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RUSSIA BY AN EYE-WITNESS

Rev. J. H. Rushbrooke, M.A., D.D.

What is the general situation in Russia? Bad, bad almost beyond words. The famine area is no longer confined to the Volga Valley; the Northern Caucasus, the Crimea, the Taurien, Ukraina have to be added. A list of provinces in which our people are starving includes the Turgai province northeast of the Caspian, and the Clonetz province northeast of Petrograd. From Turkestan there was until lately no report of shortage; now such reports are arriving—the immense "trek" of refugees has told upon the resources of that region. The horrors of this famine haunt the mind. Men fall dead from hunger in the streets. Whole families have perished in their homes. The bodies, stripped of every vestige of clothing (clothing is too precious to bury), have had to be disposed of by cart-loads in vast common graves. Cannibalism is not unknown: the proofs are absolute. From crowded trains of refugees, traveling in goods-wagons, the bodies of victims of typhus have been day by day cast forth into the snow. (I have seen these refugee-trains.) A Baptist church member—a Lett—arrived in Riga a fortnight ago. He had traveled with his family from Odessa; the journey took thirty-four days, a significant revelation of the condition of transit across Russia. The terrors of that journey evoke a shudder—the daily outbreak of typhus, the casting forth of the dead, the miserable survivors rubbing petroleum into their bodies as a partial preventive, questioning who would be the next victim—and this is Southern and Western, no longer merely Eastern Russia. An American relief worker told me of the dead he had seen in the streets of Odessa itself. Moreover, cholera has now made its dreaded appearance in the Volga region; the relief organizations are bracing themselves for a fierce struggle against it, with all too little hope of setting bounds to its ravages. It is an appalling situation; the death roll remains unknown, and competent observers regard 30,000,000 as the population of what are now definitely classed as famine areas. Nor is the story even then fully told. Will the next harvest suffice? I found few optimists; almost every relief worker answered with an emphatic "No"; and where any hope was expressed it was based on the grim consideration that there will be far fewer people to be fed from this year's crops. One hopes and prays that the general judgment is mistaken, but it is the judgment of those in continuous contact with the facts. I gathered it from workers and eye-witnesses from all parts of Russia. Why, cattle and horses have been killed in the famine areas; how could the plowing and sowing be carried through even if seed were available? The starved, dazed, half-dead peasants can scarce rouse themselves to the effort of sowing; in some instances they have devoured the seed-corn itself. The majority of responsible estimates put the sowing at scarcely more than one-third of the seed. A veritable inferno of human misery confronts us in the Russia of today. We can do little to help in the face of the measureless calamity, but we can do something. We can get corn into Southern Russia in time to save a few thousand more lives, if funds are forthcoming. I know what channels to use and can act by telegraph. A young and enthusiastic and competent American, the Rev. Hoyt E. Porter, of the Southern Convention, is ready to organize the distribution.

What else is happening in Russia? How is the work of God prospering? There are communities in the famine areas that are dazed, overwhelmed by physical misery. Yet the reports of the churches during these years of trial are on the whole reports of a miraculous and still continuing success. The Baptists and the Evangelical Christians, who are Baptist in all but name, have grown amazingly. The fiery trial has made men spiritually sensitive; one who has been through it quoted to me the familiar New Testament words: "They shall look on Him whom they have pierced."

(Send all money for Russian relief to the Foreign Mission Board, Richmond, Virginia.)

"The hope that springs eternal in the human breast dies with the man if Christ be not raised."

OUT FOR CHARACTER

Chastity and Happiness

By E. Y. Mullins, D.D., LL.D., President of the Southern Baptist Theological Seminary, Louisville, Kentucky.

In this appeal for personal purity I wish to make two points. The first is to assign some reasons why unchastity produces unhappiness. First, then, why does unchastity produce unhappiness? Because it violates a divine command. Purity of thought and purity of life is the divine law.

