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LIVINGSTON JOHNSON, Editor

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"Now Therefore Perform the Doing of It"

The Convention at the recent session faced frankly the whole situation confronting the denomination because of the debts incurred in rebuilding Meredith College and several of our smaller schools. Several very definite and wholesome things were done to give relief in this critical hour.

First, the Convention cut down on the amount going to State Missions and South-wide Education out of the Cooperative Program funds, and set apart thirty-three cents out of every dollar given for the Educational debts of the Convention.

Second, the week of December 7-14 inclusive, was set apart as "*Pay Up Week on Centennial Pledges.*" We have a little over Four Hundred Thousand Dollars now due on pledges. We have to meet a payment on Meredith bonds and interest of \$62,500 due in St. Louis on December the 20th. We can not wait a day later than this.

We owe two banks in Raleigh \$55,500. At least \$30,000 must be paid on these notes before January the 1st. On February 1, 1931, we must meet bonds and interest with the Whitney Trust and Savings Bank, of New Orleans, amounting to \$63,920. Thus it will be seen that between now and February 1, 1931, we must meet obligations of the Baptist State Convention totalling \$156,420.

We are not dismayed by the magnitude of this seemingly impossible task. We believe that there are thousands of loyal, sacrificial, unselfish Baptists in North Carolina who love Christ and His cause, more than they love self and the things of this world. Some who made large subscriptions in the Centennial movement, have had financial reverses and can not pay their pledges now, but write us that they are going to pay a little later. Many have borrowed money that pledges might be redeemed and that the credit of the Convention might not suffer.

"If my people, which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and will heal their land."

CHARLES E. MADDRY

General Secretary

ITEMS OF INTEREST

....Dr. Rufus Ford closes a personal letter with these encouraging words: "Well this is a great day in which we are living—'grand and awful times.' But when the anchors seem to be dragging in the gale, I am quietly holding fast to the things that cannot fail."

....The following paragraph from a personal letter will be read with pleasure by our brethren: "I wish to put in writing my appreciation of the courtesy extended to me during my recent visit to Raleigh, not only by you personally, but by my many friends, both old and new. I congratulate you on the Convention.—Milton G. Evans."

....Dr. George W. Truett is in a meeting with all the Baptist churches in Savannah, Georgia. The meeting is being held in the First Baptist Church, of which Dr. John E. White is pastor. The music is being conducted by Mr. W. Arnold Smith, director of music in the Southern Baptist Theological Seminary.

....Dear Brother Johnson: The old church (Brantly Memorial, Baltimore), is still growing strong, and vigorous. Had about fifty additions. Congregations large. When in our city we extend to Carolinians a hearty invitation to visit our church. With love to you and the brotherhood of North Carolina Baptists.—H. F. Jones.

....Dr. J. W. Nowell, of the Wake Forest faculty died last week and was buried at Wake Forest Wednesday, November 26. An appreciation of him will appear in next week's issue, written by his friend and associate, Dr. Gorrell. Dr. Nowell was one of the most popular men in the faculty, and out of respect to him the college suspended its regular class work the day of his funeral.

....The nearly four hundred ministerial students at the Southern Baptist Theological Seminary, Louisville, Ky., recently reported that they had won 2,301 souls to Christ and had given from their own resources to the Lord \$7,629.20 since the conclusion of the 1929-30 session. These results were attained in pastorates, evangelistic meetings and in the practical work program in and about Louisville.—C. F. Leek.

....We are advised that Dr. I. J. Van Ness, Executive Secretary, Baptist Sunday School Board, Nashville, has assembled one of the finest groups of speakers ever presented for the general sessions of a Southwide Conference. The heads of the various departments of Sunday-school work are co-operating with Dr. Van Ness in bringing to the sectional conferences the pick of the South for their speakers, musicians and conference leaders.

....While a handful of friends gathered around the bier of Dr. E. C. Dargan in Chicago to pay last respects to this man of God and while the Baptist Sunday School Board organization gathered for similar purposes in Nashville, faculty and students of the Southern Baptist Theological Seminary, where Dr. Dargan was an eminent professor for fifteen years, assembled at "The Beeches" in exercises honoring the memory of this sainted teacher, preacher, author and Christian statesman.—C. F. Leek.

....In writing of the recent meeting of the Fairfield Association, Pastor A. B. Kennedy in his calendar for Sunday, October 12, says: All seem to agree that the recent meeting of our association at Shandon was the best ever. The association was splendidly entertained by the Shandon church. Our delegates attended splendidly. Dr. W. T. Derieux was

selected moderator for the fifth time. He is a great moderator. Our General Secretary, Dr. C. A. Jones made two great addresses. Other outstanding addresses were made by Dr. W. L. Ball, of Spartanburg, president of our State Baptist Convention and Dr. Dean Crain of the Park Street Church.—Baptist Courier.

....The city of Jackson, Tenn., has already definitely organized under fifteen or more committees to make adequate preparation for the Fourth Southwide Sunday School Conference. Under the general chairmanship of D. A. McCall, pastor of Griffith Memorial Baptist Church, Jackson, workers are actively engaged in every phase of the Conference work, with that determined purpose to make the Jackson Conference even greater than any of the former Southwide Conferences.

....The Convention at its recent session appointed a committee of which Dr. M. L. Kesler is chairman, to advise with the Business Manager of the Biblical Recorder Company as to how to increase the circulation of the paper. The committee is composed of ten brethren, one from each congressional district. In this way they represent all sections of the State. This is a fine committee and the Business Manager, J. S. Farmer, will welcome suggestions from them.

....Dr. J. Elwood Welsh, pastor of the First Baptist Church, of Orangeburg, writes: It has been my privilege very recently to assist Dr. E. D. Poe and the Belmont Baptist Church, of Roanoke, Virginia, in a series of special services lasting ten days. Great congregations attended the meetings throughout, the congregations on Sunday at three services totalling nearly 3,000. There were forty additions to the church and several hundreds of reconsecrations. Dr. Poe is doing a great work and the Belmont Church is fast becoming one of Virginia's very best churches.—Baptist Courier.

....A clipping from the Elkin Tribune brings the sad news of the death of little Yates Manley Whisenhunt, the only child of Rev. Eph Whisenhunt and Mrs. Whisenhunt. The little boy was four years of age, and was a general favorite in Elkin, at which place his father is pastor of the Baptist Church. The little boy attended the Convention recently held here. While here he was stricken with diabetes. His parents carried him home on Thursday, but when his condition did not improve he was carried to a hospital in Charlotte, where he was under the care of the best specialists in the city, but he succumbed to the disease despite all that could be done to save him. The sympathy of the writer goes out in fullest measure to the heart-broken parents.

....A committee of the Chapel Hill Sunday-school set as their goal \$250.00 for a Thanksgiving offering. Our good friend, Brother S. W. Andrews, a member of the committee has sent us a card, showing their plan and giving the results: "Another year has flown away and the Baptist people are called on for a Thanksgiving contribution to the Mills Home. It is up to you and not the committee. Think of the millions of dollars that have been spent on football games, movies and pleasure of all kinds—then think that over 700 boys and girls whose parents have passed into the great beyond; they need and ask for your support. The Chain System will be used again. The Church Chain with a numbered envelope will be sent to all members not active in the Sunday-school. Each school department will have a numbered set, so the records will show who paid and who did not. We beg you and plead with you all that no member of the church or Sunday-school

CENTENNIAL NEWS

We feel that the Raleigh Convention did some very constructive work. It abandoned the policy of underwriting the debts of any school and at least suspended the policy of collecting money for running expenses of any school. Our efforts are now concentrated upon the paying of debts already made. Since the meeting of the Convention we have paid \$21,000 of these debts.

Let us ever keep in mind that the money we are now raising for the debts of the Convention was not wasted but spent for much needed equipment for the schools that we had undertaken to support. The policy we have adopted would have been all right provided we had received sufficient money to have worked it out. Since we did not, the sensible thing to do was to abandon it and this the Raleigh Convention did.

Last week I canvassed the following churches: Wakefield, Wendell, Zebulon, New Hope, Greenville Memorial, Greenville Emmanuel, Chocowinity, Aurora and Pinetown. If all the pastors in the Convention will take the same intelligent interest in collecting the pledges made to the Centennial Fund that the pastors of these churches showed, we will be able to collect a large per cent of the outstanding unpaid pledges. I would very much appreciate an invitation from the pastors to help them collect these pledges in their churches.

J. M. PAGE.

November 28, 1930.

fail to give something. Do not break the chain. This little system brought in \$255.00, in spite of hard times.—S. W. Andrews."

....The Revells write us that much confusion is caused by the Tarbells. Miss Martha Tarbell writes Teacher's Guide, while Miss Ida Tarbell usually writes on political and economic subjects. We trust our readers will keep these distinctions in mind.

....We are very sorry indeed to chronicle the death of Mr. J. Sherman Pearce, who died at the home of his brother in Raleigh last week. Mr. Pearce was a quiet, unobtrusive man, and held a warm place in the hearts of the people of Raleigh. He was a member of the First Baptist Church, and was for many years chief usher in the church.

....Dr. Broughton has just closed a great meeting with the First Baptist Church, Florence, South Carolina. Dr. Broughton says "God is doing great things in the field of evangelism. Let everybody go in for all there is in it while the tide is on. I have never seen such encouraging signs of the Lord's power in the old time way." Let us all pray for a great world-wide revival of religion.

....Because of the jam following the Convention, we are forced to give some of the editorial space this week to other matter and carry over some that had already been set up for these pages.

DR. NOWELL GONE

The funeral of Dr. John W. Nowell was held in the Wake Forest Baptist Church at four p.m. today. Dr. James W. Lynch, professor of Bible in Wake Forest College, conducted the simple and impressive service assisted by his colleague in the faculty, Dr. W. R. Cullom and Rev. J. A. Easley, pastor of the church.

A brief commitment service at the grave and his body rests in beautiful "Oakwood" among a people whom he loved and for whose good

he labored with singular devotion.

"No more popular professor ever taught at Wake Forest," was a statement made by one of the oldest members of the board of trustees. And his popularity as a teacher was combined with scholarship of high distinction. An honor graduate of Wake Forest, a Doctor of Philosophy of Johns Hopkins University, studying under that great master of chemistry, Ira Remsen, he carried into his lecture room and laboratory the high ideals and demands of modern scholarship, and yet his quiet and strong example as a man among men was the force that won for him the love and devotion of all students who filled his classroom.

With equal zeal and unwearied exertion, Dr. Nowell served his God. As a teacher in the Sunday-school during his two years, as professor of chemistry at State College in Raleigh, and his fifteen years at Wake Forest, he labored successfully in bringing young men under the influence of the Gospel and as a deacon of his church he gave unstintingly of time and thought and work to the wise administration of religious life here. In all intercourse with his fellowmen, he displayed unswerving devotion to principle coupled with the ability to avoid enmity and to make friends of all men.

By precept and example he strove untiringly to stimulate and to develop the sense of loyalty to the faith of our fathers and to instill the spirit of the Gospel. To him the Christian religion was not a mere cult, but a map of life. He was indeed a leader and teacher of righteousness whom it was happiness to follow and a privilege to greet as friend. Modestly, unselfishly, humbly, he walked with God; earnestly, unceasingly, and lovingly he wrought for his fellowmen. Surely goodness and mercy followed him all the days of his life.

Written for Wake Forest College News Bureau by Dr. J. H. Gorrell, a life-long associate and friend of Dr. Nowell.

NINE REVIVALS

I think my work in North Carolina this past summer has been of sufficient importance to have brief mention in your news columns and hence I offer the following brief report:

I began my first meeting at Evergreen Church in Columbus County, on the first Sunday in August. The second meeting was at Zion Church in Yadin County, the third at Shady Grove in Bladen County, the fourth at Falling Creek in Wayne County, the fifth at Iron Hill in Columbus County, the sixth at Abbottsburg in Bladen County, the seventh at Galleed in Bladen, the eighth at Moore's Creek in Fender County and the ninth at Buie in Robeson County.

Every one of these was a real revival. In every meeting there were many who came to the altar and were either restored to the joy of salvation or converted, and in every meeting there were some baptisms, the number ranging from one to about thirty. Most of these churches have invited me to be with them again next year and with some of them this was my third meeting in succession. This was my third meeting at Falling Creek one of the best country churches I ever saw. In the three meetings there were over sixty baptisms.

C. F. WHITLOCK.

Reward is Sure:—The Lord is with you, while ye be with him. Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.—2 Chronicles 15:2, 7.

Forgive and be Forgiven:—When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven forgive your trespasses.—Mark 11:25.

A Record of Honor and Achievement

The Baptist State Convention

Has Behind It

One Hundred Years of Honorable and
Glorious Achievement

The Record Must be Kept Fair and Untarnished

PAY-UP WEEK

December 7th to 14th, Inclusive

Our Objective:

Sixty Five Thousand Dollars

Surely out of \$400,000.00 Pledges Due on the Centennial
Fund, we ought to get \$65,000.00 During these eight days

Send all Funds to Walters Durham, Treasurer

Charles E. Maddry

General Secretary

CHRIST CENTRAL IN VITAL RELIGION

(The Introductory Sermon by Elbert N. Johnson at the Eastern Association at Hallsville, October 7, 1930. Published by request.)

(Matt. 23:8-10)

In the paragraph preceding the text, in words addressed to the multitudes, our Lord gives us the secret of a dying and decadent religion. In the words of the text, spoken to the disciples, He presents the secret, the elements, of all true and vital religion. Christ is at the center of the text, and He is central in all vital Christianity.

If we are permitted to translate the three main clauses of the text and to transpose the first and second of them, we have suggested a striking contrast between a false and the true religion: "Call no man Father . . . for One is your Father"; "Be not called Rabbi . . . for One is your leader, even the Christ."

A Unique Person Revealed

In these marvelous words the Master reveals Himself to us. He is a life-giving Spirit in unique relation to God, capable of revealing the Father to humanity and of bringing it into relation to the Father as sons and daughters.

Christ is unveiled to us as the One teacher from God. The original word for "Teacher" is employed in the New Testament to describe one who teaches authoritatively the things of God and the duties of men. He is thus presented as the one Supreme Representative of God, possessing authority from God and exercising authority over men. As the one Teacher He possesses the authority of the truth, for He is the truth.

He presents himself as the One Leader of Men. The word suggests one that goes before, a guide, a personal director in the affairs of men. We have a threefold revelation of the Son of God as one who imparts life, commands life, and guides life.

His Claims as to His Mission

He is the one mediator of the life of God to the souls of men. No man can beget spiritual life and, therefore, no man on earth is to be called "Father." God is the begetter, the source, of life and only as men come into touch with Him are they begotten of God. Christ is the one mediator between dying men and the life-imparting God.

