On Biblical Recorder

The extensive circulation of the Biblical Recorder within the bounds of our State should now be regarded as an absolute necessity to our denominational efficiency. All our local and general items of interest must be disseminated through its columns. The three great objects of this Convention are furthered mainly by its general circulation. It advocates our public interests, discusses our distinctive principles, gives circulation to our best books, guards our fold against roving imposters, gives currency to the thoughts of our leading writers, corrects and harmonizes the faith and practice of our churches, and enables us all to hold a weekly communion of thought one with the other.

How, then, can we spare our Recorder? How much should we desire to extend its circulation? We therefore heartily and earnestly recommend it to the homes and hearts of our brethren.

Forty-five years ago Dr. Matthew T. Yates wrote the following when he had been a missionary for forty years:

Shanghai, China, May 5, 1886.

To the Recorder:

If a man is largely influenced by the books and papers he reads and studies—and I believe it—then I am soaked through and through with the Biblical Recorder and Religious Herald. Wonderful is the improvement of these papers since I left America in 1846. No man can partake of such food as they now furnish weekly without growing larger and broader and better in every relation in life.

What a wonderful and secret power they wield for the unification of the churches and the diffusion of knowledge. Why, sir, they are the great preachers of the land. If widely circulated, they would do more good than all the missionaries of the Home Board. I wonder that pastors do not make more efforts to introduce these powerful auxiliaries into their congregations.

In these ends of the earth I could not live without my Recorder and Herald. They help to make me happy and contented. I feel that I am a member of a large family. Even the heathen are benefited by my reading these papers, for I am enabled to preach better.

Any one who is anxious to do good can do a great work by persuading others to take and read a good religious paper.

FAULTY COLLEGE EDUCATION

One of the interesting topics discussed in the last report of the Carnegie Foundation is quality of college education. To determine this the Foundation made a survey of the work of the colleges in Pennsylvania, which may be regarded as fairly representative of the colleges of the country. It was found as a result of a series of tests that in many respects the colleges are failing to educate; that many seniors are even more ignorant than freshmen, and often have made no permanent gain in their four years of college attendance. One most important matter in which it was found that their work was defective was the acquisition of a vocabulary. The report declares that "the college senior recognizes only 61 out of 100 words in familiar use by educated persons," and that the effect of the college on word supply was almost negligible or positively injurious. What are we to think of the education of one who does not know the meaning of "immerse," "lenten," and "benighted"? These findings, though striking are not surprising to those who have kept informed on the trends in modern college education. To what is the poor work thus shown to exist due? If we may believe the report it is due to the character of the college courses.

The school and college curriculum consists of little else but isolated packages of special ideas, segregated for the time being in self-contained courses, elected semesterwise and cut off by examinations and credits from any other living conditions. The sacredness of such systems of credit coinage dominates both teacher and pupil.

The raw information which the courses had presented and which, with proper treatment, might have contributed to a fine body of intellectual equipment, was dumped outright at the close of successive terms, and when the student came out of college, his effective knowledge amounted to little more than when as a freshman he entered the institution.

To illustrate the above statement let us take the work of the college English department, the department in question. The freshman takes a course in English composition; if he passes he gets his block of credit for the course, and is content; he feels that he can forget it all with impunity, and seemingly often does forget. If he thinks the way to his degree is easiest along this line he will do the greater part of his work in other courses in English, mostly work in English literature, "major" in English, as it is called. This higher work is usually divided up into courses which are completed in a quarter or a semester. Completion of other courses are written in the college catalogues as prerequisites for admission to higher course, but in point of fact each of these courses is an independent unit and could much better be done by a bright freshman than by a dull senior. When the student has once taken the course and got credit for it he may forget it without endangering his chances of passing the next course in English he elects to take. He has not advanced from year to year nor grown in intellectual strength and vigor as he might have done by mastering an integral subject requiring ever increasing attainment and ability. At best he has only gained a large store of information and read much. The trouble with the average student is that he forgets what he learns when he has once got credit for it.

English is not the only subject in which the student may do work of the kind discussed above. Such courses are numerous enough in all college curriculums to enable the idle or careless student to get a degree with very little solid work. Doubtless, a proper portion of college courses ought to be informational, but a college course should also have a backbone, and a backbone is built up of a number of closely articulated joints to make a spinal column. The backbone of a college course, as President Taylor, of Wake Forest, used to say, is courses in Mathematics, Latin and Greek, in which the advance is made step by step and one height must be reached and kept before another can be attempted, and in which for the student to forget what he has learned

before is perilous. In the sciences also if the student goes beyond the elements he must build on previous attainment. It is sequences of such courses that our colleges must more rigidly require if they expect their average graduates to be more than weaklings.

THE EDUCATION OF PREACHERS

Last week we had something to say about ministerial students, and especially married students. We now desire to say something about the content of college education of the minister.

In general let us say that the college education of the minister should be kept distinct from his seminary education. The college should not undertake to give the courses that are proper for the seminary; it will do its best work if it prepares its students for the seminary courses.

Let us say further by way of preface that we believe that the demand for ministers today is that they have a more thorough education than ever before, and that this education must have a special quality. Just as certain subjects are prescribed as preliminary for the study of medicine and law and of engineering, so in this day of specialization certain subjects should be strongly advised if not prescribed for the minister. If our ministers are to maintain a standing for their profession comparable to that maintained for the other professions they must conform in their education to as high a standard of work. And this is not to say that any one who fails to attain this standard is to be debarred from preaching, but if our ministers are to be educated at all they should pursue studies that will fit them best for their special work.

It is generally agreed that a preacher should be master of language, a master of analysis, and well versed in literature, while it is very desirable that he should develop the qualities of leadership and become able in the management of affairs. His courses in college then should be such as will set him on the road to these things.

The early English Baptists were under no delusion about the quality of a minister's education. Before the first church was a century old they had established Bristol College to provide education for their ministers. And this education was to be a classical education, education in the Latin and Greek languages. Many of the earliest Baptist preachers had come over from the Church of England and had received such education in the Universities of Oxford and Cambridge. Bristol College was to continue the supply of classically educated ministers. It is such students that our seminaries crave today. And certainly if our ministers are to be masters of language they need both Latin and Greek. In the high school period they need Latin even more than Greek, for the study of Latin is a much better vocabulary former than that of Greek. As so many of our North Carolina Baptist ministers come from country churches, they are suffering greatly from the failure of our rural high schools to teach Latin. When the young minister has come to college he should by all means take Greek, which will greatly add to his accuracy and nicety of expression.

To improve his analytical powers the student will need Geometry and Latin in high school, and more Latin and more mathematics in college. He will also need in college Psychology and formal Logic. If these studies are diligently pursued they will prove of inestimable help in developing those powers of analysis which the preacher so much needs both to keep his own thinking right and to employ in expounding the truth to others.

For the development of literary appreciation the student will best pursue the study of Greek in college, for the classics of ancient Greece are the literary models for all time. The Latin classics are also good and should not be neglected. With some mastery of these he will be able to profit all the better from the study of our great English literature, for if his tastes and standards have been formed from reading the Greek and Latin classics he will be able

to distinguish for himself what is true and what is false in other literatures.

The writer would also advise the ministerial student, and every college student for that matter, to take at least an elementary course in each of the fundamental sciences, physics, chemistry and biology. There are a great many things offered in college which can much better be omitted, for ignorance of any one of these sciences leaves a gap in one's capacity to understand modern life and thought.

We believe it time for our Southern Baptist colleges to go seriously about prescribing some such course as is indicated above for their ministerial students. Nothing could please our theological seminaries better. And nothing in the long run would be of more advantage to our Baptist preachers and churches. We want a ministry that in learning and ability is second to none, and if we are to maintain our stand in a world that is constantly improving in education we must have it. With such college training our students coming to the seminary would be able to do work of a much more thorough and advanced character than is now possible. And we could count on at least a few becoming the first-rate scholars that we shall so much need in the future to be the bulwark of our Baptist faith.

The responsibility for the proper training of our preachers rests with our colleges. If they fail to prescribe a proper curriculum we may be certain that many ministerial students will continue to fritter away their time on courses that profit not for their main work in life. It is just as important for a ministerial student to have certain prescribed studies as it is for a medical student.

CURRENT TOPICS

The Cuban rebellion was short lived. The last of the leaders were captured last week. Among these was former President Menocal and his brothers and son. These were treated with utmost consideration after they surrendered. A few years ago every captive would have lost his head.

The government of Mexico has adopted silver as her standard of money. This makes it necessary to collect taxes in silver and pay national debts to other countries in gold. The adoption of the silver standard more than doubles the foreign obligations. Just how the new plan will work out is a most serious problem for the Mexican banker.

The railroads are not alone in losing traffic. The Atlantic Transportation Companies have lost over \$250,000,000 during the last twelve months. The English and French liners have cut their rates from 10 per cent to 30 per cent. In 1904 competition between English and German Steamship Companies cut rates till a passenger could go from London to New York for only \$10.

Occasionally we hear that the Roman Catholic Church is getting control of the United States government. The following facts may console the apprehensive. Out of 435 Congressmen, only 35 are Roman Catholics, and only 6 Senators. The diplomatic service is less than 1 per cent Roman Catholic. There are no Roman Catholics state governors. The Protestants have little fear as to state control of religion except as they bring it about by undertaking to control the government by pooling the church vote. This is a most dangerous expedient even when used in favor of prohibition. The church and state should be separate, and churches as such should not undertake to influence legislation, State or National.

Justices of the Peace and Petting Parties.—A few days ago Governor Gardner recalled the commission of a Greensboro justice of the peace on the charge of having conspired with police officers to collect fees from "petting" couples parked on the roadsides. The police officer would find such a couple parked, summon them to court, but allow them the option of paying a stipulated amount sufficient to pay the officers' fees and perhaps a fine. The couple so apprehended usually paid, as they could in this way avoid the disgrace of coming into open court. The main purpose of it was to get pay fees for the justice and the police officers, and in this instance the officers were making a lucrative busi-

ness of it. We take it for granted that they were guilty and commend Governor Gardner for his action in withdrawing the commission of the justice. We agree with the statement in the press reports of the matter that such racketeering is no less detestable than the racketeering engaged in several years ago by certain of our towns in collecting fees for their officers from tourists charged with breaking the speed limit.

But having said this much it must not be inferred that we approve the permission of parking cars for "petting" purposes on our roadsides. We had hoped that the practice was diminishing. It is shameful that the evil should be allowed to exist and make flagrant exhibition of itself. Nothing is more debasing to public morals. Greensboro and other cities might do well to look into the matter. In some states roadside parking at night is made by law a crime or misdemeanor. So it should be in North Carolina. And the law against it should be enforced not by a chance justice of the peace, but by a regular patrol.

Let us say further that we have little patience with the outcry made in recent years and repeated in connection with this matter against justices of the peace. There are indeed inefficient justices of the peace, just as there are inefficient officers of other kinds. But no one is forced to patronize an inefficient justice of the peace. On the other hand almost every township has a good and useful justice, one to whom the people resort for advice, who helps them in business matters, and before whom the people settle their minor disputes without being put to the expense of trial in a higher court, with big court fees and costly attorneys who in some instances, with their pettyfogging make mountains out of mole hills.

