



BIBLICAL RECORDER

ORGAN BAPTIST STATE CONVENTION OF NORTH CAROLINA

Vol. 84.

RALEIGH, N. C., AUGUST 7, 1918.

No. 6.

GERMAN THEOLOGY DISCREDITED

We do not advocate a purely American type of theology. We want only the truth of Christ. We shall have a world after the war that will be free from the fear of German scholarship. We want real scholarship, not that with a warp of a false philosophy. Beyond a doubt, the New Testament will have a new grip on the hearts of men. Christ will be more real. Men will take Him as Lord and Master more as a matter of course. There will be less patience with petty refinements that seek to discredit Christ. Doubt will itself be discredited. It is a good time now to stop any affectation of German theology. It will be a generation and more before in this country there will be any demand for that brand of religion that justifies the crimes of this war. German theology is discredited.---The Baptist World.

News Notes

... The First Baptist Church of New Bern has engaged Miss Rose Goodwin, of Elizabeth City, as "Field Worker", and she is proving herself worthy and helpful in every way.

... At the close of July 31st the enrollment at Meredith College was twenty-four in excess of that of same date last year. It is daily becoming more of a problem to provide rooms for those who are applying.

... The first Association to fall in line with the plan for doubling the circulation of the Recorder was the Flat River. The first church in Flat River Association to send in its club of new subscribers to be counted in this drive for 12,000 subscribers, was Dexter.

... Rev. W. E. Goode, pastor of Spring Hill Church, is one of the ablest of the young preachers in the State. He is extremely modest, and says little about his work, but he is a hard student and is growing rapidly as a preacher. His people are devoted to him, and gladly follow his leadership.

... Rev. C. Herman Trueblood, one of the most successful young pastors in the State, has gone from Roanoke Rapids, where he did a notably fine work as pastor of the Baptist Church, to the Burrows Memorial Church, of Norfolk, Va. We serve notice on Virginia, that this bright young man is a loan, and not a gift.

... Mr. G. E. Lineberry, late President of Chowan College, has been elected principal of the Institute for the Blind. Brother Lineberry has been a member of the board of directors for several years, and is thoroughly conversant with the working of the institution. We have no doubt but that he will succeed well in this responsible position.

... On the trip to the Beulah Association Secretary Walter N. Johnson lost his diary. It contained the list of his engagements for the rest of this year. If some brother will help him to find this little book, he will greatly appreciate it. Those with whom he had engagements would do well to write him so that they may not be overlooked in the construction of his itinerary.

... Brother C. V. Brooks writes under date of August 2: "My work closed in Wallace last Sunday and I begin at Red Springs next Sunday. The Wallace people were lovely to me and my family. Mr. Camp, the Sunday-school superintendent, made the nicest talk about us Sunday that I ever heard when leaving a church. Mr. N. H. Carter was a close second in expression of appreciation."

... Under the leadership of their new pastor, Rev. A. A. Walker, the First Church of New Bern has installed a system of electric fans. For the first time in years their house of worship is crowded during the hot weather.

... On the night of August 1st the First Baptist Church of New Bern increased their force of deacons from seven to eighteen and Rev. C. W. Blanchard assisted the pastor, Rev. A. A. Walker, in the ordination service.

... We acknowledge with pleasure this invitation which we find on our desk after the happy event had occurred: "Rev. and Mrs. Charles Judson Thompson request the pleasure of your company at the marriage of their daughter, Theodosia Alcott, to Henry Hueft Roberts, Ensign, U. S. N., on Saturday the twenty-seventh of July at high noon at their home, Anderson, South Carolina." We extend congratulations and best wishes.

... Brother J. S. Corpening writes: "We have had a great time in Seneca, S. C. For two weeks our meeting continued and the Lord abundantly blessed us. So far we have had forty additions to the church. Dr. W. M. Vines, of Augusta, Ga., aided me. The people were charmed and moved by his messages. I have never had better help in a meeting. During the past ten months we have had eighty-two additions to the Seneca Church. We rejoice in the Lord's favor."

... Pastor O. W. McManus writes as follows: "Bro. E. N. Johnson was with us last week in our meeting at Gibson. We had a good meeting. He did some good preaching and I think every one enjoyed it. We were much pleased, for we felt much stronger. I think some results will be lasting. W. E. Goode is with me this week in a meeting. I am not writing this to be printed word for word, but only giving you the facts."

... Dr. A. M. Simms, father of Mr. R. N. Simms, a leading lawyer of Raleigh, died at the latter's home last Friday. Dr. Simms was, for several years, pastor of the Baptist Tabernacle of Raleigh, and was well known throughout the State. He filled several important pulpits in other States, and news of his death will bring sorrow to thousands of hearts. He was an able minister and a very successful pastor. He was sixty-eight years old at the time of his death. A more extended notice will be given later. The Recorder offers sincere sympathy to the sorrowing ones.

... From Macon Brother J. P. Harris writes: "We were very much distressed three weeks ago when Mrs. Harris suffered a partial stroke of paralysis that left her in a very critical condition. Our friends and brethren made our anxious moments so much easier to bear by their

comforting and kind messages and their desire to help. Our Gardner's Church made a special offering of twenty-four dollars and fifty-five cents to help us tide over the extra expense. Gardner's always does the big hearted thing. This was just one of their many favors. Mrs. Harris is rapidly regaining her strength and will soon be herself again."

... Rev. J. M. McKenzie, pastor of the North Rocky Mount Baptist Church, has been granted a twelve months leave of absence, to do Y. M. C. A. work in France. Just before his departure for France the Sunday-school presented to Brother McKenzie a soldier's kit, a handsome wrist-watch, and a beautiful stick-pin. Resolutions of appreciation were adopted by the church.

... Spring Hill Church, in Scotland County, has raised over \$4,000 for the Million Dollar Campaign Fund. This amount was raised under the quiet but capable leadership of the beloved pastor of the church, Rev. W. E. Goode. Brother Goode prepared his people for the campaign by preaching several sermons on Christian Education, and then divided the membership into groups, appointing a captain for each group, who solicited subscriptions. How is \$4,000 for a country church with a hundred and thirty members?

... Prof. J. T. Alderman has been in charge of the State School for the Blind since the death of Prof. John E. Ray. Brother Alderman is an experienced and successful school man, having been superintendent of the Henderson public schools for several years. He did fine work as supply at the Blind Institution and would have, no doubt, been the choice of the Board of Directors had his health been sufficient for the onerous duties. He told the trustees when they persuaded him to accept the position temporarily, that he would not consider it except as supply, because of the condition of his health. There is no finer Christian gentleman in the State than J. T. Alderman, and we trust he may soon fully regain his health.

... Pastor Joe W. Vesey, of French Broad Avenue Church, Asheville, writes: "We have just closed a great meeting of two weeks. Evangelist W. J. Ray, of Birmingham, Alabama did the preaching to the delight of his hearers. Mr. Ray is sound in the doctrine, a forceful and interesting speaker, holding his audience both young and old, throughout the entire service. The singing was under the direction of H. G. Briggs, of this city, and was assisted by a choir of twenty-five trained voices. As a result of the meeting the church is revived and strengthened, a great number of conversions are recorded and thirty-three additions. At the close of the meeting more than one hundred members agreed to become titheers."

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RALEIGH, N. C., WEDNESDAY, AUGUST 7, 1918.

CURRENT TOPICS

The Week's War News.—The Allied drive, which began July 18, has kept up continuously since. The Germans gained a few points of minor importance, but could not hold them. The salient or "pocket" between Rheims and Soissons has been emptied of Germans, and is now in the hands of the Allies. Soissons has been retaken by the Allies. Fismes, a great German base of supplies, has been taken by the Allies.

Just how many German prisoners were taken during the retreat from the salient, is not known, but the number must have been great. The Americans alone took 8,400 prisoners and 133 guns. General Pershing, who is very conservative in his statements, says: "The full fruits of victory in the counter-offensive begun so gloriously by Franco-American troops, on July 18, were reaped today when the enemy met his second great defeat on the Marne and was driven in confusion beyond the line of the Vesle."

According to last reports (Monday morning) the Germans were in full retreat and the Franco-Americans in hot pursuit. The Allied forces were slowing up a little in order that those who could not keep up with the rapid advance movement might catch up.

Of course General Ludendorff is ready with an "explanation." He says the Germans had decided upon the withdrawal on July 15, but have held their forces in tact in order that they might withdraw in an orderly manner and with as little loss as possible. A war correspondent says he is disposed to take this statement of Ludendorff at face value, but even at that it is full of encouragement, as it indicates that the Germans have reached their maximum strength while the Allies will be constantly strengthened by the stream of fresh troops that is pouring in from America every day.

Governor Bickett.—North Carolina has had many able governors, but none who showed a greater interest in the people of the State than the present versatile occupant of the gubernatorial chair.