He is the sole mediator of divine authority over the souls of men. All authority is vested in Him. He alone has the divine right to command human life. No man is to boss or lord it over the soul of any brother. He is the seat of all religious authority. He was sent to command human life.

His mission is to lead men by direct and personal touch with the individual soul. He, working through His Holy Spirit, is the director of the affairs, all the affairs, of men. No man is to come between the Leader and the led and ignore His right to control any human life. No Christian is to be the sole leader of human life, for One is the Leader, even the Christ. Our Lord is the Mediator of divine life, of divine authority, and of divine guidance, with the Holy Spirit as his agent.

A Protest Against the False in Religion

Our Savior has just torn the mask from the false religious leaders (Matt. 23:1-7). They had not brought men to the source of life. With them, religion was something to be put on, a burden, something to be carried, something external. They had failed to bring the life of God to the souls of men. These false leaders were self-commissioned, self-appointed; they had "seated themselves" in Moses' seat, the seat of religious authority. They were ready to command, but unwilling to be commanded by God. They stood between men to be mastered and the Divine Master. These false leaders were willing to lead, but unwilling to be divinely led. They had become blind guides, standing between men to be led and the one Divine Leader.

What an indictment against the false religionists of His day—yes, and of our day! What was false then is false now. Oh, how religious error and falsehood persist!

The false in religion has made its intrusions into Christian history and teaching. The self-appointed ritualist is still thrusting himself between God and the soul and insisting that no one can have life except through baptism at His hands. If baptism is essential to divine life then some priest, or sponsor, or god-father—some man—must come in between the infant or soul and the life-imparting Christ.

Then the priest came and said: "Since baptism is essential and since the church controls that ordinance, the soul must accept my sacerdotalism; the soul must come to Christ through My church, rather than come to the church through Christ. Thus the church with its priesthood came to stand between the individual and the Christ that imparts and commands life."

Seeing what the priest had done, the civil officer, the magistrate, became jealous of the ecclesiastical power of the priest and demanded that the State should share in the religious control of the souls of men. Thus the adulterous union of church and state came in between the soul and the true seat of divine authority.

The priest and the magistrate were wise enough to recognize they could not hold their position between God and the individual unless they could guide as well as command the lives of men; and, for that reason, they took the open Bible from men, and denied them the right to interpret the Scriptures for themselves. Instead of the Bible and the privilege of prayer, men were given the confessional.

Against such error and falsehood in religion—against any man usurping the right of the individual to deal directly with God as the source of life, the seat of authority, the agent of guidance—the words of our Lord protest in thunderous tones.

The Magna Charta of Religious Freedom

In these ringing words, "One is your father, One is your Teacher, One is your Leader," there is dynamite enough to blast and destroy every religious system or institution that is not in accord with the elemental principles of the New Testament. The peoples of the earth will never have religious freedom until this religious proclamation of emancipation is known around the earth.

Who is to publish this Magna Charta of spiritual freedom to the world? The Catholic Church will not do it, for to do so would be its suicide. No protestant denomination, so long as it compromises with any religious error in the Catholic church, can proclaim this message in its purity and clarity.

The Baptist distinctive, the thing that marks us off as different from other people, ought to fit us and challenge us to give this message to the world. According to Dr. J. S. Kirtley, the Baptist distinctive is that: "Any person who has ever lived or ever could live, has as much inherent right to deal personally with God as any other person who did or ever shall live." With such a conception of Christianity, the Baptists should tell the world that no man or institution or thing can be permitted to stand between any soul and the source of life, between any soul and the Lord of Life, between any soul and the one Leader of life.

The Master's Diagnosis of Human Need

Our Lord's words suggest to us His diagnosis of the deepest needs of humanity and His prescription for the same. The individual soul needs life, the imparted life of God; it needs that life shall be commanded and mastered; and that life be guided directly and personally by God himself. The words of the text reveal a Gospel that supplies every fundamental need of man.

The need of the local church just now, as well as of our denomination, is just this: Men born of God, and with divine life thrilling and intoxicating their souls; men with all of the life surrendered to the mastery of Christ; men willing to be commissioned and commanded by the King of Kings, and Lord of Lords; men willing to be led by Christ through His Spirit to keep themselves unspotted from the world, willing to be led to give the Gospel to the ends of the earth. The local Baptist church, and the Baptist denomination will come into their own when Christ becomes central in our practice as well as our precepts.

America and the world, with all the social, economic, industrial and civic problems that now face them, need so sorely a Savior to bring life, a Lord to command life, and a Divine Leader in all of their affairs.

Dr. John Kelman says, when crossing the Atlantic to become pastor of a New York church, that he and Dr. Matthew D. Mann, a Buffalo surgeon made famous by his effort to save the life of William McKinley, became intimate friends, and spent many evenings in conversation. One night Dr. Mann opened his inner heart, and said: "I tell you, Dr. Kelman, what we need. We need an Emperor. The world needs an Emperor." "An Emperor," Dr. Kelman replied, "for our democratic world?" "Yes," answered Dr. Mann, "An Emperor. And I will tell you His name; His name is Jesus Christ. There is no hope until we make Him Emperor." We must have Christ or chaos. The world will solve its problems, when it finds at the cross, authority at His throne, and guidance along His way.

A Ringing Challenge to Us

The Master's meaningful words ring out a divine challenge to us. They call us to a new appreciation of Christ, the chief among ten thousand, and the One altogether lovely; to a new study and emphasis of His divine and imperial claims; they challenge us to protest against religious error and falsehood wherever these appear; to become heralds of religious freedom to the last and farthest man; and to lift up Christ until men everywhere shall find in

Him divine life, divine authority, and divine guidance.

Will our Baptist people accept His challenge? Will His life and presence vitalize our churches and set them aglow with love and obedience? Do we as churches dare to heed His commands as to church discipline, as to a world-wide missionary program, or are we disowning Him before the world and challenging His right to rule in the organized life of our churches?

What a challenge to our hearts! Three questions we would press against our hearts: O heart of mine and yours, is Christ there? O life-giving Spirit, come in and abide. Is Jesus on the throne, is He sanctified as Lord in the heart, so that self is crucified and He is crowned? We would enthroned Him now and crown Him with many crowns. Is Christ your leader, controlling in the smallest details of life, in the matter of eating, drinking, spending, giving, serving?

May the Holy Spirit help us heed the call that comes now. May He show us the Father, until we have fullness of life; may He reveal the Teacher, until we sit at His feet and obey; may He reveal to us the Leader, until we follow His footsteps, walking and working with Him as He leads us, even to the Father's house.

SOME PROBLEMS FACING THE CHURCH TODAY

No. 1

Lowell Q. Haynes

1. These are difficult days for Christianity.

We face disillusionment and cynicism. War, the increase of scientific knowledge and power, the development of business, and the increase of the possibilities of pleasure have contributed to the difficulties of religion. Our age is tempted to be practically materialistic. Workers are depersonalized machines, working to make money. Capitalists are equally depersonalized money makers. All of us are strongly hedonistic, seeking ease, pleasure, and freedom from responsibility. Moral ideals are breaking down, undergoing a change, or losing their power. Science has made us wiser and given us more power and safety, but it has failed to give us moral control, ideals, and guidance.

Dr. Bernard Iddings Bell, head of St. Stephens College, said not long ago that our world is a tawdry and dingy world in which the poor suffer from misery and the rich from boredom. "Industry run for goods and not for men has resulted in some few people being not reasonably wealthy but so stuffed with money properly unspendable as to have resulted in a vast vulgarity and arrogance which have debased taste and even further obscured the worth of the human spirit. . . . What dull and clumsy people we have been, with our eyes glued to possessions, making a crude and unimaginative stolidity out of God's good earth and the fruits thereof, and out of our own lives, lives that are filled with unrealized possibilities."

All these things have caused much confusion in religious thinking and more religious apathy. The supreme need of our day is a reasonable and gripping spiritual philosophy of life. I believe the Christian religion can provide and apply it. Our chief concern is the correct interpretation and presentation of our religion.

2. There is a bright side to this picture.

Nearly all thinking people recognize that our age does need a moral and spiritual ideal and dynamic, and that it needs them badly. I believe our age is willing to accept a religion that will actually inspire, enlighten, empower, and save men. The supreme function of the church is so to interpret Christianity, so to incarnate it in life, and so to teach and preach it that men can understand it and will be attracted by it. Even the best of Christians do not fully know the riches and simplicity that are in Jesus and His way of life. The conditions of the age are a challenge to us to present the simplicity and power and beauty of the Christian religion. "The great days of religion are those in which it is seen to be indispensable" (H. R. L. Sheppard, *The Impatience of a Parson*).

If the world was ever in a position to know that sin ruins, that science and general culture can not save men, and that what the world does need is a religion of righteousness and love and moral power, it is there now. "If anyone," says Sheppard, "has anything better than Christianity to propose, let him shout it from the housetops." People will listen. They are interested in religion. They are yet divine enough in their essential nature to want God and know that they need Him. Men know that selfishness and sin can never be practiced long. Man is "incurably religious"—but he is not going to be satisfied with a misrepresentation of religion or a powerless and irrational fake religion. Man is "tor-

mented by divine things," as George Sand said. I think it is foolish to fear that man will forsake religion in every form. If there is a reasonable degree of truth in these ideas, my statement of the first and fundamental duty of the church is unquestionable.

I. The religion of the future must be more clearly conceived, more simply stated, and more powerfully incarnated in the lives of those who profess it than it has been in the past. And the churches may well confess their failure to do this adequately in the recent past.

Now, the churches have provided for the world a very attractive ideal in a systematic creed of intellectual formulation of Christianity. But the trouble has been that professing Christians themselves have not exemplified in their character and conduct the power and attractiveness of this ideal. George Eliot said, "Ideas are poor things until they become incarnate." Christians have done an enormous amount of propaganda work of indescribable kinds and all sorts of advertising for their religion, but little else. We have not demonstrated it in our own lives and in our churches. On the other hand, we have vulgarized Jesus and His religion by the way we have preached about them, written about them, and talked about them.

Our congregations are made up of people who have good intentions, people who love God and their neighbor in theory and in word, but who have not done much or suffered much for either God or their neighbor. We say we believe in Jesus and His way of life, and we mean well, but we are ineffective in our living and professing. We are innocent and harmless and uninfluential with those who need to know what Jesus is and means and who need to see His spirit displayed in power in our lives, our business, our recreation, and our social relationships.

In the last analysis, the only way in which the Christian religion can vindicate itself is in producing Christian character and conduct. The only way to make Christianity and the church appeal to men is for the church to turn out Christ-like men and women.

There are too many people in our churches, poor as they are in numerical strength. What the churches need is less quantity and more quality. In Bunyan's picture of the House Beautiful, the church, in Pilgrim's Progress, two lions are placed at the gate. Christian is afraid to approach. The Interpreter tells him to come in, coming straight ahead, turning neither to the right nor to the left, for the lions are chained and can not touch him if he will keep in the middle of the way. It would probably be a good policy to place lions at the doors of our churches today to keep away the timid and half-hearted and those who are unwilling to bear the serious responsibilities of living the Christian life and serving the church.

II. The Gospel must be presented in a Christian way.

Our ministers have not been entirely guiltless in the use of method. Many are to be blamed for an unwholesome and illegitimate presentation of Christianity. The themes of their preaching, the methods of treating them, and the peculiar features attached to the preaching have not only misrepresented Jesus and His way of life but have prejudiced sensible people against preaching. Ministers have tied up with the Gospel some of their strange notions and whims and absurdly sensational ideas. Some of His servants have descended to uncouth tricks and unnatural performances in order to secure attention or to amuse the people. They have embarrassed sincere hearers with ridiculous and unpsychological antics, behaving like trained animals and clowns at a circus. Neither Christians nor the world have any use for such spiritual and intellectual rubbish. The only equipment of some second-rate preachers is a bag of tricks which they display, one after another for about a year or eighteen months, until they have reached the bottom of the bag; then they pass on to another church to do more harm.

For instance, a sermon was advertised recently, during the week before it was to be preached on Sunday, in these words: "Drunken Carousals in the Parlor and What They did to the Landlord." I was told these words were the title for a sermon on one of the parables of Jesus. Here is another instance of a topic designed to appeal—to flippant minded people: "The visiting evangelist will preach in this church next Sunday evening on the subject, 'Love and Marriage, Wedlock or Padlock, Bliss or Blister?'"

Witness the most oddly arranged and novel order of service some ministers prepare for the morning worship. Anything for novelty! The music! Strange combinations of instruments and inartistic sequences of numbers, instrumental and vocal; the men sing one stanza, the women the

next, and all whistle the refrain, while between the stanzas a ridiculous tailless monkey, called a song leader, tries to tell funny stories and explode wise cracks that have no place or point. All in the name of truth, beauty, and holiness! Some of the songs sung in our churches are holy jigs set to jazz music. Dignity, common sense, appropriateness, beauty, and moral inspiration are gone from such devices for worship. The church is ruled by the spirit of the world, the spirit of amusement and vulgarity. Ministers using such methods mistake novelty for truth and amusement for spiritual devotion and inspiration.

(Continued next week.)

ALL THE WORLD IN THE BUDGET

By L. R. Scarborough

Southern Baptist churches now face the task of Budget-Making. It now occupies the sincerest attention of church leaders throughout the land. It's a difficult and challenging task. It calls for the wisest and best leadership in every church. It is an essential, significant, tremendously vital task. It holds folded up in it all we hold dear in local church and widening Kingdom interests. Without its success all things for Christ tremble in chaotic balances.

What Goes In It?

This is a vital, all-absorbing question. What did Christ put in His budget of world-redemption? He put His and the Father's best love. He put Himself full-length. He put all the needs of a lost, ignorant, suffering humanity. He put salvation for the soul, education for the brain, sanitation for the body. He put in like proportions for all men everywhere and in all times. He put in it His Bible as He made it, His Holy Spirit as He sent Him, and the full force of His death-conquering power. Then what ought we to put in our church budget? Let's itemize them.

1. Put the needs of ourselves—local church needs, pastor's salary, etc. The home base must be cared for or the other work of the Kingdom will languish. We ourselves ought not to take it all. If we do, we must not write our names "Missionary Baptist churches." This item takes care of our nearest needs.

2. Put in our next nearest needs, associational and state causes. We must have missionary agents in Judea as well as in Jerusalem. This means orphanages for the sick and helpless near to us, missions, schools to train leaders, hospitals and we must not neglect these.

3. Put in the needs of the next nearest—the homeland causes. We must save America in order that America may help save the wide, needy world. This means Home Missions, homeland education, homeland sick and aged ministers. All these should go worthily into the budget or we will disobey Christ, fail in one of our greatest obligations. We cannot be truly missionary and leave out the great, needy, ripe fields near to us.

