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UNCONSCIOUS INFLUENCE

By Rufus Ford

Influence is a power which is extended by one over another—a power which is not based on authority, but acts in a gentle, secret, subtle way; oftentimes a "power behind the throne greater than the throne."

We may say there are two kinds of influence belonging to us all: that which is active or voluntary, and that which is unconscious; that which we exert purposely, and that which flows from us unaware to ourselves. There is a sacred obligation upon us to exert ourselves for the good of others—influence them by argument and persuasion. This I would call conscious and active influence.

But without any consciousness on our part of any effort to influence people we do influence them. We influence them because of what we are. "Ye are the light of the world." Ye are a luminous body. Just stand where you are and let your light shine, and others will see and be constrained to glorify your Father.

"Be noble, and the nobility that lies in others sleeping, but never dead,
Will rise in majesty to meet thine own."

We influence others, not simply because of what we are, but also because of what we all are. We are imitative—children are imitators, and we are all hero-worshippers. Most of us are inspired either for good or for bad by intrepid leaders.

Some one has said that life has three verbs: to possess, to know, to be. Life is great in its possibilities by the fact of possession. It is able to have and to hold and to control. It is still greater in its possibility to know. "Knowledge is power." But the greatest possibility of life is the power to be. One may possess very little and know very little, but if he is great in character he is great.

"When all have done their utmost, surely he
Hath given the best who gives a character
Erect and constant, which nor any shock
Of loosened elements, nor the forceful sea
Of flowing or ebbing fates can stir
From its deep basis in the living rock
Of ancient manhood's sweet security."

Yes, surely the man of character has given the best, and has given the most. Only a very small fraction, comparatively speaking, of the good or bad in life, comes from outward effort. A man's voluntary influence is usually helped or hindered by the man's character. If he attempts actively to influence others by words of warning or persuasion he must first be what he preaches, or it may be said to him, "What you do speaks so much louder than what you say, I cannot hear what you say." Or it may be flung in his face that other saying, "O physician, heal thyself."

Who can measure the silent influence of a life? A mother in the home, the saintly preacher, the fine business man, whose business is to serve the Lord and he runs his business to pay expenses.

Every life, as a rule, tends to convert or to corrupt. We cannot live without exerting an influence. Every good man has a power in his person more mighty than his words. Every bad man has a poison in his person which is tainting others. It may not be in the thought of the good man or the bad man as to the extent of their influence, but the fact remains, that "no man liveth to himself."

Paul and Silas were seized and, without the semblance of a trial, were thrust into the inner prison. It was a miserable place. And to add to their misery their feet were made fast in stocks. It was dark and yet bright in their souls to them. They prayed and sang praises "and the prisoners heard them." They little knew about the prisoners. They were totally unconscious of any one listening. But we may be sure that some one is always listening. The one who lives a serene and radiant life when the shadows deepen and the cross is heavy will exert an unconscious influence which eternity alone can reveal.

The best way to induce other men to be good is to be good yourself. The greatest of painters must have a model.

FOREIGN MISSION BOARD SOUTHERN BAPTIST CONVENTION, RICHMOND, VA.

Statement of Debt Account, August 1, 1929

The debt as set up on ledger,

January 1, 1928		$1,145,729.74
Plus interest paid during the year 1928		65,878.32
Total to account for		1,211,608.06
Less receipts applicable to debt for the year 1928		246,206.42
Balance in debt account as of January 1, 1929		$ 965,401.64
Less receipts, as follows:		
January	$26,163.72	
February	24,763.94	
March	37,694.86	
April	74,218.24	
May	1,298.73	
June	3,116.60	
July	5,045.72	172,301.81
Balance in debt account as of August 1, 1929		$ 793,099.83

LOOKING UNTO JESUS

Vance Havner

In our individual and church life we Christians are looking in almost every direction except unto Jesus.

A real Christian is a Christ-like person who lives by personal faith in and fellowship with the living Christ. But talk to the average modern Christian and you hardly get that impression. Most of them will talk business and politics; some will talk literature and philosophy; a few will talk church matters and even about Jesus in a rather unfeeling fashion; very few will sit down and chat with and about Him until you feel that He is a personal friend, His presence growing until your hearts burn within you as you realize that three are there instead of two. A conversation with the average church-member will reveal that he looks at almost everything except unto Jesus.

One detects the same now and then amongst the preachers. Sometimes we have sat with some pulpit worthies hoping to find through them some vision of the Master that our own limited field and experience has not bequeathed. We have not always been disappointed. But occasionally we have heard much learning; we have listened to recitals of great personal accomplishments; we have had private opinions and pet denominational tenets championed; we have been told of money-raising schemes and snappy methods; we have even been lectured about Jesus in an academic and professional manner. But through it all ran a painful consciousness that something was lacking. There was no note of warm personal association with Jesus, no thrill of fellowship, no touch of the spirit. We felt that the minister knew everything about Christianity except Christ. The preacher was looking unto self, not unto Jesus. And from such august presences we have gone to some simple soul who knew no homiletics and exegesis but who showed us a wisdom revealed unto babes that the wise and prudent had passed by.

Looking away from Jesus among the individuals of course shows up in the collective life of the church. We are looking unto finances, unto new schemes and methods, unto denominational prestige, unto external impressiveness, unto more efficiency, standardization and propaganda—but not unto Jesus. The upshot of it is a massive and elaborate machine that runs along "faultily faultless, icily regular, splendidly null." And we are looking unto the machine, not unto the Master.

The whole Christian experience, both in the individual and in the church, consists in looking unto Jesus, first for the initial redemption then for daily light and power. It is always possible to lose Him in the very institutions and paraphernalia we assemble to propagate His Gospel. Some of us have done that. We must never confuse looking unto the Bible or the church or even the cross with looking unto Jesus. There is a distinction there that must be kept eternally distinct and supreme and central. All else is marginal.

Hickory, N. C.

A WISE AND GENEROUS PROPOSAL

President John R. Sampey, LL.D.

The new Executive Secretary-Treasurer of the Home Mission Board could not have made a more sensible salutatory to Southern Baptists than his generous proposition that Southern Baptists undertake next Christmas to pay off the entire debt of the Foreign Mission Board of the Southern Baptist Convention. I wish to second the motion.

Perhaps no other single agency of the Southern Baptist Convention could command such general interest as the Foreign Board. Surely we ought to be able to unite with enthusiasm in an effort to give the gospel to lost men in all parts of the world.

Who has been paying off the debt of the Foreign Board in recent months? A few noble laymen have made special gifts for this purpose, but most of the burden has fallen on the foreign missionaries and the fields in which they are laboring. Valuable property purchased a few years ago for the development of the work in needy fields is being sold and the money used to reduce the debt of the Board. Our native brethren in some fields have come to the conclusion that Southern Baptists are going out of the mission business, and our missionaries have been told plainly that they could hope for nothing for equipment long overdue, nor re-enforcements of young men and women from the home land.

Southern Baptists are not a poor and weak people unable to carry forward the great enterprise to which they have set their hands. We can easily pay the entire debt of the Foreign Board through a generous Christmas offering in the churches and Sunday-schools. If this offering should swell to a round million for the winning of the world to Christ, a new day would dawn for Southern Baptists and their cooperative work.

I am fully persuaded that the effect of an offering such as Dr. Lawrence proposes would be to increase the gifts through the budget for all our boards and educational and philanthropic institutions. If our people will undertake this task with the generous spirit shown by the Executive Secretary of the Home Board, we shall wipe out the debt on the Foreign Board and make it easier for our pastors to raise money for new churches and educational buildings and for our hard-worked State Secretaries to secure funds with which to press the mission and educational work in the various states in the territory of the Convention. Away with the false hardshell notion that every dollar invested in such a debt-paying campaign is just so much money taken away from the other objects in the cooperative program! If the attention of our people can be focused on the Great Commission, with thousands of our pastors preaching earnest sermons full of illustrations from the work of our own faithful missionaries, a new spirit will come into all our hearts, and we shall do our duty by every interest in the cooperative program.

Is some objector afraid that other enterprises will wish to have access to the pockets of our people? To be sure they will, and it is right that every worthy cause should have its turn. If some object is named for a special gift, every individual is free to give to it as he sees fit. If church members are giving through the budget liberally, no undue pressure should be brought to bear on them for any single object. At the same time, every pastor ought to present the cause with all the enthusiasm of his soul and take as liberal a public offering as he can secure. There are thousands of us who are loyal to the budget who will count it a privilege to do something worth while for any single object which is recommended to our generosity by the Executive Committee of the Southern Baptist Convention.

Southern Baptist unity will be promoted by raising a million dollars next December for the evangelization of the world. I second Dr. Lawrence's motion.

A man is not a Christian because he is socially loving and kind any more than a person is a good son because he loves his brother and sister, leaving out his father and mother.—H. W. Beecher.

News Notes

....Rev. Eph Whisenhunt, pastor of the First Baptist Church, Elkin, N. C., is supplying the pulpit of the First Church, Gainesville, Ga., during the last two Sundays in August.

....The first of July Rev. J. M. Everett resigned as pastor of Red Oak Baptist Church to take effect the first of September. After that date he will be open for a pastorate or evangelistic work. Any church in need of his services can reach him at Red Oak, N. C.

....Rev. W. C. Bowden, Wake Forest, North Carolina, has finished his college work and is open for the pastorate or supply work. Some good field should secure this good brother at once. While he has just finished his college work he has had several years experience and is capable of doing good work.

....I have just closed a fine meeting at Middle Swamp, Chowan Association. Rev. K. C. Horner is pastor and a splendid all-round pastor. I have some open dates for September and October which I would like to give to pastors who want an evangelist who seeks to have a revival rather than count noses and dollars.—Address A. T. Howell, Union, S. C.

....We have just recently closed a series of meetings at Shiloh Church conducted by the pastor Rev. T. W. Siler. The attendance was very good considering the fact that the meeting was held at a very busy time of year. We feel that many were spiritually blessed, both members and others. There were eight additions by baptism and five by letter.—A Member.

....We recently held a meeting at the Roaring River Baptist Church, closing July 30, Brother Eph Whisenhunt, of Elkin, led us in a ten day's meeting. Our souls were fed by the excellent gospel messages. The church was revived, and six were added to the church, four of these by baptism. We deeply appreciated the spirit and help of Brother Whisenhunt.—N. C. Teague.

....The greatest revival ever witnessed in the Macedonia Baptist Church, Little River Association, closed Sunday, August 11th. The pastor, G. N. Ashley, did the preaching. Large crowds attended the services. The church was greatly revived, and thirty-nine were added to the church by baptism. We pray God's blessings upon this young pastor and his people.—D. M. Clemmons.

....I desire brief space in your most worthy paper for a word concerning Dr. R. C. Campbell, former pastor at Hickory, N. C., and who came to Texas in January to serve as pastor of the First Baptist Church of Belton. He and Mrs. Campbell have just left for Shelby, N. C., to spend a brief vacation among relatives and friends of that section. Brother Campbell has been in Texas only seven months but has already won a large place among the Baptists of this State. Three month ago he was elected a member of the State Executive Board and was the speaker for one of our encampments this summer. He is a strong preacher and most successful pastor and leader. Under his capable leadership the Belton Church is making marked progress in all the departments of the work. Dr. Campbell and his noble consecrated wife have established themselves solidly in the hearts of the entire church membership including the fifteen hundred students in Baylor College located here. Both the people of the college and town feel that we are most fortunate in having them as our leaders.—A. C. Gettys, Professor of Religious Education, Baylor College, Belton, Texas.

....Rev. W. S. Adams, Madison, Georgia, desires information concerning Rev. Johnson Adams, who was many years ago a Baptist pastor in Eastern Tennessee and Western North Carolina. Brother Adams paid the Recorder office a brief visit last week. He is searching for information concerning his paternal ancestry.

....The following associations meet this week: Haywood, Waynesville, 21st; Tennessee River, Deep Creek, 22nd; French Broad, Grand View, 22nd; Western North Carolina, Little Brasstown, 23rd; Avery, Yellow Mountain, 23rd. Next week the Three Forks meets at Shulls Mill the 27th; Yancey, Zion, 28th; Ashe, Grassy Creek, 30th. We hope the 1929 session of all these associations will prove helpful.

....Rev. I. L. Yearby, pastor of the Earle Street Baptist Church, Greenville, recently ordained to the work of the deaconate a member of his church, Brother J. B. Hall. We predict for Brother Hall a most useful life in the great office to which he has been elected. Brother Yearby, the pastor, is leaving for his vacation and for a part of the time will be in a meeting near Durham with Dr. L. E. M. Freeman.—Baptist Courier.

....On August 11th the First Baptist Church, of Mount Airy, celebrated its fiftieth anniversary. Pastor I. T. Jacobs and the committee in charge had arranged for all day services, beginning at the Sunday-school hour and lasting through the evening service. Several former pastors and members were present. Among those who had part on the program were Revs. E. Gibson Davis, Eugene I. Olive, T. H. King, E. T. Carter and John E. Marion.

....Nine young ministers have been ordained by First Church, Shreveport, in the seventeen years that Dr. M. E. Dodd has been pastor, five of these in the last five years. More than a dozen other young people have gone out into special religious work other than the ministry. Malcolm H. Rust, who recently graduated from Baylor University, and who received all of his inspiration and early religious training in this great church was ordained to the gospel ministry on Wednesday, August 7th.—Mrs. C. A. Noble, Secretary.

....Rev. T. S. Crutchfield has changed his address from Columbia to Albemarle. Brother Crutchfield is going to give part of his time to the insurance business and will be open for light work with country churches. There is no finer man in our North Carolina Baptist ministry than T. S. Crutchfield. Our business manager rejoices that this good man, and a good friend for thirty years, goes to his native county and wishes to commend Brother Crutchfield to the good people of Albemarle and Stanly County. Stanly County people can depend on Brother Crutchfield in every relation of life.

....Evangelist A. V. Reese, Hendersonville, N. C., and singer John O. Beall, Samson, Ala., aided Rev. N. A. Melton in a revival meeting at Fruitland Baptist Church, near Hendersonville, from July 14th to 28th. Fruitland Institute, one of the Home Mission Board schools, is located there. The meeting was held in the main auditorium of the school which seats about five hundred people. Pastor Melton was principal of this school for nineteen years. They hold two meetings each year. Some of the visible results of the meeting were as follows: 2,000 chapters from the Bible reported read; twelve new tithers; twelve additions to the church. The Christian people seemed to be greatly revived. Pastor Melton expressed himself as never having had two men who did better work than brethren Reese and Beall. These two brethren are aiding pastor Melton in a meeting at Green's Creek Baptist Church, near Landrum, S. C., at this time.—Member.

....Last week we called attention to the fact that Rev. A. E. C. Pittman was resigning his work and stated that he was open to consider other work. We failed to give his address. It is Mullins, S. C.—Baptist Courier.

....The church at Millbrook closed a meeting last Sunday in which Evangelist Fred N. Day, of Winston-Salem, did the preaching. There were seven baptized as a result of the meeting and two received by letter. The people of Millbrook were very much pleased with the services rendered by Brother Day and will follow him with their prayers and good wishes through the years to come.

....Dr. Samuel H. Templeman, pastor of the Brown Memorial Baptist Church, Winston-Salem, in his letter to his association, states that the church received one hundred and three into the fellowship during the past year, that the present membership of the church is nine hundred and seven, and that the contributions to local expenses were $20,527.04, and to benevolences $17,736.85, making a total for the year of $38,263.89.—Baptist Courier.

....Pastor C. B. Horne, of the Corinth Church, Sampson County, recently closed a meeting in which Pastor J. P. Harris, of Beaufort, did the preaching. There were twelve additions to the church, nine of which were by baptism. Brother Horne is doing a good work on a large field, having more work than one man can do. But the work is prospering in his hands. Pastor Harris is fine help in a meeting as well as being one of our best pastors.

....Pastor E. M. Poteat of the Second Church, Atlanta, sends the following commendation of Immanuel Hymnal, new hymn book published by MacMillan: "Alas! one fears that its excellence is its handicap. We shall make no headway at all in raising the standard of our church singing unless books like this get a hearing. Our religion tends to always fall or rise to the level of what we sing, in the name of the Lord. And when Jazz invades the House of the Lord, religion deliquesces in a slush of sentimentality."—Christian Index.

....When a young man goes from this section to a far away state and makes good, his friends at home are gratified. We are glad to learn of the success of Mr. Russell G. Green who went from Raleigh to Yonkers, N. Y., some time ago. He is employed by the Whelan Drug Co., of Yonkers, and has so gained the confidence of his employers since he has been with them that he has had two promotions, and now occupies a very responsible position, having entire charge of an important department of the business. Russell is a son of Brother E. G. Green, and Mrs. Green, of Caraleigh, Raleigh. We congratulate his parents upon the success of their son.

....Missionary M. W. Rankin will be at Burlington, N. C., during the month of August. He will supply the Hocutt Memorial Baptist Church, Rev. E. C. Dean pastor. This is the church that supports Brother Rankin in his missionary work. This church has received five hundred and sixty-one new members, three hundred and four by baptism. They have been received during the present pastorate. The increase in the membership of this church has been from one hundred and two to four hundred and sixty during the nine years. The Hocutt Memorial Church is most favorably known for its liberality. It is a missionary church. During eight years it has given a grand total of $76,728.46. More than $30,000 of this was for missions. For six years it has given $4,300 annually. Its grand total for nine years is $87,999, and $35,000 of this for missions.—Baptist Courier.

....Rumania has attracted attention chiefly throughout the South in recent years by the persecutions that the government visited upon our Baptist people there. But the most successful mission Baptist work done by our Foreign Mission Board is in Rumania. Last year Rumania furnished thirty-six per cent of all the baptisms reported by the Board, and received less than one per cent of what the Board spent on its foreign field. In fact, we fear that it spent most too little there, but anyway, the little that was spent produced marvelous results.—Baptist Courier.