Soldiers' Pensions.—The Carnegie Foundation report has a brave word also on the raids on the national treasury by Congress in voting pensions and bonuses to war veterans. The first group that the report censures is the Grand Army of the Republic. One of the main purposes of its organization was to secure pensions for those who had fought in the Federal armies in the Civil War. Soon it became a great political power in the Northern States. Its leaders, who were wise in politics, made such demands as they wished of Congress and it was at the fear of losing his seat that any Congressman from a Northern state refused. Many were voted pensions who had no just claim to them, and other privileges which no ex-soldier should have asked for were voted at the behest of the "political colonels." The people of the South, getting no benefit from such pensions and being taxed to pay them, could judge their true character and were strong in their condemnation. Since the Great War a similar evil has arisen which embraces not one section, but the entire country, since every township sent its quota of soldiers to the training camps of that war. Though barely a decade has passed since the disbanding of the armies the American Legion already has become a burden to the public treasury. The true nature of this burden is indicated in the following extract from the Carnegie Foundation report:

Plain notice has been given to the United States that the leaders of the American Legion intend to raid the Treasury of the United States by the same process through which the G. A. R. was transformed from a patriotic society to a political subsidy-seeking organization.

If these efforts succeed, there will be imposed upon the people a staggering burden, and there will be inaugurated amongst ex-soldiers a demoralization beyond the power of man to estimate.

Over 4,000,000 men wore the uniform. Some 766,850 of them belong to the American Legion. Of this number the majority pay their dues and take no part in the actual conduct of the organization. It is a small minority—the political colonels and captains and those who love the power of organization—who besiege weak Senators and Congressmen in the name of 4,000,000 soldiers and with the threat of the soldier vote.

The claim that the country owes a subsidy to every citizen who has served 60 or 90 days in its military service is an impudent and unwarranted claim. The moment a citizen calls on the government for a subsidy, whether in the form of a bonus or an old age pension, for a service that has neither affected unfavorably his health or his ability to earn a living, he abandons his position as a patriot.

Let Us Give Thanks: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.—Revelation 7:12.

SUNDAY SCHOOL DEPARTMENT

TEACHING THE WORD

PERRY MORGAN, Secretary

GLADYS H. BECK
Elementary Secretary

L. L. MORGAN
Field Worker

THE FUNCTION OF THE SUNDAY-SCHOOL

The Sunday-school may be used for many things but we must not forget that its main function is to teach the Bible. To give to the multitudes the Book that says "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" is the main work of the Sunday-school. What does it mean to teach the Book? It means that its full meaning shall be explained and imparted to people everywhere. If its teachings are to be given to all then we cannot and must not refrain from teaching the full doctrine of stewardship. Right here is where the Sunday-school can help put across the plan of North Carolina Baptists to conduct an Every Member Canvass in every Baptist church in the State this fall. Right here is where the Sunday-school superintendent can get in one of his best contributions to effective Bible teaching in his school. It is the point where all of his officers and teachers can not only do effective Bible teaching but make a wonderful contribution in enlistment in Christian service. "Making my Sunday-school Count for the Most" should be his motto this fall and for all time. A Sunday-school counts for the most when it is teaching the whole Gospel to all the people.

As an enlistment agency the Sunday-school has its greatest opportunity in the Every Member Canvass.

WE ARE TRULY GRATEFUL

The workers in the Sunday-school offices at headquarters are truly grateful for the patience and forbearance exercised during the absence of the office secretary while she was in the hospital for a serious operation. At the same time all the field workers were filling engagements made several months ago thus leaving no one in the office to answer correspondence, order out awards, send free literature, keep records and a hundred other things that claim the attention of the office secretary. Your State Secretary had the extraordinary task of keeping up his field work and at the same time answering as many as forty letters in a day. This was rather strenuous for he was his own stenographer and at a great disadvantage without office facilities while on the field. Miss Elizabeth Elam, of Kings Mountain, assisted with this work after aiding in some associational campaigns. All awards have been ordered out and should be in the hands of those making request by this time. We are glad to say the office secretary is back at her desk and all matters will be attended to now with dispatch and efficiency.

NEW SUNDAY-SCHOOL ORGANIZED AT OBIDS

During the recent Sunday-school Enlargement Campaign in the Ashe Association in which ten churches participated a new Sunday-school was organized at Obids. Clint Dillard is superintendent and Jones Parsons is secretary. Under the new leadership of these two young men, with the splendid corps of teachers selected, this new school will function effectively. Miss Mary Ellen Wiley, our Field Worker for this Campaign, taught "Building A Standard Sunday-school." As a result of her work

the organization of this new school was brought about. There were sixty-four pupils who enrolled at the organization meeting.

LET ALL PULL TOGETHER THIS FALL

As the fall approaches let all Sunday-school workers pull together in one great effort to enlarge and make more effective our Bible schools everywhere. There is much to be done and now is the time to begin a great forward movement in teacher training and enlargement. There are many who hold the Normal Diploma who should go farther in their work of training and study and at least attain the red seal. The name of this crowd is legion. A little planning on the part of pastor and superintendent would enlist a host of these in such an effort. Vacation time is most over and all will settle down to work during the fall and winter. Some advance thinking and planning will start a movement that should sweep the State and secure matchless results in training workers for the mighty task of building up our Sunday-schools everywhere. The State Sunday-school Department will lend help to any church that will let its wants be known.

"TEACHING METHODS IN THE NEW GRADED LESSONS"

For the past twelve months the Elementary magazine has been carrying articles entitled "Teaching Methods in the New Graded Lessons." Announcement was made that all who would write out and send in the suggested assignments would receive Seal 4 for the Normal Course Diploma. Did you do that?

Believing that these studies will be increasingly helpful to those who are using the new graded lessons, the Sunday School Board has assembled the articles in a booklet that can be had for twenty cents from the Baptist Book Shop, Raleigh. I am sure all teachers of Elementary classes will want to own a copy. None of us can afford to be without every available help if we would teach the little children in the wisest way. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

GLADYS H. BECK.

THREE FORKS ASSOCIATION HAS ENLARGEMENT CAMPAIGN

The Three Forks Association centering around Boone had a great Enlargement Campaign July 26-August 2. Eighteen churches participated. Under the leadership of the Associational Superintendent Roy Dotson, and Pastor P. A. Hicks, of Boone, the churches rallied in a fine way to the support of this project. A religious census was made and 5,604 possibilities found. The highest number in the classes on a given night was 1,599. The Sunday-school enrollment at the beginning was 2,599, the average attendance for the past quarter 1,598. The attendance on the day the campaign begun was 1,810. The attendance on the second Sunday or the closing day of the work was 2,516 or a gain of 706. The number of new workers added was 187. In the eighteen churches there were found 1,458 persons nine years of age and above who were not Christians. At the closing meeting at Boone on Sunday afternoon, Rev. Mr. Dotson was re-

elected superintendent for another year. There was much enthusiasm and the testimonies given by the pastors and superintendents indicated that they were heartily in favor of our state Sunday-school program. We predict greater things for all these churches.

SIX MONTHS RECORD

The auditors have filed their report with the Hospital Commission covering the work of the Southern Baptist Hospital, New Orleans, for the first six months of 1931. The report comments as follows:

"The foregoing statement reveals a substantial improvement in the current position of the institution as at June 30, 1931."

Of course that is gratifying, although the gross income of the Hospital for the period was more than \$20,000 less than for the same period in 1930. This decrease is attributable to the economic depression. More than one-half of the decrease was in revenue from patients' rooms; and an analysis of this shows that patients took the less expensive accommodations. Fewer special nurses were employed by patients, and our revenue from this source was decreased more than \$3,500 for the period. The decrease also caused by the falling off of medical patients, for the income from surgical patients was greater than in 1930. Medical patients may be treated in their homes, but not so with surgical patients.

However, the six months period was a good one from a business standpoint. Operating expenses were less than for the same period last year, and the period showed a net operating profit of \$23,659.54, after paying for charity given.

A distressing element is the fact that during the six months we received only \$613.86 from friends to help us give free service to the poor—about \$100 per month; whereas during the period we gave free service which cost us \$14,783.46, the difference being paid from our earnings.

During the six months we received from the Cooperative Program a total of \$12,674.31, whereas we had to pay \$14,189.04 interest on capital debt; and we also paid \$12,000 on the debt, or a

total of \$26,189.04; the difference being paid from our earnings.

In little more than five years the Hospital has paid for all its charity from its earnings and paid more than \$153,000 on the capital debt, likewise from its earnings. Receipts from the Cooperative Program have not been sufficient to pay interest.

LOUIS J. BRISTOW, Supt.
New Orleans, La.

Spirit of the Living God, instruct and lead me, in my ignorance of good, that I may know Thy will and that my conscience may always keep true watch and give true warning. Guide me in paths of uprightness and ways of truth. Let not the common thinking of my day lead me into evil nor suffer me to be waylaid and deceived by the passing fashions of the world and my own false desires.

What is promised to children who obey their parents?—Ephesians 6:1-3.

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JOHN R. SAMPEY, Pres.
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JAMES A. IVEY, Secretary

MISS WINNIE RICKETT.....Junior-Intermediate Secretary
MISS MARY AYSUE.....General Field Worker

LOVING THANKS

We are able to fashion no phrase which would adequately express to the B. Y. P. U. folks of North Carolina our humble, loving thankfulness to you for the exquisitely lovely gift you have made us. We have been completely overwhelmed with the largeness of the gift and its wonderful beauty. We loved you already with all our hearts, we thought; but you have made our affection for you stronger, humbler and deeper. To every one who had the smallest part in making such a big gift, we offer our loving thanks.

Mr. and Mrs. Charles B. Howard.

Wake Forest, N. C.,
August 12, 1931.

Dear B. Y. P. U. Folks:

I want to express to the finest group of young people in the world my deep gratitude for the privilege of serving as your president for two years. These years have been by all odds the richest and finest years of my life, and you have had no small part in their enrichment. I am still yours with all that I am and have. May God lead us on to yet better things and to yet greater achievements in His strength and for His glory!

CHARLES B. HOWARD.

JOURNEYS IN THE WORK

My first invitation in the new honor you have given me was to go to the Avery Association B. Y. P. U. and Sunday-school Convention. It met at Mt. Pleasant Church. When I arrived I found the house filled with people and another crowd in the yard. I found upon inquiry that our State B. Y. P. U. Secretary had been there the day before, and had, as usual, left a B. Y. P. U. impression upon the congregation. The Convention had as its moderator Brother R. T. Teague, who for sometime has been the efficient county superintendent of Avery County. I received every courtesy that could have been accorded and was given a full hour on the program. The program was a triple effort, combining Sunday-school, B. Y. P. U. and singing convention. I expect that is not a bad idea, for it brings together the representatives from all the churches in practically every line of endeavor, and serves to create the impression that all the work of the church is important and that the service in praise, teaching and training all have their places in the program of the church.

My next visit in the work was to the Mitchell Association, meeting at the Liberty Hill Church near Spruce Pine. This meeting was just a B. Y. P. U. meeting. Miss Louella Brown, of Spruce Pine, is the efficient associational president, and, needless to say, had the work well in hand. To encourage her in the work she is having the help of such men as Pastor Ellis, of Spruce Pine, and L. R. Vann, of Bakersville, and other leaders. Unlike the two-day schedule in the Avery Association, Miss Brown was trying the afternoon and evening plan in the Mitchell. That seems to be a very fine plan where there is to be straight B. Y. P. U. Convention. The program was well balanced and well attended, and the brethren there told me that Miss Brown was an unusual B. Y. P. U. leader.

The third association to attend was the Yancey, which met on Sunday,

August 2, at Windom Church near Burnsville. There was a great crowd at this meeting as well as the previous one at Liberty Hill. They stressed the personality, the divinity and the power of Jesus and the fact that no other name will ever be sufficient for the souls of men. Brother S. E. Tilson, the efficient president, was re-elected for next year, and wisely so, I think.