When the terrible hail storm struck the Holly Springs community in Wake County, Governor Bickett was early on the scene, and made a most heartening speech to the sufferers. He gave them some very practical advice, and showed his interest by making a substantial contribution. The people of that section greatly appreciated this manifestation of interest on the part of the chief executive.

Some weeks ago a number of young men from Ashe County deserted from the army. Governor Bickett suggested that before any drastic action should be taken by the war department, he would go to Ashe and make a speech. This was agreed to. The date was fixed and the coming of the Governor widely advertised. A great crowd assembled at Jefferson, the county seat of Ashe, and the Governor made a great speech, showing the seriousness of the offense which these young men had committed against the government, and advising that they come up and surrender. He promised to use his influence with the government to have all who would voluntarily return to service, pardoned. Of course, the young men were not present, but their fathers were, and they had their sons to surrender and return to the camps.

These are just two instances from the official acts of our sensible and humane governor. In many other ways he has shown his fine common-sense in dealing with the many perplexing problems which meet every governor.

Warning to Profiteers.—The government is carrying on extensive war operations in the navy yards around Norfolk. The city is also a naval base, large numbers of "middies" being stationed there. Secretary Daniels was informed that property owners had put up the rents on their property because of the increased demand for houses, and were threatening to put out the tenants if they did not agree to pay the increased rent.

Mr. Daniels went to Norfolk to have an interview with these profiteers, and told them very frankly what he thought of them. He said that unless the tax valuation of their property had increased they had no right to raise the rent, and he would use all the fourteen-inch guns belonging to the government to prevent any tenant from being put out who refused to pay the advance in rent. He said if there were not a law to cover the case he would ask Congress to enact one.

Mr. Daniels said he had far more respect for a young man who would desert from the army and take to the woods than he would have for a selfish citizen who age of war conditions to add to his would take advantage. He said that any man who sought to make more than a reasonable profit during the war was the worst kind of a slacker.

In many places near which camps have been established, money sharks have put up the price of rent, board and everything that is essential to the life of the soldiers. The kind of doctrine Mr. Daniels preached to the Norfolk swindlers is needed all over the country at this time.

The President on Lynching.—A few days ago President Wilson addressed a very strong letter to his fellow-countrymen on the subject of lynching. He was speaking of lynching Germans in this country who are aiding and abetting Germany in the war. He said this would put our country in a bad light before the world, and give the Germans an opportunity to create sentiment against us. All this is true, and we sincerely trust this message coming from the chief executive of the nation will be heeded.

But while reading this strong and stirring message we could but wonder if it will not be necessary for the federal government to take a hand in suppressing the lynching of negroes, which is the disgrace of the South. It is a fact that the federal government is more successful in enforcing law than State courts are. This is seen in the enforcement of prohibition laws. For this very reason violators of certain classes of laws are anxious to keep out of the clutches of the federal authorities.

All know that it is practically impossible to have lynchings punished by State courts. It is very difficult to secure testimony against these lawless mobs, and if, perchance, evidence sufficient to convict can be secured, it is a very rare thing that a jury can be found who would bring in a verdict of guilty.

This writer has always been a strong advocate of States' rights, but if the States continue to show themselves impotent in enforcing law against lynching, he would be glad to see the federal government take the matter in hand.

As the shepherd stood between the lion and the flock, counting his life of small account if only the helpless ones committed to his charge were saved; so we must risk all for the safety of those who are committed to our charge—the father for his children, the husband for his wife, the son for his mother, the soldier for his threatened invaded people. This is our stewardship, and its fulfillment is a sacred trust for those who follow Christ.—I. O. R.

From Darkness to Light

CHARLOTTE RUEGGER.

(Continued from last week.)

Whatever faith I had, or whatever took its place, went under during these years of silent praying. The more I heard of Catholic apology, the more I learned to despise it as a drawback to society, a hypocritical form of greed. I came to the point where Christianity stood for meanness, bigotry, lying and stealing on a large scale. I took more and more joy in reading the Greek classics, Aeschylus, and Sophocles, and modern scientific works. I came across a life of Gautama, the Buddha, at that time, and read it with indescribable joy and tenderness. The beautiful nobility and tenderness of character of Prince Siddhalha, the founder of Buddhism, seemed like breathing pure air, after ages passed in the abominable atmosphere of so-called Christian, but in reality, Catholic, philosophy. The fact that more than one-third of the human race owed their moral and religious ideas to him was in itself interesting, but above all I could not read the story of his beautifully pure life, his constantly heroic attitude, so consistent with his convictions, even though his theories were wrong, his own example of charity, self-sacrifice, unchangeable tenderness and goodness, without being deeply impressed, and made to desire to change my selfish life in imitation of his. His passionate pity, his intense suffering and impotent self-sacrifice and self-immolation, all this pathetically fruitless of immediate results, touched me to the quick. I did not know, then, of Him who has proved Himself to all who come in contact with Him, not only full of the tenderest pity, but equally full of the power to save.

This period of utter faithlessness of mine lasted till after I had graduated in my seventeenth year. All this time I could speak to no one about this. It had never been easy for me to speak to my mother on religious questions. I instinctively knew that she could not and would not understand. I also understood tacitly that my father could neither help nor advise me. My sisters and I, though good friends, were not intimate enough to discuss matters of the soul. So I stood alone. I was not particularly unhappy at that time, except when the yearly ordeal of confession and communion came round. I had ventured once to tell my mother that I would not and could not submit to it any more, since it had lost all its meaning and reality for me. But the scene that followed—my mother's awful distress and sorrow, her fears for my soul, and the serious estrangement it produced between her and me—made me look for another way out of my difficulty. I went to the confessional as my mother desired, but instead of starting with the usual formula of self-accusation, I began by informing the Priest of my absolute absence of faith, and giving the reason for my being there at all. I always hoped that absolution would be refused me, which would settle negatively the question of my receiving the Sacrament. But I suppose the Priest saw through me and outwitted me, for absolution was always granted. It was very distasteful to me to receive the Sacrament in such a state of mind, but I reasoned out that I had fully done my part by informing the priest of my unbelief, and that there could be no blasphemy in receiving from the hands of the Priest, who knew my state of mind, the thing which was, to me, a mere piece of bread.

Up to my eighteenth year there was no change in me. I kept on reading a great deal of harmful material—Voltaire, Nietzsche, Haeckel, and my contempt for what I understood to be Christianity grew daily. Nevertheless a great spiritual hunger and thirst made itself felt from time to time, a kind of homesickness of the soul, which I fought sternly. But fight it as I would, it seemed to grow deeper and stronger, as my musical powers developed. There was no meaning to music unless it were spiritual, yet with all the might of my inborn sense of rectitude and truth, I protested against the only form of spirituality known to me at that time.

Then something happened. A distant relative, a young girl of my own age, came to visit us. She had

just been confirmed, in the Lutheran Church, and brought her New Testament with her. Up to that time, I had never had a Bible or New Testament in my hand. In Catholic countries, where Protestants are an insignificant minority, the Church finds it easy enough to enforce the law of not allowing laymen to read the Scriptures, except in Latin. I had, of course, read small portions of the Gospels and Epistles, portioned out for the Sundays of the Church year, but they had had no meaning for me. My father had a Catholic German translation of the Bible in his office, but he would not allow me to read it. The cousin left after a few weeks, leaving her New Testament behind. I found it and smuggled it into my room, highly excited at the prospect of getting at the forbidden book. That same night I opened it and began to read Matthew I, which I found unspeakably dull. I hid the book, intending to give it another trial some other time.

I had a great deal of work at that time. I had graduated, but was still studying, taking several advanced theoretical courses in the conservatory besides my regular practice and a good deal of teaching. But my old desire to learn had not left me, and I worked most of the nights at my college studies, which I pursued without the help of any teacher. I always devoted the greater part of my nights to this, though my mother greatly disapproved of my ruining my health. Every now and then she would inspect my bedroom, and carry down all my school books, so I could not work at night! One night on reaching my room, I found that another raid on my books had been made, and I was left without a thing to read. I lay sleepless for some time, and then suddenly remembered the New Testament in its hiding place.

I got it and began to read. This time, I left the choice to chance, and opening the book, read John 13. I cannot tell what happened to me then. All I can say is that it was Christ's appointed time for meeting me. I had no conception then of what Christ meant to others, and, up to that time, to me personally. He had meant nothing at all. But that night decided, without any actual volition on my part, my life. I read on, fascinated, held in a way in which I had not known human beings could be held. I finally noticed my lamp burning low, and the daylight coming through the windows. The nearest way in which I can describe what happened to me is to compare it to the effect the sudden sight of the sun would have on one born blind. I felt like singing and shouting for joy, and yet I did not understand, nor try to understand what had happened. But from that night on I have been my Lord's. Not that I knew or understood anything, only I had suddenly come face to face with my Master, and I was His. That was all.