....We received last week a note from Pastor Laurin H. Gardner, of Seneca, in which he gives a beautiful account of the meetings recently held in Seneca, in which Dr. John R. Jester, of Winston-Salem, N. C., did the preaching, and Rev. Marshall Dendy, pastor of the First Presbyterian church of Newberry, was the efficient leader of song. It was a union meeting in which all the churches joined, and as a result there were about thirty additions to the several churches of the town. Pastor Gardner speaks in beautiful terms of his helpers.—Baptist Courier.

....The Baynes Baptist Church in Caswell County has just closed a great meeting. Rev. P. T. Worrell is the wide awake pastor and he had made preparation for the revival. Rev. M. L. Barnes, of Cooleemee, did the preaching and he delighted the large congregations. Big crowds attended all the services, the interest was great and it looked good to see old and young unite with the church. The members feel that this was one of the greatest revivals in the history of the church. The meeting was not only great in the number of souls saved but the church was revived and left in the very finest condition.—Member.

....My schedule of meetings will keep me engaged through November 17th but I do have open time from that date through the rest of the present year. Beginning August the 20th; I am to be with Brother Theo. B. Davis at Wakefield, following the meeting there I go to Danville, Va., to be with Brother A. G. Carter, then to Columbia, S. C., to be with Brother J. D. Craine, then to Lexington, N. C., to be with Brother James M. Hayes, thent to Mt. Airy, N. C., to be with Brother Jacobs. It was my privilege to spend some time with Dr. Truett at Blue Ridge on last Sunday. I have several engagements for the spring months but still have some of the earlier months open.—Marshall L. Mott, Jr.

....Our revival meeting at Antioch Church, Alexander County, began on the third Sunday in July and continued eight days with baptismal service on the fourth Sunday. The pastor was assisted by Rev. E. V. Bumgarner, pastor of the Taylorsville Baptist Church, who did the preaching in a most acceptable way, and by Rev. G. C. Teague who led the song service. This part of the service too was conducted in a most delightful and helpful way. The meeting was one of great power and spiritual uplift. Fifteen candidates were led into the waters of baptism at the close of the meeting with one other awaiting baptism, and possibly some others to come in later, also one by letter. One man past eighty-one years of age was baptized in this meeting. Seven months ago we came to take up the work of this country church ten miles from any town. Our people have put on new life and shown new interest along many lines during this seven months, repairs have been made on the church house to the amount of $250. The contributions to church expense and missions have been far in advance of what it has been heretofore. Our Sunday-school is going great and two B. Y. P. U's have been organized and are starting off splendidly. We feel that a revival such as we have just had comes as a fitting

climax to the interest and activities of the church. God always rewards the faithfulness of his servants. We wish to acknowledge gratefully the help and assistance of Rev. C. C. Teague in effecting these organizations and starting off this work.—J. L. Teague, pastor.

....On the fourth Sunday in July we began a meeting in New Friendship Church, Winston-Salem, N. C. Rev. V. M. Swain, pastor of South Side Baptist Church, aided us in the meeting. We continued for nine days; the interest began with the first service and continued to the close of the meeting. Brother Swain is greatly loved by this church, and his tender and heart-searching messages bore fruit and will continue to bear fruit in our church life. There were eight additions by baptism at the close of the meeting and several by letter, and others yet to be received both by letter and baptism.—John R. Miller, pastor.

....Rev. and Mrs. Phil White, who had expected to sail for their work in China, have been detained because of the illness of their daughter, Sarah Bostick. The doctors have advised that they do not take the child out of this country for some time and they have obtained further furlough for two years. Brother White has been called to the pastorate of King Memorial Baptist Church, Leaksville, has accepted the call and will take up the work the first of September. It is a great disappointment to these good friends that they cannot return to Kweiteh, Honan Province, China. They expected to sail August 29th from Vancouver. Their many friends will sympathize with Mr. and Mrs. White in their disappointment, but will congratulate Leaksville upon having them for the next two years.

....I have just returned from a revival meeting of two weeks in Booneville, Miss., Dr. J. D. Thompson, pastor. The preaching was done by Dr. J. W. Mayfield of McComb, Miss. In the leadership of the music I was loyally backed by an adult choir of forty-five voices and a young people's chorus of seventy-five. Also had the assistance of two pianos and a pipe organ. More than a score were received upon a profession of faith for church membership—this number being five times as many as have been baptized in the Booneville Church during the past eighteen months. The town at large felt the mighty spiritual impression of the meeting and the Baptists are looking forward to glorious achievements. On September eighth I am to begin a meeting in the West Durham, N. C., Church of which the Rev. Chas. F. Hudson is the beloved pastor.—E. L. Wolslagel.

....I had three good meetings in a row this year. I started at my Enon Church on the first Sunday in July with Dr. Jesse B. Weatherspoon, the new Professor of Homiletics and Sociology at our Louisville Seminary, doing the preaching. He was at home in Granville County for he began his public ministry in this county some twenty odd years ago. The people greatly enjoyed having him back here for a week. Great crowds came to hear him. He is a great preacher and most excellent help in a meeting. We hate to lose him from the pastorate, but he is well fitted to teach in our Seminary. We had a dozen additions to the church and the religious life of the entire community was greatly strengthened. On the second Sunday in July we began the meeting at our Hester Church. Dr. Roy R. McCulloch, pastor of the Oxford Church, did fine work and greatly pleased our people in this meeting. Mrs. McCullock rendered soul-stirring service in song. The music was one of the very attractive features of the meeting. They make a great team. We had sixteen additions to the church and the spiritual life of the community was toned up. On the third Sunday in July we began the meeting with Knott's Grove Church. Here we had Rev. J. Allen Easley, pastor of the Wake Forest Church, doing the preaching. He is good every way and our people were as highly delighted with him as with anybody they have had.—W. D. Poe.

....The annual Cheek-Stinson family reunion will meet this year with T. C. Cheek, Gibsonville, N. C., on August 25th. All members of the Cheek and of the Stinson families, their kindred, and their friends are invited to be present. There will be special music, good addresses, and other interesting features. Those interested are asked to be present, and bring baskets to join in the general picnic dinner. Gibsonville is easily reached from every direction over hard surface highways. The day is expected to attract a large crowd, and the occasion promises to be very enjoyable one to all who attend.

....The Oak Grove Church in the Macon Association has just closed the greatest revival the church has experienced in eighteen years. There were thirty-one additions to the church. Among the converts there were five men, heads of families. The others were young men and girls nearly grown. The members of the church were greatly revived and brought back in love and fellowship with each other. Rev. W. E. Conner of Knoxville, Tenn., assisted the pastor in the meeting. He is one of the finest, most old-time Gospel preachers we have. He believes in the new birth. No hand up or card sinning with him for the new life. My people were all pleased by his preaching. It was sane and sound. We are all so thankful to our Master for the revival. To Him be all the praise and the glory.—W. L. Bradley, pastor.

....We regret to record the death of Winston D. Adams, of Charlotte, who died in his room at Ocracoke Sunday morning of a heart attack. For a number of years Mr. Adams was on the staff of the Charlotte Observer where he rendered invaluable service. Later he was secretary of the American Cotton Manufacturers' Association with headquarters in Charlotte, where he rendered splendid service. He was the son of the late Rev. J. Q. Adams. Mr. Adams was unmarried, was forty-six years of age, and had a large circle of business acquaintances and friends. There are two surviving brothers, Dr. J. Q. Adams, of the English Department of Cornell University, and R. W. Adams, a business man of Charlotte. The Recorder extends sympathy to these bereaved brothers.

....Those who are not statistical fiends may be surprised to learn that there are 100,000 blind persons in the United States. Also that prior to 1925, no publication having any special spiritual value was printed for the blind in this country by any denomination except the Lutherans and the Episcopalians. But in 1925 Rev. R. G. Shepherd, a Baptist minister of Montverde, Fla., although he had no means, began embossing gospel literature using paper plates and a clothes-wringer for a press. Miss Gertrude Leazer, a graduate of the Raleigh (N. C.), school for the blind, came to assist him in the work. In 1927 Miss Grace Allen (blind) former director of music at the St. Paul Bible school, St. Paul, Minn., came to help with the work. With Rev. R. G. Shepherd (blind), Mrs. R. G. Shepherd and these two assistants, the Full Gospel Publishing Company was organized and incorporated under the laws of Florida for the purpose of embossing and distributing gospel literature free among the blind all over the world. The work has grown, metal plates, a stereographing machine, and an electric press, made and donated by the automotive department of the Montverde school, being now used. With the past June, Rev. G. W. Broome of Leesburg, Fla., an active Baptist minister for the past thirty years, who in the past five years has lost ninety-five per cent of his vision, becomes a missionary to the blind. He will visit and conduct services in their behalf.—The Baptist.

....The annual meeting of the Woman's Missionary Union of the Pilot Mountain Association will be held with the Waughtown Church, September 4, 5. All delegates desiring to spend the night will send their names to Mrs. Wilber Crews, Claremont Ave., Winston-Salem.

....Rev. J. H. Rowe, missionary to Japan since 1906, recently died of pneumonia in Gotemba, Japan, where he was attending a mission meeting. He was buried in the foreign cemetery in Yokohoma on August 14. Brother Rowe was one of the most useful missionaries of the Southern Baptist Convention, living in Kokura, being principal of the girl's school in that city and in charge of a large and important mission field. He has literally lavished his strength and life upon the people of Japan, and not having been well for some time he was an easy mark for pneumonia. Friends in Raleigh, especially the First Church, will remember him as a tall, thin man who preached with unusual power in the First Baptist Church of Raleigh in June, 1923. The Recorder extends sympathy to Mrs. Rowe, who was Carolina Hooker Childs, and the five children, four of whom are in America. Our mission forces in Japan have lost one of their best workers.

....I spent August 5-9 with Pastor H. Reid Miller in revival services at Enterprise Church near Littleton. I served this church in connection with Littleton near the beginning of my ministry a good many years ago. The visit gave me grateful evidence that any good one does, or love he bestows, lives on and bears fruit long after he has gone. The people came in great numbers for miles around, and bore grateful testimony that they appreciated my humble service in the long ago. The church had been much enlarged, but it overflowed regularly at night, and was well filled at the afternoon meetings. A good number were received for baptism, and it seemed a season of general refreshing. This is the home church of Rev. N. W. Bobbitt, deceased, and his name is revered by all the community as its model Christian. Pastor H. Reid Miller has done during a dozen years here and at Littleton a notably fine work, and he and his fine family have an honored place in the life of all the community. I have seldom helped a man so wholly pleasing for all that constitutes a cultured, consecrated pastor.—S. L. Morgan.

....The two-fold object of the people of Flat Rock Baptist Church, for the revival meetings was this: to pray for a great revival in the hearts of the cold and indifferent members and second, to pray for a great ingathering of souls. This object seemed to have been obtained. Many came saying: "Our souls are hungry and homesick," "I want to live for Him," "I want to get closer to Jesus, to reconsecrate my life to Him and dedicate it to His service." The ingathering of souls was a joy to the hearts of the Christians. There were about twenty-five candidates for baptism and five to join by letter. At the close of the last service two brethren arose and gave testimonies as follows: "Brother Yates, we want the people here to know that we have received a great blessing from these services. The last members of our families have come. Our babies have surrender their lives to Christ. We have received more from these services than we put into them. In the years to come we wish to give more to His service; because the more we give the more we receive." We wish to thank Mr. Yates for his faithful preaching but most of all we wish to thank God Himself for giving us such an outpouring of His spirit and such an ingathering of souls.—Member.



DIRECTOR OF SCHOOL OF MUSIC MEREDITH COLLEGE

Isaac L. Battin, who was recently appointed Director of the School of Music at Meredith College, has resigned his position as organist and choirmaster of the Ninth Presbyterian Church in Philadelphia, Pa., and is now in Raleigh.

Mr. Battin was born in Chicago, and after graduating from the public schools entered Swarthmore College, from which he graduated in 1925. In college he took an active part in athletics and other activities, especially dramatics and the musical clubs. He is a member of the Phi Kappa Psi fraternity and was elected to Sigma Xi in his junior year and Phi Beta Kappa in his senior year.

After graduation from Swarthmore Mr. Battin continued his studies there and at the University of Pennsylvania, being awarded his Master of Arts degree in 1926, and his Bachelor of Music degree in 1928. At the same time he carried on his other studies in music, numbering among his teachers Joseph W. Clarke and Harry Alexander Matthews, of the Philadelphia Musical Academy; George Alex A. West, Thomas Whitney Surette, Charles Courboin, and Ernest White.

Mr. Battin has taught at Swarthmore and the University of Pennsylvania; given a series of lectures at the Curtis Institute of Music, and served as Director of Music at Friends Central School in Philadelphia. He is a Fellow of the American Guild of Organists, and a member of the American Organ Players Club. At Meredith he will teach courses in Organ and Theory, and in addition will give several series of organ recitals throughout the year.

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Session opens September 12. Early reservations desirable. For catalogue and full information address Dean or Secretary, P. O. University of Richmond, Virginia.

WHAT BAPTISTS REALLY BELIEVE

A. Augustus Hobson

(In a recent editorial we called attention to an editorial in the Christian Century on Baptists and Christian Unity, in which we endeavored to point out some of the misstatements in the Century editorial. This reply by Dr. Hobson printed in the Century of July 31 is so complete that we are giving it in full.—Editor Recorder.)

Editor The Christian Century:

Sir: Your editorial in the issue for July 10 concerning the Baptists' attitude toward church union misses quite entirely the heart of their position, though certain things you say are correct.

First, your statement that the Baptist position as to democratic church government is "purely ecclesiastical," is not true. This view did not originate, though it may have at times been so defended by some Baptists, in the dogma of the pattern idea as you call it. It came from the Anabaptists whose ideas grew out of a spiritual revolt against the sacredotalism and sacramentarianism of the medieval church. These groups hated ecclesiasticism and their hatred, in one direction, was aimed at centralized ecclesiastical authority. Baptists have, like some other denominations, grown out of the Anabaptist movement, and believe in democratic church government not only because it is scriptural but also because it is valuable in itself for opposing ecclesiasticism, sacerdotalism and sacramentarianism. Baptists believe in the need of a body or bodies which will safeguard democratic church government. In the political sphere no one is proposing, at least in this country, to scrap democratic principles. Why is it less important to preserve them in religious organization?

Second, your statement, "Intelligent Baptists, like other intelligent followers of Christ, feel free to construct the church, so far as form is concerned, in what ever fashion will best incarnate the spirit of Christ and best do the work of Christ in the world," is untrue and it is scarcely "felicitous" to imply that Baptists of a different opinion are not among the intelligent. Liberal Baptists are not slavish literalists but they are not discarding the principles of the New Testament as is shown by the action of the Northern Baptist Convention in settling the fundamentalist contention. A resolution sponsored by the more liberal and tolerant Baptists was adopted and this explicitly declared the New Testament to be the ground of faith and practice of Baptists. Even liberal Baptists still believe in the democratic principle which New Testament churches employed.

Third, you overemphasize the atomic features of our polity and miss our cooperation. In spite of their individualism, Baptists have managed to cooperate in some great enterprises without infringing much on local autonomy and also without making several denominational divisions. Baptists are alike, surprisingly so in view of their lack of centralization. Their conventions are not denominational bodies distinct from one another, as is shown by the fact that some churches cooperate with more than one convention by gifts and by sending delegates. This is true of relations among white churches and also between the conventions of white and some colored churches. Our denominational organizations are purely functional organized to do what individual churches cannot do alone. Many Baptists believe that all Christendom could function in much the same way without the changes involved in organic church union.

Fourth, your definition of the Baptist position as to immersion and the subjects of baptism, though correct as far as it goes, overlooks the three most reasonable and spiritual aspects of that position. One of these is the wisdom of using as a standard of choice for determining the form, subjects and meaning of baptism, the simplicity and spirituality of the New Testament rather than tradition or ecclesiastical authority. The church will inevitably have ceremonies and must have some standard of determining these. To leave individuals and groups to choose as they please, would mean the loss of the value of antiquity and would also result in chaos. A second aspect is the conviction that ceremonies have value only as the faith of participants makes spiritual use of them. This involves the essential question of the nature of religion, whether it is merely ceremonial or spiritual. In accord with the spiritual view, Baptists insist that only those who have faith should participate else the form is empty, and also that the ceremony should be an adequate symbol of the inner experience. This leads them to oppose infant baptism and to insist that immersion is the only adequate picture of death and burial with Christ through faith in becoming a Christian. The third aspect of the Baptist insistence also shows spiritual emphasis. The change as to form and subjects of baptism came because people grew to believe that baptism was not simply an outward symbol of an inner spiritual experience but was a magically effective means of grace. Baptists insist on following the original form and practice in order to protect this sacramentarian view and the evils that inhere in it. These three considerations are the chief basis of the Baptist position in regard to baptism and regenerate church membership. Baptists feel that these give them a mission in emphasizing spiritual as contrasted with ceremonial religion.

Fifth, in regard to soul liberty and its corollaries, religious liberty and separation of church and state, you say: "Baptists have never shown any more zeal in defending the supreme right of conscience where it was the conscience of others that was being invaded than have other Christians." Space does not permit introducing the overwhelming evidence to the contrary of your statement but its untruth will be seen by consulting L. W. Bacon's (a Congregationalist) "History of American Christianity," p. 221, which, sparsely quoted, says: "In the establishment of the American principle of non-interference of the state with religion, and equality of all communions before the law . . . so far as this work was a work of intelligent conviction and religious faith, the chief honor must be given to the Baptists." Unlike others, "the Friends and Baptists agreed in demanding liberty . . . for all alike. But the active labor in this cause was mainly done by the Baptists. It was to their consistency and constancy in warfare . . . that we are indebted for the final triumph." This statement by such an historian shows clearly that Baptists are not without justification in feeling they have had a special mission in this matter. Consequently, in view of the need of constant vigilance to preserve liberty (as Jefferson once said of political liberty) and because religious liberty is still lacking in large reaches of humanity, Baptists feel they have justification in maintaining an organization whose purpose is to be vigilant and to work for liberty. The work of the Baptist World Alliance in Roumania and Russia is evidence that they are carrying on in this matter.