From these three associations, my general impression is that the young people over the State are alert in the work; that there are about the same hindrances all over the country, the strongest one being that the pastors are not as enthusiastic for the young people as they might be. Most of them, however, are conscientious, I think, in their convictions, and would really like for the young people to have the best in religion they can have. Many of them do not agree that the present method of young people's training is the best for them, but the young people move on in their work, and, in spite of difficulties, are doing very fine service in the Kingdom. These mountain associations seem to have about as much loyalty and devotion as those in the plains, and though the membership may not be as large, I think it is about as genuine. I hope all of us will do our best to hold the young people true to the great doctrines of the Book.

COY MUCKLE,

State B. Y. P. U. President,
Wingate, N. C.

TO THE PASTORS, PLEASE

Since I am having the pleasure of serving our young people in North Carolina in the capacity of State B. Y. P. U. President, I should like to be of genuine service to the churches this year, if I could. If there is a pastor in North Carolina who feels so inclined, I wish he would write me frankly and in confidence what he considers the major problem with our young people in our churches. Answer the following questions, if you will:

1. Is the B. Y. P. U. adequately meeting the need for training leadership in your church?
2. Do your young people remain for the evening service after the B. Y. P. U. meeting has closed?
3. Are your young people willing to be seriously active in the work of the local church?
4. Do you have some suggestions that you think would be of help in solving the problems for our young people?

Please write me frankly and say what you think, and I shall be very glad if there could be some genuine service rendered to the local churches this year. It is my opinion that our slogan for B. Y. P. U. work ought to be "Local church loyalty," for through the local church we must do everything if we continue to be Baptists.

COY MUCKLE,

State B. Y. P. U. President,
Wingate, North Carolina.

THE B. Y. P. U. SONG

I have had a conviction for some little time that the present B. Y. P. U. song; namely, "Loyalty to Christ," is not the best type of song for our young people. I have two or three objections to it. First, the music

is not dignified and worshipful. That is the chief objection. Another is that there are so many other songs that I think might be of more value to our young people. There are some others, but these are sufficient, and with this in mind I have secured permission from our B. Y. P. U. leaders in the State to conduct a referendum with our young people in North Carolina, and have a vote on the matter of a new B. Y. P. U. song for North Carolina. I am suggesting that we use the song "Living for Jesus" as our B. Y. P. U. song in North Carolina. On the B. Y. P. U. page you will find this week a blank vote to be filled in by every B. Y. P. U. Let each B. Y. P. U. in your church take up the matter; vote upon it prayerfully and seriously, fill in the ballot which you will find on the B. Y. P. U. page of the Recorder, and send it to me at Wingate, North Carolina. I will let the ballot run in the Recorder for four consecutive weeks, and as the ballots come in, I will report each week how the voting goes for the song. Let our young people make this matter a serious and prayerful affair. The type of singing which we do in our B. Y. P. U. means a great deal as to how worshipful we are, and I hope we may do what we think is the best thing for our young people.

B. Y. P. U. SONG REFERENDUM

1. Name of church
2. Name of union
3. Number of votes for:
 - (a) "Living for Jesus"
 - (b) "Loyalty to Christ"

Signed:

Pres.

Sec.

Mail to Coy Muckle, State B. Y. P. U. President, Box 124, Wingate, N. C.

CHOOSE YE!

In Christ, peace; in the world, tribulation. And if we overcome the world, it must be because Christ is more for us than an example, because in the depth of communion with Him His spirit of life flows into our spirits and we in Him as well as by Him are conquerors.—Alexander MacLaren.

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September 24, 1931

The annual meeting of the stockholders of the Cranberry Iron and Coal Company will be held at the office of the Company, Cranberry, North Carolina, on Thursday, the 24th day of September, 1931, at 10:30 o'clock a.m. (Eastern Time), for the purpose of electing a Board of Directors to serve for the ensuing year, and for such other business as may be brought before the meeting.

J. E. VANCE,

Cranberry, N. C., August 10, 1931.

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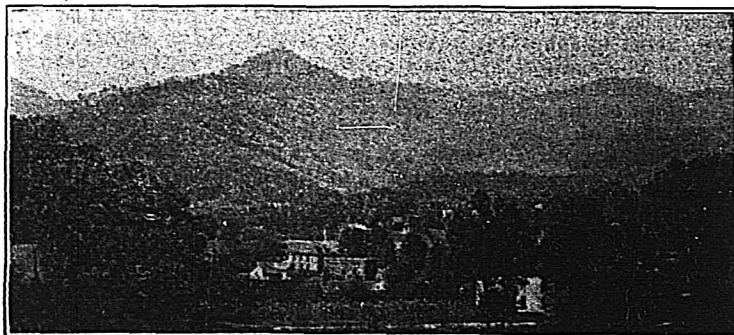
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THE RESURRECTION

By E. A. Edwards

Before announcing his text, seated at the piano he played and sang the song, "Shall I meet My Sainted Mother?"

Text: I Corinthians 15:12. "If Christ be preached that He arose from the dead, how then say some among you there is no resurrection of the dead." Also read the thirty-fifth verse. "But some man will say how are the dead raised up and with what body will they come?"

The Scripture selected as a subject for our discourse this morning is from Paul's Epistle to the Corinthian church. He is writing the church as a father would write or address his children, expressing with words great love and sympathy for them.

Corinth was situated on an isthmus connecting the two divisions of Greece—a very noted city at the time of this writing.

When the Romans conquered the country, Corinth was laid in ruins. Its richest treasures were carried to Rome and the city remained in ruins for about a century. Afterwards it was rebuilt by the order of Claudius Caesar and regained much of its wealth, glory and beauty. The Gospel was first preached here at Corinth by Paul. He remained there for a year and six months preaching Christ and the resurrection, and on his departure he left a strong and prosperous church.

In this direction we want to notice that there are two inquiries which the Apostle seems to have in mind to meet, not so much with an argument to prove to them the Gospel which he had already preached, but that he might reason with them to show them their errors and their mistakes in raising the question denying the Gospel that he had preached to them on the resurrection.

The first inquiry is, "If Christ be preached that He arose from the dead, on whose authority, then, were some of you told to deny the resurrection of the dead?" Since it has been so clearly stated, the Scripture being our authority, that Christ arose, the Apostle is endeavoring to show to them from the Scriptures that the doctrine of the Resurrection of the dead and that of the Resurrection of the body of Christ are absolutely inseparable. Notice in this inquiry he makes of them for their authority for their denial of the Gospel that he had preached, how he lays the stress on the Gospel that he had preached to them. Using the definite article I declare to you the Gospel, and not a Gospel to fit your ideas, but the Gospel that I have already preached to you and the Gospel that I now again declare to you. It is the Gospel that I have preached all the time. It is the Gospel that you received, and it is the Gospel that you have believed. It is the Gospel by which you are saved on certain conditions that you have held to the faith of this Gospel.

On your denial of the Gospel I preached and that I again declare to you, you have absolutely denied the Gospel that has set forth the real truth of the Bible that Christ has risen from the dead.

It is no new Gospel that I have preached. It is that Gospel that we have preached all of these centuries. The resurrection of the dead wholly depends upon the resurrection of Christ. If there should be no resurrection of the dead, then, Christ is not risen, and if Christ be not risen, your faith is vain and ye remain as yet in your sins, and then it leaves us as saints hopeless of immortality. "But now," said he, "is Christ risen from the dead and become the first fruits of them that slept." Any other Gospel that has no life in it is no Gospel at all. Said the Apostle, "My authority for preaching the Gospel that I have preached is based wholly upon the Scriptures."

The subject of the resurrection of the dead was preached and believed by our fathers. Away back in the dark ages of the world, two thousand years before Christ, there was an old servant of God, whose name was Job, that asked a question that has moved the hearts of men and women. That question, found in Job 4:14, was this: "If a man die shall he live again?" That is a question over which the hearts and souls of men and women of the nations of the world are pondering today. If we die shall we live again? I will ask Job this question, "Brother Job, have you ever found a satisfactory answer to that question you asked?"

"Yes," said Job.

"Well, what is your answer?" I hear Job make his answer: "I know that my Redeemer liveth" and that He shall stand at the latter day upon the earth and that after the worms have destroyed this body, in my flesh shall I see God, whom I shall see for myself and shall behold Him with these eyes and not another.

In view of the fact, then, that Christ has risen from the dead, and that part of the subject is settled that Christ died for our sins, He was



REV BISHOP J. WILLIS

Evangelist Bishop J. Willis, Sumter, South Carolina, has been doing splendid work in the South-eastern section of our State. Brother J. A. Sullivan, pastor of the Calvary Baptist Church, Wilmington, writes: "Brother Bishop J. Willis has done a monumental work in Eastern North Carolina in the past fifteen months. He has conducted twenty-six meetings within a radius of seventy-five miles, eight of them being in Wilmington. Pastors who are looking for a man who has the gift of an evangelist, and who does constructive work, will do well to secure his services."

Pastor E. C. Puett, Swansboro, writes that he has recently closed a meeting in which Brother Willis did the preaching. He says: "We rejoice not only because of the people who were saved in the meeting, but because the church itself has seen the Lord, and because of the great turning away from sin to the Lord. Indeed it is a constructive work and we praise God."

buried, and He arose again, we want an answer to the second inquiry. Somebody has already asked this question, "How, then, are the dead going to be raised, and what sort of bodies will they have when they get up out of the grave?"

The Apostle met this inquiry with a sort of a rebuke. He said, "Thou fool." I do not think he meant to insult anybody, but he thought it was foolish to ask such a question.

There are so many hungry souls, so many hearts that are longing for a satisfactory answer to this question, "How am I going to look and appear when I wake up on the resurrection day?" "Am I going to look like myself?" "Am I going to have a body?"

Bless your souls! There was a wonderful resurrection just after Christ arose out of the sepulcher. Matt. 27:51, 52. There was such a wonderful demonstration of the resurrection power that we are told many graves opened and the bodies of many saints arose and came out of the graves and walked in the city and appeared to many. That power was so great that the graves could not hold the bodies any more. Nor can the bodies be awakened unless it is time. Don't you see that illustrated in your gardens every spring? When you sow your seed the resurrection just as surely follows. The farmer sows his wheat and after a certain time has passed he walks down and looks, and he says, "Behold, my wheat has come up." Harvest time comes. Thresh it out and you have the very same thing that was sown.

We shall not all sleep, but we shall all be changed. Those of us that have not died, for some are not going to die, will be changed in a moment. Just in a moment the change is going to be made. In Thessalonians 4:13 we read: "I would not have ye be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope."

4:14 For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him.

4:15 For this we say unto you by the will of God that we which are alive and remain unto the coming of the Lord." It is written that the dead in Christ shall rise first. When Jesus comes in the air and the trump of God is heard all the saints will be raised and will be given their bodies, spiritual bodies though they may me.

Death has been doing its work these centuries. He has been handling the shovel and pick. He has entered our homes and laid his clutch around our loved ones and laughed at our tears, he has

laid low mighty men and women of power. Oh, death, where is thy sting; oh, grave, where is thy victory. You have lost your mighty weapon. Your weapons have fallen helpless at your feet. No more can you enter our homes and take away our loved ones. Your power is gone from you and the saints will fill the heavens with their shouts, "Victory, Victory, forevermore." Death has held us in this dark prison for centuries. We have come up now. We have immortal bodies.