4. Put in all the world—not meagerly, penuriously, selfishly, niggardly, but fully, Christ-like, worthily. God put "all the world" in His love-plan. He did not only give His Son to save you, but also for the man beyond you. He did not survey the little spot including you and your church and stake it off and send Jesus to die for that little plot only, but He measured off this whole sinning plant and gave Christ's blood and His love for it all. Christ's blood flows in the direction of all and each member of the Adamic race. Our contributions ought to flow along the same world-wide channels of need. Christ put the "uttermost parts" in His blood budget, His love plan. Can we afford to do less? Christ's command in His and our love budget was on the 50-50 basis "Love thy neighbor as thyself!" A study of church budgets shows the following tragical facts. Some churches calling themselves Missionary Baptist churches, put in their budgets "all for self," some one-half of one per cent for the world outside, ninety-nine and one-half per cent for self. Some put in one, two, five, ten, twenty-five per cent, some few go above and up to fifty per cent for the outside world. Last year the average of all Southern Baptist church budgets of the giving churches for Southwide and worldwide causes, Home Missions, Foreign Missions, old ministers, New Orleans Hospital, three Theological Seminaries, was the pitiful percentage of five cents out of every dollar—five per cent. This is denominational suicide. Death to our dearest causes is on this road and not far down the road, all because the budgets failed to put "all the world," Christ's sacred "uttermost parts" in their love offerings. This tide of death must be stopped. Suppose all churches average sixty-five per cent for themselves and thirty-five per cent for causes outside, state and southwide, and that we gave what

we did last year, a lean year, \$40,000,000.00? We would keep \$26,000,000.00 for ourselves, \$14,000,000.00 outside. And suppose the states divided this 50-50. Then Foreign Missions would get \$3,500,000.00, Home Missions nearly two million, the other southwide causes a little less than two million. This would care measurably for all our causes. We could worthily run all of our causes and soon pay our debts. This is the way out. Put all the world worthily in your church budget.

Some Great Missionary Facts

1. God's love is world-wide—humanity-wide. Ours ought to be.

2. Christ's blood is world-wide—all men. Ours should be no less.

3. Christ's love and blood plan runs out to the uttermost parts. Ours should match His.

4. Christ's redemption—commands to all believers are "Go into all the world"—the "uttermost parts." If we come under these world-boundaries, we disobey and dishonor Him who died for us.

5. The Holy Spirit is sent to convict all sinners, comfort and guide all the saved, to carry the good news unto the "uttermost parts." Can we count on His help if we come short of God's boundary lines—less than the "uttermost parts?"

6. A non-missionary policy for any church, is a policy of death for the local causes. The way to keep up pastor's salary, local needs, church building debts, is to put all "the world" in your church budget. The mission appeal, "all the world appeal," will save all the "local causes." When you pay your "world-wide debt" it is easier to pay your local debts.

7. A non-missionary leadership is a retreating, defeated, dying leadership. If a preacher, a church, refuses to help Christ in His missionary love plan for the "uttermost parts," how can we expect His power in our local plans to save ourselves? Look around you and evidence is abundant.

8. The way out is out, out to God's "uttermost parts," "all the world" love, "all the world" giving. Put the whole world with its three-fold needs: salvation for the soul, education for the brain, health for the body, into your budget, personal and church, and Christ will lead us out and up in triumph. "World-wide, uttermost parts" victories. May it be so in every Southern Baptist church. Our leadership can make it so, by God's help.

"People talk of the sacrifice made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay. Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter?"

"Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger now and then, with a fore-going of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink; but let this only be a moment.

"All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us. (See Hebrews 1:3)." —Hints and Helps.

Some men are afraid of being too religious. What we need today is men who believe down deep in their soul what they profess. The world is tired and sick of sham. Let your whole heart be given up to God's service. Aim high. God wants us all to be His ambassadors. It is a position higher than that of any monarch on earth to be a herald of the cross; but you must be filled with the Holy Christ. A great many people are afraid to be filled with the Spirit of God—afraid of being called fanatics. You are not good for anything until the world considers you a fanatic. Fox said that every Quaker ought to shake the country ten miles around. What does the Scripture say? "One shall chase a thousand, and two shall put ten thousand to flight." It takes about a thousand to chase one now. It takes about a thousand Christians to make one decent one now. Why? Because they are afraid of being too religious. What does this world want today? Men—men that are out and out for God, and not half-hearted in their allegiance and service.—D. L. Moody.

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PAY-UP WEEK, AGAIN

Next Sunday will mark the beginning of Pay-Up Week. How much depends upon the results of that week! We gave the figures in last week's Recorder, and need not repeat them here further than to say that we will owe the banks and bonding companies between now and February 1, 1931, over \$200,000.00 and \$139,000.00 of this will be due December 20.

Individuals that are due on their pledges should make every effort to pay their pledges, or as much on them as possible, during Pay-Up Week. Churches that are in debt for local expenses should arrange with their local banks to carry their debts until our denomination can get out of this terrible jam.

Emergency appeals are coming in from other quarters. These appeals are being made through the papers and in letters to the pastors. Of course there is merit in these appeals and under other conditions they should call forth liberal responses; but we do not hesitate to say that the supreme task confronting the Baptists of North Carolina at this time is to take care of the debts of the Convention, for upon the accomplishment of this task rests the honor, if not the very life, of the Convention itself.

There was perhaps, never a time in the life of our Convention when team work was needed in our denomination as much as it is today. When a team of horses is loaded down to the last pound, there is no time for them to snap at each other, each one must keep his traces tight.

In thinking of team work the mind of the writer turns to dear Brother Wesley N. Jones who went home to glory a little more than two years ago. He was chairman of the Meredith Board of Trustees from the time the board was appointed until the day of his death. He loved the institution with passionate devotion. His last public service a few hours before his death was to preside at a meeting of the Executive Committee which was held in his home.

Brother Jones was very much opposed to the change of name from "The Baptist University for Women" to "Meredith College," but when a majority voted to change the name he was for Meredith College. When the Tucker farm was selected as the location for the new Meredith, he strongly favored another location, but he fell right in with the majority, and not a word of criticism was heard from him about the selection of the location. When a bond issue was proposed for the new buildings he opposed it to the last, but when his brethren outvoted him, he went with the majority, and when the Centennial Campaign was put on he pledged more than any other trustee except one, a business man of Raleigh, and their pledges were the same.

That is the spirit we all need now. We should stop our criticisms, cease mentioning mistakes, for that mistakes were made we all admit, and pull together, every one doing his utmost.

We are doing the unusual thing of letting Dr. Maddy have the front page this week. It is only in a great emergency that we give this page for a

special appeal, but we feel that conditions justify it this week. We hope every word on that page will be read and given most serious consideration.

All together now for a great victory on Pay Up Week!

HISTORY OF NORTH CAROLINA BAPTISTS

A note was made last week of the history of North Carolina Baptists, but at that time we had not received our copy and could give no extensive review. Our copy was laid on the desk Saturday afternoon, November 21, and since then we have been reading it at odd times.

As stated last week the book was written by Dr. George W. Paschal, member of the Wake Forest faculty, and is from the presses of Edwards & Broughton, Raleigh, North Carolina. It is neatly bound in cloth, printed in good type on excellent paper, and can be had at the Baptist Book Shop, Raleigh. The price is three dollars. A few de luxe copies have been issued with the author's autograph. The price of these copies is ten dollars.

Dr. Paschal has done a fine piece of work and has made a valuable contribution to the history of the State as a whole, as well as to the Baptist denomination. This volume of 572 pages begins with the Baptists in Europe and comes down to the Kehukee Association in 1805. A second volume is contemplated which will bring the history down to date.

The author has gone to a great deal of trouble in gathering material for this volume. He cites his authorities so that those who think it necessary can verify his statements. He calls attention to the persecutions that the Baptists endured in England, and as strange as it may seem to us in this country and in this day the Presbyterians engaged in these persecutions. That was from 1645 to 1654. In the latter year Cromwell ended the persecutions.

When the Puritans fled to this country to escape persecutions, they became themselves bitter persecutors of Baptists and Quakers. The immigrants settled in Massachusetts. Among them was Roger Williams, a Baptist, who because of persecutions, went to Rhode Island and established a colony. He proclaimed religious liberty for his colony, stating that all could worship God according to the dictates of their consciences.

The Baptists of Virginia suffered more severe persecutions than those of North Carolina. Indeed, this State appears to have been comparatively free from persecution until Tryon was appointed Provisional Governor of North Carolina. Then all dissenters—Baptists, Quakers, Presbyterians and others—were restricted in their worship, and were forced to pay taxes for the support of the established church, which was the Episcopalian Church.

The Baptists made a distinct contribution to the State in their stand for religious liberty, and the complete separation of church and State. The Baptists of England, as far back as 1614, preached the doctrine of Liberty of Conscience, and they continued to advocate that principle when they came to America.

This history has been issued none too soon. It comes to us in a day when there is great doctrinal laxity and at a time when sentimental unionism is being preached. Our young people are being told that our distinctive principles are no longer worth contending for and should be thrown on the discard. Our young people should read this book and see that these principles have been of inestimable value to the State, and will bless the world if given to it.

SAD THANKSGIVING

On this beautiful Thanksgiving Day, Rev. J. M. Arnette is being buried in the cemetery at Spring Hill, near Wagram. The circumstances of his death make it peculiarly sad. He was riding on a truck with a friend from Wagram to Aberdeen. In some way he fell from the truck and was so seriously injured that he was rushed to a hospital in Pinehurst where he died a few hours later. Brother

John R. Miller present pastor of Spring Hill Church of which Dr. Arnette was pastor for some years is in charge of the services. Brother Miller is assisted by Rev. John Arch McMillan, a life-long friend of Dr. Arnette, and Rev. J. L. Jenkins of Boiling Springs where Dr. Arnette taught Bible last year.

Dr. Arnette was a scholarly man. He was a graduate of Wake Forest, studied a while at our Louisville Seminary, and did post-graduate work at the University of North Carolina. He was a hard student and always gave the congregation to which he preached something fresh and interesting. He was a man of gentle spirit and a kind neighbor as this writer and his family can testify, having been the recipients of his many kindnesses during their vacations at River-ton.

Dr. Arnette leaves his widow and five children. One son, Mack of Alabama, and four daughters, Mrs. W. E. Matthews of Laurinburg, Miss Odessa, who teaches at Pinehurst, and Misses Lois and Josephine, students at Meredith.

The family had planned to spend Thanksgiving Day with Mrs. Matthews at Laurinburg. Instead, they are standing by the grave of the beloved husband and father. To all these sorrowing ones we extend heart-felt sympathy.

RESTLESSNESS

Perhaps not in this generation has there been so much restlessness among the pastors and churches. The unemployment among pastors seems to be almost as serious as with any other class. We thought our Methodist brethren had a system which would relieve them of any embarrassment as to unemployed pastors and vacant pulpits. But we noticed in one of the Methodist Advocates recently that the problem has reached the Methodist church. Here it seems to be an oversupply of preachers which makes it difficult for the bishops and presiding elders to find places for all.

At the Concord Presbytery in this State recently a resolution was introduced making it a rule in that church to limit the call of a pastor to five years. The resolution went over for one year before final action is to be taken. In case the relation between pastor and people was satisfactory, the pastor could be called to succeed himself, but the limit of time was suggested in order that the church might be relieved of embarrassment if they thought a change was desirable. At the expiration of five years they could call another pastor if a majority of the church voted to make a change.

With the Baptists there is perhaps more restlessness than with any other denomination because of our form of church government. This writer remembers distinctly that when he left Lumberton to go to Greensboro after a pastorate of less than a year at Lumberton his good friend, Jess Bundy, pastor of the Methodist church, twitted the writer upon his short pastorate. Brother Bundy said that the Methodists had a four-year rule which other denominations criticized, but that four years was more than the average pastorate in churches of other denominations.

We are in receipt of a letter from one of the best informed preachers in the South. He has traveled extensively over the South and knows conditions perhaps as well as any man among us. In this letter he says: "Baptists everywhere are sweating blood in their efforts to keep the wheels of machinery turning. Methods follow one another like styles in dress and new models in the automobile business. Pastors have no time to prepare sermons. They have been reduced to ecclesiastical bell-boys, button-pushers and promoters. They have no time to study and set forth the great truths of the New Testament. They are restless as they observe the over-emphasis given to the Sunday-school work. They see large classes march away from Sunday-school, neglecting, and in some cases, ignoring the preaching service."

Heretofore some of the most notable pastorates in this State, and in other states, have stretched

over decades. Dr. Henry Brown was pastor of the First Baptist Church, Winston-Salem, for forty years. Dr. J. Henry Smith was pastor of the First Presbyterian Church, Greensboro, for as long a time as Dr. Brown was in Winston-Salem. And Dr. Rumble was for forty years, or more, pastor of the First Presbyterian Church, Salisbury.

No pastor can get his bearings in less than four or five years at a church, and changes every year or two are bad for pastor and people. We deplore the constant desire for change on the part of both pastors and churches, as we believe the constant changes and the restlessness of those who cannot change is militating against our general work.

Of course, it may be possible for a pastor to stay too long at a place. But unless circumstances are very unusual, a pastor cannot do his best work at any place until he has been on the field four or five years.

We trust that pastors and churches at the beginning of this new century of our Convention will give more serious consideration to this problem and that they will settle down for a long, hard pull together in an effort to extend the Master's Kingdom.

CURRENT TOPICS

Unique Thanksgiving Message.—It has been almost amusing to read comments in the papers on Thanksgiving Messages that were published this year. Some of the comments have been that we have nothing in the way of material blessings for which to be thankful. Some of our religious exchanges, even, seem to take that view and intimate that while there is nothing for which to be thankful this year, we should think of our past blessings, and be thankful for them. This shows what a grip materialism has on the country.

In view of the above, it was refreshing to read the unique message of our own Governor Gardner. He faced frankly our economic conditions. He did not blink the fact that there is great financial depression, but the statement that there was cause for thankfulness in present conditions came as a distinct shock until one read his reasons for the statement.

The Governor believes that the hard times that we are now experiencing will develop the manhood of the State as prosperous times could not do. The economic conditions will check the spirit of extravagance, and cause us to live within our income. It will promote the "Live at Home" program, which is now being widely agitated. Much of the depression in the country has been brought on by speculation, and people have seen the danger of attempting to "get rich quick." For all these things our versatile and practical Governor sees cause for thankfulness.

The Wef Press.—The Christian Century claims that it is the only outstanding national independent paper that is outspoken in its position on the Eighteenth Amendment. Most, if not all, of the great Metropolitan dailies are wet, and the great magazines are either wet, or silent on the subject.