Unchastity arms the conscience with a deadly sting. No man can lead an impure life and keep a sensitive conscience. The two things cannot go together. Inevitably the conscience is dulled by self-indulgence, but nevertheless the sting of conscience remains.

In the next place, unchastity violates a fundamental social law. Unchastity is a wrong to another. It is unsocial. It is also wrong to self. It disqualifies self for the duties of society. Chastity has behind it the highest social sanction, while unchastity has behind it the strongest social condemnation. It follows, therefore, that unchastity is a renunciation of civilization, because it honeycombs it with corruption.

In the fourth place, unchastity produces unhappiness because it is attended by dire physical evils. For one thing, it produces physical unfitness. Incontinence weakens. It was the custom of the Greek athletes to abstain from all sexual indulgence when about to take part in athletic contests. No athlete can hope to succeed who indulges his sexual propensities excessively.

Unchastity, moreover, produces diseases of the most deadly kind. Nothing is more horrible than the pictures which the physicians have shown us of the deadly effects of venereal diseases. This, of course, constitutes a terrible crime against posterity and involves the honeycombing of the race with impurity.

Finally, unchastity leads to all kinds of moral degeneration. It tends to a complete breakdown of the whole moral character of the individual and of society.

From all the above considerations, it is clear that unchastity is a potent cause of unhappiness.

I glance next briefly at the reasons why chastity produces happiness.

First of all, it promotes self-respect.

Secondly, it increases capacity for the enjoyment of all the pleasure of life.

Third, it tends to increased physical stamina and to increased capacity for work and attainment in the physical, mental and moral spheres.

Fourth, it is a great victory over self, and this means a victory over other enemies. He who conquers himself may be a conqueror in any other realm.

Again, it fits a man for his social duties. It prepares him for marriage and for becoming the father of children of pure blood.

Again, it brings the favor of men. All society respects a man of chaste habits.

Above all, it brings the favor of God, which is, of course, the highest of all sanctions for any course of conduct.

I may sum up all that has been said briefly as follows: Chastity brings health, self-respect, efficiency, fitness for all of life's duties, including marriage, the favor of man and the favor of God. Unchastity brings the condemnation of one's own conscience, of society, of posterity, and of God.

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BEFORE AND AFTER CONVERSION

"Did you pray before conversion?" was asked of a recent convert. Her reply was significant. She said that she did pray after a sort, and when asked the difference between her prayers before and after her conversion she replied: "Then I said my prayers, but now I mean them. Then I said the prayers which other people taught me, but now I find them in my heart."

The unconverted pray even as Voltaire prayed in the Alps during a thunderstorm. And of course the converted pray even as Paul and Silas did in the Philippian jail. But what a difference there is between the two prayers!—The Organized Class Magazine.

MUSIC IN CHINA

E. O. Sellers, Director of Music, Baptist Bible Institute, New Orleans, Louisiana.

Unless one has heard a Chinese chorus and orchestra, as I once did in New York City, it will be impossible to form any conception of what it sounds like.

A "cacophony of racuous sounds," cats upon the back fence, the whine and shriek of non-lubricated machinery, the "box drum" of the old-fashioned "horning bee," all of these combined are as superior as is a symphony orchestra to a newly organized and just learning to play cross-roads band or a New Orleans negro jazz combination.

Native Chinese music there is to be sure, music that has a history the age of which is incalculable, but it might as well have originated upon another planet, lacking all that to us seems related to music. An American writer who has studied Oriental music raises the question, "Is there a Yellow Peril in Music?" and some missionaries testify to a degree of enjoyment and satisfaction once they become familiar with and accustomed to Chinese music. But that this will lead to any danger of supplanting or even modifying our standards we have no fear.

On the other hand, workers who have spent their lives, decades of service, in China unite in testifying to the eagerness of the Chinese, of all ages and both sexes, to hear and learn our Western music.