I went down to breakfast in a dream, hoping impatiently to find some time to go back and read again. I do not know how I read at that time. Of course I had no plan, I knew nothing of the structure of the New Testament. All I knew was that I had found Christ, and the next dominating thought was the shame and penitence and sorrow for not having known Him earlier. It seems strange to me now that I never asked myself the question, "What must I do to be saved?" but that my question always took the form, "What must I do now, to please Him?"

Of course, though I knew that I was converted that night, I had yet all to learn. I knew practically nothing of Christianity, I mean of Christ's Christianity. Moreover, I had to learn to suffer in a way which it had never occurred to me that it was right to suffer, I mean I had to deliberately hurt my mother in her deepest affection, I had to learn not only to feel that I was less dear to her than the others, but to know that she would consider me an unnatural daughter, and doubt my love and devotion for her. Had anyone told me at that time what the next ten years would bring of suffering for us all, I doubt if I would have found it possible to believe myself capable of bearing it. Nor would I have believed if anyone had told me how unspeakably weak and fickle my mind would prove itself, how doubts and difficulties would assail me, and how I would come out of the fight, not a hero, like my old friend, St. Lawrence, but a pitiful picture of distress, weak and shivering, hardly

capable of bearing another day of it. However, if no human heart can conceive the degree of its own weakness, much less can he conceive God's patience and goodness. "For if our heart condemn us, God is greater than our heart, for He knoweth all things."

(To be continued.)

Is the Million Dollar Campaign Timely?

W. R. CULLOM.

With many people anything that calls for sacrifice is untimely "just now." "Let us put it off until . . . ?" There is no need to take up time with this class. When they get through looking after their newly-purchased lands, proving their oxen, and spending their honeymoons (Luke 14:16-20), they will invent plenty of other excuses for postponing any honest and faithful response to the call of God. But there are others who really want to know and follow the leading of God's spirit and who have serious misgivings with reference to the movement in question. The future is so uncertain, so many of our boys are away from home and may never come back, there are so many calls for help, etc., etc. These things are true, and must and ought to create an attitude of soberness and caution toward everything. But in spite of this, there are three or four things that I wish to say to these good people.

A Time For Faith And Not For Fear.

No man can afford to be foolhardy in a time like this. But for myself I confess to a deep sympathy with that legislator in New Jersey I believe it was who when an eclipse overshadowed the sun and many thought the day of judgment had come and were eager to adjourn and get out, moved to bring in the candles, and "let us proceed with the business." Said he, "If this be the day of judgment I would rather be found at the post of duty than at any other place." The future is uncertain. It always has been and always will be from our side. From God's side all is clear, and the one thing and the only thing that is certain with us is God. Is this movement of Him and for Him? Of this surely no one has a doubt. Then I say it is a time for faith and not for fear. Let us anchor ourselves afresh in the Eternal One, listen for His voice, and be careful to follow where He leads. In this campaign this is just what we are trying to do.

Following this general principle in thinking of the timeliness of our campaign, it seems to me that three things emphasize this timeliness so strongly that a man should be very careful in suggesting and propagating scepticism on this vital matter.

The Needs of the Schools.

Our homes, our business, our modes of travel, our lives generally are all pitched and conducted on a scale and in a manner entirely different from what obtained a generation ago. Why should our schools be an exception at this point? Our schools should not be extravagant. On the contrary, they should practice every reasonable economy. But to limit them to this income of a generation ago is to make them a back number, which is the same thing as killing them. The State schools recognize this, other denominations recognize it; and all are providing for their schools accordingly. Not to fail to furnish to our schools an increased income and a better equipment is to put our denomination into a secondary place among the intellectual and moral forces of the time. Can we afford this? If not, we must rise up and do just what this campaign is attempting.

The World Needs These Schools.

It must be clear to every thoughtful man that the foundations of society will have to be relaid in the immediate future. On what principles are these foundations to be laid? Are the principles of Jesus to have a worthy place in the new foundations? The answer to this question will depend very largely on the kind of leadership that is furnished by the schools. A Baptist minister from Paris some time ago said that one of the biggest things that America is doing for the nations of

Europe today is in furnishing to the world such a Christian ruler as Woodrow Wilson. But where were the ideals of Mr. Wilson formed? He is the product of the Christian home and the Christian school. Had it not been for the influence of these two mighty factors in his life it would be utterly impossible for him to do what he is doing. The principles of Zion must become a part of a man's very life before they can become effective. The world's greatest need today is that of strong, positive Christian character. Where can such character be developed so well as in the Christian school? In these schools an honest effort is made to develop Christian character and at the same time to relate that character to the complicated, delicate, and ever-expanding life and problems of the world.

In laying the foundations of the new society the Christian school, therefore, will necessarily be one of the most potent factors. There was never a time when the world needed the influence of the distinctively Christian School as it does today.

A Special Opportunity Now.

In prosecuting the great world-war there are so many calls for money—Liberty Bonds, War Savings Stamps, Red Cross, Y. M. C. A., etc. Of course we are going to back the war with our money to the utmost limit. Why then should we not take our Liberty Bonds and War Savings Stamps and turn them over to this campaign? In this way we can do more than kill two birds with one rock. We can with the same money help to kill the most awful pest of a bird that ever afflicted the earth—Prussianism; and at the same time we can help to put in its place a bird that will prove the greatest blessing the world ever saw—Christian democracy. Here is an opportunity that will not come twice to the same generation. While our boys are crossing the seas and giving their lives to make the world safe for democracy, let us at home be making every reasonable sacrifice to fit our Christian schools to make a democracy that shall be safe for the world. Such a democracy must be possessed of three elements: (1) Unselfishness, (2) love, (3) intelligence. To develop a leadership possessed of these three characteristics the Christian home must be supplemented by the work of the Christian school.

God is offering us a rare opportunity. The special situation of the world is calling to us loudly to rise up and meet this opportunity in a manner worthy of us as children of the King. A generation hence when our children and our grandchildren look back to the way we are meeting this opportunity, what will they have to say of us? This is no time for fear and faithlessness. This campaign is of God and for God. It is a time when every one who believes in God should show his faith by his works, and for every one who loves the Saviour to express that love by a life of sacrifice which alone can bring that life into the closest and most vital fellowship with the living Christ, our blessed Lord. It is a time when each of us should do his level best. Will you individually join in your heart the band of those who are determined to do their best for God in this campaign?

There is an old story of a deacon whose Christian life had stagnated, and who yet sturdily maintained the dignity of his Christian standing and experience. "Yes, brethren," was his testimony, "I'm not making much progress, but I'm established." One day in the spring when the frost was coming out of the ground the deacon set off to town with a heavy load and became mired. He did his best to get out, but his horses and wagon were stuck. A neighbor coming by stopped to help him but could not forbear first a cheerful shaft. "Well, deacon," said he, "I see you are not making much progress, but you are established." It is better to get on a bit.—Selected.

He who witnesses everywhere to Jesus is sure to witness somewhere convincingly, while he who witnesses only where he can see some chance of results, will not always witness with power even there. Witnessing for Jesus is a habit.

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The Atmosphere Clearing

The Baptist World of July 25 publishes our editorial on "Unity," which appeared in the Recorder of July 17, and offers favorable comment. We are grateful to the World for the kind expressions contained in the comments. The Recorder is always glad when it finds itself in accord with its contemporaries, especially with those which it appreciates as highly as it does *The Baptist World*. It is a pleasure, therefore, to know that the statement of unity, in the opinion of *The World* "sums up the whole philosophy of Christian unity and Christian union."

It will be remembered that a concrete case was given in which a Baptist and a Presbyterian pastor enjoyed blessed Christian fellowship for years and co-operated in certain things for the common good where no sacrifice of principle was involved. We may repeat here a sentence from our editorial of July 17: "Not a hint was made, by either to the other, that he should surrender one iota of his conviction; or sacrifice in the least any principle for the sake of greater efficiency. Had such a suggestion been made by either, it would have marred the unity which was then, is now, and always shall be, delightful to us both."

Now let us take a hypothetical case to make more clear, if possible, our position on union: In the town in which the writer and his Presbyterian friend and brother lived, there were churches representing eight or ten denominations. Suppose the pastors of all these churches had formed themselves into a conference; and suppose that conference, by a large majority, had adopted the policy of partitioning the territory of the city, giving to each denomination certain sections in which to do mission work, with the understanding that all the other denominations would keep out of that territory; and suppose that an interchange of members would have been agreed upon and that for the sake of a closer fellowship no pastor would emphasize the distinctive doctrines of his denomination; and suppose this program had been published and scattered over the city as the policy of the conference—could the Baptist pastor have continued as a member of that conference and been true to his denominational convictions? He does not think he could have done it, and he believes that his Presbyterian brother would have withdrawn also.