The Century calls on the Atlantic Monthly, Harpers, the Forum, and especially the Literary Digest to take their stand on the side of the Eighteenth Amendment. We cannot hope that these magazines will heed the call of the Century so long as they are willing to use their pages for commercial purposes, as the Literary Digest has done in its misleading "straw votes."

The Century gives the religious press credit for making a valiant fight for prohibition. These religious papers, almost without exception, stood faithfully on the right side of this great moral issue, notwithstanding the efforts of some of the politicians and the liquorites to intimidate them by the boycott and other disreputable methods. We think we can say for these religious papers that they will fight the liquor evil to the last ditch.

A Paradox.—The doctrine used to be taught that men ought to save, and that wastefulness is a sin. Did not Christ tell his disciples to gather up the fragments that nothing be lost? and was not that a lesson in economy? Yet modern economists are preaching the doctrine that the way to relieve the present depression is to spend more, buy more. Yesterday we were told that extravagance was the cause of the present financial stringency, that we bought too much. Today we are told that the remedy is to buy more.

Dr. Bernard Clausen, who spoke on two commence-

ment occasions at Meredith College, had a very sensible article in the Baptist of November 22, on "A New Recipe for Thanksgiving." It is so timely that we are giving the last paragraphs.

"Now what is a sensible Christian to do in the midst of this tormenting tangle? Stand steadfast, of course. A Christian's quality can be known not by the things he possesses, but by the things he can do without. There are two ways of growing rich as you grow older—one is by getting more and more; the other is by wanting less and less. Which is the Christian way? The moment you gain treasures, you begin to worry about moths, and rust, and thieves.

"You know what you want—simple, unobtrusive, unostentatious, inexpensive, useful things—just enough plain, nourishing food, just enough shelter from the storm blasts, just enough simple clothing to keep you comfortable; a few books, a glow of fire, and a little time for friendship, with a touch of beauty and the pleasure of quiet peace, and a chance for spiritual and intellectual endeavor. What man in his senses is willing to carry more?"

The Movies.—The movies are not only having a bad influence on their patrons in this country, but their demoralizing effect is being felt in far away Japan.

One of our exchanges recently noted that the missionaries of Japan are getting up a mammoth petition to congress memorializing that body to do something to suppress the evil. It is said that the pictures shown in Japan are a disgrace to a civilized, not to say a Christian country. The dresses of the actors are indecent, and many of the acts full of evil suggestions. The movies counteract and, to a large extent neutralize the work of the missionaries.

The Christian people of this country expected, and had a right to expect, a reformation in the movie business when "Elder" Hayes was employed to direct it, but instead of getting better the pictures are growing worse. It seems after all that the "Elder" is simply a "decoy duck" with no authority over the business.

THOSE NEW TRUSTEES

By S. L. Morgan

It was my privilege to be chairman of the committee of fifteen men and women named by our recent State Convention to nominate new trustees for our various institutions. I counted it an honor, but it seems to have gained for me some odium, along with the other members of the committee. Some have written me for explanations as to why certain changes were made. What utterly surprises me, and what I feel sure would surprise every one of the fifteen members of the committee, is that some people wonder if selfish or political motives lay back of some of the nominations. I have not the slightest reason to believe that any member of the committee had any but the best motives.

The main impression felt by the committee, I dare say, was that we lacked time and the needed facilities for doing our work satisfactorily. I spent about two days in the meeting of the General Board, and the time for the work of the committee was accordingly limited. But we had two meetings. In calling the committee together, I stated on the floor of the Convention each time that, under the constitution of the Convention, the board of trustees of each institution had the right to make any desired suggestions to the nominating committee, and invited them to have some one come before the committee. But we were left without their help in the meetings of the committee, except in a case or two. It is true individuals made some suggestions to me and other members in private. But I found these suggestions were becoming so numerous that I could not safely carry them, and asked in each case that they come before the committee with the suggestions. I now recall a suggestion made that was overlooked in the committee meeting. With the finest motives the committee did the best we could with the data that was before us.

Here are some examples: one of the most valuable men was left off one board because his name appeared on two boards, and it seemed he could be spared from that board better than from the other. We understood the Convention had expressed itself in favor of the principle that one should serve on only one board at the same time—manifestly a wise principle. We did not have time to go through the entire list and propose the weeding out of each board the names that appeared on some other board.

In one case an earnest request came to place on a certain board the name of a woman who had lately shown unusual practical interest in that institution, and we granted the request at the cost of leaving her off the board of another institu-

tion—and displeasing that board, as we afterwards found. In her place we named another woman who turns out to be a relative of a member of the board—to his embarrassment, as we learn.

One or two trustees had died during the year, and it appeared the duty of the committee to fill such vacancies by other nominations. In one instance of this kind the trustees had decided, it now seems, to leave the place vacant for the present. Likely the committee would have agreed, but no such wish came to their attention. But they believe a valuable man was elected in his place.

The main reason for saying all this is to call attention to the wisdom of adopting such a resolution as was written by Dr. A. C. Cree and offered before the Convention in the report of the committee, and voted down because there was not time to point out the purpose of it. The resolution proposed that the committee on nominations be a standing committee, and that a month or two before the meeting of the Convention they should find out from each board of trustees what members are inactive and what changes need to be made. The experience of our committee convinces us that such a change would be eminently wise. It is hardly possible in the rush of the Convention session to get before the committee on nominations all the data needed for the most intelligent action.

(We most heartily agree with Brother Morgan, that the Cree resolution should have been adopted by the Convention. The committee to nominate the boards of our institutions is by all odds the most important committee of the Convention. Some of these boards handle millions of dollars, and should be selected with greatest care. For a committee to make its nominations hurriedly, while trying to take in as much of the session as possible, is bound to result in confusion, such as Brother Morgan points out. If the committee is appointed a year ahead they will have opportunity to make a thorough investigation as to the fitness of men and women to fill vacancies.—Editor.)

THANKSGIVING

(The writer of the following beautiful lines has been a shut-in for years. We are sorry this did not reach us in time for last week's issue.—Editor.)

Now the earth is wrapped in splendor,
Clothed in garments gold and crimson;
Nature's summer garb of emerald
Has been changed by Autumn's fingers,
Touched as by a magic paint brush
Bright and gay with flames of scarlet.
Now we hear the merry husker
Singing as the sheaves he garners
Singing as the brown leaves rustle,
Reaping rich reward for labor.
Hearts with one accord are praising
Thanking God for all His blessings
Showered upon His loving children
Like the gentle rains of Springtime.
While our hearts are overflowing
With the thought of many blessings,
We are thinking too of others
That are cold and sick and hungry.
Some are homeless, some are hopeless.
We are children of one Father
Of a kind and loving Father;
We will share with them our blessings,
We will share with them our bounty
These are stores to us entrusted
We are stewards of God's treasures.

MITTIE ELLIS HENLEY.

117 Cox Avenue, Raleigh.

THANKSGIVING

(We are sorry this did not reach us in time for last week's issue. We went to press a day earlier than usual last week, as we always shut down on Thanksgiving Day.—Editor.)

I thank Thee Lord for every mood
That animates my gratitude;
For ecstasies that must express
Their urgency in thankfulness.

I thank Thee Lord for every rue
That challenges my joy anew;
For every skeptic tempest blown
To send my faith roots deeper down.

For cynic's sneer or critic's jest
The more to put my love to test;
For all of blessing and of bane—
For laughing sun or sombre rain—
That turns my heart to Thee again.

For all that comes of daily living
I offer Thee my glad thanksgiving.

E. McNEILL POTEAT, JR.

Department of Training Activities

PERRY MORGAN, Secretary

SUNDAY SCHOOL WORK

PERRY MORGAN, Secretary

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

RALEIGH HAS TRAINING SCHOOL

The churches of Raleigh held a training school November 17-21. The State Sunday School Department lent assistance. Ten books were offered. The teachers were Dr. L. E. M. Freeman, Dr. J. Henry Highsmith, Rev. W. W. Davidson, Dr. J. Powell Tucker, Mrs. M. D. Herndon, Rev. O. L. Riggs, Miss Lillie Mae Scruggs, Miss Gladys H. Beck, L. L. Morgan and Perry Morgan. Two class periods were held each night. Between classes an inspirational lecture was given. The speakers were Dr. Charles E. Maddry, Dr. Charles E. Brewer, Dr. Wm. Louis Poteat, Honorable Dennis G. Brummitt and Mr. Ed B. Crow. Mr. E. Powell Lee, Educational Director and superintendent of the First Baptist Sunday-school, was dean and general director of the school. More than two hundred attended the school. Raleigh Sunday-schools were never livelier than at the present time. Southside has doubled its membership in a year. Rev. O. L. Riggs is the pastor of this church. The Tabernacle Baptist Church now has 1,905 members in the Sunday-school and 1,595 church members. The schools at Hayes-Barton, Johnson Memorial, Pilot, Pullen Memorial and Caraleigh are all growing. The First Baptist Sunday-school has taken great honors unto itself and is making rapid strides with Mr. Lee as superintendent. This is one of the greatest churches in North Carolina. It has a Sunday-school enrolment of 1,150 and 1,357 church members. The hospitality bestowed upon the visitors during the week was unbounded and in every sense like the First Baptist Church. No church in North Carolina has entertained more often meetings of city wide and state wide importance than has this church.

STUDY HOME AND EXTENSION DEPARTMENT WORK

During the second week in November a group of workers in the First Baptist Church, Gastonia, studied the new Home and Extension Department Book, by Watts. The General Superintendent, the Superintendent of the Adult Department, the Associate Superintendent of the Young People's Department, the Secretary and seven visitors of the Home Extension Department along with their department Superintendent were enrolled in the class. Twelve awards were given. The class was taught by Mrs. M. D. Herndon, Associate Superintendent of the department and the State Approved Home and Extension Department Worker. Other workers in the department are studying the book at home and will take the examination. This church sets the pace for others in this type of work. The Home and Extension Department of the Sunday-school is one of the most useful phases of our Sunday-school work. It has been too long neglected and churches are now waking up to its importance as an enlistment and Bible teaching agency. This is probably the first class in the State to study this book since its publication. If other classes have been held it is urged that they be reported to State Sunday-school Secretary, Perry Morgan, Raleigh, N. C. Seal five is given in the Blue seal or Normal course.

A TEACHER ASKS HIMSELF A QUESTION

To the question "What Makes a Successful Sunday-school?" some one has

answered "The Teacher." That answer is only partially correct. It is correct as far as the teacher in his work of teaching can make it so. He may be a success. His class may succeed in its work. But, even if every teacher in the school is a good teacher so far as the human mind can discern the school may not be a success because others have responsibility which the teacher cannot carry. Lack of its being carried by those charged with it may hamper the work of the teacher. However, a school cannot succeed without teachers who do their best. It will not be a success if the teacher neglects his duties. Not if he neglects even one of his duties.

The question the teacher asks himself is "Do I Keep Correct Records?" Is what I am doing worth recording? What should I record about my work? If a teacher does not record the things he is doing it may be that he will soon be doing nothing worth recording. Some of the things worth recording about his pupils and their work are attendance, promptness, lesson study, giving and preaching attendance. Absences should be noted and the visitation of all absentees should be on the teacher's weekly schedule of activities. Records of evangelistic efforts and appeals should be made. In his pocket memorandum the teacher should record the address of his pupils. Notes should be made on living conditions, his play, work, worship, social and business life, also his spiritual life, and should be kept in this book of personal knowledge about his pupils. Teachers should be diligent to keep the records his superintendent wants him to keep. All should use the Six Point Record System.

Have you reported Home Cooperation Week? Many have not done so and we are losing the benefit of their cooperation in this.

Do you take the "Graded Elementary Magazine?" Be sure to subscribe at once. It comes once a month and is only a dollar a year. It is our youngest publication—only three months old.

The most thrilling Home Cooperation Week report comes from Goldsboro. They report 318 visits. The church house would not hold the people who came to see the pageant—which was more than a pageant—it was a sermon to parents.

The December issue of the Elementary Magazine has a fine pattern of a wise man on a camel—splendid for a poster for Christmas in your department.

Wilson's Mills Elementary Workers used the Home Cooperation Week Pageant "The Dream that Came True" and then took it to Bethesda Church in the Johnston Association and presented it there.

The December Elementary Magazine gives an interesting first glimpse of the Elementary division of the Southwide Sunday-school Conference at Jackson, Mississippi, January 13-16. Let's Go!

GLADYS H. BECK,
Elementary S. S. Secretary

TWO MEETINGS OF SOUTHERN BAPTIST SUNDAY-SCHOOL WORKERS

Two meetings for Southern Baptist Sunday-school workers are to be held in January. The first is the Fourth Southern Baptist Sunday School Conference at Jackson, Mississippi, January 13-16. This is a meeting of three days duration. It is designed to give our people the best in large Sunday-school convention work. It is a means of promoting the best in Sunday-school methods and leadership. Sunday-school workers attending it will lack nothing of information and inspiration that can be given in any meeting of its kind. Plans for attending it should be made now.

The other meeting is the Southwide Mid-winter Sunday School Clinic, January 25-February 15, at the First Baptist Church, New Orleans, Louisiana. This is to be a meeting of three weeks intensive training and study for those who wish to improve their knowledge

of Sunday-school work or who wish to make a special study, or restudy, of the whole field of Sunday-school work with a view to making it a life avocation. Full information about this can be obtained by writing Perry Morgan, State Sunday School Secretary, Raleigh, N. C., or the Baptist Sunday School Board, Nashville, Tenn. There are many North Carolina workers in the Sunday-school who can, should, and ought to attend both of these meetings.

The prosecuting attorney was examining a Negro witness.

"Now, Tom," he said, "tell us what you know about this fight."

"Well, boss," began Tom. "I think

"I don't want to know what you think. Tell us what you know."

"I thinks," said Tom, as he began again.

"But, boss," said Tom apologetically, "I ain't no lawyer. I can't talk without thinking."—Ex.

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Durable, Flexible Bindings—will not break in the back. Authorized Version.

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- 1214X. French Seal Leather, flexible limp (not overlapping) covers, special lining, gold edges, gold titles.....\$3.75
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With Helps for Adults, Teachers, Students and All Who Would Study the Bible Intelligently. COMPACT SIZE, 4 1/2 x 6 1/2 inches. Containing Marginal References, also the new Incisive Dictionary-Concordance in one alphabet with illustrations. It contains every needed assistance to the Bible student, including a Dictionary, a Concordance, and a Subject Index of important topics.