LEAVE ALL IN HIS HANDS

One of our familiar hymns opens with this line,
"God moves in a mysterious way."

Thoughtful, reverent souls are very careful not to attempt in any assured or dogmatic way to interpret the divine will. The untrained and unskillful are often quite too confident that they understand the workings of God's providence.

Many years ago we had a discussion in the daily papers of Richmond in which one of our most prominent ministers was an active participant. The question under debate was the running of railroad trains on Sunday, and the minister was earnestly protesting against the practice. Just before the discussion was opened there was a bad railroad wreck on a Sunday, not far from Richmond, in which several members of the crew had been badly hurt and the passengers had been bruised and shaken up. The minister stoutly maintained that this "accident" was misnamed, that it was really a token of divine displeasure at the violation of the Sabbath. His letter appeared on a Friday, and the same issue which contained it had also a full account of a terrible accident which had occurred the day before on the same railroad. Of course his opponent in the discussion was quick to take advantage of this and pointed out that if the accident which had occurred on Sunday was to be interpreted as a token of divine displeasure against the running of trains on that day, then by the same token the accident which occurred on Thursday must be interpreted as a token of divine displeasure at the running of trains on Thursday. This was a little stunning, of course, but the minister was equal to the occasion. In replying he maintained that as there was a divine command for the observance of Sunday and no command for the observance of Thursday, the interpretation which he had put upon it was justified!

The fact is that in all these matters we are only

"Children crying in the night,
Children crying for the light,
And with no language but a cry."

The best that we can do is to leave these matters in the hands of Him who reigns over all. We cannot change them and we cannot fathom the purposes which lie behind them. We are blind and helpless. Happy is the soul that has learned to trust, happy indeed are we, if we are able to believe with the Christian poet, that

"No harm from Him can come to me
On ocean or on shore."

In spite of these considerations which ought to commend themselves to humble, quiet, thoughtful people, we are continually coming upon illustrations of folly and impertinence on the part of many who do not hesitate to rush in where "angels fear to tread."

For example, one of our exchanges quotes this inscription as found on an English tombstone and as inscribed by the authority of the English clergy:

"Here lies the body of Ethan Beavan,
Killed by lightning sent from heaven
For trading hours on Sunday, June 11,
In the year 1827."

The paper adds that about two years ago a church was struck by lightning on Sunday while religious services were in progress. The pastor was killed while pronouncing the benediction, the church was burned to the ground and four of the congregation lost their lives.

In all these matters "blind unbelief" is, of course, sure to err, but belief, un instructed and rash, may also greatly err. We think we are safe when in the midst of strange, complex, mysterious happenings we are able to say with Cowper:

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

"God is His own interpreter," and we may well leave these matters to Him.—Religious Herald.

FRIENDS OF B. Y. P. U.

In an editorial of August 5th you, perhaps, intended a challenge to Baptist people to strengthen the B. Y. P. U., but, without intention on your part, it may throw cold water on the B. Y. P. U. work. Your observations doubtless come not alone from your own pastorate, but from what you have heard other pastors say. I have heard such statements and some pastors, on account of such feelings, seem to stand hands off of the B. Y. P. U. Such an attitude, in lack of encouragement on part of pastors, deacons and other leaders, likely accounts for the B. Y. P. U. condition. It is not easy for me to sympathize with such a situation because my B. Y. P. U.'s in village and country churches are so helpful to me. But for the B. Y. P. U. I would have a small congregation, especially at night service.

R. B. LINEBERRY.
Harrellsville, N. C.

After having studied your editorial on "The B. Y. P. U." in the August 5th issue of the Biblical Recorder, I have gone over the records of our young people who attend church after attending the different unions on Sunday evening.

This is what I find to be true about the members of my unions: they are loyal to the evening services. The records show that from 75 to 85 per cent of those attending the various unions attend preaching service.

It is my personal conviction now, after a few years of experience, that where the sympathetic attitude on the part of the pastor and the other church leaders is shown toward and to the young people, they will cooperate largely with the whole church program. Give the young people a part in your church program and they will surprise you in their loyalty and cooperation.

On the other hand if they are destructively criticized and ignored, though they may attend the B. Y. P. U. meetings, they will leave the church services; they will quit the financial budget and other church interest.

My policy is to be frank and sympathetic with my young people, and I find as a result some of my most loyal supporters of the whole church program.

B. E. MORRIS.

In reading through several copies of the "Recorder" that had accumulated during my recent visit in Baltimore, Md., where I was privileged to preach at Brantley Baptist Church, I noted your editorial on "The B. Y. P. U."

My first reaction, Mr. Editor, was to feel a bit resentful, but I believe the prodding is good after all. However, will you permit me to bear a word of testimony for the B. Y. P. U. and its work. You affirm your own belief in it, so that is a good start. We believe in it too. My own experience with the B. Y. P. U. in its various departments is that it is distinctly productive of better church members—members who are more faithful and loyal to the whole church program than if we did not have it. During our pastorate here it has been a means whereby twenty-five or thirty boys and girls and young folks have been led to Christ, and through its ministry are trained in church membership. I certainly could not do without it even though it does not always function perfectly. So I appreciate the challenge that comes to us through your editorial, and hope we may so work that you will be able to write in terms of a more positive nature concerning the important part our young people play in our Baptist life in the Old North State.

A. W. FLEISCHMANN.

The past two weeks have found me busy in meetings, one with Brother B. K. Mason at New Friendship, and the other with Brother W. E. Bost, Val-

dese, so I am just getting time to read my Recorder for these two weeks.

Last night I had a good Methodist brother, from one of the nearby church, at my church, and on our way home he asked me how it was we had so many people at church on Sunday night. My answer was, we have a good B. Y. P. U. We have a B. Y. P. U. with 90 members, and that's a good crowd during this summer weather if no one else came. But our house is usually full on Sunday night, and the B. Y. P. U. is responsible for it. However, I told my Methodist brother that, and then this morning I had my attention called to your editorial of August 5th "On the B. Y. P. U."

I must be frank, Brother Farmer, and say somebody has misinformed you about the B. Y. P. U. For two and a half years now the B. Y. P. U. has been the backbone of the church I am now serving. Ninety of the 200 members of the church are in B. Y. P. U. The 90 B. Y. P. U. members gave \$1,700 of the \$3,000 contributed last year, kept the Wednesday night prayer meeting living and supplied the Sunday-school with leaders and teachers. Every Saturday night eight or ten of the B. Y. P. U. members meet at the church and pray for an hour for the spiritual life of the church. Not one time in the nearly three years I've been here have I known anybody to leave B. Y. P. U. and not stay for preaching. I tell you, sir, if any church in North Carolina is having trouble, it isn't the B. Y. P. U., it's the pastor and deacons. I grant you no church can have a B. Y. P. U. without the pastor and deacons. Seven of my nine deacons attend B. Y. P. U. every Sunday night. I believe if we are going to bring accretion they ought to be where they belong. It is time we were cutting off the spigot and stop mopping up the water. I wouldn't have my young people see that editorial for anything, but I would like for some of our grouchy, lazy pastors and deacons to see it. If the B. Y. P. U. is worth anything at all, then we ought to give it our best support. If it isn't worth anything, then the denomination ought to abolish it.

Brother Farmer, I hope you will understand me. Had it not been for B. Y. P. U., I would be down in Bertie County now ploughing a mule. B. Y. P. U. has meant the world to me, and I shall give my life to it wherever I serve as pastor.

C. E. PARKER.

My purpose in writing this letter is to give you a faint idea of the value of B. Y. P. U. in our church. Truly I believe that any organization that gives young men and women a greater and a more beautiful conception of life and its worthwhileness is to be congratulated. Our B. Y. P. U. seems to accomplish this very thing. The boys and girls of our church seem to feel responsible for part of the activities of the church, and they like to be thrown upon their own resources.

I believe that B. Y. P. U. is one of the organizations of the church which is of paramount importance. My reason for this belief is because it trains. We learn to do by doing, and many of my boys and girls have learned to express to others their happiness through consecration.

The average boy or girl is waiting for something to do. He seems to have within him a spirit of heroism. He desires to do something that will help others. Truly this longing within the soul of youth should be satisfied. The biggest business in all the world is the training of boys and girls to finer and nobler manhood, for building boys is far better than mending men. I know of no organization in the church that can do this more successfully than the B. Y. P. U. Some of my finest inspiration as pastor comes from those longing hearts who are doing their best

for the Master in the B. Y. P. U. by speaking for Him.

In your August 5 edition of The Biblical Recorder appeared an editorial which seemed to discourage B. Y. P. U., to a certain extent. I pray that you may give us encouragement, so that, in a small way, we may be able to help finish the task that Jesus left for us to do.

If our dreams come true, we are going to add 2,000 new subscribers to the mailing list of The Recorder this year. Please do your best to encourage us in every effort.

O. JACK MURPHY,
Pastor Corinth Baptist Church,
Elizabeth City, N. C.

FROM SPRUCE PINE

A few words about the great revival meeting here in Spruce Pine, which began August the 2nd.

Rev. J. H. Stanberry, from West Asheville, N. C., the railroad engineer evangelist of the Southern, is preaching under a large tent which seats about one thousand people. The crowd gets larger each night, and the tent will not accommodate the increasing numbers. This is the greatest revival ever held in this little town. A number of souls are being saved.

Brother Stanberry has with him an evangelistic singer, Brother Floyd L. Pander, from Mars Hill, N. C., a great singer of the old-time gospel songs. Also Rev. Wayne Peek, from Mars Hill, who gave us a great message in the Baptist church Sunday morning, the 16th. He spoke on, "Come, for All

Things Are Now Ready." Brother Peek is Brother Stanberry's general manager at the tent.

Rev. J. L. Colville came to us Sunday night, August the 16th—another great man of God—also a railroad engineer and an Irishman, born in Ireland and came to America twenty years ago. He is now living in Bryson City, N. C. There are a number of other preachers attending this great revival and soul-saving meeting. God is doing the greatest work with these men that Spruce Pine has ever witnessed. God only knows how much this meeting is needed. It is our hope that God will not let these servants of His leave here until every soul is saved.

Brother Stanberry gave us the greatest message I ever heard about Sin the night of the 13th, and about Tithing Sunday night. About 200 people promised God Sunday night they would give Him a tenth of all their income.

All denominations are taking a great hand in this meeting—yes, the whole town. We have people in this meeting from Marion and Forest City, N. C., also from South Carolina, Tennessee, Florida and other states.

E. A. BUCHANAN.

Love is a habit. God has given us the love of relatives and friends, the love of father, mother, brother, sister, friend, to prepare us gradually for the love of God. . . . The domestic affections are the alphabet of love.—Frederick W. Robertson in Watchman-Examiner.

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Edited by Mrs. Edna R. Harris
Corresponding Secretary

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NOTES

We shall count much on Woman's Missionary Union in plans for the simultaneous Every-Member Canvass in every church, November 29-December 6. Plans are being made as rapidly as possible. In the light of our Stewardship, it is a great opportunity to serve. Be much in prayer over it for your own church, and every church in your association. Be willing to help whenever and wherever you are called.

Two months of our third quarter about gone! I fear many have been so concerned about the comings and goings attendant upon this season of the year that we've not been as thoughtful and interested in our biggest work—the Kingdom work—as we meant to be. In so far as is possible, let's "make up" now.

Dr. Fred Brown, Executive Secretary of the Promotion Committee of Southern Baptists, asks "that Wednesday, October 7, be made a day of prayer for the every-member canvass in all of our Baptist churches throughout the South."