The Baptist position is simply a rigorous application, in several directions, of the Protestant contention that religion is a matter of personal spiritual experience. Baptists hold that this principle involves democratic church government in order to avoid interference with it by centralized ecclesiastical legislation and authority; that the theory and practice of the Christian ceremonies should be made to square with this principle; that the church membership should be based upon it and so "regenerate"; and, that the state has no right to interfere with the freedom of this experience and its expression in worship. These are matters which must somehow be met in any church arrangement. Baptists believe they are best settled not only on the basis of scripture, but also by reasonable and spiritual application of the fundamental Protestant principle.

The chief fallacy of the contention for organic church union is the assumption that it is wholly desirable and quite possible. But wherever human life has been free it has developed diversely because free life seems inherently to tend to disparateness. Freedom is precious. Organic union would inevitably involve effort at uniformity in some measure, judging from the past, and that would mean the denial of freedom. Not only has Christianity never been a completely organized unit but also, even in that period when western Christianity most nearly approached that condition, the church grew farthest away from the simplicity and spirituality of the New Testament religion. Baptists are unwilling to scrap the achievements of freedom to run the risk of erecting a new ecclesiasticism which will destroy freedom.

Again, the practical and legal difficulties in this country, in the way of church union are insuperable. Baptists have, according to the best legal advice they could obtain, found it impossible to merge corporations in their own denomination. If this is true of organizations within a single denomination, how can anyone hope to merge corporations which have different creedal bases and different denominational purposes?

But I do not wish to be understood as underestimating the deplorable and even unchristian elements in the present situation. The situation in small overchurched communities and on foreign fields and other aspects of the present condition needs a solution, but there is no hope in the direction of organic church union. Rather the only promising solution is to take the situations one by one and deal with them with all possible Christian intelligence and devotion to the best interests of the kingdom of God.

Alton, Ill.

PRESIDENT'S PAGE

Thurman D. Kitchin in Southern Medcine and Surgery, Charlotte

"The world has grown old with its burden of care, but at Christmas it always is young." At this season the carefree child the over-worked physician alike are infected with the spirit of this glad season. The germ was planted two thousand years ago when Mary and Joseph made their memorable journey from Nazareth to Bethlehem where the angel sang of a better day and the star guided the three doctors from the East. It is not to be wondered at that the three men who saw the star were men who had spent their lives for the good of others. For the coming of the Christ Child changed the age-old principle of "An eye for an eye and a tooth for a tooth" to "Ye that are strong ought to bear the infirmities of the weak" and "Pure religion and undefiled . . . is to visit the fatherless and widows in their affliction"—which being interpreted means human suffering in all its forms. These principles are just as truly parts of the teaching and practice of Christ as "Go ye into all the world and preach." Surely the full gospel of Christ means to save both soul and body of man. His teachings are full and unmistakable that He came that they might have life—both spiritual and physical life. As we look back over these two thousand intervening years, can we help wondering why His people have to such a large extent neglected His teachings and ignored His commands concerning the physical man! The world is indebted today to the faithful men and women who have preached "Ye must be born again"; the great spiritual command must be reiterated until, as John said, "At the name of Jesus every knee shall bow." But along with this spiritual reviving there must go physical healing. The future must see going up in the same town the church and the hospital. The chimes in the church tower and the siren of the ambulance would blend in harmonious praise of Him who came that they might have abundant life! Make a trip over our state with this idea in mind, and it will be seen that towns of every size are well supplied with modern church buildings, but far too few towns—and these of larger size—have hospitals. Many of these are private hospitals, built and maintained by individual physicians. These hospitals were not built for gain, because very few hospitals are self supporting; the physician is so conscious of the need, he is forced to build and operate his hospital in order to serve the community more effectively. We cannot overestimate the services of these privately owned hospitals; it is not too much to say that no one factor has done more for North Carolina medicine than these have done.

But back to the idea of the twofold ministry of the Gospel of Christ! Let me ask you to think again of the thousands of church buildings of which we are justly proud and in contrast of the pitifully small number of hospitals. Allow me to use as an illustration the religious denomination to which I belong. It has twenty-four hundred churches and one hospital in North Carolina. The church buildings cost more than twenty million dollars and the hospital considerably less than half a million dollars! The enormous difference in the amounts invested shows the conception of the relative importance of the two phases of Christ's teachings in the minds of the people. With figures such as these before us, is it not time for the doctors to call the attention of their particular religious bodies to the fact that the denominations are neglecting the clear teachings of Christ? Should not they be made to see that they are failing to take advantage of the wonderful opportunity of reaching the spiritual man through the physical body?

It has been a gratifying and not unusual sight to see the church and the school house on the same hill, where the soul and the mind could be cared for. Should there not be another building along with these, a building dedicated to the care of the body? If this could be done, the future of our civilization would indeed be secure, resting upon this tripod—the church, the school, the hospital.

"The distributor of the world's goods is a worker. Service, usefulness, something done to serve the world, that is the requirement."

The Program and Work of the Baptist State Convention

CHARLES E. MADDRY, General Secretary — WALTER M. GILMORE, Mission Secretary

THE HARMONY FIELD

The Mission Secretary recently had the pleasure of visiting in the home of our faithful missionary-pastor and his wife, Brother and Sister W. L. McSwain, Harmony. They have been on this field for a little over two years, having come directly from the Seminary. They have done good substantial work.

This field is located in Iredell County, out from Statesville a few miles, one church, Courtney, being in Yadkin. This church is in a big building program, and is making good progress. Cool Springs, the home church of Drs. M. L. and J. L. Kesler, and, we believe, of the forebears of Dr. J. Clyde Turner, is included in the field, together with New Hope, Society and Harmony, the latter being in a nice inland town, some fifteen miles from Statesville.

We heard Mack Long, Statesville, a Presbyterian evangelist, in a union meeting at the Methodist church the night we were in Harmony. He was attracting large congregations. He was smiting the popular sins of the day with teriffic blows. Before becoming an evangelist he was an artist, studying his craft abroad. He uses effectively his artistic talent in illustrating his messages. We took supper with him at the McSwains and found him a most likeable fellow. Here is hoping that all the churches in this goodly little city are having a gracious revival as the result of his meeting.

QUICK WORK

Pastor L. P. Smith, Winston-Salem, who is clerk of the Pilot Mountain Association, has the record thus far in getting out associational minutes for this year, at least. The Association closed on Wednesday, July 24. On the 6th of August the minutes were ready to be mailed out, and, better still, Brother Smith had a copy of the statistical report of the churches in his Association, neatly and completely filled out, in the hands of the Statistical Secretary, who is already at work on them getting them in shape for the Convention Annual. We commend most heartily Brother Smith's good example. If all of our clerks were as prompt and considerate it would make our task a most delightful one.

THE YADKIN

This is one of the oldest Associations in the State, having been organized in 1790, just thirty-two years after the Sandy Creek was organized in 1758. It met in its one hundred thirty-ninth annual session with the Rock Springs Church, August 9, 10. Practically all of the twenty-eight churches were represented at the opening session. Brother W. V. Brown, Cycle, was re-elected moderator, and Brother J. Thad Reece, Yadkinville, was elected clerk. Brother J. G. Allgood, Yadkinville, preached the sermon.

Two of the most interesting characters in the Association were Brother S. S. May, ninety-four, and Brother J. H. Saylor, quite old, who led two of the devotional meetings. Both were remarkably vigorous for men of their years and both made very effective talks, portraying the light of heaven in their faces.

Visitors to the Association were: B. G. Early, Raleigh, representing the Recorder, John D. Berry, Raleigh, H. T. Penry, Southmont, representing the Mills Home, D. W. Littleton, Pocomoke, Md., and the Mission Secretary.

THE NINETY-FIFTH SESSION OF THE BEULAH

The ninety-fifth session of the Beulah Association met with the church at Kerr's Chapel, North of Burlington, on Thursday, August the first. Brother A. C. Gentry was elected moderator and G. W. Joyner, Jr., clerk. The attendance was good and fine interest was manifest in all the work of the Convention. Brother A. C. Hamby, pastor at Mebane drove with us to the Association and made an address on the Cooperative Program.

The Beulah was at one time one of the largest Associations in the State but with the formation of the Mt. Zion and the Piedmont, many of the churches withdrew and left the Beulah with some twenty odd churches. But the Association today is one of the most aggressive and virile in the Convention. Our new plan of organization was adopted and the Executive Committee is planning a determined and aggressive program of enlargement and enlistment for the coming year.

Our pastor at Yanceyville, Brother P. T. Worrell preached the introductory sermon and greatly delighted the people. He is a young man of great promise and pleasing personality. He will be heard from in our North Carolina ministry in the days to come.

Brother Early represented the Recorder and made a good showing for himself.

THE CAROLINA ASSOCIATION

The Carolina Association met on August 6, with the church at Etowah, between Hendersonville and Brevard. Pastor M. L. Lewis preached the introductory sermon on "The Deity of the Lord Jesus." The sermon was well prepared, and delivered with fine spiritual insight and in the power of the Holy Spirit. Brother Lewis is one of our State Missionaries and is doing a splendid work at Fletcher and other points in the Carolina.

There were many visitors present from Michigan to Forida. Western North Carolina is fast becoming the playground of the nation and Hendersonville is in the very heart of the tourist country.

The Carolina Association has forty-three churches and the work is growing in a wholesome way. A committee led by Pastor Arthur Jackson of Hendersonville, had been studying the Associational work for a year and brought in a new plan of organization for the Executive Committee that will revolutionize the denominational situation in the Carolina if it is followed up and worked. We are more hopeful of the outlook in this Association than we have been in years.

President Miller and his associates at Fruitland Institute are looking forward to a good opening next week and it seems that Fruitland, in spite of lack of funds, is going to have a good year. The people of the Carolina are behind the school in a fine way and we believe there are yet great things ahead for Fruitland Institute.

Rev. A. I. Justice is still the vigorous and virile leader of the Carolina. For more than fifty years he has stood four-square in all that mountain country for the whole program and work of North Carolina Baptists. He was a leader in the old Western Convention and since the consolidation of the two Conventions, he has taken the lead in every good work in Western North Carolina. For several years he was one of our enlistment men jointly with the Home Board and rendered a fine and far reaching service in the Carolina.

REED'S CHAPEL CHURCH

Recently the General Secretary spoke at the morning hour for Pastor R. O. Buckle and his fine congregation at Reed's Chapel. The church is about two miles from Biltmore station, in a beautiful suburb of Biltmore. All around are manufacturing plants of various kinds, a fine residential section and a splendid public school just across the road from the church. We do not know of a more ideal situation in Western North Carolina for the growing of a great church and the making of a great pastor and preacher. Pastor Arbuckle is greatly beloved by his people and is doing a wonderful work.

THE MACON ASSOCIATION

The Macon Association met with the Ridgecrest Church, three miles from Franklin. Pastor Walter M. Lee preached the introductory sermon and was also elected moderator. He was a Seminary class mate of the General Secretary and we were delighted to hear him preach for the first time. He greatly delighted the large audience and endeared himself to all the folks of the Macon. He came to us about one year ago and has had one hundred and eighty odd additions to the Franklin Church since coming as pastor. Brother Lee is an Associational man, interested in all the work of every church within its bounds. He has already won the affection and loyalty of all the pastors and they were a unit in every thing for a great forward movement in the Macon. They readily adopted our new plan of organization for the Association and will put it into operation at once.

The Macon has some royal souls among the pastors and we were delighted to renew the fellowship of other years. We have not had a more cordial reception anywhere in North Carolina for the Convention work than was acco-ded us in the Macon. The churches had not done much for the Cooperative Program the first six months of the year, but we now have the assurance of the pastors and leaders that the figures will be changed within a few weeks.

Brother R. L. Shirley of Selma, represented the Recorder at both the Carolina and the Macon and secured quite a good list of new subscribers as well as many renewals. He is an aggressive, vigorous worker and the brethren gave the Recorder a fine hearing.

THE TUCKASEIGEE CENTENNIAL

The Tuckaseigee Association will meet with the Cullowhee Church on August 15-17. One hundred years ago, 1829, the Tuckaseigee was organized at Cullowhee. The brethren are planning quite a celebration for this happy occasion. The new church at Cullowhee is nearing completion and the cornerstone will be laid with appropriate ceremonies during the session of the Association. The following is summary of the Program for the Centennial celebration:

Thursday August 15—Introductory sermons by T. F. Deitz.

On Friday there will be reports and discussion of all phases of our Mission, Benevolent and Educational work; together with Sunday-school and B. Y. P. U. work.

On Saturday the cornerstone of the new church will be laid with addresses by President H. T. Hunter, P. L. Elliott and Charles E. Maddry.

On Saturday afternoon Prof. E. H. Stillwell will deliver an address on the history of the Association and the Cullowhee Church. There will be addresses by A. V. Joyner and W. F. West.

There is to be a great home-coming of all former pastors and members of the Cullowhee Church and a great throng of visitors is expected from all over Western North Carolina.

A FAITHFUL STATE MISSIONARY

We want to pay tribute here to a worthy and self-sacrificing servant of the Lord Jesus—Brother D. P. Bridgers. He has served faithfully and well on several hard mission fields in the past, but his last and greatest work has been done at Newland. The Board induced him to go there and start the work some eight years ago. He led in the building of the house of worship and at the same time built a splendid house at Elk Park. But his lasting monument, however, is our church at Newland. His health failed some three years ago, and he retired from the pastorate and since then, has given his successor his hearty and loyal suport. The retiring pastor has nothing but good to say of Brother Bridgers.

Brother Bridgers gave more on the new church than any other member and then out of the savings of a life time in the ministry, he built a splendid brick dwelling, with all modern conveniences, costing some six thousand dollars. It could not be built in Raleigh for less than ten thousand. After his health failed, he gave this home to the General Board in fee simple, as a home for the pastor at Newland. So for all time our Board holds in trust this splendid piece of property, next door to the church, as a home for the pastor. Then last year he bought two more lots adjoining the church and parsonage and deeded them to the Board. We have now in Newland, within one hundred yards of the court house, almost a half city block of land and property thereon, worth at least $20,000, and it cost our Board $2,000!

Brother Bridgers built a home for himself near by and still gives himself, his time and his money, to the up-building of the Baptist cause in Avery County. Sister Bridgers is a leader in all phases of the W. M. U. work in the church and association and through the years has stood by her faithful husband in all of his labors and sacrifices. To these two faithful and devoted friends, loyal servants of Jesus Christ, we pay our loving and heartfelt tribute.

The Statistical Secretary mailed out to the clerks of all the Associations some time ago a quantity of the new uniform Associational letter, enough for each church clerk to have two copies. In many cases they have already mailed these out to the church clerks, or will do so soon. In the event any church clerk is overlooked in this distribution, let him write to his Associational clerk, or to the Mission Secretary at Raleigh.

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SPIRITUAL VALUES

A good friend asked us the other day why we distinguished between the Social gospel and the gospel of Christ. He wanted to know if we did not believe that Christ preached a social gospel.

Of course, we believe that the gospel of Christ has a very vital relation to social conditions. No one can read the Sermon on the Mount without being convinced that the gospel has an application to social affairs. Our objection is to the teaching which is quite prevalent now, that the primary object of the gospel of Christ is to regenerate society and make the world a better place in which to live. In several recent magazine articles "other-worldliness" is spoken of disparagingly, and one who considers the salvation of the individual as of first importance is, by these magazine writers, regarded as selfish, or far behind the times.

How any one who believes in immortality can fail to recognize spiritual values as of first importance, we cannot understand. Christ certainly put the emphasis on spiritual values. If—

"Beyond this vale of tears
There is a life above,
Unnumbered by the flight of years
And all that life is love."

And if—

"There is a death whose pang
Outlasts the fleeting breath,
Oh, what eternal horrors hang
Around the second death!"

surely we should make the consideration of such life and death of the very highest importance. Christ asked those solemn questions which have come down through the ages unanswered, "What shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" It is said, of course, that the better translation is "life," but as Christ used the word here He meant eternal life, as the connection plainly shows.

If man is an immortal being the little span of life he spends on this earth is very brief, even if he should reach the century mark, when compared to the eternity which awaits him—an eternity that he must spend somewhere.

The blessings of the gospel to this world are of inestimable value. Christian people should be tremendously concerned about the improvement of social conditions. The principles of the Sermon on the Mount, if put into effect in the business world, would certainly revolutionize society, and would remove injustices between man and man. There would be no more trouble between labor and capital, for capital would be just to labor, and labor would have a sacred regard for the rights of capital.

But it is a misplaced emphasis to which we object—putting the emphasis on the material rather than the spiritual. In his very fine address on the relation of the gospel to society, Dr. Poteat, in discussing Christ's program, is careful to emphasize the fact that Christ placed evangelism, the regeneration of the individual, first. Christ said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

There is first evangelism, the regeneration of the individual, and the regenerated individual is to work for the regeneration of society. That is Christ's program and we can make no mistake if we follow it, but the work must begin in the heart of the individual. When the Pharisees asked Christ when the kingdom of God should come, He replied, "The kingdom of God is within you." The fruit of the gospel should be seen on earth, but this fruit is to be borne in the hearts of those who have been regenerated.

STATEMENT FROM OUR OWN BOARD

Last week we published statements from the Foreign and Home Boards. We have just received from the Mission Rooms a statement as to receipts from our churches. However, the dates do not correspond exactly with those published last week. Those dates ran from April 31, to August 1, while these are from January 1, to August 15.

Co-operative Program

Jan. 1, 1928 to August 15, 1928	$275,111.49
Jan. 1, 1929 to August 15, 1929	255,952.95
Loss	$ 19,158.54

Centennial Fund

Jan. 1, 1928 to August 3, 1928	$107,947.88
Jan. 1, 1929 to August 3, 1929	97,087.81
Loss	10,860.07

These figures are not quite so bad as they seem on their face. According to the statement published last week our gain to Home and Foreign Missions, designated and undesignated, was $32,506.07. But as was stated above there is a difference in the dates. Last week's figures for three months — from May 1 to August 1 — while the figures this week are for seven months—from Jan. 1 to August 15. If the gains reported last week were correct, they indicate that we are pulling up in our receipts.