A missionary who can play a folding organ or any other instrument, or sing, is always sure of a large and an interested audience.

Somewhat like the Japanese in imitation, yet the Chinese have a hard time in learning to use the chromatic tones or the half-steps of our modern scale. They will learn a melody involving such intervals after long drilling but the very next day will fail at that particular place. Careful inquiry of those long in China reveals the fact that there is no other one single element so important as that the missionary should have a rudimentary knowledge of music, be able to play hymns, or, better, be able to sing and to lead singing.

Mrs. V. P. Green, of Canton, who has been in China, under the Foreign Mission Board of the Southern Baptist Convention, since 1891, told the students of the Baptist Bible Institute that she presented this need before a large gathering of workers in Japan in 1918 and that all present affirmed her conviction, and united in saying that the Boards ought to require of all candidates for the foreign field preparation in music.

It seems to be the universal opinion that Christian ideals and teaching can never be expressed in Chinese music. The attempt has been made to sing the Gospel to native melodies, but all such trials have thus far failed of any degree of success.

Said Mrs. Green: "The greatest deficiency in our present training of missionaries is their lack of a knowledge of music. The Chinese love to sing and seem never to tire of it. The missionary will give out long before they do, and they are ready to resume as soon as the missionary will begin again." Mrs. Green is training native girls and Bible women and finds them to be ready and apt pupils.

With these facts before us (and they are equally true of the home field), why do we continue to neglect giving to all of our students a broad general knowledge of music and leave the study of it for those who have a particular taste for it or expect to specialize therein?

Especially should our theological institutions be required to give this training, placing it on a par with other studies, and requiring of all preachers and missionary candidates some knowledge of music and hymnology. Once we see the importance and efficiency of this we will more and more use and support those agencies now operating that are designed to meet and supply this need.

An End to Worry: Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Philippians 4:6, 7.

News Notes

.... Evangelist T. O. Reese is assisting Pastor L. W. Weston in a series of meetings at Spray, N. C.

.... Rev. J. K. Henderson of Hamilton is among the fortunate pastors who were sent to the Convention in Jacksonville. His expenses were paid by Mr. and Mrs. P. D. Salisbury of Hamilton.

.... Dr. S. J. Porter was a preacher at the west Kentucky Assembly which was held at Bethel College June 4-11. He goes from there to Austin to preach the baccalaureate sermon at the University of Texas.

.... Several pastors have asked if they should send in their tithing lists now. Certainly. And every time you get a tither give me the association, church, and name so I can file his card correctly.—A. C. Hamby.

.... Dr. W. W. Landrum goes next week to Brown University where he will preach upon the occasion of the fiftieth anniversary of his graduation from the oldest Baptist university in America.—Christian Index.

.... Rev. R. E. Clark, who is at present located in Pittsboro, N. C., R. 1, for his vacation, will be open for supply work until September 1. Any churches or pastors interested can reach him at the above address.

.... A pastor, who gives his address as Lumberton, wrote on May 1st that he had secured 41 tithers, but failed to sign his name or give the name of the church. I should like to have both, and also a list of the tithers for my files.—A. C. Hamby.

.... Correspondents will please note the following changes in addresses: Revs. J. C. Canipe from Smithfield, Ky., to Mehane, N. C.; B. E. Morris from Louisville, Ky., to Marion, N. C.; J. U. Teague from Louisburg to Oxford, N. C.; J. L. Teague from Harmon to Granite Falls, N. C.

.... The following announcement has been received: "Mrs. Annie Williams requests the pleasure of your company at the marriage of her daughter, Juanita Beatrice, to Mr. James Evans Nicholson on Wednesday, June 14, at 12 o'clock noon, Apex, N. C." Congratulations and best wishes.

.... We regret to learn of the death of our good friend, James W. Powell, which sad event occurred at his home at Fair Bluff on June 1. Brother Powell was in his 78th year. He was a successful business man, a useful citizen and a faithful member of his church. To the bereaved ones we extend sincere sympathy.