Are you planning for a great day of study and prayer with a worthy gift for State Missions, September 7? How few really definitely pray. Pray ye, therefore.

Send for your State Mission offering envelopes.

AN OVERSIGHT

In some way the Superintendent's report of Ashe W. M. U. was not in its proper place and was not copied in the general report of Superintendents in last week's Recorder. We regret this, but give it below:

Ashe Association—Miss Minnie Haire, Superintendent. Letters and postals written, 40; societies visited, 3; meetings held, 2; miles traveled, 50; new societies, 1.

THE ASHEVILLE DIVISION MEETING

The Asheville Division of the W. M. U. met with the First Baptist Church of Waynesville, North Carolina, June 23. The program was very interesting and inspiring, and the hospitality of the Waynesville ladies was delightful.

Mrs. J. R. Morgan, Waynesville, Divisional Superintendent, called the meeting to order. Mrs. Chas. Jolley, West Asheville, in charge of the music, used as the opening song, "Joy to the World." After repeating our Watchwords, Mrs. B. F. Bray, Marion, conducted the devotional, stressing "Consecration" and using Psalms 85:6;

Hebrews 12:25; II Chron. 7:14, as scripture.

Mrs. John LeRoy Davis, president of the society, made the address of welcome, with Mrs. A. J. Dowtin, Bryson City, responding.

The reports of the Associational Superintendents showed deep interest in the cause, and progress of the Kingdom work. Mrs. Morgan spoke on "Patterns and Motives."

Mrs. J. R. Owen, Mars Hill, with nine of her co-laborers, gave an interesting message on mission study. Miss Minnie Perry, Hendersonville, sang effectively, "Bring Ye All the Tithes Into the Store House."

Miss Pearl Johnson, who has spent fifteen years as a missionary in Shanghai, China, but who is now at home, Apex, N. C., on a furlough, was the principal speaker of the morning. Her message was on "Radiant Faces." Prayer led by Mrs. John E. Ray closed the morning session.

After a delightful lunch hour the Division came together for the afternoon session. Mrs. W. E. Logan, West Asheville, led the devotional, and in an impressive way spoke on "How to Pray." A playlet—"The Old, Old Story" was presented by Mrs. R. L. Bolton, Hendersonville, with the aid of six girls.

Some of the "Outstanding Tasks Before Us" was the subject chosen by Miss Kathleen Mallory, of Birmingham, Ala. Dr. R. L. Moore, Mars Hill, in his usual interesting way, spoke on "Why Baptist Mothers Should Choose Baptist Schools." "Stewardship" was discussed by Mrs. Walt N. Johnson, Mars Hill.

All officers were re-elected, and Mrs. R. W. Prevost, Andrews, personal service chairman. Ten of the 17 associations were represented. The number of delegates were as follows: Buncombe, 25; Carolina, 12; Blue Ridge, 10; French Broad, 12; Haywood, 78; Macon, 2; Tennessee River, 8; Transylvania, 1; Tuckasee, 15; Western North Carolina, 15; total, 178.

The next meeting will be held with the Buncombe Association in the First Church, Asheville.

MRS. J. R. MORGAN,
Divisional Superintendent.
MRS. E. R. ELMORE,
Secretary.

ANNUAL MEETING OF THE SANDY CREEK W. M. U.

The annual meeting of the Woman's Missionary Union was held with the Brush Creek Church, July 16, Mrs. P. H. St. Clair, Superintendent, presiding.

Rev. J. C. Canipe conducted the devotional and Mrs. J. T. Brooks gave a most cordial welcome; Mrs. J. E. Adams, Jonesboro, responded. The following pastors of the Association were welcome visitors and added inspiration to the meeting: Rev. F. C. Hawkins, Sanford; R. H. Weaver, Sanford; J. C. Canipe, Siler City; H. M. Stroupe, Ramseur.

Mrs. J. M. Whitted, Durham, Superintendent of the Greensboro Division, attended and spoke on the various branches of the work of the Union, and most encouragingly of the achievement of this association during the past year. She urged more organization among the young people.

Miss Pearl Johnson, of Pittsboro, who has been in China many years, spoke most interestingly of the great need of China today—that of Christ. Miss Johnson will return to her work in Shanghai, sailing from Vancouver August 29.

Mrs. Edna R. Harris, Raleigh, brought a message of vital interest to the Union at this time—the Heck Memorial. She named the different objects in different countries to which this fund has been given each year. Mrs. Harris held a conference during the afternoon session, and much information needed in many of the organizations was brought out. "Our

Force, Our Field" was the subject of a most inspiring talk by Mrs. E. W. Byerly giving in a very forceful way the facts concerning both. "Our Literature" was discussed most interestingly by Mrs. J. W. Freeman, taking each periodical separately and emphasizing the part each one plays in giving information to carry on the work more effectively.

At the noon hour a bountiful and delicious lunch was served in the grove by the ladies of the church. Mrs. C. L. Brower, Assistant Superintendent, presided at the afternoon session. The devotional was conducted by Rev. R. H. Weaver. The solos, "Living for Jesus," by Rev. F. C. Hawkins in the morning, and "Tell Me the Story of Jesus," by Mrs. T. J. Brooks in the afternoon session, were enjoyed. This meeting was well attended, reports were good from officers and chairmen, and much interest manifested. The following officers were elected for next year: Superintendent, Mrs. C. L. Brower, Siler City; Assistant Superintendent, Mrs. Arch Andrews, Bonlee; Secretary, Mrs. E. D. Nall, Sanford; Treasurer, Mrs. S. H. Oliver, Vass; Y. W. A. and G. A. Leader, Mrs. R. H. Weaver, Sanford; R. A. and Sunbeam Leader, Mrs. J. C. Canipe, Siler City; Mission Study Chairman, Mrs. J. R. Moore, Gulf; Personal Service Chairman, Mrs. A. B. Cameron, Carthage; Stewardship Chairman, Mrs. J. T. Brooks, Siler City.

The Union will meet next year with Mt. Olive Church.

MRS. E. D. NALL, Secretary.

CHOWAN AND WEST CHOWAN W. M. U. ENCAMPMENT

From July 27th to August the 1st is a season which will long be remembered by 64 members of the W. M. U. who were constant in their attendance upon the week's activities, as well as the large number who attended one or more classes during the week.

From the very first there was much earnest activity both as to study and recreation, and it continued to the closing moments of the encampment. The encampment started off in high gear and the pace never slackened. No finer crowd of boys and girls, women and faculty, we believe, ever came together. It was indeed and in truth a real "Union," and so congenial was the crowd that one felt as if it were a family reunion.

From the viewpoint of those in attendance, the encampment was a howling success.

There was an unusual spirit of co-operation, from Mrs. Taylor, the dietician, to President and Mrs. Edwards, of Chowan College. We know not to how many to give credit, but no better meals were ever served to any bunch of campers.

Another unusual feature was the fact that every one who regularly attended the classes received one or two awards. Not many went away empty handed, and we trust that not any went away empty headed.

The faculty was as follows: Rev. J. L. Carrick, Elizabeth City, Dean; Mrs. J. L. Carrick, Elizabeth City; Miss Alva Lawrence, State Young People's Leader, Raleigh; Miss Madaline Elliott, Student Secretary of Meredith College, Edenton; Rev. E. R. Stewart, Fairfield; Mrs. H. G. Sawyer, Elizabeth City. Each of these was exceedingly efficient in his or her line, and all contributed their best to make the week a grand success.

A new feature in this encampment was the Vesper service each evening just after supper. This service was in charge of Rev. J. L. Carrick, who endeavored to bring a practical message to the campers.

To endeavor to enumerate the numerous activities would be too taxing, but one, especially, is worthy of mention—Commencement Night. From the salutatory to the literary address would have done credit to some high

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair-Falling—Imparts Color and Beauty to Gray and Faded Hair—50c and \$1.00 at Druggists. Hilecox Chem. Wks. Patchogue, N. Y.

TIRED EYES
After a hard day's work, refresh your eyes with **DICKEY'S OLD RELIABLE EYE WASH**
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

Gray's Ointment
for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write
W. F. GRAY & COMPANY
711 Gray Bldg., Nashville, Tenn.

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.
b-7:30 a.m. Charlotte 4:45 p.m.
d-9:45 p.m. Norfolk 6:00 a.m.
b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

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

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

Boils and Sores

Respond Quickly to

New Treatment

It is no longer necessary to suffer with boils, sores, felons, carbuncles and ulcers. The new treatment known as 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. 50c at your druggist or by mail from No-Lance Chemical Company, New Brookland, S. C.

Typhoid
carried by
flies!

Kill them
quick!

Spray

FLIT

Largest Seller in 121 Countries

schools. It was marvelous to see what can be done in so short a time when a number of youngsters get started.

The encampment will be held at Chowan College again next year, July 18-23. We are hoping to have the same splendid faculty with us at this time.

J. L. CARRICK.

W. M. U. AND THE COMMITTEE ON PROMOTION

Dr. Fred Brown, Chairman of Committee on Promotion, asked Mrs. Jones to indicate the woman in our state who should work with our State Director of the simultaneous Every-Member Canvass in every church, November 29 to December 6. She asked that your corresponding secretary serve and work with Mr. Perry Morgan, who was appointed director of this movement.

Our present plan is to use the organization we now have, asking that the Superintendent of W. M. U. in each association serve on the association committee, and that the president of the W. M. S. and leaders of other organizations serve on committees in the local churches, and in any capacity they may be called upon to serve.

With whatever plans, we must have the spiritual background for this work which will make it a source of permanent spiritual uplift to our people. The thing we can do now, as individuals, as societies is to pray. Pray for an awakening we have not seen for years, pray for those who go out to prepare for this, pray for new vision of greater service for all.

E. R. H.

HELP FOR W. M. U. TRAINING SCHOOL

Housekeepers have the helpful habit of remembering the W. M. U. Training School in Louisville, Ky., when they are canning, preserving and sewing for their own homes. But for such help it would be hard indeed for the school to "make ends meet." It is almost trite to say that this coming session will feel the effect of the general depression: all the more reassuring is it to believe that this particular summer many societies, circles and members will see that the school's name is "put into the pot." Even a very few cans from many such a source will replenish the depleted larder of "House Beautiful." In packing the cans and jars use extra care, being sure to put inside the package as well as on the outside the full address of the sender: thus the school will know whom to thank, even as it sincerely desires to do. The school's address is: W. M. U. Training School, 334 East Broadway, Louisville, Ky. Do not make the shipment until after October 1st, please. The supplies which are particularly needed are as follows: Canned vegetables, pickles, preserves, napkins, canned fruit, relishes, jellies, tray cloths.

—Royal Service.

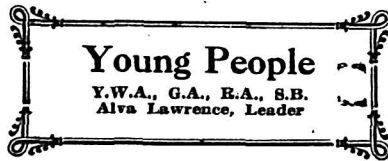
FOR THE FRONTIER MISSIONARIES

The "frontier" may be "vanishing," but even more so is the income of Baptist missionary workers out "along the western front." Brave hearted they are, but even "brave hearts" feel the pinch of inadequate salaries and the bite of winter's cold. If you or your society would like to help one of these Baptist frontier preachers please write to your state W. M. U. corresponding secretary. You will thus secure a letter giving the measurements for the clothes. It will be doubly helpful if the box can be sent in October.

—Royal Service.

RIGHT

It is the glory of the Syrophenician woman that she refused to believe even the words of Jesus when they seemed to set a limit to the love and goodness of God. And Jesus smiled upon her and said she was right.—Willard Brown Thorp.