Another possible explanation of the discrepancy is that a considerable amount has been sent direct, which has not as yet been reported to the Raleigh office. Desigations to Foreign Missions since May 1 have been $8,197.76, while for the same time last year they were $2,943.60—a difference of $6,254.16. If this amount has been sent directly to the Foreign Mission Board it has quite likely not been reported as yet to the Raleigh office.

We should certainly pull up on our payments of pledges to the Centennial Fund. This is for the institutions in our own State, all of which are in sore need of funds. It is interesting to note in this connection that North Carolina is one of the six states that observe the ratio of 50-50 as recommended by the Executive Committee, and the recommendation was adopted by the Southern Convention. Here is the list as published in the Religious Herald of last week:

The states adhering to the 50-50 division are Georgia, Kentucky, Maryland, North Carolina, Tennessee and Virginia. Alabama, Mississippi and South Carolina keep 55 per cent for their State interests and give only 45 per cent to Southwide interests. Missouri keeps 57.2 for State and give to Southwide 41.64. Oklahoma keeps 60 per cent and sends 42 to Southwide objects. Louisiana keeps 58.36 and gives to Southwide 41.64. Oklahoma keeps 60 per cent for State and gives 40 to Southwide objects. New Mexico keeps 65 per cent for herself and gives 35 per cent to Southwide objects. Arkansas keeps 65.6 for herself and gives 34.4 to Southwide objects. Texas keeps 76.5 for Statewide and sends 23.5 to Southwide.

The states which keep the larger share at home do so because of pressing local needs. We doubt that there is a state in the South whose pressing obligations are greater than those of North Carolina, and yet we have always adhered to the division of 50-50. This being the case we surely cannot afford to neglect the payment of our Centennial pledges which are to be used for meeting these State obligations.

DIFFERENT, BUT NOT COMPETITIVE

One of our most thoughtful Baptist laymen said the other day that in comparing our denominational and State schools we make a mistake in saying they are in competition. He said the statement is frequently made that in our educational work we cannot compete with the State, as its institutions are supported by taxation, while we must depend upon the voluntary contributions of our people for the support of our denominational schools.

Our friend said if it were a mere matter of competition we would just as well go out of business, as we cannot hope to keep up with the State in the matter of equipment, and income for maintenance. And if the two were doing exactly the same kind of work he did not see the necessity for the denominations to be raising vast amounts of money for the support of our schools when the State was offering the same advantages free of cost.

This layman is a leading lawyer and a graduate of Wake Forest College. He believes there is an important place for the denominational college, not as a competitor of the State, for he thinks it does a work which the State, in the very nature of things, cannot do. The State does its work well, so far as it goes, but it is prohibited from entering the religious realm, and this is a very important part of education. He thinks there should be sympathy between the State and denominational institutions, as each has its own peculiar field.

There is much good commonsense in what our friend said. The State is being enriched by the graduates from the denominational schools. They are filling places of responsibility in the State and are among our leading citizens. We firmly believe the denominational schools have a negative influence over the State institutions that is very salutary. As the State institutions are supported by taxes, a large part of which is paid by Christian people, who contribute for the support of denominational schools, the State is more careful to avoid teaching that would be offensive to the Christian sentiment of its citizens.

When the Baptist State Convention was organized the brethren saw immediately the need for a college to train workers, and at great sacrifice they established Wake Forest College. Soon after Wake Forest was established Thomas Meredith was convinced that we should have a college of as high grade for girls as Wake Forest was for young men, and he introduced in the Convention a resolution committing the Convention to the founding of such an institution, but is was more than a half century before the resolution became effective. No wonder the Meredith girls sing with unction:

"We have waited for thy coming, in the darkness waited long." But when Meredith did come, it gathered into its classic walls girls literally "from the mountains to the sea." We may be attempting, as some believe, to support too many schools, but that we shall always need some

schools to do the work that only a denominational school can do, is too clear to be disputed.

The Baptists of North Carolina have never taken the interest in Christian education that its importance demands. Many of them have shown hostility to, rather than sympathy, for our educational institutions. If any one more than the other denominations should favor and support denominational schools, that denominationa is ours.

GREATER SUFFERER THAN PAUL

One of the vacation books which we have read is the "Splendor of God," by Honore Wilson Morrow. It is the story of the life and work of Adonirum Judson. The book is perfectly fascinating and if one reads a dozen pages he will go through to the end, though there are 374 pages of reading matter. The price of the book is $2.50, and it is published by William Morrow and Company, New York. It can be had from the Baptist Book Shop, Raleigh.

This is in no sense an advertisement of the book, but if it were, we could not use the space given to it to better advantage. If this book could be placed in the home of every Baptist family in the South, and read aloud by one member, or privately by each member, it would so stimulate the interest in foreign missions among our people that we would pay off all our indebtedness on the Foreign Mission Board and send out new missionaries in large numbers.

It is said that before Mrs. Morrow wrote this book she was an atheist, but after reading several biographies of Judson she was converted and is now an earnest Christian.

Most of our people know the life of Judson in a general way, but we are sure that many, of whom this writer is one, did not have any adequate conception of the suffering endured. We said his sufferings were greater than those Paul endured for the Gospel's sake. There was nothing that Paul was not willing to endure for the sake of the Master, whose "bond slave" he rejoiced to call himself, and he did suffer as few men have in the service of the Master. Tradition, which is thought to be entirely trustworthy says that Paul was beheaded by Nero, but the sufferings of Judson were worse than death. But Paul labored among a people of culture. While they bitterly opposed him in his work, and persecuted him from city to city, they were, at least, somewhat of his class intellectually. But the Burmese were ignorant, superstitious, filthy, and repulsive in almost every respect. Rangoon, where the Judsons first landed and began their missionary operations, reeked with filth. The jungle was a cesspool, from which emanated fevers that were very virulent. A child born on the way to Burma was buried at sea, and two others born in the fever infested country fell victims of the dread miasmatic disease and died.

Paul was put in a dungeon and his feet made fast in the stocks, but he remained there only part of one night, while Judson, with several companions, was shackled and confined in an indescribably filthy dungeon for eighteen months. He carried to his grave the marks of the manacles on his wrists and ankles.

His wife, Ann Hasseltine Judson, was in many respects his equal and in some his superior. She was not imprisoned, but often suffered from the fever, and her mental agony was such as few mortals have ever borne, as she knew the awful condition of her husband in the jail at Ava. It was her strong personality which gained the favor of the wife of an official, and through her intercession Judson and his companions were finally released.

Sir Alexander Campbell was leading the English forces against Burma. Terms of settlement were offered. Judson was sent for by the Commander-in-chief of the Burmese forces to advise as to whether the terms should be accepted. He advised their acceptance, and after considerable parleying the Burmans agreed to the terms. This put Judson in high favor with the British, but gained for him the ill-will of the Burmese authorities. He went back to Rangoon, and soon after was asked by a British official to accompany him to Ava to conclude the terms of settlement. While he was away on this mission news reached him of the death of his devoted wife. This was the most crushing blow that had come to him. Soon after the death of his wife his little baby daughter died. This double sorrow almost dethroned his reason.

Reinforcements had come from America among whom were Mr. George Boardman and his beautiful young wife, Sarah. The Boardmans had two children living, George, Jr., and a little girl. They lost the first little child soon after reaching Burma. Boardman developed tuberculosis and died when his great usefulness was just beginning. Judson and Mrs. Boardman were married, and this second wife was as faithful and consecrated as the first, though she was not called on to suffer as the first Mrs. Judson had done.

It will be remembered that the Judsons started to Burma as Congregationalists, and on the way, as they studied the New Testament, were led to adopt the Baptist faith. This threw the responsibility for their support upon American Baptists, who accepted this as God's call for them to undertake foreign mission work. Though the Baptists of America were at that time few in number and poor in this world's goods, they organized a Mission Board, and sent out reinforcements from time to time, until there was a considerable force at work, and little churches were planted at strategic points throughout the country. Judson spent many years translating the Bible into Burmese. We do not believe American Baptists are doing anything like as much now, according to their ability, as they did when the support of Judson and his associates was thrown on them.

We strongly advise every one who can buy, or borrow, this book to get it and read it. Every Baptist preacher should read it, and give its contents to his people. When this writer finished reading the book he felt that he had never made a real sacrifice in all his life.

CURRENT TOPICS

Concession by Mill-owners.—Heretofore most of the mills in Gaston County operated on a sixty-hour week schedule. The operatives had asked for a fifty-five hour week without reduction of pay. Last week the papers carried the news that a group of mills had voluntarily agreed to the fifty-five hour week, without reduction of pay. Choice of two propositions were offered the operatives, they could work ten hours a day for five and a half days, or eleven hours a day for five days. As might have been expected they accepted the latter proposition which gives them the whole of Saturday.

It is understood that the other mills will come in as soon as they fill some contracts, which will require the sixty-hour week. The operatives expressed their appreciation, and those in some of the mill communities went further and declared that their employers had always treated them fairly and they had no complaint to offer. This is the most hopeful news that has come out of that disturbed section since the strike began several months ago. If the employers and employees will get together and talk over their differences frankly, and if each group will consider the interests of the other as well as their own, there will be no need for the presence of outsiders to settle disputes.

Instead of opposing the organization of the A. F. L., we believe the mill-owners should encourage this organization, for it is composed of our own people and is opposed to the alien organization whose leaders came to Gastonia and fomented the troubles in that section. We should show to the world that America, the leading nation of the world, does not need Russia to regulate its industrial affairs. We can manage our own business if all parties will show a disposition to be fair and reasonable.

Fedaration of Labor Convention.—The Convention of the North Carolina Federation of Labor met in Raleigh recently. This is the State branch of the American Federation of Labor, an organization composed of Americans and opposed to the alien organization whose leaders are responsible for stirring up so much strife and bad feeling at Gastonia.

A report of the meeting held in Raleigh shows that this body is sane and conservative. While it asked, by resolution, for a fair trial for the Gastonia defendants, it refused to allow their representatives to speak. Miss Sophie Melvin, nineteen year old girl, who is one of the defendants in the Gastonia case, was present and a motion was made to allow her to speak, but this motion received but one vote, that by the man who made it. The motion was tabled. A young communist, Miss Juliette Stuart Poyntz, was present, as was T. P. Jimison, chief council for the Gastonia defendants. The contined presence of these was not pleasing to the representatives of the Convention, as they construed it as an attempt to "bore from within."

By resolution the Convention went on record as favoring "a fair and just trial of the Gastonia textile workers and others associated with them who are now being presecuted in the courts of the State." The resolution also condemned "the destruction of the property of these people, and any violation of their rights."

These resolutions any group of conservative North Carolinians would endorse. In speaking to the resolutions William Kelly, vice-president of the United Textile Workers declared that no real murder was committed at Gastonia, and the defendants should be acquitted, but he declared that "the communists would prefer to see them sacrificed for the purpose of propaganda," and he did not want the State to be a party to that.

It so happened that we were talking to a gentleman a few days ago from one of the large cities of the North, and this gentleman, who is unusually well informed, said the impression in his section is that the communists are anxious to see the Gastonia defendants convicted, as it would furnish the finest sort of material for propaganda.

More and more we are convinced that the State should be very sympathetic in its attitude toward the United Textile Workers, which organization is affiliated with the Federation of Labor. As we stated in another topic, we believe there should be friendly conferences between the mill-owners and the members of the regular labor organizations.

The North Carolina Federation of Labor is fortunate in having as its president Mr. T. A. Wilson, who is a member of the Industrial Commission which was authorized by the late session of the Legislature. Mr. Wilson is an able man, and being a member of the Industrial Commission, he is in position to see both sides of any question that may arise between labor and capital.

A Flock of Doves of Peace.—Perhaps never before in the history of the world was there such a desire for universal peace as is the case today. Recent events seem to be conspiring to bring about the longed for happy condition of "Peace on Earth." For ten years we have been talking disarmament, but nothing practical has come of it, but things in the interest of world-peace have been occurring with kaleidoscopic rapidity looking to peace among nations.

The Kellogg Pact was the first step. Mr. Briand, of France, first proposed to Mr. Kellogg that France and the United States enter into an agreement not to go to war with each other. Mr. Kellogg insisted that the treaty should be broadened to take in all the nations that were willing to sign it. This was at last agreed to and all the principal nations have ratified it, and Mr. Hoover the other day made public proclamation of our acceptance of the pact.

The President of the United States and the Prime Minister of Great Britian, each favors disarmament. The trouble heretofore has been to get England to agree to a parity in the strength of the British and American navies. To this parity Mr. McDonald has agreed. He has gone farther by stopping the contsruction of cruisers which were being built according to former agreement at disarament conferences. Mr. Hoover has said that America would suspend work on her cruisers which had been authorized until a full agreement can be reached between England and America.

With all these important events converging, and with the tremendous sentiment for disarmament among the people of this country and Great Britain for reduction of war expense, the war lords will find it extremely difficulty to stem the tide which, as can be seen from the daily papers every morning, is rising every hour.

Department of Training Activities

PERRY MORGAN, Secretary

SUNDAY SCHOOL WORK

PERRY MORGAN, Secretary

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

AN EARNEST REQUEST

The Sunday School Department earnestly requests that pastors and superintendents who had Daily Vacation Bible Schools this summer report the same at once. There is much information about each school that we would like to have, but if it is not accessible we would be delighted beyond measure just to receive one sentence saying, "We held a Daily Vacation Bible School at our church this year." If it is desired, we will send blanks to pastors, superintendents or principals of Vacation Schools for their use in giving a summarized and tabulated report of the work done. Our immediate concern in this respect is to find out how many and which churches had vacation schools. Please let us know, brethren. The following churches have reported to date: First, Burlington; Watts Street, Durham; First, Elizabeth City; Kernersville; First, Kinston; Lewisville; First, Lincolnton; Louisburg; Mayodan; First, Rocky Mount; Eagles, Tarboro, Route 2; Ebenezer, Whitakers; Brown Memorial, Winston-Salem; Whiteville.

* * *

FROM PASTOR HARDAWAY AT LENOIR

The following ones have taken the course and the examination in the books indicated, and are entitled to seals. *I am giving the grades made,* except those who taught the course, which is indicated. You said you would give seals to the teachers, and you may send seals for all of the teachers except myself.

Working With Cradle Roll and Beginners

Mrs. R. E. Hardaway, teacher; Miss Erin Beach, Miss Ruth Chester, Miss Louise Crisp, Mrs. O. L. Grice, Miss Belma Hayes, Miss Frances Powell, Mrs. J. F. Reece, Mrs. R. R. Shuford, Miss Mamie Teague.

Working With Primaries

Mrs. C. L. Wilson, teacher; Miss Elizabeth Crisp, Miss Ella Dixon, Miss Ruth Ernest, Miss Bessie Killian, Miss Mabel Martin, Miss Berkly Pipes, Miss Charlotte Pipes, Miss Coma Wynn.

Working With Juniors

Mrs. G. E. Wynn, teacher; Miss Ethel Broyhill, Miss Lillie Broyhill, Miss Nona Runion, Mrs. E. W. Smith, Mrs. G. B. Triplett, Mrs. J. A. Triplett, Mrs. W. L. Tysinger, Miss Nelda Wilson.

Building the Intermediate Department

Mrs. A. Y. Cottrell, teacher; Miss Annie Bower Beach, Miss Fay Teeters, Mrs. Walter E. Wilson.

The People Called Baptists

Rev. R. E. Hardaway, teacher; W. T. Beach, Mrs. Walter S. Covington, Miss Ella Hayes, Dr. J. F. Reece, E. W. Smith, Rev. W. E. Wilson.

There were twenty others who attended the classes, but who have not taken the examinations. I hope to get some of these to take examinations later.

We feel that our Sunday-school enlargement campaign was very successful. We took the census and found many unaffiliated Baptists and others, and we are now visiting them and seeking to bring them in. Our teachers and others have shown a beautiful spirit of cooperation, and will probably take another course this fall. We hope some day to have a standard school.

R. E. HARDAWAY.

* * *

THE PASTOR AND TEACHER TRAINING

Rev. Richard E. Hardaway, pastor of the First Baptist Church of Lenoir, has set a fine example for others in the work of teacher training. When he found it impossible to secure the State workers for an Enlargement Campaign at the time he desired to have it, he decided to utilize his own workers and put the campaign on in his church with local help, and act as general director himself. Four departmental books and one doctrinal book were offered. About sixty workers attended the classes. Thirty-eight received awards. Five local people taught the classes. Their own store of knowledge was increased and their lives enriched in doing so. A census was made that revealed much valuable information the pastor and his people needed. The experience and knowledge gained in this way came to them first hand, thus making it more available and usable. We commend this plan to other churches and urge them to use the fine talent they have lying *dormant. There are many fine teach*ers in local churches who might consider Paul's injunction given in second Timothy 2:2, "And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

THE BAPTIST BIBLE INSTITUTE *EMERGENCY APPEAL*

The sale of a great Presbyterian institution in New Orleans has just been demanded by the New Orleans Bank and Trust Company because of the failure to meet the semi-annual installment and interest which was due June first on a bond issue of $500,000, the total of which thereby became due. Surely our Baptist people will not let this same thing happen to the Baptist Bible Institute.

When the crisis came in February, through the failure of the Christmas Thank Offering, the trustees and faculty saved the situation until Southern Baptists could know and act.

August 1st, when $38,376.75 of the $148,153.50 came due, we had received enough through our emergency appeal to pay the $10,876.75 interest and $10,000 on the $27,500 note endorsed by the trustees. Our trustees gave their personal note again to extend the balance unpaid August 1st, $17,500, until other funds are received.

Surely those whom God has blessed will, under these circumstances, be glad to make a sacrificial gift when they know the facts and are given the opportunity. We have such confidence in our brethren that we are making ourselves personally responsible at the bank until they can have time to respond.