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Clear, concise and comprehensive. Specially adapted to the needs of the Sunday School Scholar, including a Complete History of the Bible, Synopsis of Each Book of the Bible (very interesting). Two Catechisms on Bible Subjects, including the Life of Christ. Golden Text, Treasury of Noble Scriptural Verses. History of the Life of the Apostle Paul. Type—The outstanding quality of this bold-faced type is its legibility. IT IS SELF-PRONOUNCING.

Specimen of Black Print
"Now it came to pass when the judge there was a famine

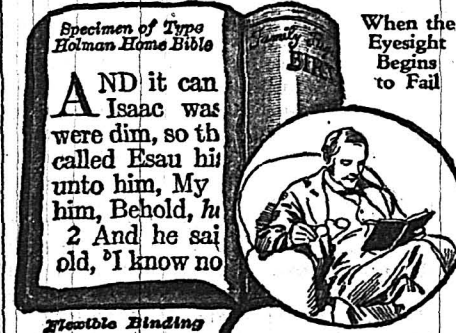
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Size 6 1/2 x 9 1/4 ins. Printed from large, clear, Pica Type, with Marginal References, Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a Family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a lightweight book.

- No. 2014. Durably Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands, and silk marker, gold titles.....\$4.85
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BAPTIST BOOK STORE Biblical Recorder Bldg. RALEIGH, NORTH CAROLINA

Baptist Young People's Union

TRAINING IN HIS SERVICE

JAMES A. IVEY, Secretary

MISS WINNIE RICKETT

Junior-Intermediate Secretary

MISS MARY AYSUE

General Field Worker

PARTIAL REPORT OF B. Y. P. U. DEPARTMENT AS PRESENTED TO BAPTIST STATE CONVENTION

Our Challenging Task

Even though our growth has been phenomenal we still are confronted with a gigantic task of enrolling and enlisting two-thirds of our young people, and of making B. Y. P. U. increasingly effective. Of the 2,307 churches in the State 1,070 have B. Y. P. U.'s, or forty-six per cent, thus leaving 1,237 without unions, or fifty-four per cent. There are 58,489 B. Y. P. U. members and 106,881 Baptists of B. Y. P. U. age yet to be reached. The large part of our task is yet ahead of us.

Promotional Work On the Field

The personnel of this department has been slightly changed during the year. J. Andrew Morgan left us to return to the teaching profession in August. We were indeed sorry that financial conditions made it necessary to give him up. He did splendid work and proved himself a worthy co-worker. The present personnel, in addition to the Secretary, are Miss Winnie Rickett, Junior-Intermediate Secretary, Miss Mary Ayscue, Field Worker, and Mrs. J. E. Tharrington, Office Secretary for half time. Other workers associated with the department doing both B. Y. P. U. and Sunday-school work in Associations or groups of Associations are Miss Leona Harris, Mecklenburg-Cabarrus and Rowan Associations; Miss Naomi Braswell, Gaston Association; Mr. M. L. Jones, Mt. Zion Association; and Mr. A. V. Washburn, in six Associations west of Asheville.

Enlargement Campaigns

There have been eight enlargement campaigns with a total of 106 churches participating.

We give here the Associations where the campaigns were held with the number of cooperating churches in each one: Mt. Zion, thirty-two churches; Tar River, twenty-three churches; Haywood, seven churches; Mitchell, ten churches; South Fork, six churches; Neuse, ten churches; Atlantic, ten churches, and Charlotte with eight churches.

In all of these churches a special worker, regular or volunteer, spent eight days enrolling new members, organizing new unions and seeking to make B. Y. P. U. more effective in the life of the church. The five Regional Conventions this year were large and of a high order.

State B. Y. P. U. Convention

The State B. Y. P. U. Convention met at Mars Hill, June 24-26. There was a registered attendance of 634. Of course there were hundreds present who did not register. The management felt the convention was a success from every point of view. Charles B. Howard remains State President. Mrs. J. A. Yost is serving as State Junior-Intermediate sponsor.

Proposed Change in Convention

The committee appointed at the recent B. Y. P. U. Convention to determine the place, time and type of program for the annual convention in 1931, has selected Ridgecrest for the place and set July 4-10 as the time. The proposed plan calls for a six-day program which will retain the inspirational features of the past conventions and in addition provide study course classes. The afternoons to be given over to recreation.

North Carolina Baptist Assembly

The North Carolina Baptist Assembly was held at Ridgecrest, July 20-26. The department cooperated in its promotion and execution.

Associational Conventions

North Carolina has sixty-seven district Associations. Fifty-nine of them have Associational B. Y. P. U. organizations. Fifty-five have held an annual convention during the year. Some member of, or some person representing the department, attended forty-seven of these conventions.

Regional Tours

A most effective part of our work has been the conferences in which we engaged. They were put on by regions, five or more to the region, touching every part of the State. Last winter and spring seventeen such conferences were conducted. So this fall a tour of the entire State was made. Thirty conferences were held. Three hundred and thirty-seven churches were represented. Twenty-five hundred and twenty-seven people were in attendance. These meetings were open to pastors, leaders and officers. The lunches served by the churches entertaining the conferences proved to be a most delightful feature. Contacts were made with leaders from about one-third of our churches with B. Y. P. U.'s.

Study Course Week in the Schools

B. Y. P. U. study course week was observed by our seven Baptist schools and four Baptist churches adjacent to State schools. The department directed and assisted with these projects.

Miss Ayscue's Plan of Work

Miss Ayscue orders her plan of work along the following lines:

1. Advanced preparation for Associational Enlargement Campaigns.
2. Participation in the large campaigns.
3. Regular work in several Associations during the year, spending at least a month in each Association.
4. Participation in the Regional and State Conventions.

Promotional Work Through the Office

Contributions

The department, by contributing articles to the B. Y. P. U. and Sunday-school Magazines and contributing a half-page to the Biblical Recorder weekly, appreciates this opportunity of reaching our constituency through these periodicals.

A Uniform Schedule of Emphasis

Annually a "Calendar of B. Y. P. U. Activities" outlining specific objects to be emphasized monthly is mailed to all B. Y. P. U. organizations. Attention is called to these activities regularly through the Biblical Recorder.

Annual State-Wide Study Course Week

March 9-14, was observed as the annual "State-wide Study Course Week." Posters and letters were mailed out from the office giving information about and urging the observance of this occasion. Next year instead of Study Course Week, March will be designated "Study Course Month."

Office Routine

It is amazing, the amount of office work that seems to be necessary to promote our present B. Y. P. U. program which is increasing all the while. The detail work in the office has increased as rapidly as B. Y. P. U. has grown.

Some items of work are given here:

The volume of personal correspondence is beyond 4,000 letters.

Quantities of material mailed out periodically 18,000.

Free literature and awards mailed 67,941.

Files replenished with free supplies from the Sunday School Board.

Study Course Awards recorded for permanent records.

Correspondence filed.

Mailing list kept up to date which is a big task with the organizations electing officers once per year, many of them every six months, some every three months.

Quarterly reports received are carefully graded, a list of A-1 organizations is filed, another sent to the Sunday School Board.

Annually charts, one for each Association, with all B. Y. P. U. organizations by churches, A-1 Unions and awards are made for use on the Regional Tours.

SOME CHARLOTTE NOTES

Reports from the First Baptist Church are full of encouragement following the Broughton meeting. At the Sunday service following the meeting, Dr. Little reports five other additions which with the 271 formerly reported makes 276 additions to the church. The Sunday-school reports an increase in enrollment and the general aspects in the work full of encouragement.

Dr. W. L. Griggs on his return from the Convention gave his people a clear cut New Testament outline of Baptist principles and it looked on

the face of things that the Baptists principles and New Testament teachings were identical. As I came down the aisle a brother said that's the first time I have heard a real Baptist sermon in a long time.

Ninth Avenue members feel that they have a preacher who is a Baptist warp and filling and the church certainly is not made up with soft soap Baptists. New members are being added at nearly every service.

Charlotte has been attended with a crime wave of "Hold-Ups," "Store Breakings" and killings until the lynch spirit has grown so strong that the shooting and maiming for life a little Boy Scout by the name of John Springs Myers has stirred Charlotte as I never saw it before. Over \$400 has been subscribed to find those who did the shooting and the effort is to raise \$1,000. I learn over radio some parties have been arrested, will add in a foot note. It looks like the devil keeps up with progress. St. John's Church had a debt raising to reduce their debt for building and raised over ten thousand cash at one pull.

Durham Memorial is now in the midst of a meeting in which Pastor Johnson is being aided by a Brother Wolf, of Baltimore. The meeting is getting under way with brightening prospects. The weather has been right much against it since Sunday.

Three Negro boys were caught who shot the boy. Particulars will appear in the papers.

S. F. CONRAD.

OCCO-NEE-CHEE

SELF-RISING FLOUR

TAKES THE GUESS OUT OF BAKING
Austin-Heaton Company, Durham, North Carolina

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions

of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

Justice Requires Service Annuity

The Service Annuity Certificates of the Relief and Annuity Board will prevent injustice to pastors and their families, injustice to churches, and injustice to communities.

A Service Annuity Certificate will prevent the injustice of permitting a pastor and his family to suffer want after he has given his life and substance in the service of the churches.

A Service Annuity Certificate for the pastor will save a church from the injustice to itself and its work of having an aged or disabled pastor to care for. We know of churches who are now unable to care for their local work as they should care for it, because they must care for a sick ex-pastor. If a pastor has a Service Annuity Certificate, he and his family do not burden the local church when sickness or old age makes it permanently impossible for him to serve.

A Service Annuity Certificate assures the community that the pastor that holds it will not, with his family, become a charge upon their charity. He and his church are providing for him and for his family when he can no longer serve or when he dies, and the burden of his care or the care of his family will not fall upon the public.

For information concerning the Service Annuity Department address H. F. Vermillion, Managing Director, 1226 Athletic Club Building, Dallas, Texas.

Relief and Annuity Board of the Southern Baptist Convention

Dallas, Texas

Thomas J. Watts, Executive Secretary

COKER COLLEGE

The College motto, "CHARACTER, CULTURE, CHRISTIAN SERVICE," is dominant in the spirit and activities of Coker. The loyalty of students is a loyalty to this ideal.

Distinctly superior student body in integrity and social consciousness. Discipline, as generally understood, is a minor problem of the Student Government Association. Self-discipline reduces the necessity for external regulations.

Prospective students of ability and ambition will be welcomed at Coker, and many anticipate with eagerness their collegiate experience.

Academic Standards

Accredited by the State Department of Education, The Association of Southern Colleges, The Association of American Colleges.

Coker offers only courses of study for which it is adequately prepared, and which have at the same time a vital relation to the aims of cultural education. Within these limits, a high standard of scholarship obtains.

The development of student initiative and creative scholarship is fundamental in the classroom and in departmental clubs.

University trained faculty of twenty-four full-time instructors, ten men and fourteen women. Every instructor offers courses introductory in the work of his department.

Intimate and cordial relationship between faculty and students. Personal interviews and group conferences, a feature of the instructional program; cooperation in departmental clubs; a community of interests.

The average recitation section contains fifteen students; instructors, on the average, have thirteen weekly recitation periods.

Recognition—1927-'28

A selected list of distinctions won by Coker students during the past academic year:

1—Efficiency Cup, won by local chapter of Beta Pi Theta, national French fraternity, for the second year in succession.

2—President, South Carolina Baptist Student Conference.

3—Award of \$150 for best essay in statewide contest for the Sunday-school Department of the S. C. Baptist Convention.

4—Secretary, Southern Student Government Association.

5—Three students elected to membership in the American Association for the Advancement of Science.

6—Member, American Botanical Society, in recognition of special research at Woods Hole Biological Laboratory, after her sophomore year at Coker—a distinction seldom won by an undergraduate.

7—Y. W. A., on Southern Honor Roll for the last three years.

8—A nationally-known firm published a collection of poems by a member of the senior class.

9—Scholarship, department of French, Middleburg College, summer of 1928.

10—Three first prizes and one second prize won with four entries in the six literary contests sponsored by the South Carolina Collegiate Press Association.

11—Finance Chairman, Southern Collegiate Division of Y. W. C. A.

12—Six seniors offered teaching positions for this year in one of the largest and most progressive school systems in the State.

Student body of 240, representing the following states: Arkansas, Connecticut, Florida, Georgia, Missouri, New York, North Carolina, Ohio, Rhode Island, South Carolina, Virginia.

Equipment

Beautiful campus, attractive dormitory rooms and parlors; model kitchen and dining room; swimming pool, Prestwood Lake for canoeing;



DR. CARLYLE CAMPBELL
A North Carolinian who is now president of Coker College, Hartsville, South Carolina

membership in the Country Club for all students.

Music equipment consists of organ and large Steinway grand piano in the auditorium, six grand pianos in the studios of instructors, victrola, thirty practice pianos.

Extensive additions to scientific equipment during the past two years.

Specially endowed library, with an annual appropriation of \$3,500.

Location

Hartsville, with a population of 4,000, is distinguished throughout the State for civic and cultural attractiveness. A most hospitable people. Several industrial enterprises of national significance.

Remarkably congenial climate and health conditions. Only sixteen deaths from the white population of Hartsville last year. No death at the college since its organization.

The campus is conveniently located, yet apart from the noise and distraction of the business section of the town.

CARLYLE CAMPBELL,
President.
Hartsville, South Carolina.

FROM AN OLD FRIEND

An article in the last week's Recorder headed "A New Feature in the Mountain Work," attracted my attention—all mention of the mountain work is, of course, very interesting to me having spent nearly twenty years in that work. I am a little surprised that Brother O'Hara should feel that the Bible Schools for the native ministry is a NEW feature, since that work was begun by my husband, the Reverend W. H. Woodall, in the fall of 1900, and continued for eight years. I am sure that there was not an association in the West in which, during that period of time, my husband did not conduct one or more such schools. This work was endorsed by both the Home Mission Board and the State Board of Missions in North Carolina.

As you know, Mr. Woodall has been gone for ten years so that to him and to me the calling of attention to this means nothing, but it seems too bad that we should allow the history of our work, in so short a time, to become so confused. As to the value of this work I cannot speak too highly. Many of the strongest men in Western North Carolina, Brother Ammons from Madison County, Brother R. E. Sentelle and many others, considered it, at that time, and I am sure Brother Sentelle still does, as counting for more than any other feature of our work in the mountains.

I am always interested in the coming of "The Recorder." We moved into the State of North Carolina in 1900 and from that time till now have not missed taking the paper. Sometimes my heart hungers for the work among my friends there and yet I find, wherever I am, that there is a work to be done. At present I am teaching a Sunday-school class of two hundred, made up largely of

young married couples, many of them from the South.

Through your columns I am at this time sending my greetings to the W. M. U. workers whose love and co-operation meant so much to me in my work in the West.

INEZ J. WOODALL,
Long Island, N. Y.