(Extracts from letters written by Miss Mabel King Becker, of Leaksville, while en route for Prague, Czecho-Slovakia to attend the Baptist Young People's World Conference.)

S. S. Cameronia—We're just off the coast of Ireland, so we'll soon be there.

We are quite a congenial bunch. Several people have remarked that we are quite the nicest party on board; that we seem so happy. If possible, it even surpasses Ridgecrest. To tell the truth, the whole truth, and nothing but the truth, it's better than Ridgecrest for several reasons: a smaller crowd, real unity of purpose and spirit—a Master's minority. We have our morning watch in the cabins. We started with just one table of eight. It has gradually grown until it included this morning all the members of the party who didn't oversleep. We have our family altar usually in the dining-room at 9 o'clock. Sometimes, though, we can't get the dining-room, so we have it on deck. There are several other people on board who asked to join us in this. We have some good singing, Scripture reading, sometimes a short talk, prayer, and more songs. We meet once in a while to learn about the meeting in Prague and to discuss the problems which will probably arise there.

London, England.—The Young People's Committee had a tea for us this afternoon. We met Dr. Rushbrooke, Dr. Dunning, and other splendid world leaders in our denomination. They made some attractive and interesting speeches of welcome.

Last night we went to Hyde Park and heard the "national pop-off," which is one name for free speech which prevails there. Men and women, too, had set up pulpits or stands all along the road, and they talked about socialism, the political question, religion and other things. Most of them were preaching Jesus. In the crowds that gathered round them were some interested people, some earnest enquirers, and some mischief-makers and atheists, who called out all kinds of things: ("You haven't any proof that Jesus was divine," and other such things.) We "listened in" on several of them. Some of the preachers would get all confused when the mob yelled out, but one or two of them went right on. Some of our party said it reminded them of Paul on Mars Hill. And a funny thing happened. Dr. Hines gathered our party around him to tell us something, and immediately others began to run up to find out what new doctrines was being promulgated—"to hear some new thing." Everything I heard was perfectly orthodox. One of the women was having a song service. That was the only crowd in which there was perfect order and respect. And how the crowd did join in the singing. It was wonderful to hear them.

Berlin, Germany.—Last night after dinner we went to the First Baptist Church for services. The delegation of 120 English people going to Prague was there. I had rather expected to see a small ugly building way off somewhere. Behold a building over twice as large as ours, handsome, majestic, with a splendid pipe organ. And the minister is a splendid young fellow, a graduate of Louisville Seminary. He has traveled quite a bit, having been around the world at least once, speaks English fluently. Mrs. Dunning and Mr. Leavell each made a speech in English, which the pastor translated into German. Dr. Hines spoke in German. The place was packed, every seat was crowded, people stood in the aisles. It's a wonder the balconies didn't

break, and a crowd of them came back to the hotel with us just to show us the way.

I AM THE WAY, THE TRUTH, THE LIFE

Life wants to go on, but pride is preventing it.

Pride—Pride in class, pride in church, pride in society, pride in styles, pride in form, pride in professions, pride in business, pride for things, pride for fame and selfishness, pride for possessions, pride in station, pride in ambition. I am the way, the truth, the life. Life is a privilege; life is more than meat.

Our life consisteth not in things. Why economize life for things? God will supply all your needs according to His riches in glory. Is there any waste? God is more economical than man ever dreamed of. Our condition today is a result of our treatment to life, love, life. The reward for wasting life is want.—Contributed.

JOHN THE ORDINARY

Among those unknown in time, but not unknown in eternity we must make a large place for John the Ordinary, the man who worked no miracles. He is one of that great host of men known by what he was not. He was not the long looked for Messiah. He was not one of the mighty miracle workers. The best that could be said of him was that he was the voice of one crying in the wilderness, a mere fore-runner of one who was mighty and great. He belonged to that crowd to which most of us belong. He belonged to that company of whom Lincoln said, the Lord must love them for he made so many of them. . . . But our day is not very kind to ordinary folk. Modern industrialism makes it hard for us to believe in the value of the ordinary. There is much in modern psychology that belittles the importance of the ordinary. Much of modern philosophy is discouraging to those who are not workers of miracles. We are drags on the momentum of society. This cynicism is a serious denial of the whole redemptive program of Christ to whom no soul was unimportant. . . . To Jesus the social pyramid rests not upon its apex, the few mighty ones, but upon its base as its broadest, upon that great body of ordinary folk who are only voices and the workers of no miracles. . . . If we belittle the ordinary man we are not like Jesus. We do not have the mind that was in Him. He ran not after the earth's mighty ones, but poured out His heart to the least distinguished of people—fisherman, untutored Galileans, and even a Samaritan woman. . . . Some time ago a memorial tablet was unveiled on a college campus. It was dedicated to "an average man" who never won a prize, whose best mark was a "B," who never made a first team. In the war he died serving his country as a member of a medical unit. By doing his best he accomplished extraordinary things. On that tablet are these words, "He played for years on the scrubs, but never quit." The big difficulty with most of us is that we do not use what powers we have to the limit. . . . God used John by sending him everywhere creating a desire for Jesus. He was only a Voice, only a Forerunner, but he was all that for Jesus. Creating a desire, a hunger and a thirst for life's best. This is something all of us can do. We can help to create a demand for the best, the true, the pure, the holy. . . . Out of the story of the Panama Canal came this incident. The final blast was prepared—twenty tons of dynamite in 540 holes thirty feet deep. Hundreds of tons of earth and rock blown up. But the gap was not quite big enough to let the waters of the Pacific in. An ordinary workman not known by name but only as

a number on the pay roll was ordered to dig a trench with a small shovel. That little trench soon became a mighty raging stream with the Pacific rushing in. All that was needed was the help of an ordinary man. He created the opportunity. There may be a church hope, or plan, or victory, waiting for your demand. If you cannot be on the creative end of life's work then in God's name get on the consuming end. Be a fore-runner preparing the way for the Lord. Help to create the desire for Jesus.—By F. King Singiser, D.D., in Watchman-Examiner.

ARE YOU EXCUSED?

Horace Bushnell once made an interesting list of all who might be excused from giving to missions. Here it is:

Those who believe that the world is not lost and does not need a Saviour. Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the Gospel to every creature."

Those who believe the Gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself," in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Do you belong to the "Mission" or the "Omission" Band? — Missionary News.

THE COMING GUEST

Unlock the door this evening
And let the gate swing wide;
Let all who ask for shelter
Come, speedily inside,
What if your house be narrow?
What if your house be small?
There is a Guest whose coming,
Will glorify it all.

—Joyce Kilmer.

Old Formula Heals Athlete's Foot

An old formula for skin diseases is astounding the most skeptical in the marvelous way it heals severe cases of athlete's foot, eczema, tetter, ringworm and itch. 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 athlete's foot, or any skin disease, get from any druggist a 60c bottle of Tetterine and get relief or get your money back. (adv.)

This Woman Lost 64 Pounds of Fat

Mrs. H. Price, of Woodside, L. I., writes: "A year ago I weighed 190 lbs. I started to take Kruschen and now I weigh 126 and never felt better in my life and what's more, I look more like 20 yrs. old than the mother of 2 children, one 19 and the other 18. Every one of my friends say it's marvelous the way I reduced."

To lose fat with speed take a half teaspoonful of Kruschen in a glass of hot water before breakfast every morning—don't miss a morning—an 85 cents bottle lasts 4 weeks—get it at any drug store in America. If not joyfully satisfied after the first bottle—money back.

OBITUARIES

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

PRIM—Born on November 11, 1831, and had she lived until this November she would have been one hundred years old. She was the daughter of Esq. Jessie Gallimore and Ruth Wright Gallimore. She was the oldest living member of Holloways Baptist Church. Her husband preceded her to the other side sixteen years ago. But Grandma Prim and her husband had lived happily together for sixty-two years. The family consisted of six children, four daughters and two sons. Three daughters preceded her—Miss Maggie Prim, Mrs. Myra Davis and Mrs. Estelle Stoner. Two sons and one daughter survive.

It was a Sabbath evening in June, when the breezes were hushed and still, that Grandma Prim, who had been waiting so patiently and quietly at the last campfire outside the gate, entered the portals of the Eternal City. May every one of us who knew her not only commemorate, but emulate her consecrated and devoted life.

HER PASTOR.

Southmont, N. C.

JACKSON—Mrs. Bertha J. Jackson, beloved wife of Mr. A. H. Jackson. Born February 15, 1875; died August 9, 1931; was married to Mr. Jackson February 27, 1893. Before her marriage she was Bertha Dubois, of Colleton County, S. C. She leaves to mourn her loss her husband, one daughter, Mrs. Myrtle Henry, and two sons, C. W. Jackson, of Wilmington, and E. B. Jackson of Antioch, Brunswick County. Interment at cemetery of Antioch Baptist Church, Brunswick County.

J. A. NEILSON.

Southport, N. C.

MRS. M. S. HUMPHREY

Our hearts were saddened on June 23d when the news came that Mrs. Humphrey had died suddenly.

Her Christian virtues were fully exemplified in her life, and her deep love for the church and all its organizations was beautifully portrayed in her quiet every-day life.

We have lost one whose presence will be greatly missed, but whose influence will remain.

Therefore, be it resolved:

First, that we, the members of the Woman's Missionary Society of Hayes-Barton Baptist Church, bow in humble submission to the will of our Father, whom she loved to serve. We shall not cease to miss her wise counsel and cheerful help in the activities of this society.

Second, that we extend to her devoted family our love and deepest sympathy, assuring them that we do not sorrow as those who have no hope.

Third, that a copy of these resolutions be sent to the family, one to the Biblical Recorder, and one recorded in the minutes of the Woman's Missionary Society.

MRS. JACOB THOMPSON.

MRS. L. T. PENNY.

MRS. C. J. BOLICK.

LUCY BENNETT

(This sketch of Lucy Bennett, daughter of Rev. J. C. Bennett, was read at the funeral service, August 19, by Rev. J. R. Owen, who conducted the service.)

Lucy Bennett was born November 6, 1905, and died August 17, 1931. She was converted at the age of eleven and joined Hominy Church. She is survived by her parents, four sisters, and two brothers, and hosts of friends.

Lucy finished high school at Candler with the class of 1924, receiving second highest honor in her class.

She finished Mars Hill Junior College with the class of 1926, dedicating her life for definite Christian service during this period.

The following year she taught until Christmas and resigned to take up Sunday-school and B. Y. P. U. field work in the Buncombe Association for a year. After this term of service she entered Meredith College and finished her two-year college course in one and a half years with the class of 1929.

She accepted a position as teacher of English and French in the French Broad High School, and held that position until the beginning of her illness, which lasted six months.

She taught summer schools and did religious work during all vacations. In a word, her short life was crowded full of useful activity; not an idle day was thrown away.

Her ideals, aspirations, aims, and determinations were high; her devotion was beautiful. She was honored and loved by all her acquaintances. Her father gives her much credit for the wonderful way in which she inspired, helped, and encouraged him in his pastoral work. She was ever his helper, always ready to serve in any way, especially by teaching training courses.

She talked freely and calmly concerning her future and made all plans for her own funeral, thoughtfully and deliberately, giving every assurance of her future hopes.

She expressed a feeling that her work was not completed and urged brothers, sisters and friends to do more in order to carry on her work which seemed to her unfinished.

RESOLUTIONS OF RESPECT

Whereas God in His infinite wisdom removed from our midst Brother Charles Lennon and has given him we trust a happy reception into the Haven of Eternal Rest to be with His Saviour forever, and wait for his loved ones to come to him through the pleasure of God.