W. W. HAMILTON,
President.

I attribute my success to requiring myself always to do my best, if only driving a tack straight.—Russell H. Conwell.

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

READ THESE TWO BOOKS

Just recently I have read two books that so enriched me that I want to call attention to them on this page. May you read them and be benefited by so doing: "Rainbow Gleams," by Rosalee Mills Appleby, price $1.75; "Star Trails," by Mrs. Ethlene Boone Cox, President W. M. U. of the South, price $1.00. Ask the Baptist Book Shop, Raleigh, N. C., to send these books to you at once.

* * *

THE CALDWELL HAS GOOD CONVENTION

President G. G. Steele, of Lenoir, with the able assistance of Knolan Benfield, C. A. Keller and others, is leading the Caldwell to the fore. The recent annual convention was held with the Concord Church, Granite Falls, August 2, 3, 4. The B. Y. P. U.'s, of Concord Church, rendered a playlet in a most delightful manner. Secretary Ivey was on hand for the sessions Friday and Saturday nights. Several churches were represented. The attendance was very good upon all the sessions of the convention. Judging from the reports made to the convention, B. Y. P. U. work in the Caldwell is making good progress. The Association has undertaken a worthy goal for next year. With Mr. Steele to lead, we confidently expect great things for the old Caldwell for another year.

* * *

WEAVERVILLE ENTERTAINS THE BUNCOMBE

Rev. Paul V. Berry and his people of Weaverville were hosts to the annual B. Y. P. U. Convention of the Buncombe Association. The president, Miss Lucille Dryman, Candler, presided with grace and dignity. Mr. and Mrs. L. Roy Young delighted the convention with the happy way in which they conducted the music. Miss Lucy Bennett, one time field worker in Buncombe, called us to worship with a stirring devotional message. How we did want Miss May Bell Chondler to keep on when she had read to us the poems, "The Faithful Few," "My Debt," and "The Heights." Lucius Stroup was still full of the State B. Y. P. U. Convention. He told us in that pleasing manner of his about the wonderful things that happened at the convention. With keener anticipation we look forward to the State Convention next year, which meets at Mars Hill, June 24-26. Mr. Ivey seemed to be very happy to be in the Buncombe. He delivered his soul to us in a challenge to accomplish big things another year. That demonstration of the General B. Y. P. U. Assembly given by the Hominy B. Y. P. U.'s, with Roy Taylor, the splendid director, in charge was very, very good. Pastor J. B. Grice, of Calvary Church, Asheville, installed the new officers. Brother Grice is a friend of young people. Wherever his young people gather he is usually in their midst.

Large delegations from eight churches were present. The officers elected to lead the Association in its program the coming year are: President, Miss Ora Dowell; Vice-President, H. M. Pinner; Junior-Intermediate Leader, Mrs. J. L. Lawrence; Secretary and Treasurer, Miss Lillie Bennett; Chorister, L. Roy Young; Pianist, Mrs. L. Roy Young; District Leaders: A, Mrs. Curtis Robinson; B, Miss Ruth Brookshire; C, Miss Altha Wolfe; D, Miss Marguerite Taylor.

The new goal is a worthy one: 20 new unions, 20 A-1 unions, 20 new general organizations, and 800 awards.

The Convention meets next year with the Hominy Baptist Church, first Sunday in August.

* * *

TRANSYLVANIA HOLDS CONVENTION AT BREVARD

Brevard is a magic city. For sheer grandeur the mountains of Transylvania are unsurpassed. One feels "high and lifted up" while there.

The Convention met on Saturday, August 10. Miss Myrtle Barnette had made all necessary plans for the Convention. She had advertised it well. Five of the seven churches with unions were represented. Six of the ten unions had members present.

When that delightful gentleman, in the person of Ralph Ramsey, delivered the welcome address, we felt rather elevated. Seldom do we receive such a cordial and generous greeting. The program was rendered in good style. Secretary Ivey was greatly delighted with the spirit and purpose evident in the meeting.

Officers for the coming year have begun in a definite, practical way to advance B. Y. P. U. in their association. They are: President, Ralph Ramsey, Jr.; Vice-President, Miss Myrtle Barnette; Junior-Intermediate Leader, Miss Bernice Bridges; Secretary-Treasurer, Paul Glazener; District Leaders: Upper, Miss Anna Jordan; Central, Miss Christine Snelson; Lower, Miss Jeanette Talley.

The association undertakes to organize 10 new unions, 3 general organizations, to bring 5 up to the standard, and to earn 200 awards. The Transylvania is in line for a great year of achievements. Pastor Hartsell and other pastors of the association are giving splendid support.

* * *

THE CAROLINA MEETS WITH EBENEZER CHURCH

Mr. R. J. Long, who for years has led the Carolina in a splendid way as president, with the help of his fellow officers, succeeded in having a very good convention at Ebenezer Church, Sunday, August 11. To our deep regret Mr. Long was unwell, and could attend only a part of the convention. Miss Ethan Pressley, secretary, presided in a very fine manner. Seldom have we witnessed so good a convention program. We understood that the morning session was very good. The writer arrived on the scene in time for the afternoon's program. When Clyde Whitlock, Junius Huggins, and Miss Mamie Perry sing, as they did on this particular afternoon, music rings in your heart. "Stewardship of Time," "Stewardship of Money," and "Stewardship of Talents" were the topics discussed so well by Rev. N. A. Melton, Roy C. Bennett, and Miss Izora Reese. How well they did it! After Miss Sibyl Pace had finished telling us about "A Good Group Captain," we knew how and why we should be good group captains. She charmed us with her grace and ability as a speaker. Mr. Ivey in going from Brevard to Ebenezer at the noon hour missed lunch. The Carolina people are resolved to feed him next time, regardless of when he arrives. They feel that he will not talk so long after he has eaten.

Eleven churches were represented. Bethel won the banner for having done the best work of the year.

The new officers: President, Roy C. Bennett; Vice-President, Roy Huggins; Junior-Intermediate Leader, Ethen Pressley; Secretary, Arrie Rushton; Chorister, Dona Wilkie; Pianist, Elmo Halbert; Treasurer, Harvey Erwin. The district leaders will be named by the Executive Committee at their first meeting, September 10.

The goal of the Carolina is one to challenge every B. Y. P. U. member in the association to do his best. They will undertake to organize 18 new unions, 9 general organizations, to have 12 A-1 unions, and 600 awards.

Washington, D. C.—Mrs. Kern owns and personally supervises her delightful home for visitors down town, at 1912 "G" Street, Northwest, near the White House, and invites all North Carolina Baptists visiting the Capital, to make it their headquarters. Most rooms have private baths. All have running water. Rooms are extremely clean. She specializes in rooms for families, being helpful regarding sight-seeing, and directing guests to satisfactory, reasonable eating places nearby. Service is superior and unusual, employees trustworthy and efficient. An elegant, Christian home, now turned to public use, attracts guests of extensive travel, accustomed to finest accomodations, as well as those away from home needing friendly suggestions. All rooms are outside and quietly located. Rates are reasonable, according to number in party. Write for folders.

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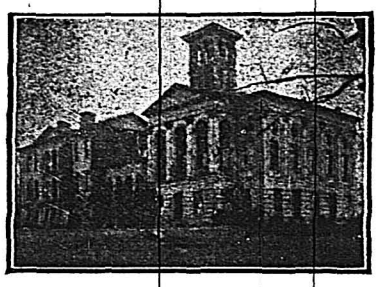
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AND THE MOTHER OF JESUS WAS THERE JOHN 2:1

By Rev. E. A. Edwards

(I am enclosing a sermon preached by Rev. E. A. Edwards at Salemburg, June 23rd, on his eightieth birthday. Borther Edwards plowed six hours the next day. He is one of North Carolina's most unique characters.—W. J. Jones.)

I once heard of a preacher who had come home from college and who went out to the church in the community to fill his appointment. After he had announced his text he found that he was not getting along so well with his subject, so he made his discourse very short and dismissed his crowd.

A young lady stepped to the front and said, "There was one part of the discourse that I enjoyed very much." Upon being asked which part she enjoyed so much she said that it was the short part. I wonder if there are not some of us who this day go to meetings sometimes and enjoy the short part more than we do the long part.

I hope I shall address you so that you will be interested in the short part of my discourse.

I shall speak to you on the subject that we all know right much about, yet a subject that it seems to me we have slighted in a great measure, in other words, a subject that we have not thought so much of, one that we have not appreciated so much as we should have done—the subject of "Mother."

I selected this portion of Scripture to use as a kind of text: "And the mother of Jesus was there." John 2:1.

The mother of Jesus was present on a wonderful occasion. The context reads that there was a marriage in Cana of Galilee. Jesus and His disciples, five of them, were invited to attend this marriage supper. We are told in the text that the mother of Jesus was there. Whether or not she was invited to the marriage, or whether she came of her own accord we are not told, but we do know this, that she was there at the marriage feast, and it was well that she was there, for her eyes detected the embarrassment that was about to fall on the occasion.

The last bottle of wine had already been emptied and served. We do not know how it happened that the wine gave out before all the guests had partaken. The mother saw the embarrassment that would follow. It would have been an embarrassing situation if the wine had given out and some of the guests had not had a cup. It might have been related that they were at the marriage supper but did not get a drop of the wine that night.

The mother saw the situation first and went to the servants and said: "Now, servants, what He tells you to do, do it." About that time Jesus turned and saw that the large stone vessels, which we are told held about 120 gallons of water, were empty, and He said "fill these vessels with water" and they obeyed.

We do not know just at what moment the water was turned into wine, but we do know that after the jars were filled, Jesus said, "Draw out now and carry some to the governor of the feast."

The ruler of the feast knew nothing about what was going on, and when the servants brought the cup and handed it to the ruler of the feast I imagine he was surprised at the difference in the taste of the wine that was served first and this. Being surprised that they had kept back the best for the last he sent word to the bridegroom to come to him and said to him: "Every man at the beginning of the feast always serves the best wine, and after they have served the best, then that is not so good, how is it that you have kept the best for the last?" This is how the story goes—a wonderful miracle performed by the aid of the mother. Whether the miracle would have been without her presence we do not know. It was good that the mother was there.

I have no idea that she was there to enjoy the feast and wine-drinking, but like all good mothers, I think she was busy watching every step, every movement so that all the guests attending the marriage might be happy and get all the joy out of the occasion possible. It was once said by a very wise writer, "The hand that rocks the cradle is the hand that rules the world."

I tell you, folks, there is something in that. I hold that the great characters who have risen up in our own great nation and been great men and women are those who have walked out before the world and said to the world, "I am your servant, I am ready to render service," are the men and women who have come out of the humble homes from the country so to speak, where the Christian mother taught the boy or the girl the first lessons in purity, truth, and honesty. They are the men and women who have built our colleges, our seminaries, and all of our educational institutions, that have lifted America, and started culture and education.

Who, I say, are the characters that have laid their hands to the wheel and have rolled forward the machinery that has revolutionized America? Who are they?

Take, for instance, the great Braxton Craven, who went forth with just a few books and a few dollars starting a little school at old Trinity, and erected one of the most honorable and noble institutions, called Trinity College, now Duke University. Dr. Craven's mother sat in the little log cabin after the day's work was done, and taught him to spell from the old Webster's blue back speller. Duke University today stands yonder with outstretched arms speaking forth glory and honor to the man who started old Trinity.

Oh, if there is anything I am indeed happy for, it is that I had a Christian mother. I would speak to this audience of my own mother who was a brave woman who raised up seven sons of her own and one daughter. Once when I was seventeen years of age she said to her brother whom she was visiting a thing that has impressed me to this day. She said, "Brother, I have raised up seven sons, the most of them are getting old, and it has been my prayer all these years that God would call one of my seven boys to preach the gospel of Jesus Christ." I heard it and it has impressed me to this day.

I wondered which one out of the seven it would be, for I knew there would be a preacher of some sort, but I had no idea I would be the one, because I had been to school so little. At last as the impression bore down on me more and more, I started out with a blue back speller and a Testament to answer my mother's prayer. The church licensed me to preach.

Mothers, don't give up praying for your boys, but pray on and on. Don't give up praying for your girls, but pray on and on. The first time mother heard me preach she wept for joy. She said, "Anderson has answered my prayer. Tonight he is standing in the pulpit preaching Christ." Yes, I am happy that I had a Christian mother.

I tell you boys, just as long as your mother lives, I care not how old you are, hold on to your mother's apron strings. I have held to my mother's apron strings these eighty years, although she has been sleeping these thirty years. They were the strings that tied me to her heart. Let's love our mothers, let's cherish their memory even if they have gone from us.

And then, I would speak of another mother whose influence was worth much to me. Mothers, you can do a great deal by helping other mothers with their children. I have special reference now to that dear old mother, Matilda Paschal, whose home was just a stone's throw from ours. My own mother and Mother Matilda raised up two families almost as one. How those dear Christian mothers cooperated in raising up those seventeen sons and daughters. I recall the days of childhood around the old walnut tree playing, when Bob, and George, and Richard, and the rest cried out hungry, how my old dear mother Matilda Paschal came out under the walnut tree with a great big plate of pie and a plate with long slices of loaf. I noticed that when she was dealing out to each boy his portion that my piece of pie was just as big as Bob's or George's. I got just as big a piece as her own boys got. I noticed another thing that impressed me much, that when we came to receive our slice of loaf, the butter and the honey were spread just as thick on my piece as it was on Bob's, and on George's piece, or Richard's piece. There was no difference. Every fellow got his piece just alike. Will I ever forget a mother like that? Not only my own mother but the other mother knew no difference, when it came to bread and butter, between her own boys and the other mother's boys. When I think of these days, folks, it comes down to the very depths of my heart.

It seems to me that the mothers of the long ago had a better sort of religion than they have now. I believe, I have that sort. Don't tell me that we children were trampling all the time on mother's toes, though my mother used to say, "Boys, when you were little you stepped on my toes, and when you got big and left home you stepped on my heart." I said, "Mother, how could I walk on your heart way over there in Missouri and Tennessee?" "You stepped on my heart when I could not hear from you."

If you ever turn loose your mother's apron strings and go away, write to your mother and tell her how you love her. An old, old story I want to impress on these people tonight. I want to drop something on the hearts of the young folks of this audience. Find out what mother means to you.

There was a Georgia soldier, an officer, who went off into Virginia during the Civil War in the Battle of Gettysburg. I had a brother in that battle. The battle went on for three days and nights. This Georgia soldier went down on the battlefield. His mother was sent for to come to the front, that her son was mortally wounded. When she reached the hospital in Virginia the doctors said, "We cannot let you see your son. He is just now at a critical point." They seated her in the hallway just outside the room of her boy. She wept and prayed. She could hear the boy's groans. Away along in the evening the boy fell asleep. The doctors said to the nurses: "Tell the mother that if she will promise not to speak to the boy, or even touch him with the tip of her finger, we will let her come and look in his face." As he seemed to be sound asleep the nurse led the mother to the boy, and she bent down and looked into his face. All at once she forgot and put down her hand on the boy, who said, "just like mother's hand."

Folks, there is no hand, there is no touch like that of mother's. Oh, how we want the finger of our mother's love, these hearts that have been frozen to death.

Someone has said that God cannot be everywhere so He made mothers to help Him.

I wonder if I should take a pick and shovel and go yonder and dig up the dirt and shovel away the clay from my dear mother's ashes, if I should do that and put my lips close to her ear and say, "mother I am preaching tonight on the eve of my eightieth birthday. I am answering those prayers the best I can. I am telling these people of Salemburg about a mother's love, about a mother's care. Will you let me tell these people of the hardships and privations through which you came in raising these seven boys?" I think the answer would come back, "No, Anderson, don't tell that."

Should I say, "Mother, will you let me tell them of the lonely hours at midnight you sat stitching garments? May I tell them that?" "No, don't tell that."

"May I tell them how when one of those boy's head hurt you rose up and eased the pain?" "No, don't tell that."

"May I tell them of the many prayers that you prayed in the old log kitchen for the poor boys you sent to the war. May I tell them about the many wagon loads of prayer?" "No."

"May I tell them of the many times you got the old butcher knife and went down to the sprout patch, how you cut a handful of them and then took those boys in for disobedience and laid his share on him?" I think mother would say, "Anderson, don't tell that."

"Mother, what do you want me to tell?" I think the answer would come back, "Just preach Jesus Christ. Tell them the story of the Christ that met us at the altar when we were penitent sinners, of the name of Jesus who was born at Bethlehem. How He was born in a manger, of the Virgin Mary, wrapped in her old shawl that she took from her shoulders perhaps. Some preachers tell us that it was in the ox trough. I don't believe that. The manger was a great long shelter built for strangers. It makes no difference to us. Jesus Christ the Son of God slept in Mary's arms—the Son of God, the Savior of men. Tell them all about the Christ and His Angels, but you need not tell them about my troubles, but tell them how Christ walked with me through my life." That's the Christ I am going to try to preach.

IS FIGHTING THE TEST OF PATRIOTISM?

(N. C. Christian Advocate)

Edwin D. Mead in the Christian Century of last week discusses with such clearness and force and brevity a question which has just been pushed to the fore that we give it to our readers with the hope that they will give it the most careful attention. Mr. Mead of Boston writes:

"In point of law, without doubt, Professor Macintosh is on firm ground, and the judge is antiquated and absolutely wrong. The constitution itself declares that our treaties with foreign powers are a part of the supreme law of the land, and we have just entered into an agreement with sixty nations pledging ourselves to outlaw war as a national policy and settle every dispute by pacific means. To proclaim from the bench that this is a mere gesture and that men must be ready to fight just as before in order to prove good citizenship is disloyalty and recreancy of the rankest kind. For us from now on to sanction a decree that the measure of political virtue is readiness to fight is to stultify ourselves. The supreme virtue of the Kellogg treaties renouncing war is that it now places the peacemakers on the side of law and the war-makers on the side of lawlessness. This must quickly be clear to the blindest and most obtuse, but to prevent an epidemic of such court proceedings as we have just witnessed at Washington and New Haven public meetings for ringing protests should be promptly organized in every great city in the land. Boston is proud that the energetic and righteous dissenting opinion in the pronouncement of the supreme court in the Schwimmer case was by Justice Holmes and Justice Brandeis, the two Boston members of the court."