It has been clearly shown that the Foreign Missions Committee was the parent of the Panama Conference, and the Panama Conference put out a program embody-

ing the very policies set forth above. As we have not heard that the mother has disowned her child, we take it that the Foreign Missions Committee is committed to the above policies. If that be true we do not see how any Baptist can be a member of the Foreign Missions Committee, or in any way aid or abet it in its work.

Now if the Baptist World can agree with the Recorder in the conclusions drawn from this hypothetical case, as it did in regard to the concrete example, there is no difference between us. We shall be very happy if such is the case.

The First Milestone

With this issue we close the first year as editor of the *Biblical Recorder*. In many respects we have fallen short of our ideals, but the brethren have been kind and patient, and we are indebted to many of them for valuable help.

It was with deep regret that we were forced to reduce the size of the paper, as this causes great pressure on our columns, and important communications are sometimes held up much longer than we could wish for lack of space. However, we shall be very grateful if we can hold the Recorder up to the present size during the war, as paper is becoming scarcer all the time. A request has been sent out from the government asking that all publishers of periodicals practice greatest economy in the use of paper.

Here are some of the requests made by the government: That all subscribers in arrears be cut off; that no papers be sent gratis; that the exchange list be reduced to the minimum.

One of our able exchanges predicts that what the government makes as a request now will, in thirty days, be issued as an order. When that is done it will no longer be left to the discretion of publishers as to whether they shall carry delinquent subscribers, for they will be required to cut them off. Nor can they have the benefit of free exchanges, but will be compelled to pay for all the papers that now come free to the exchange table. It is from these exchanges, of course, that the editors gather the news from all over the country, which they digest and serve to their readers.

We have said these things in order to ask our readers to co-operate with us in our efforts to make the Recorder render the best possible service to the Kingdom.

It is the desire of the editor to make the paper useful to the denomination at large, but especially to the Baptists of North Carolina. The suggestion has been made that it might add to the interest of the paper if we could pay for some contributions, and secure articles from some of the ablest men in the country. Others have requested that we have a sermon each week from some well known and distinguished preacher.

As to paying for contributions, we have no funds for that, and if we had, we doubt the wisdom of adopting that policy yet awhile. We want to give more space to our own brethren, and there are scores of them, in this and other States, who would gladly contribute articles, without charge, that would be interesting and helpful.

With the limited space at our command it would be impossible to publish a sermon weekly. Occasionally, when not too greatly pressed by other matters, we hope to publish a short sermon, but we do not think it would be wise to make it a department of the paper, even if we could spare the space. Books of sermons can be

purchased at small cost, and many of these contain the cream of the pulpit, present and past.

Several requests have come for doctrinal articles in the Recorder, and we are especially gratified at having received such requests from several of our B. Y. P. U. leaders. Secretary Middleton will be very busy during the remainder of the summer and most of the fall, holding institutes. He will suspend the publication of the Sunday-school department for awhile at least, and, perhaps, altogether. We shall be glad to give him space as occasion may require for statements about his work. We believe this will be more satisfactory to him and equally as profitable to his readers. This will, we hope, make it possible for us to devote at least a column on the editorial page each week for the discussion of some doctrinal theme.

We start out on the new year determined to put the best work of which we are capable into the paper, and our daily prayer has been, and will continue to be, that God may direct in all that shall be written, and that the paper may render a real service in this day of supreme opportunity.

Let us adopt as ours a request that is sometimes seen on the menu cards at hotels and restaurants, "If you are pleased tell others, if not, tell us."

Service Flags

We have had two inquiries about service flags recently. One brother asks our opinion as to the propriety of having service flags in churches, and another asks, if the stars representing young men who are not members of a church, but whose parents are members, and who have been attendants upon the church, should appear on the flag.

In our opinion a church house is no place for the flag of any country, as a church stands for the Kingdom of God, and God is God of the world and not of any particular nation. But a service flag is altogether a different thing. It is a reminder of those who have gone at the call of their country, and is a silent pledge to them that the church is behind them with its sympathy and prayers.

The above statement answers the other question. Of course stars representing young men who have gone from families connected with the church should appear on the service flag, even though they are not members of the church. The church certainly ought to make these the objects of its prayers, and it will be a comfort to the loved ones, whose hearts are filled with anxiety, to know that the church is praying for their boys,—praying that they may become soldiers of the Cross, as well as valiant soldiers of their country.

The Last Education Day

By R. T. VANN.

For the second time we endeavored to have Education Day observed in our Sunday-schools on the fourth Sunday in June, and the results thus far reported are gratifying.

The number of Sunday-schools reporting to date is fifty-two, exactly the same number as last year up to this time, though not altogether the same schools. But last year, with an appeal for special collections, the contributions from those fifty-two schools amounted to \$280.72. This year there was no request for a special effort, the schools simply being asked to give their regular collections for the day to the Board of Education; and yet, the schools this year have reported \$60.00

above what they did last year, for the same time; and I hereby make my best bow to these Sunday-schools and their live superintendents.

I can think of nothing that promises more ultimately for our Baptist Schools in the South than the annual observance of Education Day in our Sunday-schools. Not merely on account of the money thus raised, though the gain in that line is by no means to be ignored, especially when one considered what the Sunday-schools are doing for the Orphanage after only a few years of training; but because of the information our young people—so soon to become our leading church workers—will receive concerning the essential value of Christian Education in general and our Baptist schools in particular, because of the new interest in these schools that will be awakened, and because of the exceptionally fine advertisement which they will thus receive.

From Chowan College to the State School For the Blind and the Deaf

By G. E. LINEBERRY.

The past four years at Chowan College have been happy ones indeed to both myself and family. I took up the work there with some misgivings but found hearty and loyal support of not only the trustees, the people of the town and the Chowan section, but from many other sections of the State as well. I watched with a great deal of interest the improvements that have come in the school grounds, the farm, the garden, buildings and equipment, especially with the science department and library. And most of all I appreciate the improvements that have come in the work of the college, both in the literary and special departments. It has been a happy privilege to gather in the faculty the best grade of teachers from the highest grade institutions of the country. For the coming year, I am confident the College has the strongest faculty it has been able to secure in recent years. Not only strong mentally but spiritually as well; and to be congratulated are the girls who are to be under their instruction and influence.

In severing my connection with the College, I feel that I am giving up one of the most pleasant fields of work I shall ever have. However, there are scores of people who would love to have the opportunity of training bright young girls, radiant with life and rich in opportunities; while work for the unfortunates does not appeal so strongly.

For eleven years as a director I have been connected with the State School for the Blind and the Deaf. Five years of that time as chairman of the Executive Committee, nine years as secretary of the Board and for the entire eleven years chairman of the Educational Committee and in these years have learned something of the needs of these children so handicapped by nature and so deserving of the best we can give them to fit them for their life's duties.

A new home is being built for the white department and many burdens and perplexing problems arise, which, if rightly settled, mean much for the children for years to come. A unanimous request of my fellow workers of the Board and their earnest solicitations, both in person and by letter, caused me to feel that I ought to take the work. My close association with Prof. Ray in these years causes me to hope that I may have caught some of the vision of this great leader in this kind of work.

With practically all the rooms engaged for the coming year, an excellent faculty already secured, and with the very able president that I am sure will soon be secured, finer opportunities than ever before will be furnished in old Chowan College which for the past seventy years without interruption has sent forth its thousands of trained and cultured women to bless the world in many walks of life.

Blessings on Chowan while I turn to give my best endeavors to helping the State's unfortunate in the School for the Blind and the Deaf.

'Tis not enough to help the feeble up, but to support him after.—Shakespeare.

LIST OF ASSOCIATIONS, 1918.

July.

23. Beulah—Bethel Hill, near Woodsdale.
30, 8:30 p. m., Piedmont—Moore's Chapel, at Franklinville.
30. Pilot Mountain, Mt. Airy.

August.

6. West Buncombe—Turkey Creek, 5 miles from Alexander.
7. Carolina—Valley Hill, 2 miles from Hendersonville.
8. French Broad—Locust Grove, 8 miles from Weaverville.
8. Yadkin—Shady Grove, 7 miles from Elkin.
13. Buncombe—Antioch, from Weaverville.
15. New Found—Lusk Chapel, 15 miles from Marshall.
15. Surry—Elkin.
15. Tuckasegee—Tuckasegee, 14 miles from Sylva by regular auto.
22. Brushy Mountain—Beaver Creek, one mile from Ferguson on W. & Y. R. R.
22. Haywood—Oak Grove, near Clyde or Canton.
22. Western North Carolina—Peachtree, from Murphy.
23. Tennessee River—Bryson City.
27. Three Forks—Bethel, 15 miles from Boone.
28. Central—Wake Forest.
28. Yancey—Brown's Chapel, at Celoy.
29. Macon—Prentiss, five miles from Franklin.
31. South Yadkin—Harmony, from Statesville.