He was a member of Western Prong Baptist Church for about forty years. He came to this church by letter from Mount Zion Church, with which he connected himself at an early age. He lived a true Christian life, one above reproach. He was kind hearted, sympathetic and ever ready to help in times of need. He received the Biblical Recorder in his home for about forty years, and until the end came.

Brother Lennon died May 28, 1931, at his home near Clarkton, N. C. He leaves a wife, three sons, three daughters, a number of grandchildren and friends to mourn his irreparable loss.

We, as a church and community, deeply feel the loss of our esteemed brother. We submit to the will of our Heavenly Father who doeth all things well.

Therefore, be it resolved:

First, that we extend our heartfelt sympathy to the bereaved family and commend them to the same one in whom the departed brother trusted.

Second, that a copy of these resolutions be given to the bereaved family, a copy spread on our church records and a copy be sent to the Biblical Recorder for publication.

Respectfully submitted,

W. D. COOK.

B. L. MARTIN.

GEO. E. COLLIER.

RESOLUTIONS OF RESPECT

Our hearts were saddened on July 9, 1931, when our Heavenly Father saw fit to take from our midst our much loved and honored friend, Richard W. Simpson.

He was a member of Sandy Cross Baptist Church, and he attended as long as his health permitted him to do so. We have lost one whose presence will be greatly missed, but whose in-

fluence will remain. He was a devoted father and a faithful Christian.

Therefore be it resolved:

First, that we have lost one whose very presence made us better.

Second, that we humbly submit to the will of Him who knows best.

Third, that a copy of these resolutions be placed on the church record and a copy be sent to the bereaved family as an expression of our deep sympathy; also a copy sent to the Biblical Recorder for publication. Done by order of conference.

F. D. GRAY,

EDWARD EASON,

Committee.

S. S. MCGREGOR, Pastor.

Trotville, N. C., July 15, 1931.

SECRETARIAL COURSE

An attractive, thorough two-year secretarial course will be offered at Limestone College with the opening of the next session in September, according to a bulletin issued today by the college.

No student can register for this two-year course who has not completed an accredited high school. As outlined, the course calls for seventeen hours of classroom work per week for the first year, and sixteen hours the second year. Students will be given competent training in shorthand, typewriting, bookkeeping, English, mathematics, history, economics, and physical education, according to the bulletin.

Limestone College is being congratulated upon having worked out so admirable a two-year secretarial course, and it will undoubtedly appeal to a large number of students, who desire to equip themselves in a thorough manner for the business world.

Gaffney, S. C.

A DANGEROUS TREND

Three years ago we had a number of churches in North Carolina and adjacent states without pastors. Some of those churches are still without pastors. Since then other churches have become pastorless. Many of these, too, remain pastorless.

Three years ago we had a number of ministers without churches. Some of these brethren (most of them fine fellows) are still without pastoral work. During this time many other pastors have for one reason or another had to give up their work. Some of these, also, still remain churchless.

Discussing this matter with one of the leading rural pastors in North Carolina some days ago he informed me that one church in his association had been without a pastor for five years during the past six years. I know of one field in the southeastern part of the State that is more often without a pastor than with one. There are three fields in the writer's association without a pastor. Some of them are not even being supplied by supply pastors. In another association in this State three fields are at present without pastors and "don't even want to call."

If the present trend continues another three years as it has the past three we will have decidedly more churches without pastors than with pastors. We will also have more ministers without churches than with churches. The trend is beginning to take on some momentum, and unless checked, will grow with rapidity from now on.

Truly this is a dark picture. But the writer is not a pessimist; he is an optimist, and so believes that we can turn the tide if we are wise enough to build and sustain in our Baptist brotherhood a spirit so impelling and compelling that when a church loses its shepherd it will immediately set out to find a successor to their former pastor. Some are saying that this condition is caused by the present economic depression. The economic depression is being

used as an excuse. The real cause is a spiritual depression. We need a revival in the churches. That will cure the situation. In the meantime let us face and discuss the injury a church inflicts on itself and on Kingdom causes when it fails to call an undershepherd. May I suggest that the brethren discuss this matter—

In the Biblical Recorder; at Fifth Sunday meetings; at the meeting of the district association; at the Baptist State Convention, and by ministerial associations throughout the State.

Personally I should like to see the Sunday School Board provide one lesson each year in this subject. I know of no single agency that could help solve the problem better than the Sunday School Board. But it will take time to do that. And we cannot wait. In my judgment something has got to be done right away. Brother Farmer had a fine editorial on the subject in the Biblical Recorder some weeks ago. I for one hope he will write another editorial and that other brethren will write short articles on this subject. See to it, too, that this matter is discussed at your fifth Sunday meeting in August, and at your district meeting next fall.

A Baptist.

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

How should we enter into the house of God?—Psalm 100:2, 4.

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BOOK NOTICES

Famous Bible Pictures and the Stories They Tell

By Elizabeth Hubbard Bonsall. Published by the Union Press. A number of masterpieces are pictured in this volume, and the story is told in connection with each picture. By associating the story with the picture added pleasure is given and a deeper impression is made than could be made by either the story or the picture alone. The beautiful language of the Bible has been used as far as possible in telling the stories. Practically all children enjoy stories. They fill a real need, for they bring relaxation and pleasure, and take the child away from the everyday world into far and beautiful lands. A section of the book is given to short sketches of the artists and description of the pictures.

The Genesis of Shakespeare's Art

By Edwin James Dunning. Published by Lothrop, Lee and Shepard Company. Price \$2.50. The table of contents include an "Introduction," "Venus and Adonis," "The Sonnets," "A Lover's Complaint." In the appendix "The Thorpe Dedication" and "Shakespeare's Use of Thou and You" are discussed.

The author of this book was a well-known dentist in New York City. Later he lost his sight, and he then set about to discover a new world, in which he made for himself a permanent home. He began to memorize the masterpieces of his favorite authors, soon having in his full possession a rare and rich store of the best literature. He became deeply interested in Shakespeare's sonnets, memorizing the entire one hundred and fifty-four. Since that time he has spent much time in studying and writing about the sonnets, and in this volume he has given us his best work.

The Painter in Oil

By Burleigh Parkhurst. Published by Lothrop, Lee and Shepard Company. Revised edition \$2.00. A complete treatise on the principles and technique necessary to the painting of pictures in oil colors. Fully illustrated and containing two pages of mounted slips showing tints of modern oil colors. With his wealth of experience, the author of this standard work has added new material that makes it even more valuable. "The Painter in Oil" has been successful because it is practical rather than theoretical. Dr. Parkhurst saw that most books of painting have been too narrow, and have dealt more with recipes than with principles. This fault was avoided. Reasons for things have been given as well as the things themselves. Due attention is given to the problems of drawing and color, the practical processes and materials, and the author discusses at length Mental Attitude, Originality, Tradition and Individuality, How to Study, and kindred matters of a general character involving principles that are all-important to the student who would achieve success. "It is obvious," he says, "that one cannot become a good painter without the ability to know what is good painting, and to prefer it to bad painting." Hence the book is of interest and value to the student of pictures as well as to the painter. Its many illustrations include cuts of tools and copies of famous paintings.

New Census Atlas of the World

By Lloyd Edwin Smith, assistant editor of Little Blue Books, World Famous Stories, and contributor to nationally renowned magazines. Edited by Frederick K. Branom, head of Department of Geography, Chicago Normal College, co-author of "Teaching of Geography," author of "Social Geography Series," "The Use of Maps," "The Use of Globes," etc. Published by Reilly & Lee. Price \$2.50. bound in buckram cloth, size 10 1/2 x 15 inches.

The index is arranged in alphabetical order. The table of contents includes "Descriptive Text," "Complete 1930 Census" and "General Map Section." Profusely illustrated—all new maps of states and all countries of the world showing boundaries as determined by the League of Nations and by Plebiscite. Alphabetical list of cities—authentic and accurate. Facts and history of new nations. This volume is really worth several times the price asked for it. It will be very useful for reference. Latest Federal Census Edition.

Uncle Remus

By Joel Chandler Harris. Published by D. Appleton & Co. Price not given. "Uncle Remus" needs no introduction to our readers. Since this book was first published in 1880 it has been very popular. The introduction says it is the purpose of this volume to create or revive interest in and enjoyment of the simple folk tales and the charm of plantation life in the Old South. A very interesting sketch of the author is given in the introduction. In these stories the author presents the life of a vanishing people—the antebellum negro, and gives a real setting of natural scenes—a picture of Georgia life. Children of this generation still respond to the lure of the tales of Br'r Rabbit, Br'r Wolf and Br'r Fox, and perhaps children always will. As for grown-ups, they may now re-read Uncle Remus with perhaps even more appreciation than ever, because they may at last revel fully in the inimitable dialogue of Harris. No modern writer of negro dialect has approached Harris. After all, there is only one Uncle Remus, and there can never be another.

VALEDICTORY

(Upon leaving the Raleigh Tabernacle, Pastor E. Gibson Davis wrote the following.—Editor.)

Beloved, I wish above all things that thou mayst prosper and be in health, even as thy soul prospereth. —I John 1:2. Those words form a beautiful epitome in all the desires of your retiring pastor. I wish you wealth enough to meet your necessities, and to make you comfortable and to enable you to provide for those dependent upon you; and above all I wish you wealth in order that you and those associated with you may use it to the glory of God and for the advancement of His Kingdom.

I wish you health. If I had it in my power to give you but one of two gifts, wealth or health, I should give you health rather than wealth. I would have you to be well, not sick. I would have you to be strong, not afflicted. I wish you health, the greatest and best continued health.

I wish you soul prosperity. May the spirit of real beauty continually hover about you and fold you close within the tenderness of her wings. I wish your soul to be as an alabaster box filled with the precious ointment of beauty and love.

For every act of kindness and love shown us, by those of our church membership and by those without, and those not of any church, we are deeply appreciative and grateful. Of our life and labors among you we shall ever cherish in the bright store of memory happy visions which no time can efface.

We surrender this pulpit back into the hands of this great church. It has been our shrine; our holy of holies; our trysting place, as well as our mount of triumphs. This pulpit, whose teachings are based on the Rock of Ages, will stand long after the writer of these lines has turned to dust. It will be visible from the judgment seat; and it will witness that this preacher had a determination to preach no other gospel than that of the cross of Christ.

Through the tollsome years that beckon onward we shall ever hug to our hearts the fond hope that, when our eyes behold the light of eternal morning, far beyond the green hills of time, we shall meet again those for whom we prayed and to whom we preached so often, in a land that is fairer than day.

May the blessed Christ through His wondrous Gospel strengthen you in every hour of need, comfort you in every hour of sorrow, enlighten you in every hour of perplexity, lead you forth into a life of ever-enlarging usefulness, and finally crown you His own in His eternal Kingdom on high. Meanwhile, fare ye well.

COMING TO TERMS WITH THE UNIVERSE

By E. McNeill Potat, Jr. This is a small book on a vast topic. It makes the trustful soul at home in a big house. It treks the narrow way through the infinite. It really simplifies the complex. It puts a keen edge on a broad subject. It gives a clear answer to grave questions. Its discussion of Jesus' ethics thrusts a gleaming searchlight into our present moral darkness and burns a hole clear through all the social problems of our modern world. It assures; it cuts; it shines. You had better read it. But do not start with it, unless you are willing to think.

WALT N. JOHNSON.

July 14, 1931.