WE SORELY NEED HELP

To the Baptist churches, Sunday-schools, B. Y. P. U.'s, W. M. U.'s and our friends of North Carolina:

The Everetts Baptist Church of this place was a small frame building with no Sunday-school rooms and in bad repair. In the fall of 1925 when times were fairly prosperous, we decided to build. We built a fair sized brick veneer auditorium with six Sunday-school rooms, taking care of our present needs, costing \$7,500. We raised all the cash we could and borrowed balance from the building and loan association. We met our payments until a few months ago. We are now behind in our payments \$203.00. It will take \$1,281.46 to mature our payments July 1, 1932. Last year our crops sold for less than cost of production and we will not make expenses this year. We have done very nearly all that we can until another crop is produced. Unless we get help we will lose our church.

If most of the Baptist churches and their organizations and our friends will help us a small amount each we can pull through.

C. T. PEAL,
Senior Deacon.

Emergency payments due February 1, Baptist Bible Institute, New Orleans. Help!

BALD NO LONGER

Mr. E. R. Colwill, 1419 1/2 4th Ave., Seattle, Washington, was partially bald for almost ten years. He had given up hope of ever having a full head of hair again. One day he tried JAPANESE OIL. Now his entire head is covered with thick, luxuriant hair. If you are bald; if your hair is falling out ask your druggist for a bottle of inexpensive JAPANESE OIL—the antiseptic liniment. Use it according to directions. If your hair roots are not yet dead JAPANESE OIL will probably help you as it helped Colwill.

SEABOARD

announce new schedule of through trains effective 12:01 a.m. Sunday, September 28th, 1930.

NORTHBOUND

Trains 15 and 16 between Raleigh and Portsmouth-Norfolk, will be discontinued and Norfolk passengers will be handled on 108 leaving Raleigh at 7:27 a.m., connecting at Norfolk for Portsmouth-Norfolk arriving Portsmouth 12:40 p.m. No. 4 will leave Raleigh at 1:30 p.m. same as now for Richmond, Washington and New York connecting at Norfolk for Portsmouth-Norfolk arriving 7:35 p.m. No. 192 will leave Raleigh at 8:25 p.m. instead of 9:45 p.m. for Richmond, Washington, Philadelphia and arrive New York 9:20 a.m. instead of 10:15 a.m. as at present.

SOUTHBOUND

No. 191 will leave Raleigh at 7:10 a.m. for Columbia, Savannah, Jacksonville and Florida points. No. 3 will leave Raleigh at 4:43 p.m. for Columbia, Savannah, Jacksonville, Atlanta and Birmingham. No. 107 will leave Raleigh at 9:13 p.m. same as now for Atlanta, Birmingham Savannah and Florida points.

H. E. PLEASANTS, D. P. A.,
Raleigh, N. C.

FORECLOSURE OF VALUABLE PROPERTY

Under and by virtue of the power of sale granted and conveyed in that certain deed of trust executed by Elmer Leona Eubanks to V. O. Parker, Trustee under date of March 1st, 1926, and recorded in Book 488, Page 50, in the office of the Register of Deeds for Wake County, North Carolina, default having been made in the payment of the principal and interest amounts due thereunder, and request having been made of the said Trustee to advertise and sell the property described therein, the said V. O. Parker, Trustee, will offer for sale for cash, to the

highest bidder at the courthouse door, Raleigh, North Carolina, on Monday, December 15th, 1930, at 12:00 o'clock noon, the said sale being made subject to all unpaid taxes and insurance premiums, the said property being described as follows:

Lying and being in Raleigh Township, Wake County, North Carolina, the same being on the North side of New Bern Avenue and being lot No. 81, according to a map of Lincoln Park made by R. I. Poole, C. E., and recorded in Book of Maps 1911, Page 55, in the office of the Registry of Wake County, North Carolina, and being more particularly described as follows, viz: Beginning at an iron stake on the East side of Lake Street and being located in the Northeast section of Lake Street and New Bern Avenue Road, runs thence along the East side of Lake Street 150 feet to a stake, the South side of lot No. 87; thence along the South side of lot No. 87, 40 feet to a stake; thence along the West side of lot No. 82, 120 feet to a stake, the North side of Bern Avenue Road, runs thence along the North side of New Bern Avenue Road 40 feet to the point of beginning, and being lot No. 81 according to a map of Lincoln Park recorded in Book of Maps 1911, Page 55, of Wake County Registry, and being the same property conveyed to Robert Durham by Home Real Estate Company by deed dated December 29, 1919, and recorded in Book 350, Page 396, and being the same property conveyed by The Parker-Hunter Realty Company to Elma Leona Eubanks by deed dated March 1st, 1926, and recorded in Book 488, Page 415, Wake County Registry.

This 12th day of November, 1930,
V. O. PARKER, Trustee.

J. E. Pearson, Attorney.



Earn a Holy Land
Trip FREE

Most people are afraid of the idea of travel. They do not know how to figure costs or to estimate incidental needs. They are uncertain as to how they will get along in lands of strange languages. You can easily get a number of them to go on a trip with you on assurance that all expense matters can be settled before leaving this country and that the party will be conducted at places visited.

Also Around the World and Europe

You need not be limited to those interested only in the Holy Land. Those that prefer can also see Europe and go on around the world. Cost amazingly low. A real opportunity for those who want to earn their own trip. Write NOW.

The Travel Institute of Bible Research
Bible House New York City

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

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

For these purposes, here is a home-made medicine, far better than anything you could buy at 3 times the cost. From any druggist, get 2 1/2 ounces of Pinex. Pour this into a pint bottle, and add plain granulated sugar syrup or strained honey to fill up the pint. This takes but a moment, and makes a remedy so effective that you will never do without, once you have used it. Keeps perfectly, and children like it.

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

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

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

Make 1930 Your Double-Gift Christmas

Profits on Baptist Book Store Sales Go Back Into Denominational Work

DISTINGUISHED BOOKS REASONABLY PRICED

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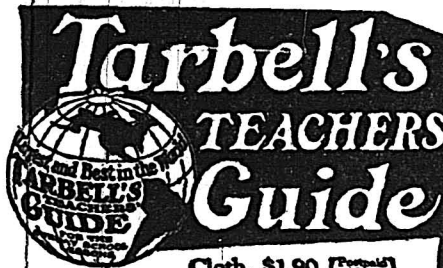
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WOMAN'S MISSIONARY UNION NINE MONTHS' REPORT, JANUARY 1, 1930, TO OCTOBER 1, 1930

States	W. M. U. Specials	S. B. C. Program Objects		
	Apportionment for Year	Amount Paid	Apportionment for Year	Amount Paid Including Weeks of Prayer Offerings
Alabama	\$ 2,200.00	\$ 1,050.00	\$ 100,800.00	\$ 76,693.56
Arizona		7.00		*187.77
Arkansas	1,600.00	800.00	88,400.00	60,448.55
District of Columbia....	200.00		21,250.00	**7,567.86
Florida	500.00		74,500.00	36,989.57
Georgia	3,000.00	2,750.00	223,000.00	129,137.25
Illinois	550.00		16,500.00	13,778.79
Kentucky	3,124.00	3,124.00	145,965.00	110,879.28
Louisiana	500.00	500.00	70,000.00	47,145.00
Maryland	400.00	400.00	30,000.00	14,202.81
Mississippi	2,020.00	1,515.00	94,800.00	52,496.22
Missouri	2,280.00	1,710.00	67,720.00	51,905.89
New Mexico	100.00	75.00	7,000.00	13,980.10
North Carolina	2,000.00	2,000.00	250,000.00	161,893.43
Oklahoma	1,500.00	1,250.00	100,000.00	50,638.49
South Carolina	2,860.00	1,764.10	147,140.00	86,925.68
Tennessee	2,000.00	2,000.00	130,000.00	118,557.80
Texas	3,600.00	2,400.00	596,400.00	298,648.70
Virginia	3,760.00	1,880.00	272,240.00	191,817.35
Totals	\$ 32,194.00	\$ 23,825.10	\$ 2,435,715.00	\$ 1,523,894.10

* Report for one quarter only.

** Report for two quarters only.

number of ministers and visitors were welcomed. Roll call of the societies, eleven.

Societies were represented by a number of delegates from each one.

Mr. Pegram and Mr. Lamb favored us with a duet which was very much enjoyed. Mrs. Edna Harris, our State W. M. U. Secretary, made a wonderful talk. Rev. Jacob Gartenhaus, our Home Missionary to the Jews, made us a heart to heart talk which we all appreciated. The ladies of the church served a lovely lunch. Mrs. J. R. Williams led the afternoon devotional.

Mrs. Bryan Collier made a splendid talk on Five Prescriptions for a Good Member. She made each one present want to be good members. Mrs. J. L. Memory read our annual letter from Mrs. McMillan, which made each one feel that she had had a personal word from Mrs. McMillan.

"More of Self, Less of Thee," was ably discussed by Mr. S. N. Lamb. He made us long for "Less of Self and More of Thee." Mrs. Pegram, Mrs. S. W. Johnson, Mrs. Keels, thanked the ladies for their hospitality; also the Program Committee. Election of officers was next.

Mrs. J. T. McKenzie, Superintendent; Mrs. J. R. Williamson, Assistant Superintendent; Mrs. I. T. Newton, Secretary and Treasurer; Mrs. A. T. Stone, Personal Service; Miss Fay Memory, Mission Study; Mrs. M. C. Wilkerson, Stewardship; Mrs. L. J. Keels, Young Peoples' Leader.

The meeting adjourned to meet with the Hallsboro Church September, 1931.

MRS. I. T. NEWTON,
Secretary

BLADEN W. M. U.

The annual meeting of the W. M. U. of the Bladen Association met with the Lisbon Church, September 17, 1930. Mrs. W. O. Biggs, Superintendent, presided.

Mrs. A. L. Turner, conducted the devotional exercises. Mrs. Nye gave a welcome to the visitors, to which Mrs. L. B. Grimes of Tar Heel responded. Mrs. W. B. Hilburn presented the report on Personal Service, Mrs. R. B. Bule on Mission Study. Mrs. Biggs offered her resignation as Superintendent. She has worked faithfully for the past six years in this part of the Master's vineyard, traveling miles and miles, visiting the different churches, organizing and fostering societies, giving of herself and proving her devotion to the cause of Christ and the upbuilding of His Kingdom.

Mrs. R. L. Pittman of White Oak,

made a splendid talk on Stewardship. Mrs. E. L. Green of Clarkton led in prayer. Mrs. Edna Harris our State Corresponding Secretary and speaker for the day, gave us a most inspiring message, using as her subject, "The Challenge of the Difficult."

To the surprise of the audience Rev. Jacob Gartenhaus, only missionary to the Jews in the Southern Baptist Convention, comprising eighteen states, Cuba and Panama, was introduced. It was a great privilege to see him and hear him as he told of his experiences and the blessings of God on the work he has undertaken.

Mr. and Mrs. Pegram of Hallsboro sang beautifully, "In the Garden of Prayer." Committees were appointed, and everybody was invited to the lawn to partake of a bountiful dinner prepared by the good women of the church.

The afternoon devotion was led by Mrs. Ewell, Rev. Mr. Brinson offered a prayer for God's blessings upon the work of the women. Mrs. C. R. Jordan gave an instructive talk on W. M. U. Specials. Among the fine messages of the day there were none more interesting and helpful than the one on literature by Rev. A. L. Turner.

Loving tribute was paid to the memory of Mrs. J. R. Shepherd charter member of the Elizabethtown Church, who departed this life in December, 1929. Resolutions of sympathy were offered for Mrs. F. F. Newton of Kerr, who had passed through great trials during the year.

The following officers were elected: Mrs. C. R. Jordan, Superintendent; Miss Kate Jones, Young People's Leader; Mrs. S. E. Ewell, Secretary-Treasurer; Mrs. R. L. Pittman, Stewardship Chairman; Mrs. W. B. Hilburn, Personal Service Chairman; Mrs. R. B. Bule, Mission Study Chairman; Mrs. A. S. Register, Oblituary Chairman. Mrs. L. B. Grimes led in a prayer of dedication for the officers. After a song, by two Lisbon Sunbeams, the meeting closed to meet next year with the Clarkton Baptist Church.

MRS. S. E. EWELL,
Secretary.

ATLANTIC W. M. U.

The annual meeting of the W. M. U. of the Atlantic Association was held with Marshallburg Baptist Church, October 23, 1930. The meeting was opened by singing "The Morning Light is Breaking," with Mrs. R. N. Scott, Superintendent, presiding.

Rev. C. A. Lineberger led the devotional using the 19th Psalm. Mrs. I. R. Lewis gave a very cordial welcome

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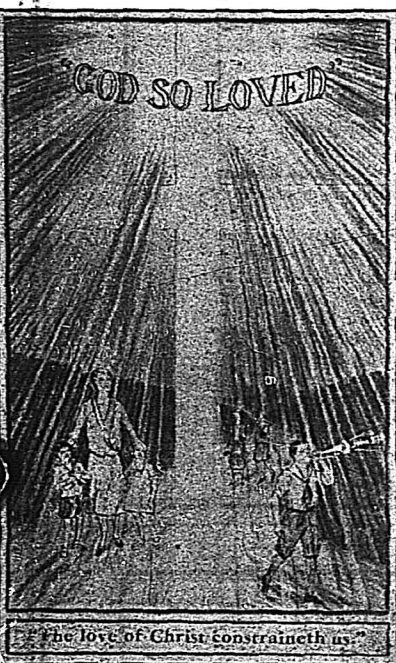
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GOD SO LOVED



NOTES

What have you put into this Week of Prayer? We cannot ever expect something for nothing.

Anxiously we pray for the Lottie Moon Christmas Offering—that it may be a measure worthy of our love for a lost world.

Push up your subscription to Royal Service.

PAY-UP-WEEK

Next week December 7-14 was designated by our recent State Convention as Pay-Up-Week on Centennial pledges. We trust that our women will lead out in this as they have in every worthy cause, and assist pastor and committee to collect every unpaid pledge to the Centennial next week, and get it to Dr. Maddry's office as soon as possible. There are many in each church who made no pledge, please see each of those and ask for a gift.

A long, strong, all-together pull will be necessary if we are to save our schools. We can and we will. Pull in your church and community.

W. M. U. ANNUAL MEETING HELD AT LENON'S CROSS ROADS

The annual meeting of the W. M. U. of the Cape Fear-Columbus Association was held at Lennon's Cross Roads on September 16th, Mrs. J. T. McKenzie, Superintendent, presiding. Mrs. J. E. Elkins led the devotional; Mrs. J. E. Porter welcomed the union; Mrs. L. J. Keels responded. The reports on Personal Service, Stewardship, Mission Study and the Superintendent's Report were all very encouraging. Quite a

which was responded to by Mrs. F. M. Jenkins of Maysville.