.... Just closed good meeting in Spring Hope, N. C., with Rev. B. O. Myers. It was a revival, with thirty additions. There was loyalty and support by many that brought success. It is a joy to remember the many good things and kindnesses received. Spring Hope goes forward. I go to Manteo, N. C. (Roanoke Island), with Brother H. B. Hines for the month of June.—B. Townsend.

.... Our good friend, Rev. Reuben James of Union County, whose head is full of commonsense and whose heart is filled with love to God and his fellowman, struck it fine anent the discussion on evolution. He says our great trouble is not evolution but devilution, that it is not so much a question of where man came from as it is where he is going that it is not so much against evolution as against devilution of which he speaks. Brother James wants it understood that he takes the Bible straight and accepts its teachings without question.

.... Rev. James C. Gillespie says: "I am pastor of Beaver Dam, Pleasant Grove, Poplar Springs, and Mt. Sinai, churches of the Kings Mountain Association, and my work is moving along very nicely. No pastor has a more congenial and appreciative people to serve than I do."

.... We acknowledge with thanks the following invitation: "Mr. and Mrs. Edward McKee Goodwin request the pleasure of your company at the marriage of their daughter, Louise Winston, to Mr. Carl Emmet Rankin on Friday afternoon, June 9, at half after five o'clock, 'The Oaks,' Morganton, N. C."

.... If any church needs a pastor's assistant if he will write to Secretary E. L. Middleton, Raleigh, N. C., he will give name and address of one of the best qualified young women in the State. She is now at Nashville, Tenn., taking the fall course in the Sunday School Board's Vocational School. She is a woman of very fine experience in church work.

.... We are expecting a great meeting June 14-16, as the Charlotte division meets with the First Baptist Church, North Wilkesboro, and Wilkesboro. All delegates or visitors please send their names to either Mrs. C. E. Jenkins, North Wilkesboro, or Mrs. W. J. Johnson, Wilkesboro, N. C.—Mrs. J. W. Nichols.

.... Dr. A. C. Dixon and wife sailed from San Francisco for China on June 3rd. Dr. Dixon is to deliver a series of lectures at Bible conferences and hopes to get back to his work as pastor of the University Church, Baltimore, about October 15. His many friends will hope for him and Mrs. Dixon a pleasant and safe voyage and a fruitful service in China.

.... We appreciate the following invitation: "Mr. and Mrs. Howard Louis Morrison request the honor of your presence at the marriage of their daughter, Marian, to Mr. Elwood Winfield Walton on Wednesday afternoon, the 21st of June, at half after 5 o'clock, First Baptist Church, Reidsville, North Carolina. At home after the tenth of July, Hickory, North Carolina." The Recorder extends congratulations and best wishes.

.... We are in receipt of an announcement of the annual conference of the Baptist Mountain School teachers which is in progress in Ridgecrest this week. The conference began on the night of June 14 with an address by Prof. R. L. Moore. These conferences are under the general direction of Dr. A. E. Brown, superintendent of the Mountain School Department of the Home Mission Board. We are sorry we did not receive the program in time to publish it in our last week's issue.

.... We are in receipt of the first number of the Baptist Record, a little paper published by the Baptist churches of Albemarle. The first article is a survey of the Baptist churches in Albemarle for forty years, giving the history of the beginning of the work and its continuance through these years. At the mast head of the paper we find the following names: H. H. Richards, Editor; Sadie M. Richards, Business Manager. We welcome this neat little paper to our table.