MAJOR J. C. BOWMAN

The remains of Major Jacob C. Bowman who died in the Johns Hopkins Hospital, Baltimore, Md., Aug. 9, were carried to Mount Airy for interment, the funeral taking place from the home of Mr. and Mrs. E. G. Smith Saturday afternoon and interment made in Oakdale Cemetery.

Jacob Carroll Bowman was the son of Rev. John Wesley and Sarah Ann Prather Bowman. He was born in Virginia in 1883. As the son of a Methodist minister he was educated in the public schools, Weaverville College and Young-Harriss College, Ga.

At the age of fifteen he enlisted and served in the Spanish-American War, first as a private, later as a corporal. There he was wounded and while recuperating became interested in medicine.

After leaving Weaverville College he served three years in the Coast Artillery. At the end of this enlistment he read medicine and was graduated in 1910 from the North Carolina Medical College. He practiced in Virginia for some time.

He served as Captain in the Second Virginia Infantry and as Major of the Field Hospital during the border trouble. During the World War he was in command as a Major of the Field Hospital of the Virginia National Guards which he organized in his home town, East Radford, Va. He was proud of the achievements of his boys. This was later known as the Evacuation Hospital 115. It was located on the Alsace-Lorraine front and at Metz. He served during three battles and this service impaired his health.

In 1920 he accepted his majority in the regular army and was stationed for two years in the Philippines.

In 1923 he was made chief of the Tubercular Division of the Beaumont General Hospital, El Paso, Texas. Here he served until a few weeks before his fatal illness.

He is survived by his widow, formerly Miss Alma Yates, of Biscoe, a little daughter, Mary Erdene, and a little son, Jacob Carroll Bowman, Jr., two brothers, Dr. H. E. Bowman, of Aberdeen and A. Hagood Bowman, of Greensboro. The pallbearers were all ex-service men and the honorary pall-bearers local medical men and medical men who went to Mount Airy for the funeral.

Funeral services were conducted by Rev. I. T. Jacobs, pastor of the First Baptist Church, Mount Airy, assisted by Rev. E. Gibson Davis, pastor of the Tabernacle Baptist Church, Raleigh.

PRITCHARD MEMORIAL CHARLOTTE, N. C.

"Death loves a shining mark." This may not be Scripture, but it was never truer than in the death of Frank D. Lethco, who passed away in Montreal, Canada, August 8, 1929. Mr. Lethco, with Mrs. Lethco, had gone to Montreal in anticipation of a happy reunion with their only daughter, Mrs. W. F. Medaris, who had for several months been touring Europe, but the Heavenly Father decreed otherwise and Mr. Lethco slipped away to join a greater reunion of loved ones gone before who were awaiting him on the other side.

It is hard to realize that he is dead. Pritchard Memorial has never had a more popular or valued member or one more universally loved. His interests were many and varied, but his church came first in his life and he gave unstintingly of his time and his means to its support. It was given him to have more of the world's goods than is accorded most men, but that made no difference in him—he was the same congenial, loveable companion and friend—always. To know him was to love him. He made friends easily and held them as it were with bands of steel. A few months ago, in conversation with this writer, in speaking of the uncertainties of life, he made the remark that the only thing to do was to be always ready. And when the sudden summons came he was ready—he had not neglected to put first things first.

Perhaps we are prone to forget. But knowing him as I did and being associated with him so long and intimately in the Board of Deacons and in the church, I would not be true to the feelings of my heart did I not pay him this feeble tribute and lay a flower that shall never fade on his grave, in remembrance of a very dear friend and brother who has gone for awhile.

Pritchard Memorial Church has the rare distinction of having a real "dirt farmer" as superintendent of its Sunday-school in the person of Brother Hugh G. Ashcraft. And I dare say there is not a better superintendent in the State. For several months Mr. Ashcraft has been confined to his home with sciatic rheumatism in a malignant form. Mr. and Mrs. Ashcraft have been spending the summer months at Myrtle Beach, S. C., and we are glad to have the report that Mr. Ashcraft's health has been much improved.

Like other ministers, Pastor Williams is taking the month of August for his vacation and is spending some time in and around Ridgecrest. In his absence Pritchard Memorial feels that it has been peculiarly fortunate in its pulpit supplies for the month. The first Sunday Rev. L. R. Pruett, the dean of the Baptist pastors of Charlotte and an honorary member of our church, preached for us. The second Sunday we had Rev. Wade H. Bryant, pastor of Barton Heights Baptist Church, Richmond, who spoke to a large and appreciative congregation; the third Sunday brought Rev. T. V. McCaul, of Gainesville, Fla., one of the outstanding ministers of the Southern Baptist Convention, and on the fourth Sunday we had Dr. Edwin M. Poteat, pastor of the Second Baptist Church of Atlanta, Ga., a man who needs no introduction to the people of North Carolina.

Pastor William Harrison Williams came to us a little over a year ago and is doing, I think, the work of his career here. The past year has been by far the best in the history of Pritchard Memorial, both in gifts and accessions. As this letter is already too long, I will in a future communication to the Recorder tell something of this phase of our work.

C. R. AUSTIN.

Charlotte, N. C.

THE STATE PAPER IN THE BUDGET

At the request of one of the many North Carolina visitors who come to Hot Springs National Park for the benefit of its waters, I am writing a brief testimonial to the benefit of having the denominational paper go to every home in the membership. A little more than a year before I became pastor of the First Baptist Church of Hot Springs, Arkansas, my predecessor, Rev. Gordon Hurlbutt, Th.D., induced the church to include the Baptist Advance, our State Baptist journal, in the budget. I would not say that wholly due to the reading of the paper are the increases here reported; but certainly the constant stream of denominational news and information has made a very large contribution.

The denominational budget in 1927 was exactly double that of 1926; that of 1928 was exactly three times the budget of 1926; and we have set out to make the budget of 1929 four times that of 1926. Of course the membership of the church has increased, though not in these proportions. It is a common experience to have the members of the church in prayer meeting, or Sunday-school or in course of ordinary conversation, speak of such and such which had been read in the Baptist Advance. There is no thought of taking the paper out of the budget, after these four years of trial. The church secretary sends a corrected roll of the membership to the paper at the end of each quarter, and all new members received during that quarter are included. Our recommendation to every church, large or small, is: Put the paper in the budget. My salary has been paid in advance every month since I became pastor; and the church's check, without failure one time, has gone to the state secretary on the first of the month, in advance.

WILLIAM COLTHARP REEVES,
Pastor First Baptist Church.
Vice-President S. B. Convention.
Hot Springs, Ark., August 3, 1929.

HAVE WE TOO MANY SCHOOLS?

A great deal has been written recently about the Baptist school situation in North Carolina, and, it is my opinion, that we need to discuss it even more, very freely and openly.

For more than a century past, Baptists have played an important part in the educational life of America, and certainly many of the foremost leaders in our State, in the past, were, and at present are Baptists.

Years ago these men, urged on by a consuming desire to educate the growing youth in the doctrines of our faith and to fit them for leadership in the denomination, covered the territory of our State, and placed upon the hearts of individuals the need for such institutions in such appealing terms, that within a few years schools were started in all sections of the State. Some of these have served their purpose and been discontinued, some have closed their doors because of lack of funds or have been crowded out by better equipped State schools, so that today, "we are seven." In addition to these we are contributing to the support of two others, Sylva and Fruitland—Through the Home Board.

We would in no sense lose sight of the original purpose of the establishment of our institutions, but it is well for us to consider the advisability of doing away with some of these if we can equip a smaller number to meet the needs of our youth in a more efficient way.

What schools do we need for our Baptist youth today?

Our first need is clear: at least one standard college for our young men and one for the young women. These need not be so large as to suggest competition with Duke, Carolina or State in size, but, they should each be as perfectly equipped, and manned with as well trained professors as any college has. The ideal state of each would be to limit its enrollment to 1,000 and be equipped in every way to accommodate and train that number.

Then should not every ordained minister be a graduate of such a college, especially when the denomination is making it possible for him to be? Other professions require a certain standard of attainments, why not this one? There may be exceptions to this rule just as there are to all rules, but the idea of a Junior College to supply leaders for our churches is far from ideal. Two years taken in a standard A-1 college with its scholastic atmosphere and intellectual appeal, would really give as satisfactory a preparation for leadership as any Junior College can give, and, I believe, most of you agree with me that it would be better. In preparing for any other profession, four years of college training is recognized as the minimum, and to some, just a beginnnig.

I know there are many of you who think the Baptist Junior College a necessity, but, do we need four in our State? Since the State is putting Junior and Teacher Training Colleges in various sections, we cannot hope to get students enough to justify our functioning near these, nor can we get even the necessary equipment and endowment for so many. It seems much more honorable to pay our indebtedness (as we are trying to do in the Centennial Drive) and then sell some of this property to the State for its use as schools, rather than to be forced to vacate a little later and have no sale for the property.

According to the plan outlined by our Secretary, we can pay our debts with interest in ten years but what then? Where will we be at the end of that time if we are only paying debts? No new equipment, no more endowment, no improvements, no better paid faculties. How can we expect to appeal to your boy and girl, and mine? They are entitled to just as good training and in just as comfortable and beautiful surroundings as any other boy and girl; and furthermore they are demanding it.

Then too, before our pledges to pay these debts are secured, Mars Hill and Wake Forest (and each of the others in turn) are planning a campaign for funds which they say is absolutely necessary to life.

Let not any community say, "I'll put all my funds into the school near-by"; but think over this situation seriously and prayerfully and above all things unselfishly. Then if you think we need seven schools, let's all together to make them standard; but, if all must be crippled for years, let's unite in some big undertaking, get rid of the least necessary, and center our interest on the most worth-while and make them something of which we may all be proud and that will not be held down by the millstone of debt.

MRS. J. WILBUR BUNN.

In such access of mind, in such high hour
Of visitation from the living God,
Thought was not—in enjoyment it expired.

—Wordsworth.

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W. M. UNION

Edited by Mrs. Edna R. Harris
Corresponding Secretary

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NOTES

Woman's Missionary Union of Central Association will hold its annual meeting August 29 with Millbrook Church, between Raleigh and Wake Forest, beginning at ten o'clock.

* * *

Mt. Zion W. M. U. will meet on August 29 at Olive's Chapel, opening promptly at ten o'clock.

* * *

Other W. M. U. associational meetings for August are:

Eastern, Kenansville church, August 21, 22.

Tar River, Gardners, August 22-23.

New South River, Spring Branch, August 27.

Little River, Coats, August 28.

Sandy Run, Avondale, August 28.

King's Mountain, Fallston, August 29-30.

Please make note of the date of meeting of your association and plan to be there. Every society should be represented at your annual association meeting.

* * *

How about your magazine subscriptions? Do not fail on the Standard of Excellence this year because of that point. Every woman can help, and should be interested in helping out her society in this point as well as the other nine.

PLEASE READ

We regret, exceedingly, that Dr. Maddry's article referred to in suggested program for State Missions did not get in on this page last week. But it is on today and is full of information for your program. Be sure to read it.

I. THE CHALLENGE OF THE NEW NORTH CAROLINA

At the meeting of the Baptist State Convention at Hendersonville in 1910, by invitation of the State Secretary, Livingston Johnson, I made the speech on State Missions. I chose my subject, "State Missions and the North Carolina that is to be." If I were to make a speech on State Missions now, eighteen years later, I would speak on "The Challenge of the New North Carolina." Truly the North Carolina of today as compared with the North Carolina of eighteen years ago, is a new commonwealth. We have seen our State made over before our eyes in one short decade. The old conservative, easy-going, self-satisfied and self-complacent North Carolina of another generation lives only in dream and memory, and in its stead has come the progressive, alert, hustling North Carolina of a new day and a new era. The eyes of the nation are upon us and the verdict of those outside who know, is that North Carolina is one of the most progressive states in educational achievement, in good roads, in motor transportation, in agricultural development, in hydro-electric extension, in the varied forms of industrialism and manufacturing, in health conservation, in child welfare work and in all those other fine and wholesome efforts that make for civic righteousness and better standards of living among the people. The changes have been so rapid, so gigantic, so kaleidoscopic, that we are confused and bewildered by it all. Consider somewhat in detail these items that have gone into the making of the new North Carolina.

Eight years ago next March the Legislature passed the first bond issue for good roads. Since that time the Highway Commission has spent nearly $150,000,000 for permanent road construction besides what the communities have spent. With the coming of this marvelous system of good roads there are no more isolated communities nor "lost provinces" in the State, but instead the State has become one big neighborhood, and Highway No. 10 has become the "Main Street" of a new commonwealth.

Along with good roads has come the automobile by the multiplied thousands and easy motor transportation has changed in a radical and far-reaching way the whole of our people.

Too, we have made wonderful strides in educational matters. It is true that we still have a long road ahead of us, but surely we have come a long way in educational achievement since the advent of Aycock, North Carolina's prophet and flaming evangel of a new era in education.

Then consider the hydro-electric growth and development within the compass of the two decades. The whole State has become one vast network of high power lines, bringing energy and light and heat from the falls of our fast descending rivers to multiplied thousands of factories and homes and firesides.

Along with all of this has come almost every conceivable form of manufacturing and industrial development. The cotton mill industry of New England is moving almost bodily to Piedmont North Carolina and upper South Carolina. The new rayon industry is destined to transform Piedmont and Western Carolina within ten years.

We have thus hastily sketched the coming of the new North Carolina, that we might urge the imperative necessity of carefully taking stock of our present State Mission Program and scope of endeavor and see if the present outlay in effort and money is going to meet the demands of the new day and be equal to the challenge of this imperial and spacious hour. It is said of the men of Issachar that "They were men who had understanding of the times, to know what Israel ought to do." God grant that North Carolina Baptists may be given insight and wisdom to understand the times in which we are living and know what God would have us do! Into every one of these new towns and industrial centers the Baptist Missionary and worker ought to go along with the town site surveyor. The best location in all of the community ought to be secured for the Baptist Church. The new comers into these communities are largely from the mountain section of our State, and they are our own people. They make some of the finest supporters of our work when rightly organized and worthily led. The new North Carolina presents such a challenge to this Convention as has not come to us in this generation.

CHAS. E. MADDRY.

SYMPATHY FOR MRS. LETHCO

Mrs. F. D. Lethco, one of our Vice-Presidents, will have the sympathy of the women of the State in the death of her husband, which occurred on the morning of August 9th in Montreal, Canada, while they were on a trip. The funeral was held in Charlotte Monday, August 12th, from Pritchard Memorial church.

NEW FEATURES IN W. M. U. OF EASTERN ASSOCIATION

Magnolia, N. C.

My dear Mrs. Harris:

We had a great day of mission study yesterday at Oak Vale Church. Members from our Magnolia Y. W. A., G. A., R. A., and S. B. motored out and joined them. Miss Katie Maurray taught Dr. Bryan's book, "Christianity's China Creations," to all the Y. W. A.'s and W. M. S. together. Every one in the class felt the thrill of her consecrated life, as well as being greatly benefited by the wonderful way she taught the book. Miss Elizabeth Middleton taught all the G. A.'s and R. A.'s "Yoruba Life," and they were charmed with the interesting way in which she presented the book. It was my pleasure to teach all the Sunbeams "Everyland Children—Aaro and Une," and the little folks enjoyed their book too. When we reported the enrollment it was very singular that each leader had same number in our classes—19—and the leaders made 20. Sixty in all, studying missions at same time. We went early; all carried dinner, which we enjoyed out under the trees, and closed our meeting about 4 p.m., having recess between the lessons through the day.

Nine Y. W. A.'s from Magnolia were in the class and took examination. Two Y. W. A. from Oak Vale, four W. M. S. others were in the class from Oak Vale; seven G. A. from Magnolia and three from Oak Vale, and three R. A. from Magnolia took examination. Several other boys in class.

By coming together in this way the three teachers taught one W. M. S. class, two Y. W. A., two G. A., one R. A. and two Sunbeams, eight in all, and had a delightful day together. I think it a good plan to pass on to others.

And I have greater news yet. Last Sunday afternoon our W. M. U. of the Eastern Association had a call meeting at Warsaw to discuss and decide if we will support our own missionary, Miss Katie Murray, in China. Every church in the Association having a society of any grade was represented in person, or by verbal or written message, except three. Letters from four societies expressed

What the Mothers Use

Children are so fond of forbidden foods and there are so many things that quickly upset the stomach and digestive system of a child, that mothers generally, throughout the South, have come to regard Anti-Ferment particularly at this time of the year, as a very necessary family medicine. It is a very effective formula that soothes, relieves and regulates quickly, and is the very best safeguard against colitis and more serious troubles. There is no better treatment for dysentery, diarrhea and other disorders of the digestion. For adults, 75c, children 60c, at all drug stores.

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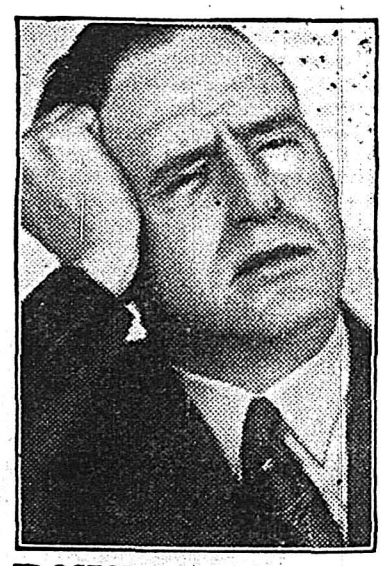
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a little fear of the undertaking, but the others were very enthusiastic to support her, and every one of the large delegation present seemed bubbling over with joyous anticipation over having the privilege. After hearing from the churches, the rising vote was entirely unanimous, and we have written Dr. Ray that we will support her, and all arrangements are made for her to sail the 29th. We had two pastors with us who were as happy over our decision as we were, and promised their loyal support. While we love Miss Murray and shall weep over the separation, how our hearts rejoice to know she is to be our very own messenger, and pray God's blessing on her.