After the enrollment of delegates and encouraging reports from officers Rev. A. P. Stephens of Morehead gave a splendid talk on God's Imperative Command—Go Today, and Work in my Vineyard. We were very fortunate to have our State President, Mrs. W. N. Jones, of Raleigh with us. Her address "Sowing Beside All Waters" was the high peak of the meeting. She showed us clearly how large is the field we have to work and urged us to be about our Master's business. This was indeed a wonderful message and we hope it will mean much to all who were fortunate enough to hear it.

A delicious lunch was served on the parsonage lawn by the ladies of the Marshallburg Church.

The afternoon devotional was led by Mrs. T. D. McDaniel of New Bern. Mrs. M. L. Davis gave the report on Young People's Work, and Mrs. C. H. Lassiter the report on the Margaret Fund. Rev. J. P. Harris of Beaufort gave an instructive and appealing talk on "Gifts to Missions on the Decline."

A beautiful duet by Mrs. Wallace and Mrs. Gillikin of Morehead was enjoyed during the morning session. In the afternoon a lovely solo by Mrs. R. W. Davis, New Bern added much to the program.

The following officers were elected for the coming year: Superintendent, Mrs. R. N. Scott, New Bern; Assistant Superintendent, Mrs. J. S. Hudson, Pollocksville; Secretary-Treasurer, Mrs. U. E. Swann, Beaufort; Mission Study Leader, Mrs. W. J. Smith, Jr., Oriental; Personal Service Leader, Mrs. E. B. Smith, Marine; Young People's Leader, Mrs. M. L. Davis, Beaufort.

The Association adjourned to meet next October with First Baptist Church, New Bern.

MRS. U. E. SWANN.

UNION W. M. U.

The annual meeting of the W. M. U. of Union Association met with Olive Branch Church, October 9, 1930. There was a splendid delegation of ladies from the various societies in the country.

In the morning session reports were heard from the different societies and awards given to Meadow Branch W. M. S. and Oak Grove Sunbeams for having reached the highest marks on the Standard of Excellence.

Rev. Coy Muckle made a talk on Foreign Missions; what it should mean to the Association, different churches and individuals and the need and joy of obeying the great command, "Go ye into all the world and preach the Gospel to every creature."

Mrs. Edna R. Harris, State Corresponding Secretary, spoke on, "The Joy of Lifting." Her message made each one present have a new desire really to lift the Christ to the world. The Marshville W. M. S. presented the Plan of Work which was unanimously adopted. In the afternoon Dr. Arch C. Cree pastor of Salisbury, First Church and one of the leading men of the Baptist denomination spoke on The Divine Commission.

The following officers were elected for the year: Mrs. M. P. Blair, Marshville, Superintendent; Young People's Leader, Mrs. J. A. Snow, Marshville; Mrs. C. M. Beach, Wingate, Associate Superintendent; Mrs. M. D. L. Preslar, Wingate, Secretary-Treasurer; Mrs. J. D. Warren, Monroe, Mission Study Chairman; Mrs. Lee W. Chaney, Wingate, Personal Service Chairman.

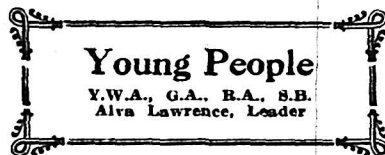
The members of Olive Branch society were very gracious in their hospitality and served a bountiful lunch at the noon hour.

MRS. M. D. L. PRESLAR.

SCHOOL OF MISSIONS AT CLIFFSIDE

Recently the Baptist church of Cliffside had a great school of missions. There were four classes: "Woman and

Stewardship" taught by Miss Alva Lawrence; "Glimpses of Missionary Life" by Mrs. J. A. Hunnicutt; "Along the Highway of Service" by Rev. J. A. Hunnicutt; "Mission Children" by Mrs. J. C. Hanes. In addition to the study periods Miss Lawrence brought an inspiring and helpful message each evening. There were eighty-two who took examination and received awards, which were presented at monthly meeting of the society. The Woman's Missionary Society has seven circles with 156 members; the five auxiliary missionary organizations have a membership of seventy-three, giving the graded W. M. U. of Cliffside two hundred and thirty-nine members. At the last annual meeting of the Sandy Run W. M. U. Cliffside was awarded the banner for the greatest gain in membership. Mrs. J. A. Hunnicutt is president of the society as well as newly elected Superintendent of Sandy Run W. M. U.



ROYAL AMBASSADORS

It must certainly be of interest to Royal Ambassadors to find how greatly their work is enlarging in other parts of the country.

Two years ago it was a great satisfaction to the writer while at Baptist World Alliance in Toronto to find that Canada was following in the wake of Southern Baptists, and had organized Royal Ambassadors on the same plan. Now the news comes that Northern Baptists have also adopted the name and organization and are working the plan in a masterful way. The work there is under the direction of their Educational Board which of course includes men. This past season camps were being held in ten different states, and in New York City, under direction of men, a man, general secretary, in charge of the whole. This may give an impetus to our Southern work which is sadly needed.

We believe that the work should be carried on under several main heads, personal religion, character building, service, missions, world peace. The fact that now boys of the largest Baptist Conventions of the world and their mission fields are co-operating in R. A. work gives the organization new possibilities and a new world-consciousness. The fact that it permeates many different countries gives it a cosmopolitan character similar to the Boy Scouts. The fact that it is religious, Christian and missionary gives it an unrivalled opportunity among boys' organizations.

Recent studies of world conditions prove to the writer that war is the greatest obstacle to missions. A few points suggest this: Royal Ambassadors have found on computation that the United States has fought on an average of every twenty-one years; consequently the next war is due in a few years. Dr. G. S. Dobbins of Home and Foreign Fields before a Ridgcrest conference last summer in discussing World Peace said "The World has had only 226 years of peace since the time of Abraham 4000 years ago," today forty million men are under arms. If in connection with these facts it be remembered that in the world war, was destroyed much, including missions, of that which had been built up through centuries; war destroyed millions of men to whom we were endeavoring to offer the gospel; if it be remembered that today missions in many parts of China and in other parts of the world are negligible on account of war; that the world is groaning under taxes and mission boards under debts while United States pays eighty-three per cent to war, past, present and future—if all this be remembered and accumulated, the former "suggestion" becomes a conviction.

A clear clarion call comes to present-day R. A.'s to "wage peace" as some great soldier says it. Marshall Foch, and with him other great Christian soldiers notably our own Major General O'Bryan stated his belief that the next world war would mean almost utter destruction for the world. It is for these boys who must fight it to realize that it is in the power of the church of the Prime of Peace to carry such a gospel, and to influence nations as shall make another world war impossible.

Almost 2000 years have passed since Jesus said, "He that takes the sword shall perish by the sword," "Love your enemies," "Be of good cheer; I have overcome the world." And we still see the god of war enthroned while Christian nation clutches at the throat of Christian nation, just as men like beasts only seventy-five years ago in our own country called each other out to fight by quelling. How shall we explain our delay to Royal Ambassadors? It has been said that youth will find some way to abolish war as an institution if the older generation move too slowly. The great crystallization of youth in peace sentiment and organization in many lands makes it easy to believe this.

When will Christians stop playing with Christianity? One cannot look into the clear frank eye of the boy, repeat these words of Jesus and not endeavor to live them in individual relations, and endeavor to have them lived in national relations. The world has said "If the church allows another world war it might as well close its doors."

In the third century and before in the Christian era, men laid down their arms when becoming Christian. One young man, Maximilian, was brought before the consul, and was adjured to fight. He consistently refused and was therefore beheaded. Other like cases are on record. Why should we not adopt a world-peace department in connection with our Royal Ambassadors, calling it, may be a Maximilian department? In it let us educate the boy in right principles of World Peace and train him to influence government towards it as he grows up.

In other words why not make the organization Christian in fact as well as in name? Soon we must do so or give up the effort as India and China discover our hypocrisy. One missionary educator says it when he tells us that these foreign peoples are now "peering over our back fences."

MRS. S. L. MORGAN.

NELLIE NEEDS HELP

She is an orphan girl and has been reared in one of our Baptist institutions. She has a soulful voice and is attractive in person. Her eyes are as expressive as they are beautiful, and she is as modest as she is worthy.

The superintendent of the orphanage was so impressed with her character and conviction and gifts that he wrote to the Bible Institute and asked if we could give her the opportunity for which she was so eager. Letters were written to several good women asking if they would give this orphan girl a scholarship, but only one of these was able to help.

She and her Sunday-school class promised a hundred dollars, and believing that others would help Nellie stay at the Bible Institute I wrote her to come. Already she has proved her worth and has won a big place in our hearts. Nellie needs help in preparing herself for Christian service. Another hundred dollars will enable her to stay through the remainder of this session. What an opportunity this is for ministering to one of His little ones and for making a challenging spiritual investment!

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Norfolk 8:45 a.m. 1:05 p.m.
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AS A BAPTIST SAW IT

It was my pleasure to attend many of the sessions of the Methodist Episcopal Conference this week in the city of Henderson. There was a very large attendance, and seemed to be an atmosphere of friendliness and spirituality. I was very impressed with the presiding officer, Bishop Mouzon. He made a fine Moderator, but unlike our own Moderators did not hold the sessions to a time limit, he spoke at will, and was the Presiding Officer in fact. His Bible readings each morning to the ministers were deeply spiritual and practical, and he preserved a real spiritual influence throughout.

I was struck with the emphasis laid upon fundamental things connected with the conference activities: Education, Ministerial Relief, Missions, Social Service, Publications. These great causes had adequate time for presentation, and were ably brought before the conference. I heard three outstanding addresses, one by Dr. Henry Louis Smith of Greensboro on "Alcohol and Christianity"; one by Bishop Mouzon on "Prohibition," and one by the same speaker on a recent trip to Brazil. The prohibition addresses were unusually great, and brought a ringing challenge to the Methodist forces to arise and prevent the fruits of years of effort being lost to the forces of right. It was so different from the indifference shown by our own State Convention where the report on Temperance was not even ready, and would not have been given had not some friend of prohibition hurriedly drafted a resolution and submitted it to the Convention.

The Bishop said "We are now in one of the crucial hours in the history of the country. For too long we have felt that we were firmly entrenched behind the Eighteenth Amendment. We must not forget that this is now under fire. It was in danger two years ago. But it is now in greater danger than it was two years ago. The next two years will determine the issue. There cannot and will not be any peace until we have won a complete victory. We have come to such a crucial hour that if any Methodist preacher is unable to meet the issues he should surrender his credentials and quit."

There was a good deal of discussion about the keeping of the College at Louisburg, and the free discussion, the freedom of the floor reminded me of a Baptist Convention.

All of the churches in town took delegates through their members, and it was generally felt the presence of the Conference had immensely sweetened the life of the city, and drawn all of the religious forces together.

HUGH A. ELLIS.

First Church, Henderson, N. C.

TO "TUNE IN" ON SOUTHWESTERN BAPTIST SEMINARY

November 20, marked the opening of the second term of work. Many new students have enrolled, among them Mr. and Mrs. A. W. Luper of Brazil on furlough. As formerly, Southwestern has attracted many returned missionaries.

Dr. J. M. Carroll, much beloved leader in the Southwest, and a brother of the founder of the Seminary, has come to make his home with the Seminary family. He lives in one of the Halls and although eighty years of age, moves in and out as one of the students.

A delegation of twenty-five went from the Seminary to the Student Convention, Atlanta. The group put on two pageants directed by Mrs. Lake Plyant, following which 140 dedicated their lives to definite religious services.

Texas General Convention has re-elected Dr. L. R. Scarborough as its President for the ensuing year. The Convention was significant in its achievements. A Baptist Endowment Foundation was established and around \$150,000.00 of indebtedness was retired. Oklahoma again stands next to Texas

in student representation, with Mississippi, Arkansas, Tennessee and Missouri, following in order. Possibly, the most distant student is from China.

L. A. MYERS.

SPOKE TWELVE TIMES IN THREE DAYS

The College of William and Mary says goodbye to a very wise man and a great friend tonight when the Rev. E. McNeill Poteat, pastor of the Pullen Memorial Baptist Church of Raleigh, N. C., delivers his final lecture in the Phi Beta Kappa hall at eight o'clock.

Mr. Poteat has been with us here on the campus for the past three or four days, giving a series of most enjoyable and instructive lectures during that while. He was introduced to a small assemblage of students at convocation period last Tuesday and he so delighted them with his keen logic, and stirring thoughts that now the whole college has both heard and learned of him.

In his convocation series Mr. Poteat took as his subject, "Jesus as an adequate Moral Guide." He introduced this at the first convocation and will conclude it at the final talk tonight. The little twenty minute talks that he gave at the chapel periods each morning proved to be very interesting. His subjects in these were, "The Certainties of Life." There are certain things one can feel sure of in life and these things as brought out by Mr. Poteat can be the source of much comfort if allowed to be.

Several of our classes had the pleasure of hearing him lecture on his travels in China, and on the great problems, moral and otherwise, of that country.

The Y. W. A. and Y. M. C. A. organizations which brought Mr. Poteat here for this most delightful series should indeed be congratulated, for without a doubt he has left something with us, left great thoughts, which must affect and act as a guide to our uncertain ways. Dean Hoke says of Mr. Poteat, "He is the most stimulating man I have heard in a long while."

REPORTER.

FOUNDERS' DAY AT CHOWAN

On Tuesday, November 18, the founding of Chowan College was celebrated for the eighty-second time. Marked enthusiasm and interest were manifested throughout the day.

In the morning the point of interest was the tennis court where two tournaments occurred. In the first, the Freshman and Sophomore classes were contestants, Misses Cornelia Grissom and Catherine Martin representing the former; and Misses Hannah Mae Clinard and Mary Mills, the latter. The Freshmen carried off the honors in this contest. Misses Jemie Benton and Maggie Boone, representing the Junior Class opposed Misses Reba Mills and Agnes Lassiter, representing the Seniors, in the second contest. Misses Benton and Boone won in this match. The winners in both these contests were pitted against each other in the afternoon. The representatives of the Junior class were victors.

At eleven o'clock, a.m., the Board of Trustees met in regular semi-annual session. The large attendance and the presence of members from a distance were gratifying to officials of the Board and of the college.

At two-thirty o'clock, Dr. Hubert M. Poteat, well-known lecturer and Head of the Department of Latin at Wake Forest College, delivered the Founders' Day address to the college

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family and many visiting friends. Dr. Poteat used as his subject The Purpose of An Education. He did not bore his audience with stereotyped platitudes and preachments; but he arrested and enlightened it in his usual witty and urbane manner in stressing that an education should cause one to be tolerant, give one culture, and serve to make one a help to one's fellow man.