.... We are glad to get the following from Brother W. L. Griggs, pastor of the Baptist Church at North, S. C.: "I have been called to the First Baptist Church, of North Wilkesboro, N. C., and have accepted the call. I am happy to get back home after four years' absence from the State. I love the South Carolina brotherhood, and God has greatly blessed my work at North, S. C., for which I am thankful. I go to a great opportunity at North Wilkesboro, and I crave the

prayers of my brethren that God shall bless my ministry there. I have resigned and will enter upon my new duties about the first of June. Brother W. F. Staley, the retiring pastor at North Wilkesboro, left the work in fine shape. He goes to Davenport, Ohio, his old home, to be close to his aged mother as she nears the sunset of life, and he will be pastor of a great church there. Blessings upon him, his new work and family. Please change my Recorder after June 1st to North Wilkesboro, and remember our doors will be open at any time, both at the parsonage and the church. I am going to make an effort to put the Recorder in every home in my membership, one of the first things I do. Why not?"

.... Rev. E. F. Mumford, who has been for several years pastor on one of our mission fields, has accepted the principalship of the Liberty Piedmont Institute, together with the pastorate of the Wallburg Church. We commend Brother Mumford most cordially to the Liberty brethren. He is an earnest, faithful, energetic worker and we believe will render fine service both in the schoolroom and in the pastorate.

.... Dr. R. H. Pitt, editor of "The Religious Herald," and Dr. W. W. Landrum will sail July 12 on the good ship Panhandle State for London where they go as representatives of Southern Baptists to sit in the council of the Baptist World Alliance at the Baptist Church House. This conference will plan the next session of the alliance which will likely be held in Stockholm in 1923. Dr. George E. Horr, president of Newton Theological Institute, and Dr. Lathan Crandall will represent Northern Baptists. Drs. Pitt and Landrum will return to the States early in August.—Christian Index.

.... Dr. W. H. Rich preached his last sermon at Elberton the third Sunday night to more than one thousand people. The denominations in the city united in this farewell service. The local paper speaks in most cordial terms of the sermon by Dr. Rich which was on the love of God. Dr. Rich has enjoyed a fruitful ministry at Elberton. He has been pastor there for the past ten years, during which time the church has steadily developed. He has had a prominent part in the civic life of the community as well. He took up his work as pastor of the First Church, Waycross, last Sunday.—Christian Index.

.... There is a beautiful little story told of Phillips Brooks, the great preacher. Once, years ago, when on a visit to England, he was called on to preach on an occasion when Queen Victoria and her court were present. Afterwards he was complimented on his apparent poise and freedom from embarrassment. "Why," said an English clergyman, "if I had stood up to preach before the queen I should have been so nervous that I doubt whether I could have gone on with the service. Didn't you feel at all disturbed?" "Not at all," replied the great American. "Why should I? I have preached before my mother."—Watchman-Examiner.

.... Commencement exercises of the 38th annual session of Virginia Interment College have just come to a close. Dr. Lewis M. Roper, pastor of the First Baptist Church of Johnson City, Tennessee, preached the baccalaureate sermon, and Judge D. A. Vines, of Tennessee, delivered the address to the graduating class. The session has proved the most successful in the history of the school. The new building, East Hall, modern in every respect, has made it possible for the school to accommodate a larger number of girls than ever before. Three hundred and twelve students, representing twenty-five

States and three foreign countries, have been enrolled. Of that number North Carolina furnished nine, one of whom, Miss Ethel Hood, of Lake Waccamaw, was president of the Student Government Association for the spring term. The graduating class numbered fifty young men, the largest class the school has ever sent out.—H. G. Noffsinger, President.

.... The First Baptist Church of Shelby celebrates its 75th anniversary by a service that runs through the week of June 11 to 18. We notice on the program that addresses are to be delivered by Hon. O. Max Gardner, Rev. W. D. Hubbard, a former pastor, Rev. J. W. Suttle, Messrs. J. J. Lattimore, J. R. Dover, J. H. Quinn and Rev. L. W. Swope who was at one time pastor of the church. A Laymen's service will be held on Thursday, June 15, at which there will be a men's fellowship supper, and addresses will be delivered by Mr. B. T. Falls of Shelby and Rev. W. R. Cullom, D.D. of Wake Forest. Talks will be made missionary night by Mrs. S. A. McMurray of Shelby and Rev. L. R. Pruett of Charlotte. Next Sunday will be observed as consecration day with Dr. Chas. E. Maddry preaching at both services. The writer is very sorry that he could not accept an appreciated invitation to attend these interesting services.