MACY COX,
Association Superintendent.

FROM MISS MALLORY

You will rejoice to know that the editorial for September Royal Service has been written by Mrs. Cox. She has also agreed to write regularly for that department, beginning with the November issue.

The magazine is also delighted to announce that it has secured as editor of the Business Women's Circles Department Miss Inabelle Coleman, of the First Baptist Church in Greensboro, N. C. There are many indications that she is admirably qualified to edit this department. Herewith the request is made of the State W. M. U. corresponding secretaries that each of them will as soon as possible send to Miss Coleman the address of several women who are succeeding as chairmen of Business Women's Circles. From time to time they will please let her have other B. W. C. chairmen's addresses. Thus she can secure up-to-date practical information for the department.

It hurts to make the following entry, namely, that on July 16 Mrs. Frank T. Grady, a former member of the W. M. U. Executive Committee, died in Madrid, Spain. Mrs. Grady was born in Virginia, but lived in Baltimore from 1870 to 1921, when she went to San Francisco, and later to Madrid with her only child, whose husband is a major in the consular service of the U. S. Army. From 1908 to 1921 Mrs. Grady was a remarkably faithful member of our committee, being unusually helpful in the writing of letters to the women home and foreign missionaries and in arousing interest in the Jewish work.

With the hearty approval of Mrs. Cox I am writing to let you know that I am taking the liberty of deferring until the mid-year meeting of our committee and of the secretaries any further planning for the revision of the Manual of W. M. U. Methods. This is being done, not because I dread hard work, but because I have become convinced that we need to confer carefully as to what is best to do in this matter. This conviction came after I heard from a number of the State secretaries in response to my request that they have a number of women in their State write what changes they felt should be made in the manual. There was wide diversity in the suggestions—so wide in fact that I am unwilling to undertake the revision, at least until after our mid-year meeting. Therefore, please let this be known in your State."

"P. S.—Purposely is the following information given in this form. Ordinarily 'P. S.' stands for 'postscript,' but this time it means 'precious sailing.' The information is that Miss Floy Hawkins, secretary of the Arizona W. M. U., is sailing for Canton, China, August 9th, her salary to be paid by Pooi To Academy, and her passage by the S. B. C. churches in Arizona. Mrs. G. H. Woodson will substitute for Miss Hawkins."

Young People

Y.W.A., G.A., R.A., S.B.
Alva Lawrence, Leader

Y. W. A.'s

Have you subscribed to your new magazine, The Window? The programs for Y. W. A. will discontinue in Royal Service. Like the wise virgins, be ready for your September program by ordering your copy of your own new magazine right now. Your name, address and $1 to W. M. U. Literature Dept., 1111 Comer Building, Birmingham, Ala., will solve the problem. Help put North Carolina over the top.

* * *

Miss Mallory writes: "With mingled feelings I record the fact that Miss Mather has at last agreed to follow her doctor's advice and not do any field work until October. The feeling is mingled with regret for her because she would far rather be actively 'on the field,' but with gratification that she has agreed to take the longer rest. The latest word from her is that she has gained three pounds."

HURRAH FOR THE SUNBEAMS

Last week awards were sent to the following study classes with Sunbeams: To Watts Street, Durham, thirty-five certificates, with gold seals, and twelve red seals. They have had two study classes this year, under the leadership of Mrs. N. G. Peck. We shall hear from them again soon, without doubt. To Pine Level, Johnston Association, Mrs. C. F. Godwin, leader, ten certificates with gold seals, and six red seals. Linwood Sunbeams, Liberty Association, Mrs. A. F. Warfford, leader, received nine certificates with gold seals, and to Sunbeams of Newland, Avery Association, Miss Beatrice Teague, leader, went seven certificates with gold seals.

These reports are very interesting, because it betokens active interest. "Who follows in their train?"

CAMP LAUREL

From the 22d through the 26th of July the R. A. and G. A. Camp of Tar River Association was held at Laurel under the splendid leadership of Miss Bettie Tunstall, our Associational Young People's Leader.

There was an enrollment of seventy-five boys and girls and ten workers. Three study course books were ably taught by Miss Tunstall and Miss Alva Lawrence, our State Young People's Leader.

Classes, hiking, stunts, and swimming were enjoyed by the campers, but the thing that brought a gleam of satisfaction to every one's face was the musical sound of the dinner horn.

We feel that the camp was a help to the boys and girls who attended, and we hope that next year every R. A. and G. A. in the entire Association will be enrolled. Once a little boy who was very fond of peanut butter and molasses said to me, "If you run up with any boys and girls who have never tried to eat peanut butter and molasses together will you tell them how good it is? I hate for any one to be missing it." Now, if you know any boys and girls who did not attend camp this year, won't you tell them about the good times we had there? We don't want them to miss it next year.

We heartily thank those who contributed in any way toward making the camp a success.

NEVA HARPER.

Our own heart, and not other men's opinions, forms our true honor.—Samuel Taylor Coleridge.

THE MASSEE-RAY MEETING AT PICKENS, S. C.

In writing of this series of meetings only superlatives are appropriate, and these are entirely inadequate. "As measured by all standards this is by far the greatest meeting Pickens has ever had," is the opinion of all we have heard express an opinion.

The cooperation was unusual. All the churches and nearly every individual in the community joined in an unusual and very gratifying way. The idea of getting Doctor Massee and Mr. Ray was given the pastor of the First Baptist Church. But the whole town took to the idea as soon as it was presented to them. From then till the largest offering ever raised for a meeting in this community was turned over to the evengelists, and their promise to return for another meeting next year was obtained, it was, in the fullest sense, a community enterprise.

The preaching has never been surpassed in the presence of any who attended this meeting. Every sermon was a masterpiece. The most profound Biblical and theological doctrines were presented with such simplicity and clearness as to be readily understood even by the children present. A remarkable feature of the meetings was the large attendance of children. They sat with alert attention and glowing eyes, catching eagerly every thought of the great preacher. His illustrations, of which there were many, were as clear as a sunbeam. Often these illustrations flashed such a flood of light on the truths presented as to cause a ripple of joyous laughter to roll over the great audience. The warmest evangelistic truth was placed in its proper setting in relation to the problems and theories of modern science. Such controverted themes as the second coming of Christ were so presented in their relation to the teaching of the whole Bible as to convince us that God had spoken to us. Perhaps no other man in America is so well fitted by training and experience to do this as is Dr. Massee. If Fundamentalist and Modernist will hear they will let go all their bitterness and surrender their lives for the service of God. This they will do not because he evades any issue involved in this controversy. He does not. But he makes the whole Gospel of Jesus Christ so winsome and convincing and powerful as to sweep away the animosities and vagaries which separate and allures them into the paths of cooperative service for the glory of God.

Dr. Massee realizes more perfectly than this writer has heard before the scriptural ideal, "Speaking the truth in love." While every truth of the Bible was ruggedly and boldly maintained and defended there was not one word of unkind or unfriendly criticism uttered. False positions and theories were attacked and demolished in such evident friendliness to every individual as to leave in the heart of every one a desire to take the erring one by hand and lead him into the light. In response to such preaching old animosities were swept away and the hand of friendliness was extended and received on every side. Hatred of sin was greatly intensified, and we were led to see the sinner as a possible brother in the fellowship and likeness of God.

Brother Ray's singing and the conduct of the song service was entirely satisfactory to all. His junior choir of one hundred and fifty voices was one of the most attractive features of the meetings. His selection of choruses for the boys and girls was the best the writer has ever heard. While the utmost friendliness and cheerfulness prevailed at all times, there was not one flippant remark or one moment of silliness from the beginning to the end of the meetings. Several times Brother Ray had the junior choir parade the streets and sing these good songs. Many heard the Gospel thus on the streets and came to the meetings in the Tabernacle. These bright boys and girls won many men from drink and lust through the agency of songs.

Socially Dr. Massee and Mr. Ray won the hearts of all. Genial, companionable, allowing not a dull moment; but whether on the golf course, on the street, in the automobile or at the dinner table, by every word or gesture they pointed to the Saviour of men. Men went out to play golf with Dr. Massee and returned to publicly dedicate their lives to God.

We have not yet been able to determine the number of additions to the churches. It will be larger than from any other meeting, perhaps, ever held here. But the improvement of the general spirit of the community is the most outstanding and gratifying result of the meetings. It is our firm conviction that God has called and marvelously equipped Dr. Massee as His special messenger to His people for this day. All will be fortunate who can secure his services.

J. C. OWEN, D.D.,
Pastor First Baptist Church,
Pickens, S. C.

REDUCED ROUND TRIP EXCURSION FARES via Norfolk Southern Railroad and connections. Week end fares to Norfolk Southern Resorts Friday and Saturday of each week until October 6th. Sunday fares to Norfolk Southern Resorts Sundays till September 1st. Summer excursion fares all resorts until September 30th. Niagara Falls excursions once a week, June 20th to October 2nd. Jersey Coast Resorts, once a week, June 18th to September 18th.

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TAIAN

Mrs. Lowe and I traveled third-class on one of the first trains out of Tsinan. We arrived in Taian about five hours late, owing to an empty troop train ahead. We saw hundreds of Feng's troops going towards Tsinan. In addition to other equipment, each soldier carried on his shoulder a bag of flour. We were astonished at the youthful appearance of these soldiers. One of them told me that he was eighteen. They were being located as guards along the railway, and in the villages along their route. Upon our return trip we noticed that these troops had already improved the streets in one of the villages. Evidently they have a constructive policy. The soldiers were dressed in gray uniform and wore a button with the picture of General Feng on it.

This old city is located at the foot of Tai Shan, one of the five sacred mountains of China, and has been the chief center of idolatry in this province. Dai Miao, the great temple in the city, has been converted into an auditorium, bazaar, and a modern hotel with barber shop attached. All the idols have been destroyed. The auditorium has an estimated capacity of two thousand people. The seats have been painted white, and the platform covered with a rich blue rug. The paintings on the walls portray quite vividly the flight of the Empress Dowager from Peking in 1900, and her return later. Several artists were painting various pictures on the outside walls. Mr. Abernathy noticed that the artist had no outline of his painting before him, and asked him where he got his picture. "I get it right out of my du dzi (stomach)," he replied. I remarked to Abernathy that I thought the artist must be feeling much relief after the process of geting the picture of the bombardment of Tsinan out of his du dzi. Evidently he had never seen the west gate of Tsinan nor the shells bursting in air.

The painting on the outside wall of the hotel was attracting most attention—one on Hygiene and Sanitation. There were no Chinese characters—none were needed. The picture covered one end of the dining hall. There were several sections. The first showed a small boy standing near a table eating a slice of watermelon in the midst of a swarm of flies with his mother looking on; in the next the mother is leading her son home; he has an attack of du dzi teng (stomach ache). She puts him to bed. In the last scene the family doctor has arrived in the boy's room, and is now ready to give him the necessary dose of medicine, probably castor oil. That was very fine visualization. Everybody could read it. It is a striking coincidence that nearby there stands an ancient granite monument called "Wu dsi—ta, "Without Character Tower." This tower is said to have been erected by order of the wicked king, Chen Si-hwang 200 B. C. He sought to destroy all books, to kill all the teachers of his day.

We went next to an orphanage which has about six hundred children of all ages. There are also many dependent old people in the home. Unfortunately the supply of food is quite inadequate, owing to lack of support from the home land and from the Chinese during the recent disturbances. The two American ladies connected with the institution eat the same meager food as the children. That is a distressing situation. Mr. Anglin, the superintendent of the orphanage, is now in the home land soliciting funds. When all the inmates of such an institution are reduced to eating black bread with few vegetables, it is time to send them relief at once.

In Tsining

We greatly enjoyed the ride from Taian to Tsining in John Abernathy's Ford. Trees have been planted along the new highway, which is a very good dirt road. Our time over sixty miles of this highway was two and one-half hours, which beat Frank Connely's Whippett by twenty minutes. We shall hear of a new record later, I am sure.

Could our friends who have put money and prayer into our plendid plant in this city look in upon the workers and the work, the vision of the achievements of the missionaries would give them, as it did us, an unusual thrill. During the Workers' Conference Pastor Han, and Miss Hou brought spiritual messages of unusual power. Mr. Abernathy conducted us on a delightful journey through Palestine, and this writer spoke on the Modern Sunday-school.

Some five miles from Tsining there is a large Roman Catholic plant. The real thrill of the trip for the Connely children—Julia, "Billy," and Stockwell—was a race by the Whippett and the new Ford. The two cars were approaching the mission over different roads, but in sight of each other. John and Frank sure did step on the gas. There was great excitement in both cars. Since we have a Ford, we were glad to see our driver beat by a few yards.

This beautiful property was once the home of a Chinese prince. It was turned over to the Catholics as part payment on the indemnity for the murder of two priests in this province by the Boxers. I have a picture of their burial place which I am sending along. We were quite a large party, but to our surprise one of the "fathers" had ordered hot coffee and hot milk for all, then there were also delicious cakes. All felt that it was a refreshing drink in the name of a disciple. There are forty Chinese in training for the priesthood, and also a primary school on the compound. The "sisters" are on an additional compound with a high wall between. Nine young priests from America have arrived recently, and are now studying the language.

We missed a swell church wedding in Tsinan, but arrived in Tsining in time to witness the marriage of our Christian jailor's son twelve years of age to his bride, age sixteen. The missionaries objected to the marriage of children in the church, so they were married under a canopy at the home of the jailor. Just before the wedding Mr. Connely drove the bridal party over the city in his car, which was beautifully decorated—wreaths of artificial flowers covering the top of the car. Preceding the car was a bus carrying the school orchestra. During the marriage ceremony the groom kept his hat on. I wanted to tell him to remove his hat, but I was afraid it might be the custom in the new China to keep it on.

In recent years some eighty model prisons have been erected in various parts of China. There is one in Tsining. The jailer is an earnest Christian and a member of our church. I missed my lunch on Sunday rather than miss an opportunity to preach the Gospel to the prisoners. Out of 112 prisoners, there are 72 Christians. There is vocational training for all, and all are required to take exercise in the open air daily.

After an earnest prayer by the jailor, I was introduced to the men as one of their best friends. I had been speaking with much freedom for just fifteen minutes, and was beginning another story when Mr. Li touched me on the arm, and then led us in prayer again. I thought that a good way to stop a long-winded speaker. These model prisons are very sanitary. The dark cell is never used. For disobedience a man's rations are reduced, and he is denied certain daily privileges. Mr. Connely told me that Mr. Li is the only official who has not lost his position during the recent changes of government. Mr. Li loves the men and preaches the Gospel to them, and they in turn love him.

The Price of Being a Missionary

Some missionaries pay a tremendous price for the privilege of serving God and humanity in China. While in Tsining I stood at the door where our dear friend Dr. Seymore was shot down last year by one of the soldiers who were trying to force their way into the Girls' School. While the Doctor was trying to close the door against them, one of them fired a shot at close range, which went through the door and pierced the heart of this good friend of China for more than thirty years. The Presbyterian Mission lost a noble physician in the death of Dr. Seymore. Mrs. Seymore has just returned to the home land. While in Taian we were shown the room where Mrs. Hobart was shot and killed during the attack on that city. This faithful missionary of the Methodist Mission was buried on the compound. These scenes made very real to us the dangers and sorrows through which many of our missionaries have recently passed.

JOHN WILLIAM LOWE.

A YOUNG JEW HEARS ABOUT JESUS

Miss Mollie Davis, station matron at the Union Depot, Alexandria, a member of this church, had an interesting experience with a young Jew from Chicago, which I thought would be interesting.

Some months ago a young man came into the station asking about a train for Chicago. Miss Davis told him that the next train would leave at two o'clock that morning. She noticed that the young man looked worried about something, and started a conversation with him. She soon found that he had been to the hotel and had been to bed, but that he was unable to sleep, therefore she began questioning him about what he had done to trouble him so. He told her the story then of being in New Orleans, after finishing what business he had to attend to, he started to the station to catch his train. He noticed a group of people gathered at a street corner, and decided to stop and see what the excitement was. There he found a group of students from the Bible Institute singing. After the singing he said a man got up and began talking about Jesus. He declared that he had never heard anything to equal it, and that he had been unable to get the story of Jesus off his mind. He asked the matron if she could tell him some more about that Jesus. She read him quite a bit of Scripture. He asked her to pray for him, which she gladly did; then he prayed for himself. He said he would give anything if he could only trust this Jesus, but that he had been taught differently. He requested the matron to have her Christian friends to pray for him, and asked her to give him the little Bible she had in order that he might read more about Jesus and learn to trust Him. He was very gracious to Miss Davis for her kindness, and put an offering in the little "Poor Fund" box which she has there in the station.

There is no doubt in my mind but that this very experience is legion, and it is certainly good proof of Isaiah 55:11.

D. C. BLACK,
Emmanuel Baptist Church,
Alexandria, La.

Sloth makes all things difficult, but industry all things easy.—Franklin.

HEALING HUMANITY'S ..HURT..
A TRUE HOSPITAL STORY

He was newly-born and abandoned. Three Christian women brought him to us and begged that we take the infant and try to save its life. It was less than 24 hours old, and nobody knew who were its parents. He has been here ever since, and is a thriving baby boy. Nurses gave him a name, and by that name he has been registered with the bureau of vital statistics. Whatever he becomes, he will owe his life and his name to the Baptist Hospital.

Two of the foremost business men in New Orleans, both of whom are active Christians, were brought up in the Seventh Street Protestant Orphanage. Their names are known far and wide. One of them is the director in United States Chamber of Commerce. What far-reaching influence for good those two men are! And they owe their early training to those who supported that orphanage.

Maybe our baby boy will become such a man. Isn't it a fine Christian ministry to care for him?