September.

3. Ashe—Bald Mountain, five miles from West Jefferson.
3. Liberty—Lexington.
6. Alleghany—New Hope, 24 miles from Doughton, or 32 miles from North Wilkesboro.
10. 8:30 p. m., Mecklenburg—Carras, West Concord.
12. Mitchell—Liberty Hill, four miles from Spruce Pine.
17. Avery—Green Valley, six miles from Spruce Pine.
18. King's Mountain—Union Church, eight miles from Shelby.
19. Caldwell, Dudley Shoals, six miles from Granite Falls.
20. Stone Mountain—Bethel, near Mt. View, nine miles from North Wilkesboro.

October.

3. Green River—Piedmont, four miles from Rutherfordton.
3. Brier Creek—Dennysville, six miles from Ronda.
3. Catawba River—Zion, eight miles from Morganton.
3. Sandy Creek—Love's Creek, near Siler City.
3. Liberty—Ducktown—Beaverdam, 12 miles from Murphy.
4. Elkin—Rock Creek, 4 miles from Roaring River.
8. Mt. Zion—Mt. Hermon, near University Station.
8. Eastern—Concord, near Magnolia or Rose Hill.
9. Union—Olive Branch, 8 miles from Marshville.

9. Tar River—Bunn, from Spring Hope or Zebulon.

9. Sandy Run—Trinity, 3 miles from Mooresboro.

10. Alexander—Sulphur Springs, 1 mile from Hiddenite.

15. Stony Fork—Yellow Hill, at Summitt, from N. Wilkesboro.

15. Roanoke—Nashville.

16. Cumberland—Cedar Creek, from Fayetteville.

16. Transylvania—Pisgah Forest.

17. South Mountain—Shoups Grove, 4 miles from Connely Springs.

22. Wilmington—Wrightsboro.

22. Cape Fear—Columbus—Whiteville.

24. Montgomery—Liberty Hill, from Wadeville or Troy.

25. Anson—Cedar Grove, near Polkton.

25. Brunswick—Prospect, 8 miles from Bolivia.

29. 7:30 p. m., Raleigh—Collins Grove, 4 miles from New Hill.

29. West Chowan—Coleraine, 15 miles from Ahoskie.

30. Johnston—Bethesda, from Smithfield or Wilson's Mills.

30. Robeson—Parkton.

30. South Fork—Belmont.

November.

5. 7:30 p. m., Little River—Neill's Creek, near Angier or Kipling.

6. Bladen—Elizabethtown.

8. Dock—Palmira, 12 miles from Whiteville.

12. Neuse—Atlantic—Winterville.

12. Pee Dee—Gibson.

13. South River—Mingo, from Godwin.

14. Stanley—Silver Springs, from Norwood.

MEETING AT LEICESTER.

Editor Recorder:—We began a revival meeting at Union Baptist Church in Buncombe County in the evangelistic campaign, which is being conducted by Dr. J. C. Owen, of Asheville, of the Home Board. The meeting began on Monday night, July 15, and continued till Sunday, July the 21st—six days in all, with services twice a day.

There were twelve baptized Sunday, with some five or six more approved for baptism.

At the close of the meeting there was a campaign for enlistment of every member, to which almost every member responded by voting and subscribing to raise the church finances to \$300. Having paid prior to this time something like \$65 for pastor's salary and but little to missions. The church agreed to pay for pastor's salary \$15 per month for once-a-month preaching.

Brother S. T. Hensley, of Marshall, did the preaching in the meeting. Brother Hensley is a good preacher and is loved by all where he goes.

W. P. ROBERTSON, Pastor.

Jesus did not come only to preach the Gospel, but that there might be a Gospel to preach.—R. W. Dale.

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Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

B. Y. P. U.

Please send your inquiries, reports and news notes to Secretary J. D. Moore, Raleigh, N. C.

Please send remittances for the State Work to Mr. John D. Berry, Treasurer, Raleigh, N. C.

SECRETARY'S NOTES.

Creedmoor Reorganized.

Miss Hattie Boone is the recently elected president of the re-organized Union at Creedmoor. Writing July 23, she says, "We organized a B. Y. P. U. about a month ago. We had one last year but it was not carried out according to the Manual. This time we are going to have an A-1 Union if possible. Also we are planning to organize a Junior B. Y. P. U."

From Scott's Creek.

Brother W. N. Cook, of Beta, who is one of our live B. Y. P. U. pastors, writes, recently of his Union at Scott's Creek, "Our B. Y. P. U. has undergone some changes. We have a new set of officers altogether, and the new ones are doing as well as the old ones did. We are going to try for the Banner next year."

Mebane A-1.

Rev. J. C. Canipe, pastor, and his church at Mebane are to be congratulated upon having a Senior B. Y. P. U. which attains A-1 the first quarter of its existence. In fact, it was fashioned by the Standard of Excellence and was hence A-1 from the start practically. This is as it should be in every case. Mrs. J. A. Williams is president and is a fine officer. It was a joy to have been with them on the evening of July 26.

Edgemont, Durham.

The Secretary was given full liberty in the pulpit of Edgemont Church, Durham, by Pastor C. C. Smith, on Sunday, July 28. The entire day was given to the discussion of B. Y. P. U. interests. The Senior Union has lost some of its best to the service of Uncle Sam; and among the service stars there are three that are gold. The first president of the Union, Brother Jas. Culom, being of the number. Still the work is going forward under the splendid leadership of Miss Gertrude Sykes. The Junior Union is working nicely under the competent direction of Mrs. C. C. Smith, leader.

Organization at Ashley's Grove, Northampton.

Miss Rosa Futrell, of Conway, writes July 30 concerning the organization of B. Y. P. U.: "On July 21, several members of Ashley's Grove Baptist Church, West Chowan

Association met and organized a B. Y. P. U. with forty members. The following officers were elected: Miss Abbie Brown, Murfreesboro, President; G. N. Martin, First Vice-President; Mrs. Maud Warren, Second Vice-President; Howard Revelle, Corresponding Secretary; Miss Mattie Vann, Recording Secretary; Miss Mae Vann, Organist; Miss Ellen Futrell, Chorister. These group captains were also elected as follows: Craig Revelle, Clair Futrell, Bertha Liverman and Ruby Vinson. Post-office of all except President is Conway. We had our first meeting Sunday evening, July 28. A short program was rendered, after which President Lineberry, of Chowan College, gave us a very interesting and instructive talk on "The Training Received From the Study of the B. Y. P. U. Quarterly," taking up the topics for each meeting and discussing them beautifully. He closed with a word to the older people, asking them to give their aid and encouragement to the organization."

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PIEDMONT ASSOCIATION.

This being the twenty-fifth annual session, the Piedmont met at Moore's Chapel Church in Franklinville. Pastor W. B. Rivenbark and his good people extended to us a gracious welcome. Abundant entertainment was provided.

These good people are going to build a new house of worship, and have considerable money in bank now ready for the purpose.

Pastor Rivenbark is doing a good work among a fine and progressive people.

As is the custom, the delegation was small, but of the usual excellent quality. The Piedmont people are too busy making money to go to the Association. It is an Association largely composed of town and city churches.

There are few Associations in the State that can show so fine a record of achievement. There is a spirit of inquiry, looking for the best way, and large advance may be expected at an early date. One beautiful thing about the Piedmont is the spirit of fellowship among the pastors. Then there is a tendency to give the capable laymen more space on the programs, and recognition as being equally interested, with the pastors, in every good work.

The Piedmont believes in redeeming the time; the program called for meeting at 8:30 a. m. and adjourning at 10 p. m. The well tried officers, J. M. Hillard, Moderator; W. H. Eller, Clerk and Treasurer; and S. C. Hillard, Statistician, were re-elected. They ran on schedule.

The Piedmont leads in the amount of preaching; given the Association—three sermons, one an Introductory, one a Doctrinal and one a Missionary sermon, were delivered. This year Pastors J. W. Rose, S. C. Hillard and E. N. Johnson were the preachers. All showed careful preparation and ability.

There were several visitors: Dr. R. T. Vann, Secretary W. N. Johnson, Treasure F. B. Hamrick of the Orphanage, and the writer. The first two delivered excellent addresses, while the two last endeavored to fleece the sheep. J. S. F.

FROM NORFOLK, VA.

Dear Brother Johnson:—I suppose you already knew that I resigned my pastorate at Roanoke Rapids the middle of June, after serving there for a little over three years. I began my pastorate at Burrows Memorial, this city, on July 21st.

The opportunity we have here is very large, the people have given us a cordial reception, and the work

is moving off in an encouraging manner.

My temporary address will be 1269 W 27th St.