.... We learn that Rev. John K. Williams of Georgia has been secured for the position of principal of the Mountain Park School in Surry County. Mr. Williams is a young man, a graduate of Mercer University and comes highly recommended by the brethren in Atlanta, who know him well. He will reach the field on June 17 and will spend the summer in Surry and the nearby counties. We are told that he is to have full control of the school, collect all money for board and tuition, keep his own salary, pay the other teachers and then pay what is left to the lady who furnishes board for the students and teachers. Mr. R. L. Haymore of Mount Airy has been a large contributor to the school in the past and is now getting an estimate on a heating plant which will serve two of the buildings. It is expected that electric lights will soon be installed, the power being secured from a nearby stream. Mr. Haymore has built a home for the boys and the administration building.

.... The editor of the Recorder regrets very deeply his inability to attend the B. Y. P. U. Convention which in session this week at New Bern. He had fully expected to be present and thank the young people in person for the fine work they did for the Recorder during the campaign. He has just looked back over his calendar and finds that during the last forty days he has been out of Raleigh 27 days, leaving only 13 days in which to do work on the Recorder, keep up the correspondence and attend to everything incidental to a newspaper office. During his 20 years in denominational work, the writer does not remember ever to have spent forty such busy days. His journeyings carried him to Louisville, Ky., Franklin, Va., to the Chowan Association in Gatesville, Southern Baptist Convention in Jacksonville, and a recent trip to Asheville and return. During this period he has had to deal with some of the most perplexing problems he has ever had to face. This is being written to show why it is impossible for the editor to keep his engagement with the young people. For the preservation of his physical and nervous force it will be necessary for him to slacken his gait a little. He must spend more time in the office in order to do justice by the Recorder.

A man's reach must exceed his grasp
Or what's a heaven for?—Browning.

THE FIRST MISSIONARY SOCIETY

A. T. Howell

"And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susana, and many others, which ministered unto him of their substance."—Luke 8:2-3.

"And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him; among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children."—Matt. 27:55-56.

There was a time when men were disposed to think little of the organized work of women for missions, but that time has passed, and the good women have proved beyond question the value of their work.

Beginning thirty-five years ago in the modest role of an auxiliary to the S. B. Convention, and true to form from that day to this, the organization of the women has passed from the day of small things to the place of tremendous service and power in the work of the kingdom. About one-third of all our money for missions is given by the women. But the raising of money is not the only good thing they are accomplishing. The educational value of their work is beyond estimate. The study of missions and regular systematic giving on the part of our women has led to a love of missions and a sustained missionary effort which expresses itself in the training of the young and in increased giving. Adam, to get a woman, gave his best rib. Many of us now give the whole backbone. But woman is worth all she costs.

The woman took a nip of the apple in Eden's garden and got us into a world of trouble, but she has taken the lead in getting the world out of trouble. She was the last at the cross, and first at the sepulcher. The most startling and heroic achievements in Christian martyrdom were done by women.

It is nothing new, the idea of a Woman's Missionary Society. There was one organized back yonder on the hills of Galilee long ago, and the work which it did will tell through all eternity. Some may look down upon such work as small and insignificant, and think that clubs and high-sounding social organizations mean more, but the work in the world which tells most for humanity is the work which is done in the name of the Man of Galilee. I am going to tell about that first woman's society and the work it did. I am going to show what splendid company you keep who follow in the footsteps of them who walked with Jesus in the long ago.