Louis J. Britton SUPT.
SOUTHERN BAPTIST HOSPITAL
NEW ORLEANS

We are pleased to be able to supply our friends with
GRANDMOTHER'S WHOLE WHEAT BREAD
Full Pound Wrapped Loaf 9c
THE GREAT ATLANTIC & PACIFIC TEA CO.

CRANBERRY IRON AND COAL CO.

NOTICE OF ANNUAL MEETING TO BE HELD SEPTEMBER 12, 1929

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 12th day of September, 1929, 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, Secretary.
Cranberry, N. C., August 10, 1929.

Church and Sunday School Furniture
Send for Special Catalogue
The Southern Desk Company,
Hickory, N. C.

EXECUTOR'S NOTICE

Having qualified as exectuor of the estate of Mrs. Agnes A. Montignani, deceased, late of Wake County, North Carolina, this is to notify all persons having claims against the Estate of said deceased to exhibit them to the undersigned at Raleigh, North Carolina, on or before the twenty-sixth day of June ,1930, or this notice will be pleaded in bar of their recovery. All persons indebted to the said Estate will please make immediate payment.

This the seventeenth day of July, 1929.
WACHOVIA BANK AND TRUST CO.,
Executors under the will of Mrs. Agnes A. Montignani, deceased.
A. W. MADISON,
Assistant Trust Officer.

THREE GOOD MEETINGS

On the fourth Sunday in June I began a revival meeting with my Oakvale Church. Bro. John T. Byrum, pastor of Southside Baptist Church of Wilmington, did the preaching through the fifth Sunday. We had seven additions to the church there.

On the first Sunday in July I began a meeting with my Concord church, having Bro. J. L. Jones, Assistant pastor of Southside Church, Wilmington, to do the preaching. This was his first experience in preaching through a revival, but he did it well. Brother Jones is worth too much to the ministry to confine himself to any church in the capacity of assistant pastor. I heartily recommend him to any field where a real gospel preacher and pastor is needed. We had only one addition to the church there, but that is a remarkably good community with nearly everybody in the church.

On the second Sunday night in July I began a meeting at Magnolia with my church there, having the Evangelist, J. C. Cowell, to do the preaching. We closed the meeting there last Sunday night. Twelve additions to the church.

All my churches are in and near the little town of Magnolia, N. C., in Duplin County and in the Eastern Association.

W. M. KELLY, Pastor.

A WEEK AT SNEED'S FERRY

For quite a while the church at Sneed's Ferry, in Onslow County, near the mouth of New River, has been without pastoral care. The same is *true of Atlantic Church, just across* the river on opposite side. Now for just a short while these churches have been receiving faithful service from Rev. H. T. Morrison who comes to the work from South Carolina. It was our great pleasure to be with him for a few days in July at Sneed's Ferry (Salem Church) and to enjoy his acquaintance and fellowship while at the same time ministering to and forming the acquaintance of many of the fine people who live in that prosperous section.

The work in that section is rather *inaccessible to other churches to make* a field for a pastor, but with a splendid pastor's home at Marvin just across the river there can be formed a field now including Salem Church, which will be condensed and afford fine promise.

Salem is about four miles south of Atlantic Church (Union P. O.) where the pastorium is located, Duck Creek is four or five miles north of the pastor's home, up the river about a dozen miles on the road to Jacksonville, is Enon's Chapel. These churches with a little help from the Board, should soon develop into strong bodies. There are capable men and women at each place to render fine leadership for development. I am hoping the present opportunity for good service at this section of our Association will find a helping hand from the denomination. The chances at these places are almost exclusively the Baptists at this time.

C. W. BLANCHARD.

GREAT PROGRESS AT FORK

The pastor, Rev. E. W. Turner, just closed a most successful revival meeting with Rev. M. L. Barnes assisting. The pastor reports that the attendance was the best of any revival the church has held during his pastorate of seven years. In addition to twenty-four uniting by baptism, several were restored. Considering the fact that this is a country church with a small number of possibilities, the results are most gratifying. A number of adults and heads of families were converted and enlisted in the work of the Lord. One thing which was very impressive and aided the revival, was the closing of all the stores in the community during the services. This was something which had never happened before. The revival was felt throughout the community, and many thought it the greatest meeting in the history of the church. The helper, Brother Barnes, was confined to his bed with sickness a part of the time, and this interfered somewhat with the progress of the meeting, although he was in the pulpit every service except two. Fork has a modern and up-to-date Sunday-school, and has recently met the requirements for an A-1 school. Plans are on foot to build a number of Sunday-school rooms. The W. M. U. and B. Y. P. U. are very active, and are taking a strong hand in the advancement of the Lord's work in this progressive community. The pastor reports one hundred and fifty additions to the church during his pastorate. Brother Turner is an able and efficient leader, and with the assistance of his noble wife, will lead this fine group of the King's soldiers to higher achievements and greater attainments in the work of the Kingdom.

F. R. LEAGANS.

GOOD MEETING AT SWEPSONVILLE

"Behold how good and pleasant it is for brethren to dwell together in unity." This is what happened when Rev. J. W. Autry secured the help of Rev. Luther A. Hall, of Elon, and his singer, L. J. Cates, of Burlington, in a revival in the Methodist church at Swepsonville. They are both Baptists.

Night after night the interest grew. I have never been in a better meeing. It ran three solid weeks without the loss of a service. The cooperation of the two denominations was beautiful. God came in a mighty way, shaking the town from center to rim, with His wonderful saving *power. The penitents came to the* front, knelt, and prayed through in old time Methodist style. They left with a light in their faces, and a testimony on their lips. It was said by one many times: "It is wonderful!" And it was.

We do not know how many were reclaimed and saved. Certainly there must have been upward of two hundred persons who felt the new thrill in the saving power of the gospel. Thirty gave their names for membership in our church, and twenty odd went to the Baptist church. There are others to follow.

Brother Nall is a young man, a good preacher. He is safe, consecrated, earnest, persistent. He never gets discouraged; never tires. *He has faith in himself, in the people, in God, and as a result things come* to pass.

Cates is at home with the music. He understands young people and gets them to work. Here lies his power. I have never heard the singing surpassed anywhere in a church meeting. In his booster choir were about a hundred children from *around twelve years old down.* I never heard better singing among children.

Miss Lillie Wood, who is a member of Swepsonville Church, who has just completed her training at Scarritt, who goes from us into the work of a Deaconess, was with us during the entire meeting. We attribute a great deal of the success of the *meeting to her fidelity and earnest*ness, both in leading the prayer services for women and in her work in the congregation.

J. W. AUTRY.

Swepsonville, N. C.

Why not sell—
Hens by the peck?
Music by the quire?
Shoes by the foot?
Hammers by the pound?—Sunshine.

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All who recognize the ministry of Christian love as the world's redeeming hope will greatly appreciate this book. The author uses an ancient legend as his symbol and proceeds to a thorough and profound analysis of love in the life we live. It is a superb and thought-provoking study of Christian love in all of its magnificence.

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Home Circle

GOD'S MEASURE

God measures a man by what he is
And not by what he has done.
And mind and heart must stand the test
That comes with the set of sun.

A mind attuned to the mind of God
Insures the gracious deed;
A heart attuned to the heart of God
Will care for a brother's need.

So heart and mind must stand the test
That comes with the set of sun.
God measures a man by what he is
And not by what he has done.

Jane Blakeslee Richards in
Hints and Helps.

UP QUEET'S CANON

Here, Joe, old Mrs. Bennett sent over this chair to be mended. She said she'll pay a dollar to have that leg put in new," announced Billy.

"And Uncle David said to fit a handle into this ax," added his brother Dana.

Joe looked up gratefully at his friends from his work-bench. You boys are certainly go-getters for business," he laughed. "I earned four dollars last week toward that set of tools. How's that?"

"Let's see that catalogue again," demanded Billy. "You sure that's the best set for the money?" The two visitors bent over Joe's wheel-chair, inspecting the bright pictures. They discussed plans for an hour. "We'll have to run. Nearly time to get the cows," Billy reminded. "See you tomorrow, Joe."

"Wish we could get those carpenter tools," Dana said, as they hurried across the prairie toward home and supper. "Joe needs them like anything!"

"I know," regretted Billy. "He's got nothing but an old jack-knife and the few blunt tools we've picked up. But he does good work even with those, he's so careful and patient. If I had to sit day after day in that old wheel-chair as he does, I'd simply howl and tear things."

"Guess not. You'd do as he does, make the best of it," his brother differed.

"Of course, it isn't so awful bad as we thought at first," Billy said, more hopefully. "Now, Doctor Ritter says that in a year or two he thinks Joe can walk again. And that's better than a lot of folks come out after they've had infantile paralysis. So it is up to us to help him keep busy and happy. He likes this carpenter work, and it's good for him to know he's earning something."

"Well, we've done pretty well hunting up jobs for him to do, so far," Dana declared. "But we've just got to add to that tool fund. What can we do?"

"I've been thinking." Billy puckered his freckled forehead. "There's thickets of wood plums up Queen's Canon. I saw 'em yesterday, when father and I were after that breechy heifer. Mother likes 'em for jelly and marmalade, so why shouldn't the women in town?"

"You got a head on you," admiringly, from Dana. "Father'll let us take Saltpeter, I know. We'll try it, old scout!"

Early dawn of the following Saturday found the brothers on their way to the canon, a distance of seven miles from home. Saltpeter, the reliable old roan, drew the deep-bodied farm-wagon, in which were packed sacks and pails to hold the expected plum harvest, as well as a generous basket of lunch. On reaching the canon, the boys followed the grassy road that led along the stream between its timbered banks.

"Glory! the plums are extra big and fine this year," Dana pointed to a thicket where the ripe plums were showing through the green leaves. "We'll drive as far up the canon as the wagon can go."

The canon narrowed to a deep gulch, and the sun had not yet reached down to the stream which flowed through the pleasant little vale, not wider than a score of rods from one craggy cliff to the opposite rocky wall. The boys unharnessed and hobbled Saltpeter, and, pails in hand, went to their work in the thorny plum thickets.

It was a hot morning, but now and then a breeze wandered up the canon, shaking down the ripest of the plums. Birds were everywhere. Once a doe and her fawn stepped out from the trees to drink, and the boys "froze" as motionless as statues to watch the graceful creatures. At noon they ate their lunch with ravenous appetites and talked of Joe while they rested in the shade. Then they stowed the harvested sacks of plums safely in the wagon, and moved higher up the canon to more promising thickets.

Ripe plums were plentiful and the boys were out for business, with a purpose which neither the hot sun nor fatigue could defeat. They worked swiftly and steadily. Sack after sack was filled, and, for safekeeping, were hung from the stout branches of a near-by oak tree.

"We can't keep watch of them every minute," Billy pointed out as he slung up the first sackful. "Saltpeter might come along and trample 'em, or something disastrous happen. It's always best to be on the safe side." For which bit of homely wisdom acted upon they were thankful later.

It was nearing sunset, and the boys had just emptied their full pails into a large basket, and had scaled a boulder to reach some particularly tempting fruit, when they heard a peculiar noise in the little clearing beyond the boulder.

"That can't be pigs!" wondered Billy. "Not way up here!"

"Shades of Hercules! They're guzgling our plums!" cried Dana. "They are pigs, Bill, wild ones. Peccaries. Look! Of all the pesky little beasts!"

With growing disgust and anger, the boys saw a gaunt mother peccary, with her brood of young ones, rooting and champing their harvested plums, and trampling the basket. The boys had often been warned to give the wild pigs a wide berth. A peccary is not formidable to look at, a full-grown specimen weighing less than a hundred pounds, but its destructiveness and viciousness of temper is out of all proportion to its size. Also every peccary within sound of an injured or frightened comrade's squeal will rush to its assistance, and a horde of the slashing, fighting beasts, armed with formidable tusks, cannot be faced by even the fierce jaguar or an armed hunter.

"'I don't care if they are dangerous! That old pig isn't going to spoil the plums we've worked so hard for!" cried Dana excitedly. Before Billy could detain him, he had slid down the boulder, caught up a stone, and hurled it with all his strength into the midst of the scrambling pigs. It hit a young peccary on its sensitive snout, and instantly the air was rent with its high-pitched, piercing squeals of wrath and pain.

Its cries were added to by louder squeals from the old peccary, and before Dana could realize what was happening, the mother, with bristles erect, was hurling herself forward to defend her young.

"Up here! Quick!" shouted Billy, affrightedly. You should never have angered her. Now we're in for trouble. See, there they come."

Lean brown forms were darting along the narrow paths that threaded the thickets. The canon seemed alive with their scurrying bodies. The scrawny old peccary, with her squealing brood at her heels, had reached the boulder and was ranting at its foot, little, vicious eyes were shining red with rage. Momentarily she was joined by grizzled brown shapes that flashed into the clearing in front of the coulder, in ready answer to the raised battle-cry of the herd. Grass bunches and shrubs waved and parted in all directions as the wiry pigs scurried toward the commotion.

"A whole drove of them!" gasped Dana in consternation. "We can't stay here. They'll scale the rock, sure as fate."

"We'll have to climb down the back side of the bulder and try to slip away without their seeing us," directed Billy. Still the boys hesitated, looking dowr into the growing horde surging about the front of the bulder, squealing and grunting in a wild, fierce clamor. The old leader struggled upon the backs of the packed mass and began climbing up the rock.

"Come on! We must," decided Billy.

Quickly they slid down the precipitous back side of the boulder into the thorny plum-thicket, dashed through its closely interlaced branches, sorely scratching their hands and tearing their clothes, intent only on putting as much distance as possible between themselves and the squealing horde behind them. They reached the edge of the thicket, crossed a narrow strip of grass, and ran frantically along the perpendicular cliff-wall, looking vainly for a place to climb up out of danger from the wild herd.

"They've seen us! They're coming!" panted Dana.

Reaching a narrow opening in the cliff, they crowded into it without stopping to investigate. It might mean the opening to a pit or lead to an underground river; but in their fear of the peccaries, almost anything seemed better than to be overtaken. But a solid rock floor stretched before them, strewn with boulders, little and big. Holding to each other, they crept swiftly forward into damp, chill darkness.

Panting from their hot chase, fearful of falling into some abyss, the boys crouched down behind a wet, slimy rock as the clattering and squealing at the entrance warned them that the peccaries were crowding into the cave. For all they knew, it might be familiar quarters to the wild pigs.

Dana shivered as a creeping something clung to his arm. The face of the rock against which his hand brushed seemed alive. There was movement, stirring, faint hissings, echoes all about them. Everywhere was pulsing, uncanny life.

"What is it?" he cried. "Strike a match, can't you, Bill? Make a light quick!"

Billy, equally aghast at their eerie surroundings, hurriedly drew the safety match-box they had brought to make a picnic camp-fire, from his pocket. But the tiny flame only served to emphasize the darkness. He snatched off his straw hat and lit it.

"If we could only see to climb up some place," he breathed.

The flare of the lighted straw, blazing up brightly, created a commotion swift and appalling. A cyclone of leathery wings and furry bodies engulfed the startled boys, mingled with such squeakings, hissing, and whirrings that they sank to the floor of the cave, hiding their faces, deafened, overwhelmed, but, withal, feeling a vast relief and thankfulness.

"Bats! We're in a bat cave!" gasped Billy. "Hark! There go the peccaries," as the frightened squealing and a clatter of stones at the entrance spoke eloquently of the flight of the wild pigs.

The rumble around them grew in volume until the cave reverberated as with thunder. Crouching close together, protecting each other, the boys warded off as well as they could the excited, wildly flapping bats that continually brushed or darted against them. For a half hour the rumbling continued, as, startled into untimely activity, the thousands of bats that roosted during the daylight hours within the cave swept through the entrance and dispersed over the countryside for their nightly hunt.

When all was quiet the boys stole cautiously forth from the eerie cavern to find, to their vast relief, that the herd of peccaries had departed from the canon.

Swiftly they gathered up their sacks of plums, thankful that, because of of Billy's foresight, only the basketful was destroyed. Loading their harvest into the wagon, they hunted up Saltpeter, contentedly grazing on the other side of the stream, and were on their homeward way while yet the afterglow in the western sky gave light for their journey.

As they drove out of the canon, Billy turned an appraising eye back upon the goodly harvest so adventuriously gathered.

"Pretty good day's work, anyhow," he congratulated. "Joe'll have his tools for sure if we sell all these."

"We'll tell him how the bats helped," laughed Dana.—Agnes Barden Dustin, in Youth's World.

Spice Box

Teacher: "Margaret, use officious in a *sentence*."

Margaret: "When Mary and John fell in the lake he hollered, 'O fish us out.'"—Muskogee (Okla.) Phœnix.

* * *

Caller: "How is your master this morning?"

Maid: "Well, I'm pleased to tell you they've took an X-ray of his brain an' found nothing there!"—Ex.

* * *

O'Shea: "And did ye rade this, Mike?" It says, 'Buy One of Our Stoves and Save Half Your Fuel.'"

Mike: "Shure, why not buy two of thim, and save it all?"—Ex.

* * *

Teacher (to class): "In this stanza what is meant by the line, 'The shades of night were falling fast?'"

Clever Pupil: "The people were pulling down the blinds."—Ex.

* * *

Graduate: "Will you pay me what I'm worth?"

Employer: "I'll do better than that; I'll give you a small salary to start with."—Associated Magazine.

* * *

The manager had forgotten his penknife, and everybody else, it seemed, had forgotten theirs.

He called the office boy, who was able to furnish the desired article.

"How is it, Tommy, asked the manager, "that you alone of my office staff always seem to have your knife with you?"

"I suppose," replied the boy, "it's because I can't afford more than one pair of trousers."—Ex.

* * *

The Scotch grocery-salesman hailed a cab.

"How much to take me to the Majestic Hotel?" he asked.

"One dollar and seventy-five cents."

"And how much for my suitcases?"

"Oh," said the cabman, "I'll take those for nothing."

"Fine! Take the suitcases. I'll walk."—Associated Magazine.

* * *

The little girl had done unusually good work in the second grade, and was promoted to the third. Upon meeting her former teacher, whom she loved dearly, her first words were: "I wish you knew enough to teach me next year."—Ex.