It was not easy to leave Roanoke Rapids and North Carolina. The Lord greatly blessed our feeble efforts in our two pastorates in North Carolina—Beaufort and Roanoke Rapids. At Roanoke Rapids during our stay, 211 were added to the church—165 by baptism; weekly giving was inaugurated, and the church finances improved to a great extent—great increases were made to all missionary objects. The Sunday-school is caring for three orphans. Many improvements were made around the church property.

Lots for a parsonage have been secured, and much money and pledges are now in hand for that purpose. Some of the "salt of the earth" are members of the Roanoke Rapids Church. We hope and pray that their future may be filled with blessings.

I hope and pray that the campaign now on for increasing the Recorder circulation will be a great success.

I can hardly get along without the Recorder. I enclose check for renewal.

C. H. TRUEBLOOD.

They say there are 100,000 Smiths in the United States army and that 1,500 of them are named William. There are 1,500 Millers, 15,000 Wilsons, and 1,000 John Browns.—Illinois Baptist.

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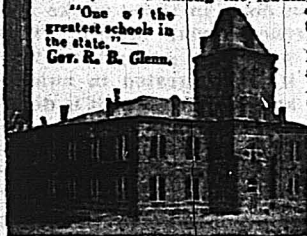
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FROM CHOWAN TRUSTEES.

President G. E. Lineberry, of Chowan College, has accepted the Superintendency of the State School for the Deaf, Dumb and the Blind at Raleigh. He has resigned his connection with Chowan College by voluntary resignation, effective August 1, 1918. The Board of Trustees regret to lose his valuable services. They have taken steps to elect his successor at once and a President of the College will be elected and at work in a few days.

Chowan College, ably officered and well equipped, will open its next session for the entrance of students on the 4th day of September, 1918, and work will begin promptly on that day. The prospects for increased attendance of students is flattering—nearly all of the rooms have been reserved. A competent faculty have been elected and have accepted the various chairs and every business arrangement has been perfected for opening the school on time. Several departments have been strengthened and the College was never so well equipped for work of the highest grade as it is now.

A first class president will at once be elected and the trustees and friends of the College feel confident that the coming year will be the best in all the very useful years of the College.

In accepting the resignation of President Lineberry, the Board of Trustees caused the following to be spread upon their records:

"In accepting the resignation of President G. E. Lineberry, the Board of Trustees of Chowan College wish to express their appreciation of the valuable services he has rendered the Institution. His administration of the College has been wise and efficient and his association with the Board of Trustees has been agreeable and cordial. We sever our official relation with him regretfully and our best wishes go with him in his new field of labor.

"We extend to him and his family our hearty good will and pray that health and happiness may attend them."

J. H. MATTHEWS.

Thrift of time is as necessary as thrift of money, and he who knows how to save time has learned the secret of accumulating educational opportunity. Men who regard it as sinful to waste money waste time with a prodigal's lavishness because they do not understand the value of short periods of time. Society is full of people who might enrich themselves a hundredfold and make their lives immensely more interesting if they learned this commonplace truth.—Ladies' Home Journal.

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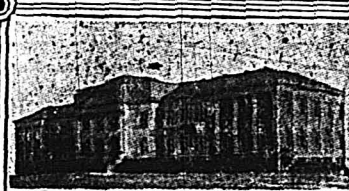
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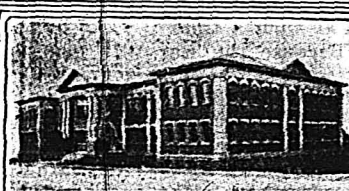


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6. Because it will be too late to get ready then. The race will be on. Business men are already laying their plans for trade after the war. Come to the Seminary now.

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LETTER FROM BRO. ELLIOTT.

Dear Recorder:—The third Sabbath in July I was with Brother E. L. Wells and his noble church in the new house of worship. It was good to be there, the pastor preached a fine gospel sermon to a fine congregation of attentive hearers. Under the faithful leadership of this good man, and a noble band of faithful Christian workers, one of the neatest, best arranged, up-to-date houses of worship has been built. There are but few houses in the State equal to the Edenton Baptist church. It is complete in its finish, in every way. It was a great undertaking, but there was a great leader, and a great church could attempt great things, and then expect great things from God. This church appreciates their past. There are some noble self-sacrificing brethren and sisters in that church that are devoted to their church. The pastor and people are thoroughly knit together, and they work together in love and unity.

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Obituaries

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

WOMBLE.—Mrs. Lydia J. Womble, widow of the late George W. Womble, died Wednesday, July 17, 1918, at the home of her son, Peter Womble, in Greensboro, and was buried at Bear Creek Baptist Church (of which she had been a consistent member more than 60 years) Thursday afternoon, July 18, at 5 o'clock.

In the absence of the pastor the burial service was conducted by the writer.

Mrs. Womble was born March 11, 1836, and was therefore in the 83rd year of her age. About the time of her marriage Mrs. Womble professed faith in Christ and united with Bear Creek Baptist Church.

The undersigned joins their many friends in extending sincere sympathy to those who feel so keenly this stroke of divine Providence, and to them he would commend the words of the great Apostle, that they "sorrow not as those who have no hope." For the time is short between the reunion and now.—Grover C. Phillips.

ASHWORTH.—Jason Ashworth, of Fairview, North Carolina, was born March 20, 1849, and died July 12, 1918. He was the son of the late Johnson Ashworth, of Fairview, North Carolina. With the exception of three or four years that he lived in Asheville, he spent his whole life in Fairview. He united with the old Cane Creek Baptist Church in early life and was teacher of the adult Bible class about forty years. In 1890 he was married to Miss Cora Page, of Wake County, North Carolina, to this union were born six children, three sons and three daughters, all of whom are living and were present at the funeral, except the second son, Roy, who is an American soldier with the Allies in France. Besides the widow and children he leaves three brothers and one sister, the brothers are Rufus, A. L. and S. J. Ashworth, all of Fairview, North Carolina, and the sister is Mrs. T. J. Reed, of Biltmore, North Carolina. For many years Brother Ashworth was one of the leading business men in the section in which he lived. He was a true philanthropist and lead in every enterprise which was for the upbuilding of his community. It was due to his efforts largely that Fairview became one of the leading and most progressive communities in Buncombe County.

In a private interview which Brother Ashworth asked to have with the writer only a few days before his death, he spoke freely of his hope in Christ and told how in his early childhood he had been led by his consecrated Christian father to give his life to Christ. He was a true and practical Christian. He loved his family, he loved his church, he loved his people and he loved the Lord, and for these objects he labored all his life.

By his and his family's request the funeral was conducted by the writer, who in former years was his pastor, assisted by Dr. A. E. Brown at the Fairview Baptist Church. His body was laid to rest in the family plot in the old Cane Creek Cemetery to await the morning of the resurrection when God's redeemed one shall arise to meet him in glory.

May the comforting grace of the Savior whom he trusted be the stay and support of his companion in this hour of grief and sorrow, and may his children live for the noble purpose which it was their father's desire and prayer that they should live, in the prayer of their friend and former pastor.—A. I. Justice.

RESOLUTIONS OF RESPECT.

The death of Mrs. E. S. Davis, which occurred on June 12, 1918, brought sorrow to her relatives and all who knew her. In her death the Missionary Society of Rockingham Church sustains a loss which we deeply deplore. We extend to her husband and bereaved relatives our deepest sympathy and pray that God may sustain and help them. Therefore be it resolved:

(1) That we bow in humble submission to God's will realizing that our loss is her gain.

(2) That although we shall sadly miss her we will cherish her memory and thank God for her life, for her faith, for her loyalty in her membership in our society, and for the hope which these and other expressions of her life before left us.

(3) That a copy of these resolutions be sent to her husband and family, a copy be sent to the Post-Dispatch and Biblical Recorder for publication and that a page in our missionary book be inscribed to her memory.

Done by the order of the Missionary Society of the Rockingham Baptist Church, July 11, 1918.

MRS. T. R. HELMS,
MRS. A. W. PORTER,
MRS. W. B. HEAD,
Committee.

Rockingham, N. C.

RESOLUTIONS OF RESPECT.

On May 16, 1918, God saw fit to take from our midst our beloved sister, Mrs. Annie Saunders. She leaves a husband and three children to mourn their loss, who will greatly miss a wife and mother's love as well as a host of friends. Therefore be it resolved:

(1) That the Pleasant Grove Baptist Church sustains a great loss.

(2) That to the bereaved family we extend our greatest sympathy in this trying hour.

(3) That a copy of these resolutions be sent to the 'Biblical Recorder' and a copy sent to the family.

T. E. STALEY,
LINCOLN PARNAL,
JOHN HAYWOOD,
Committee.

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Norfolk-Southern

Passenger Train Schedule corrected to April 1, 1918.

(As information only, and not guaranteed) TRAINS LEAVE RALEIGH.