At eight-thirty o'clock in the evening, the Fine Arts Faculty delighted a select audience. Misses Forrest Delano, mezzo-contralto, and Professor M. J. Benyunes, violinist, accompanied by Miss Inez Matthews, head of the Piano Department, were generous with encores, as was Miss Irene Ulmer, reader.

REPORTER.

PURE AS CRYSTAL

It was a beautiful October day, bright and balmy, such a day as we often enjoy during the fall in this semi-tropical climate, when the heat of summer has passed. But, at this time, in the midst of an unusually dry season, and the fields were more or less parched for the lack of rain during several months, we were traveling up in the interior, nearly two hundred miles north of Canton. In order to make the thirty miles which we had to walk that day, we were up very early and off by day light.

Our narrow country road, typical of the old China, lay over beautiful mountains and hills and valleys and brought us through many country villages. For us it was an untraveled

way; never had we gone that way before. The day was half gone and we were becoming somewhat footsore. Many little streams we had crossed and over picturesque bridges we passed. And then about high noon, we suddenly and unexpectedly came to a gushing river, which seemed to have come forth from the mountains all at once. It fairly tumbled over the rocks as if it were anxious to reach the broader streams and the great sea.

Now here in China, where conditions in general are none too sanitary, was a stream which appeared as if it were untouched by man, though it ran through a land of millions of souls. Away from the traveled ways it was. Indeed it seemed "pure as crystal," even to proceed from God. It was not deep, but it spread a hundred feet or more from bank to bank. The only way to get across was to take off our shoes and wade, which we did not object to doing. It was good to bathe our feet and our bodies too in such a clear, pure stream, and we went on our way refreshed, not only physically, but mentally and spiritually as well. Who could bathe in a sparkling mountain stream without being refreshed spiritually?

A. R. GALLIMORE.

Canton, China.

For whom did Jesus pray?—John 17:9.

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Experience of This Missionary Doctor Convinces Her of the Value of Vicks

"I can honestly say I think it is one of the best things I know for children's colds," writes Dr. Jeannett Beall, from China.

"I assure you," writes Dr. Jeannett Beall, of the Kathleen Mallory Hospital of the American Southern Baptist Convention at Lanchowfu, Shantung, China, "Vicks is a great help to us in our work with these Chinese children. I am using it on a little child right now, and her breathing is much better since we started the croup kettle, using Vicks. This is the child in the picture standing just behind the doll—the smallest child."

"I also enclose a picture of a pair

of our twins with their mother. These children were constantly having colds when they were tiny, and I always gave them a little of my Vicks. It seemed to be all they needed. Some of our patients have found out that we have a medicine that opens up the babies' breathing and they ask for it. Just last week a mother insisted on having Vicks for her little baby. She went away happy when I gave her a little."

"I can honestly say that I think it is one of the best things I know for children's colds."

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A group of Chinese children at this Southern Baptist Mission in Shantung.

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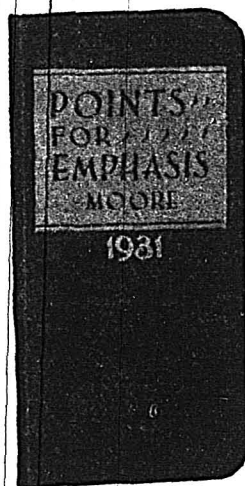
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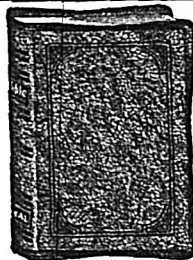
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DEUTERONOMY, 2

38 • But Jōsh'u-a the son of Nūn, 'which standeth before thee, he shall go in thither: "encourage him: for he shall cause Is'ra-el to inherit it.

B.C. 1491
Num. 14.
80.
Ex. 24. 13:
35. 11.
See 1 Sam.
16. 22.



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AND the LORD spake unto Mo'-ses in the wilderness of Si'-nai, in the tabernacle of the congre-

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THANKSGIVING AND THE THANKFUL HEART

God be thanked for ached yield, and
mile-wide harvest bending
Heavy for the reaping blades, waist
and shoulder high,
Reach on reach of golden seas, shore-
less and unbending,
Where the furrow-clods lay dark
neath an April sky.
Lord, amid our lifted prayers, let us
not forget
Little, tended garden-plots in humble
dooryards set.

Little, tended garden-plots, smiling to
the sun,
Sweet with dew and dark with dusk,
small and green and tried,
Ringed with fields, or city-grimed, bless
them every one,
The little, tended garden-plots that
throng the countryside.

God be thanked for marbled wealth and
city pavements teeming,
Inland set and clasped with hills, or
fronting to the sea,
Mile on mile of lifted roofs against far
skylines dreaming,
Cities old and cities new and cities
yet to be.
Lord, before the sunset dies, let us not
forget
Little, braye, love-built roofs, in
lesser byways set.

Little, lamp-lit, builded homes watch-
ing through the night,
Tolling, friendly, stout of heart, for
a nation's need.
Lonely hill-farm pricked with fir, clus-
tered village white,
Grant them wealth of harvest, Lord,
from every, scattered seed.

God be thanked for mighty men, vis-
ioned and high-hearted;
Hands to grip a nation's helm amid
storm-blinded seas;
Faith that sails a fearless course
through hidden reefs uncharted.—
God be thanked that we can breed
such mighty souls as these.
Lord, before the embers pale, let us not
forget
Loyal hearts and striving hands in
lowly places set.

Simple hearts and humble hands, toil-
ing day by day;
Dreamer-souls that keep the faith on
sordid paths unknown;
Those who sow, but seldom reap—
bless them, Lord, we pray;
Send full store of golden grain for
every threshing-stone.
—Martha Haspell Clark, in *Good Housekeeping*.

FIRST THANKSGIVING PROCLAMATION

Although the first Thanksgiving was observed by the sturdy Pilgrims in New England in 1621, this national day of offering thanks to Almighty God would probably have become a thing of the past had it not been for Abraham Lincoln, who established, in 1863, one day of humiliation, fasting, and prayer throughout the land. During a period of forty-seven years before that time, Americans observed no Thanksgiving, as a nation.

It is an interesting story, this story of how Americans came to have a national Thanksgiving Day, and goes back to a little, crude log cabin in the wilderness. "Abraham!" called a voice, scarcely audible. The speaker lay on her humble cot, dying. The young wife of a pioneer backwoodsman, she was sacrificing her life to its fortitude. The pioneer's shack was without windows, and its doors stood open to the sunlight, which danced on the floor of trampled earth. It contained a few

stools made of roughly hewn boards, but no chairs; a few dishes, but no cupboard. Without, the restless wings of the woodbirds glimmered as they fluttered through the sun-flooded trees. A boy, almost destitute of clothing, who had been watching them, answered his mother's call.

"What is it?" he asked, in a troubled voice, as he hastened to her side. She drew him into the loving folds of her feeble arms, and said, in a voice weak and tremulous, yet still thrilling with a mother's love and hope: "I am going to leave you, Abe; and oh how hard it is to part with you! How beautiful it is outdoors! It is beautiful wherever God is, and I am going to meet Him in a brighter world than this. I learned to love Him at the old camp-meetings, and I want you to learn to love Him too."

"I have not had much to make me happy," continued the little mother, still more slowly and with a heavy sigh. "I have not had a great deal to make me happy—far less than some folks have had—but my voice has never failed to rise in praise whenever a feeling of thanksgiving has come to me. Abraham Lincoln, you have my heart. I am thankful God gave you to us. Love everybody, hinder nobody, and the world will be glad, some day, that you were born. This is a beautiful world to the loving and believing. I am grateful for life, for everything, but, more than all else, because you have my heart."

The cool October wind rustled among the great trees, causing their leaves to ripple like the waves of the sea, wimpling and dimpling under the whispering wind. The woman turned her head toward the split logs that formed one of the walls of the cabin. Nervously her fingers twitched the coverlet; once she opened her eyes; once she said softly, oh so softly, "My Abraham!" Once she tried to lift herself to see him; once—she trembled—and then lay still.

"She's gone, Abraham!"

The father and son made her coffin with their own hands and buried her under the trees. Poor little Abraham could say nothing. He had been used to hardships, but this seemed more than he could endure. Something seemed to be choking him. He tried to look into his father's face for sympathy, but his tear-dimmed eyes only found it in the newly made grave.

It was a rude grave when it was finished but since then the people of Indiana have honored the memory of its occupant. A monument lifts its marble whiteness toward the sky, and pilgrims kneel at its base with prayers of thanksgiving. But long before this, long before her motherhood became sacred to the great nation, a ragged, hatless boy sat on the grass-green mound and dreamed, and listened in memory to the songs his mother had sung. And the American Thanksgiving we know today was born right there.

The battle of Gettysburg had been fought and won, and Abraham Lincoln, President of the United States, issued a proclamation to the American people, which contained these memorable words: "The President especially desires that on this day He whose will, not ours, should evermore be done, be everywhere remembered and revered with profoundest gratitude."

The heart of his mother had inspired him once more. Lincoln's mother's heart beat in perfect unison with his when he wrote that proclamation, and his heart was the heart of the people.

From that prayerful and reverent year to this, Thanksgiving Day has been a national institution. No President has failed in its observance. Lincoln's prayers were not sectional. They were offered up for a reunited country.

In his second Thanksgiving proclamation, setting apart Thursday, August 6, 1863, Lincoln asked that the people of the United States "render the homage due to the Divine Majesty

for the wonderful things he has done in the nation's behalf, and invoke the influence of his Holy Spirit to subdue the anger which has produced and so long sustained a needless and cruel rebellion."

In the November following, on the last Thursday of the month, thus fixing a day that other Presidents have adopted, Lincoln again joined with his countrymen in "thanksgiving and praise to our beneficent Father who dwelleth in the heavens."

"The year that is now drawing to a close," he wrote in his proclamation, "has been filled with the blessings of fruitful fields and healthful skies. Peace has been preserved with all nations; order has been maintained and laws respected and obeyed. And harmony has prevailed everywhere, except in the theater of military conflict. No human mind," this good man declared, "hath devised nor hath any mortal hand worked out those great things. They are the gracious gifts of a Most High God."

Only one more Thanksgiving proclamation was written by Abraham Lincoln. He desired the day, the last Thursday of November, 1864, "observed by all my fellow citizens, wherever they may be," by humbling themselves "in the dust, and from thence" to "offer up penitent and fervent prayers and supplications to the Great Dispenser of events, the beneficent Creator and Ruler of the universe, for a return of the inestimable blessings of peace, union, and harmony throughout the land, which it has pleased him to assign as a dwelling-place for ourselves and for our posterity throughout all generations."

The assassination of Abraham Lincoln in 1865 so plunged the country in grief as to almost cause the suspension of the rule he had made. However, after considerable persuasion, President Johnson was finally prevailed upon to appoint the last Thursday in November of that year as Thanksgiving Day. And ever since that time each succeeding President has followed his example.

Great is the heart of a mother in the destiny of men and nations.—By Earl W. Gage in *Young People*.

Spice Box

Laff—"How would you classify a telephone girl? Is hers a profession or an occupation?"

Terr—"Neither—it's a calling."—Texas Longhorn.

"Fare." The passenger paid no attention to the conductor's demand. "Fare, please." Still the passenger was oblivious. "By the ejaculatory term 'fare,'" said the conductor, "I imply no reference to the state of the weather, nor even to the quality of the service vouchsafed by this philanthropic company. I merely allude, in a manner perhaps lacking in diplomacy, but not in conciseness, to the monetary obligation incurred by your presence in this vehicle, and suggest that you liquidate." And then the passenger woke up and produced his nickel.—Pepper and Salt.

"Now, children," the teacher said, "it is the law of gravity that keeps us on this earth."

"But, please, teacher," inquired one small child, "how did we stick on before the law was passed?"

Wife—"But, my dear; you've forgotten that today is my birthday."

Husband—"Er—listen, love. I know I forgot it, but there isn't a thing about you to remind me that you are a day older than you were a year ago."—Exchange.

Employer—"Jones, call up my den-

alist and see if he can make an appointment with me. And, Jones."

Clerk—"Yes, sir."
Employer—"Don't urge him!"—Exchange.

Colonel—"Come around tomorrow morning, Sam, and I'll give you a job."

Sam—"Sorroy, I can't, Cunnel. Ise got to go to an employment meetin' in de mawnin'."—Exchange.

Mayor—"Had a busy day, dear—opened two clubs, one memorial hall, and a new road."

His Wife—"Well, I hope you are not too tired of opening things, because I've got a tin of sardines for you."—Exchange.

Jesse Gowen: "Are you musically inclined?"

Ike Westcott—"Am I? Why at the age of two used to play on the lino-leum."—Exchange.

"I am never well—I can't say why," said the patient. "I get a sort of pain, I don't know exactly where, and it leaves me in a kind of—oh, I don't know."

"This is a prescription for I don't know what," said the doctor. "Take it I don't know how many times a day for I can't think how long, and you'll feel better, I don't know when."—Exchange.

"Going my way?"
"Yeh."
"Kin I ride with you to my home?"
"How far away is your home?"
"Eight blocks."
"I'm parked farther than that."

A storekeeper had for some time displayed in his window a card inscribed, "Fishing Tackle."

"I am satisfied on one thing at last: I've found where my husband spends his evenings," remarked Mrs. Gadabout.

"You don't say so, dear! How did you find out?" questioned the excited Mrs. Gossip.

"I stayed at home one evening last week, and found him there," answered the satisfied lady.—Arkansas Utility.

Jones: "I hear that our friend Robinson was married on Tuesday."

Thomson: "Oh, I'm glad to hear that Robinson is married. And yet, why should I be? He never did me any harm."—Exchange.

Alpha: "What was the denomination of that bill you loaned me?"

Theta: "Episcopallian, I guess; it keeps lent."—Flamingo.

Two little girls were overheard in conversation:

Esther: "I have two nice, sweet grandmothers who send me presents."

Betty: "Well, I have only one grandma, and I don't see how you could have two."

Esther: "I dunno; I s'pose they's twins."—E. F., Topeka, Kans.

Reporters and photographers were battling to get into Room 23 of the hospital when the head-nurse happened by.

"What was there so extraordinary about that accident that made it of such interest?" she inquired.

"Why, hadn't you heard?" exclaimed the ward nurse. "He was knocked down and run over by a horse-drawn vehicle!"—Exchange.

Miles: "Well, old Gene MacDonough remained Scotch to the last breath."

Pyles: "What do you mean?"

Miles: "When he felt a heart attack coming on he managed to fall in front of a passing auto, so the insurance company would have to pay his widow double indemnity."—New England Printer.