SHILOH BAPTIST CHURCH

We closed a very fine meeting the first Sunday in August. Brother John Archie Melver and wife, of Tarboro, were with us and did a splendid service. Brother Melver is a pastor evangelist and a preacher of great power. Mrs. Melver is a gospel singer of unusual ability and aids greatly in the service. We feel that the Shiloh Church will be blessed for years to come by the coming of these two consecrated workers for these few days. The church has been strengthened and united for greater service in the Master's work. We received four by letter and nine by baptism.

We have been with the Shiloh Church twenty months. The membership has grown from 448 to well above 500; the Sunday-school has been reorganized and is doing very efficient work; the W. M. S. is doing a fine work with four wide-awake circles; the mid-week prayer meeting is under the supervision of one of our most efficient deacons who uses a large number of the members for the programs. Mrs. Johnson and I are happy in our work with this fine country church, and are feeling more and more that the day of the country church is not over, but just beginning. There will be a new day for our denomination when young men and women, trained in our Seminaries and Training Schools, discover the possibilities of the country church.

We are on vacation. During the month of August Bro. A. H. Outlaw, of Elizabeth City, is supplying the Shiloh Church. I am supplying the Fourth Street Church of Portsmouth for Bro. G. H. Payne, formerly of the First Baptist Church, Elizabeth City.

J. SAMUEL JOHNSON, Pastor.

THE LORD BE PRAISED

The nations all whom Thou hast made
Shall come, and all shall frame
To bow them low before Thee, Lord!
And glorify Thy name.

Truth from the earth, like to a flower,
Shall bud and blossom then,
And justice, from her heavenly bower,
Look down on mortal men.

Thee will I praise, O Lord, my God!
Thee honor and adore
With my whole heart; and blaze
abroad
Thy name for evermore!

—John Milton.

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Home Circle

"I want to play a while, dear Lord,
Before the long blue shadows creep
Upon the hills. I would be glad
Before I sleep, and full of joy,
Even as the children.
Eventide brings laughter,
And the joy of home,
And sleep.
So let my Argosy drift out
Unchecked by wind or foam,
And may the smile upon my face
Attest to you I've found my place
—Home."

—Margaret Tachett Forsee.

MARKS

Henry sat on the floor scratching the back of his hand with the sharp point of a lead pencil.

"What are you doing, child!" exclaimed his mother. "Your hand is all marked up, and look how red it is. You'll make it sore. Don't do that."

Henry went on drawing the pencil heavily across the back of his hand.

"Mother," he questioned, slowly, "do you suppose it hurt Cain very much? How big a pencil did God use?"

"What in the world are you talking about?" asked his mother.

"Why, you know it says in the Bible that God put a mark on Cain's forehead. It had to last all the rest of his life, so folks would know what he had done. God must have marked it very deep."

Henry held his hand out and looked at it. On the back of his hand were black marks in every direction, and all around them the skin was red and swollen.

"Now that will wash off," he complained.

"I surely hope so," laughed his mother.

Then she laid down her work.

"Come here," she said.

Henry climbed on to his mother's knee, still looking at the heavy lines that he had made with his pencil.

"I did it on my hand because I couldn't see it so well on my forehead," he explained, "and I wanted to see just how Cain must have looked."

"Henry, look at mother."

The boy raised his keen eyes to his mother's face.

"What do you see?" she asked.

"I see your eyes, mother, and a nose and a mouth, and a little bit of red in your cheeks, and—" he stopped and shook his head.

"Nothing else?" she persisted.

He examined every part of her face, turning his head on one side like a little bird.

"I see some fine lines at the corners of your eyes like the sun rays in my nature book."

"Yes, and what else?" asked his mother, half sighing, half smiling.

"I see two little lines on your forehead like a railroad track, and a line under your eye where the under lid folds back when you're awake. Maybe if you slept more and didn't laugh so much you wouldn't have any lines around your eyes at all."

"Bring the hand glass from the dresser," she said.

The boy slid down from his mother's lap and ran across the room. He returned slowly looking in the glass. When she took him on her lap, he held the glass up to her face. She laughed.

"I know my face well enough, child. Look at your own and tell me what you see."

"I can not find any lines like yours, mother. Will I get some, when I grow up?"

"Yes, and you can have any kind you want. Life will leave the marks."

"Marks!" exclaimed Henry.

"Marks! Did God put those marks on your face while you were asleep, and is that the way He marked Cain?"

A new relation was established in the boy's mind between the Bible words and his own limited experience.

"Hold the glass up to your face again," said his mother. "Now look very cross."

Henry scowled.

"See the marks?"

He suddenly straightened out his face.

"Oh, mother," he cried, "suppose they stayed there!"

"They do if you make them often enough. Every time you drew the pencil across your hand you made the mark deeper and harder to wash out, didn't you?"

Henry continued looking in the glass. He was holding his face still and smooth.

"Now smile," said his mother.

"I've got little sun rays all around my eyes like yours," he whispered.

"Now make believe you are going to cry."

The boy puckered up his face, until his eyes were so tiny he could scarcely see out of them.

Suddenly he turned to his mother. "Is there any way to rub out a bad mark?" he asked.

"It's a very difficult matter when they are once written in, but sometimes if one keeps his heart kind and loving, the bad cross lines will fade out, and the good marks come. There is another place in the Bible where God speaks about a mark on the forehead. This time it was a good mark to be set on the foreheads of all those who sigh and cry for the wickedness of the world, who are sorry for the trouble and who try to help people to be better. 'His name shall be in their foreheads'; his mother added, softly. "If we live our very best, and are happy and good and true, our faces will be so beautiful that they will show that we belong to God and are His children."—Christian Intelligencer.

SARDONYX AND PERIDOT INSURE VICTORY TO ALL VENTURES OF AUGUST-BORN

The lawyers of ancient times would be amused at the wire-pulling and other modern roadways to success in the courts of today. They had a much simpler method, according to old legends—that of appearing in courts wearing the emblem of victory—the sardonyx. This gem is reputed to bring success and happiness in any venture, either marriage or business, particularly to those born in August, as it is their birthstone.

Though there are fewer actual facts to relate about this stone than any other, it used to be considered the most potent of mascots, and was said to sharpen the wits of its wearer. It is a form of onyx agate, consisting of regular bands and layers in sharply different colors—white and a sard red.

Another stone, also symbolic of victory, is an alternative birthstone for those born in August. It is the peridot, often called the evening emerald, because of its lovely green color. The origin of the word peridot has been long forgotten, but it has been long used by the French to designate stones called olivine and chrysolite.

This beautiful green stone was known, curiously enough, in Pliny's time as the topaz. It came then from a mysterious island off the west coast of the Red Sea—the same island, it is believed, which still furnishes us with the jewels we know as peridots. Right now, the peridot is especially well-known in Paris, where there is a great fashion demand for green stones of any kind.

Those who have the sardonyx and

the peridot for their birthstone are born under the zodiacal sign of Virgo, which gives them three chief characteristics—practicality, discrimination and censoriousness. The censoriousness may lead to their being hypercritical, even in regard to themselves. It would be well to avoid this tendency, as it might give them a reputation for "meddling."

If new business affairs arise during the remainder of 1931 for the August-born, it would be a good idea to consider them with exceptional thoroughness. Executive or subordinate positions, in fact any business relation that is not of partner or associate, do not get best results for them.

Those born in August should watch their reactions to unpleasant experiences, and not allow bitterness or a materialistic viewpoint to result. They have great inventive talents and a large amount of resourcefulness which should carry them through difficulties.—By K. D'Orsay

THE PRESENT GOVERNMENT OF CHINA

There is no telling what may befall China in these days. We have had strong sympathy with the present Nationalist government because the leaders seemed to want to do what is right. As members of that government there are many Christian men, some of whom have received a liberal education in our own country. We wonder if a like body of men could be got together under any other government? It may be interesting to read over again these rules of conduct drawn up some time ago by the ministry of the interior of the present government and commended to the people:

1. Wipe away all national humiliation.
2. Set up and follow a high moral standard.
3. Give up all superstitious beliefs.
4. Use native products.
5. Build and repair roads and highways.
6. Plant more trees.
7. Abstain from drinking, smoking, gambling, and other evil habits.
8. Be diligent and thrifty.
9. Take physical exercises.
10. Learn how to read and write.
11. Abolish the custom of foot-binding.
12. Cultivate habits of cleanliness and follow the rules of sanitation.—Watchman-Examiner.

Iddings—I hear you rode on the cowcatcher of a locomotive once. Were you scared?

Kidding—I'll say I was. I didn't know what minute I might be hit by an automobile.—Baptist Courier.

"Going my way?"

"Yeh."

"Kin I ride with you to my home?"

"How far away is your home?"

"Eight blocks."

"I'm parked farther than that."

Economy Plus.—"Here comes the parade, and your Aunt Helen will miss it. Where is she?"

"She's up-stairs waving her hair."

"Mercy! Can't we afford a flag?"—Ex.

"So you asked Geraldine to marry you?" asked a man of the other.

"Yes, but I didn't have any luck," replied his friend. "She asked me if I had any prospects."

"Why didn't you tell her about your rich uncle?"

"I did. Geraldine's my aunt now."—Exchange.

Teacher. "Tommy, why do you spell bank with a large 'B'?"

Tommy. "'Cause pa said that a bank was no good unless it had a large capital."—Ex.

Spice Box

A Scotchman went to a car factory to select a car. He walked into Ford's and asked: "How much are your Fords?"

"Eight hundred dollars."

"Well, too much."

This was kept up until he got to the Austins. He looked at them, examined them, and after a pause asked, "Are dem your free samples you are giving away?"—Ex.

Someone has taken the pains to discuss the "shades of man" as follows:

When he's mad, they say he's Red.
When he's a coward, they call him Yellow.

When he's straight, they say he's White.

When he's loyal, they say he's Blue.

When he's unintelligent they call him Green.

When he has no pep, they say he's colorless.—Baptist Observer.

"Why do you weep over the sorrows of people in whom you have no interest when you go to the theater," asked the man.

"I don't know," replied the woman. "Why do you cheer wildly when a man with whom you are not acquainted slides into second base?"

Mistress: "Now, Matilda, I want you to show us what you can do tonight. We have a few very special friends coming out for a musical evening."

Maid: "Well, mum, I ain't done no singin' for years, but if you insists upon it, you can put me down for 'The Holy City'."

Lecturer: "Friends, if we were to turn and look ourselves squarely in the face, what would we find we needed most?"

Dense silence. Then a small boy piped up: "A rubber neck, mister. Is that right?"—Ex.

Bride: "My husband had a hope chest, too, before we were married."

Neighbor: "For mercy sake! What was in it?"

Bride: "A bushel of socks—he hoped someone would darn 'em."—Montreal Star.

Autoist (to pedestrain he's just run over)—Here's a ten spot. I'll give you more later.

Victim—What's the idea? I do not choose to be run over on the installment plan!—Baptist Courier.

MULTIPLICATION AND VACATION

2X7=14

But my, the grass is looking green!

3X7=21

Vacation is a lot of fun.

4X7=28

I want a fishing pole that's straight.

5X7=35

I know a place where catfish thrive.

6X7=42

I hope the water's clear and blue.

7X7=49

Where'd I put my fishing line?

8X7=56

My old canoe I've got to fix.

9X7=63

I'll leave my lunch at the old oak tree.

10X7=70

I'll be glad when I am free.

11X7=77

When school's out, I'll be most eleven.

12X7=84

And I am glad there is no more. I can't see why they have multiplication when a boy had rather have vacation. — Florence Harrell in The Christian Advocate.