9:20 p. m. daily for Wilson, Greenville, Washington, Elizabeth City and Norfolk. Through Sleeping Car to Norfolk. Connecting at Washington (Marsden) for New Bern, Morehead City and Beaufort. Connecting at Norfolk with Rail and Steamer Lines to all points east and north.

6:00 a. m. daily for Wilson, Greenville, Washington and Norfolk. Connecting at Washington for New Bern, Morehead City and Beaufort. At Norfolk with Rail and Steamer Lines to all points east and north.

2:05 p. m. daily for Wilson, Greenville, Washington, Pinetown and Belhaven.

7:40 a. m. for Charlotte and points west and south.

8:30 a. m. daily for Fayetteville and intermediate points.

1:20 p. m. daily, except Sunday, for Fayetteville and intermediate points.

For through rates or other information, wire or apply to any Norfolk Southern Ticket Agent or

W. J. Williams, O. A. J. E. Singleton, T. A. Raleigh, N. C. Raleigh, N. C.
J. F. Dalton, G. P. A., Norfolk, Va.

Acknowledgments

State Missions.—Reepsville, \$2; Kids Chapel, 3; S. S. Jonesville, 4; Brush Creek, 5; White Oak, 20; Forest Grove, 1.61; Reynoldsson, 14.50; 1st Pembroke, 3; Spencer, 2; Cross Roads, 15; Lewisville, 8; S. S. 1st Hendersonville, 2; Moores Chapel, 5.40; Jupiter, 1; Lees Chapel, 5.90; Asheboro, 12.83; Center Hill, 3; W. M. S. Winter-ville, 16.10; Y. W. A., 50 cents; G. A., 1.50; R. A., 3; Sun., 1.64; 1st New Bern, 49; Warwick, 30; 2nd Wilson, 85 cents; W. M. S., 3. Total this week, \$213.83. Previously reported, \$22,621.38. Total this year, \$22,835.21.

Foreign Missions.—Kids Chapel, 4; Victory Missions, 1.50; Scotland Neck, 175; White Oak, 20; Forest Grove, 3.23; Beulah, 6.10; Kerr Chapel, 3; Dover Church, 5.66; Olive Branch, 4.84; Spencer, 1; Lewisville, 8; Riley's Creeks, 2.50; S. S. 1st Hendersonville, 2; Center Hill, 4; 1st New Bern, 42; Warwick, 30; 2nd Wilson, 85 cents. Total this week, \$313.68. Previously reported \$56,203. Total this year, \$56,516.68.

Home Missions.—Kids Chapel, 3; S. S. Jonesville, 3; Brush Creek, 4.50; W. M. S., 5.60; W. M. U., 17.75; White Oak, 20; Forest Grove, 1.62; Kerrs Chapel, 3; W. M. S. Bethel, 6.50; Sun., 2.29; Olive, 50 cents; Spencer, 2; Lewisville, 8; Riley's Creek, 50 cents; S. S. 1st Hendersonville, 1; Clarkton, 15.62; W. M. S., 3; Oak Grove, 13.35; Center Hill, 1.13; Smyrna, 15.50; S. S. Mill Creek, 4; 1st New Bern, 21; Warwick, 10; 2nd Wilson, 51 cents. Total this week, \$176.37. Previously reported, \$40,642.40. Total this year, \$40,818.77.

Education.—Amis Chapel, \$5.85; Galatia, 8.30; Cold Spring, 2.25; S. S. Siloam, 3.25; S. S. Macedonia, 1; S. S. Carboro, 13.82; Great Marsh, 6.87; Raft Swamp, 1.20; Back Swamp, 12.01; S. S. 1st Statesville, 10.27; White Oak, 6.72; Baptist Center, 1.95; Kerrs Chapel, 1; 1st Winston-Salem, 25; S. S. Salem, 8.97; Emmanuel, 1.44; Lawisville, 3; Barnesville, 10.34; Cane Creek, 4.80; Jupiter, 5; Cherry Grove, 5.56; S. S. Ht. Pisgah, 2.91; Orphanage, 7.48; Ms., 11.20; S. S., 3.73; Ashboro, 2; Whiteville, 34; S. S. Mill Creek, 4; 1st New Bern, 21; Warwick, 10; 2nd Wilson, 17 cents; S. S. Buckhorn, 15.37; Mt. Moriah, 4.50; 2nd Lenoir, 1; Blairs Fork, 1.13; Phantels, 1.50. Total this week, 258.59. Previously reported, \$4,523.83. This year, \$4,782.42.

Sunday-school Missions.—Smyrna, \$8.20; Amis Chapel, 5.85; Commers Chapel, Cedar Grove, 4.67; Saddle Tree, 2; Great Marsh, 3.66; Singleterrys Cross Roads, 1.65; S. S. Raft Swamp, 4.06; S. S. 1st Statesville, 8.39; White Oak, 2.50; S. S. Charlotte, 5.25; Olive Branch,

6; 1st Winston-Salem, 10; S. S. Savannah, 3.42; S. S. Grover, 6; S. S. Snuggs Grove, 3.50; S. S. Board, 150; 2nd Wilson, 10 cents; S. S. Mt. Pleasant, 8.10; 1st Winston-Salem, 5; S. S. Cypress Chapel, 5.25. Total this year, \$245.70. Previously reported, \$1,936.04. Total this year, \$2,181.74.

Ministerial Relief.—Amis Chapel, \$5.85; Brush Creek, 3.30; White Oak, 5; Magnolia, 5; Kerrs Chapel, 2; Cross Roads, 11; Lewisville, 4.50; Jupiter, 2; Warwick, 10; 2nd Wilson, 7 cents; Beaver Dam, 1.65; Florence Ave., 2.46. Total this week, \$52.83. Previously reported, \$3,781.52. Total this year, \$3,834.35.

Colportage.—Sale of Books, \$36.38. Previously reported, \$564.16. Total this year, \$600.54.

Church Building Fund.—W. M. U., \$8.85; M. S. Orphanage, 6.18. Total this week, \$15.03. Previously reported, \$3,231.69. Total this year, \$3,246.72.

Total this week \$ 1,312.41
Previously reported \$135,818.19
Total this year \$135,130.60

WALTERS DURHAM,
Treasurer, Baptist State Con-
vention.
August 7, 1918.

.... We learn that Dr. Rufus W. Weaver has been elected President of Mercer University, Macon, Georgia. Dr. Weaver is at present Corresponding Secretary of the Baptist Education Board of Tennessee. He is a native of Greensboro, N. C., and received his education at Wake Forest College and the Southern Baptist Theological Seminary. He has made the subject of education a specialty, and has written some excellent books on the subject. Dr. Weaver is one of the brightest men in the South, and is well fitted for the important position to which he has been elected. We congratulate Mercer, and wish for our good friend the highest measure of success as he enters upon his new work.

The Root of Skin Troubles

Skin diseases are caused by parasitic germs, and unless these germs are killed your skin trouble will last indefinitely, growing worse each day. These parasitic germs may be killed and without any injurious effect by simply applying Tetterine, a fragrant salve. It is commended highly by the best physicians. Sold by druggists. 50c a box, or by mail from SHUPTRINE COMPANY, SAVANNAH, GA.

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Now is the time to save money and therefore to actually make money on the purchase of a good piano. But be sure that the piano is a good one and that the saving is real, not imaginary. The Club invites your most careful investigation of its splendid money saving plan and of the superior quality of the instruments which it supplies. The terms are easy and are arranged to suit your individual requirements, and convenience.

Do not make the mistake of neglecting the musical education of your family—that would be false economy and would bring you many regrets in future years. Time and opportunity do not wait even for the big war. Economize by cutting out the useless expenses and by careful buying of necessities, but do not allow the war or anything else to prevent the musical education of your family. The Club will help you to the limit of its ability and you will be surprised to find how perfectly it has solved your problem by securing a fine piano or player-piano.

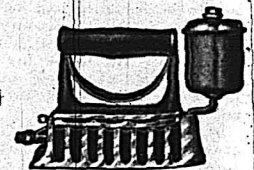
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FROM BROTHER T. L. BLALOCK

Ledger, N. C., July 31, 1918.

Dear Friends:

My journey from China to my home in North Carolina was a long and tiresome one, and I am glad that it is at an end.

It is good to be at home again with my dear parents. I found them as well as could be expected for people of their age. Father is in his 89th year and mother in her 83rd.

I plan to rest up at home till the end of September. After that I hope to visit a few associational gatherings and then go to Person County to see some of my dear wife's people.

I am at home for rest, but want to see as many of our friends as I can before I return to China. My strength permitting I want to do some traveling and work among the churches. But I do not want to do more of this than will be consistent with my program for rest and recuperation. Whether I do much or little of this kind of work I trust that you will pray for me that my labors may be fruitful.

Continue to forward your contributions to me as heretofore and whatever comes in above my support I will put it aside for passage money.

I hope we shall have others to go with me when I return to China. They are greatly needed in our work at Talaifu, and let us not forget to pray daily that God will give them to us.

ADDITIONAL NEWS NOTES.

....The church at Laurinburg has called Rev. J. M. Hamrick, or Gaffney, S. C. Brother Hamrick is a native of North Carolina, and has held several important pastorates in the State. We extend to Brother Hamrick a cordial welcome, and congratulate him upon the good sense displayed in his wise decision to come back home.

....John B. Pierce, district negro agent of the farm demonstration work in Virginia, states that "the Hampton Institute Conference for ministers has shown colored leaders from Virginia and other Southern States how to use all their rural and city resources, especially the benefits brought by county workers and others who are carrying out the government's war work; how to make use of the Federal and State machinery for improving the work of rural ministers; and how to organize rural communities so that ministers may earn a decent living, and still remain in the country with their congregations."

....Brother T. M. Greene, of Spray, N. C., is enjoying his work. He and his people seem to be in love with each other, and they have increased his salary, and presented him with an automobile to aid him in his work. They also paid his expenses to the Seaside Assembly, and have shown their appreciation

in many ways. A twelve hundred dollar addition is being made to the church. Brother Green is an out and out denominational man, and stands for every enterprise undertaken by the Convention. Though he came to us from another State, he has thrown himself heart and soul into the work in this State.

The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS CHILL TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its strengthening, invigorating effect. 50c.

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such as Eczema, Ringworm, Tetter, Itch, Acne, etc., are caused by parasites. To properly treat these diseases, you must kill the parasites. Tetterine is extensively prescribed by the best physicians because it kills these parasitic germs, thereby putting an end to skin troubles. It is a fragrant salve and is absolutely harmless. Ask your druggist for it. 50c a box. By mail from SHUPTRINE COMPANY, SAVANNAH, GA.

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Each star represents a member from the home, church Sunday school or any other organization that is in the service of our country. These Service Flags and Honor Rolls will be of great historical interest when the war is over and the boys come home.

These Service Flags are made of National Bunting, moth-proof, good substitute for wood bunting, which is prohibited just now. canvass heads and grommets. One star furnished free with each flag. Extra stars 5c each, or 50c per dozen.

Size 2x3—\$2.00—will hold 14 stars
Size 3x5—\$3.75—will hold 30 stars
Size 5x8—\$5.50—will hold 45 stars
Size 4x6—\$4.50—will hold 40 stars
(The 4x6 comes in cotton bunting only)

WINDOW CARD SERVICE FLAG

Size 9x12, fifty cents; three stars furnished free

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Printed on heavy white cardboard in red, blue and black, size 20x28 inches. Beneath the design are twenty-seven lines for names, together with space for date of enlistment, rank, division and remarks. Every Bible school or Young Men's Class should place one in its auditorium.

Only 80c postpaid

These flags and rolls help to keep the boys tied on to the Sunday school and church.

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Nashville, Tenn.

Home Circle

THE FOUR-LEAF CLOVER.

A little maid in a gingham gown
Went hunting the meadows over;
Till the birds were tired and the
sun went down
She sought for a four-leaf clover.

For four-leaf clovers bring luck,
they say;
And patchwork "stint" and dishes
Were tiresome duties of every day:
She wanted some fairy wishes.

With dishes unwashed and "stint"
undone,
She tramped back home in the
gloaming;
No four-leaf clover—no, never a
one—
Was there to be had for her
roaming.

A little maid in a gingham gown
Had washed all the dinner dishes;
Had finished her "stint" ere the
sun went down,

Undreaming of fairy wishes—
When, just at her feet as she raced
in play

The blossoming meadows over,
She found what the other had
sought all day—

She found, yes, a four-leaf clover!

—Mary Clarke Huntington.

TOO SMART.

Catherine and Alice were shopping together at a "sale" and at last drew near a counter where some goods they wanted were displayed.

"I will take two and a half yards," said Catherine to the sales-girl.

The latter was new at the work—taken into the department store to help out on that sale. The crowd confused her. She had not even become accustomed to handling her pad and sales slips. Two and a half yards at ninety-eight cents would be—she could not think in such a babel of voices? She figured on the back of her slips and then said, "One dollar forty-five, please."

Catherine tilted her head a trifle, did a bit of mental arithmetic, and spoke pleasantly and quietly. "It must be two forty-five, I think."

The girl flushed painfully. "Of course," she murmured, "thank you ever so much."

"Now, what in the world did you do that for?" complained Alice, just as they left the counter. "You might just as well have had that extra dollar. You are quick as lightning at figures, I know; but when you had figured it out in your own mind, why didn't you keep still? There is such a thing as being too smart."

"I don't think you can accuse me of that," laughed Catherine; "but the amount was really two forty-five, and it would be a fraud for me not to pay it when I knew it. But saying nothing about that part of

it, there was the girl. If she had sent in the slip for a dollar forty-five the examiner would have discovered the mistake, and the extra dollar would have been deducted from the girl's wages—if they amounted to as much as that."

"Well, that is her lookout. Anyway, that's how I look at it. If the conductor thinks I'm reading my paper so earnestly that I must have paid my fare, I don't have to run to him and beseech him to take my nickel. Last week a restaurant cashier gave me back fifty cents too much change. I didn't call out the fire department; I walked away as steady as you please. If I am smart enough to copy your examination paper without letting Miss Spectacles see me, why, she's the one to blame, not I."

Now, there's a big question that goes with this little story: Which of these girls was really the one that was "too smart?" And will it be too late when she finds it out? Girl's World.

PICKING OUT A CLERK.

Little incidents sometimes start successful men on their way to the top rungs of the ladder, but generally it is character that makes the incident possible, as in this anecdote of Charles M. Hays, the builder of one of the Canadian transcontinental railways. A contributor to Opportunity tells the story:

In the beginning of big business in railways history a man named Talmage became vice-president and general manager of the Gould lines, with headquarters at St. Louis. Mr. Talmage wanted a confidential secretary, and proceeded to choose him in his own way. He went to the passenger department to look over the clerks, and found all of them except one either chatting or watching the clock. This one he approached and asked the time. There was no answer. Resting his hand on the desk, Mr. Talmage repeated the question. The clerk came out of his preoccupation and looked up with his pen in the air.

"I beg your pardon," he said. "Did you speak to me?"

"I merely asked what time it is. That was all," said Mr. Talmage.

The young man looked round three sides of the room and finally found the clock on the fourth side.

"Eleven-fifty," said he, and he went on with his work.

"Thank you," said Mr. Talmage, and went away. The next morning Charles M. Hays, the clerk who had to search for the clock, was in a new place at the big man's elbow.—Ex.

"Do moind yez don't git hur-rt. Pat," said Bridget. "It's dangerous a-workin' in that quarry."

"That's ahl roight, Biddy," said Pat. "Ol've borrowed two dollars fr'm th' foreman, and he don't let me do any dangerous work anny more."

Spice Box

This story comes out of the Editor's Drawer of Harper's Magazine. Two American soldiers were engaged in trench digging, when one paused to ask the other if he remembered the big posters back home saying: "Enlist and see the world."

"Yes," replied his friend, "but why?"

"Well, I didn't know we had to dig clear through it in order to see it."

The American in England affords cause for much perplexity and astonishment to his English kinsmen.

A Yankee soldier was being shown over an old church wherein hundreds of people were buried.

"A great many people sleep between these walls," said the guide, indicating the inscription-covered floor with a sweep of his hand.

"So?" said the Sammy. "Same way over in our country. Why don't you get a more interesting preacher?"

A pessimist was enumerating the trials and troubles of the church. Speaking of the problem of attendance upon prayer meeting he said: "Some years ago it was the bicycle that kept folks from church; later it was the automobile; while in the future it will be the flying machine. Then church members as they fly over the church spire will look down—

"And shout while passing through the air, Farewell, farewell, sweet hour of prayer."

Grace's uncle met her on the street one spring day and asked her whether she was going out with a picnic party from her school.

"No," replied his eight-year-old niece, "I ain't going."

"My dear," said the uncle, "you must not say, 'ain't going.'" And he proceeded to give her a little lesson in grammar: "You are not going. He is not going. We are not going. You are not going. They are not going." Now, can you say all that?"

"Sure I can," responded Grace, quite heartily, "There ain't nobody going."—Harper's Magazine.

Two San Francisco negroes were discussing the possibilities of being drafted.

"Tain't gwine do' em any good to pick on me," said Lemuel, sulkily. "Ah certainly ain't gwine do any fightin'. Ah ain't lost nothin' oveh in France. Ah ain't got any quarrel with a-n-ybody, and Uncle Sam kain't make me fight."

Jim wondered over the statement for a moment. "You're right," he said at length. "Uncle Sam kain't make yo' fight. But he can take yo' where de fightin' is, and after that yo' kin use yo' own judgment."