1. The membership of that first Woman's Missionary Society.

The texts quoted give a few names, and add, "and many others." It was a big society, with constant additions to its membership. There was no begging and urging of women to join. There were no vain and foolish excuses for not joining, but as each suffering woman was healed of her "infirmities and evil spirits" she eagerly sought membership in it, glad of the privilege of showing her gratitude to Jesus. Alas! that it ever should be otherwise. We have no full list of the members. It was too long. I think that only the officers were named, the leaders in the work. If so, Mary Magdalene was president. The first president of the first missionary society. Who was she, this woman whose name is mentioned oftener in the New Testament than that of any other woman? Ah! how the world has slandered the memory of one of the saintliest saints who ever lived on earth, all through a foolish legend started hundreds of years after she had gone home to glory. Because of that legend, they call one who has lost her way a Magdalene. They write over the doors of the rescue homes for fallen women, "The House of the Magdalene." But there is not a word in the Book which ever hints at such a thing. She was Mary of Magdala, a woman of sorrow, but not of sin. She had suffered as few can suffer. Seven devils had possessed her, the devils of gloom and disease and despair, till somehow she had met up with Jesus, and He had cast them out, and from that day she counted it her highest joy to serve her Lord. She gathered other women about her and organized them for service into this band whose names are immortal. She never wearied in well doing, never counted it a burden to attend the meeting of the society, or pay her dues.

"Joanna, the wife of Chuza, Herod's steward."

We do not know much about Joanna. She is only mentioned twice, but that is enough to tell of her loyalty, because she is here in the beginning of His ministry, and she was one of the women who brought spices to the tomb on the resurrection morning. I think she must have

been treasurer. That was the position her husband occupied in Herod's kingdom, and what more natural than that these women should elect the wife of the "Secretary of Treasury" as their treasurer? And this proves another thing. In the first Woman's Missionary Society there were women of high social position who did not count it beneath them to belong to it, and to serve with others in humbler walks of life. Her husband held one of the highest offices in the kingdom, and she was in the very best of society, yet she joined the missionary society whose purpose was to minister to the Carpenter of Galilee.

"And Susana."

And that is all we know about her, just her name. I think she must have been recording secretary of the society, and in keeping the records left out everything about herself except her name. In Hebrew it means a "lily," and she was a lily which bloomed and faded and was forgotten—no, remembered forever, because she "ministered unto her Lord." Susana, the fair lily of Palestine, bloomed in the long ago, and is immortal because of her love and deeds for her Lord. Unselfish service to Jesus is more beautiful than the spotless lily that opens its white petals to the kisses of the morning sun. O women, the only undying fame is the fame of faithful ministry; the only memory which endures is the memory of loyal service.

Mary, the mother of James and Joses, and the mother of Zebedee's children.

Why are these two named? Was it not because their sons were among the twelve? And "Zebedee's children" were James and John. The mothers of preacher boys are apt to be found among those who serve. And in the missionary societies all over the land there are many mothers whose sons are on the "far-flung battle line" across the seas in heathen lands, telling the story of Jesus to earth's lost millions. Was not this a splendid missionary society, and is it not worth while to keep up such a work?

2. The work of the First Missionary Society.

"And they ministered unto Him of their substance." This was no little band of half-hearted women, meeting once a month, and wondering if anybody was coming to their meeting and what they would do when they got there. They were women whose hearts were afire with the work they had to do, the mightiest work ever given to women to do. They were a traveling missionary society, and some of their meetings must have been held under the trees by the roadside or on the shores of the Galilean sea, or on the slopes of the mountain-side. They had no constitution or by-laws to quibble over. There was no time for that. Thirteen men had left their work to do in three years a work which was to teach all the centuries and change all history. Some of them had left their nets and boats on the seashore to rot while they fished for men. One of them had left his hammer and saw on the carpenter's bench at Nazareth, while He went out to die for a lost world. These men had to be fed and clothed, because they had no time to think of earning their daily bread. "And they ministered unto them of their substance." Some of these women had money and they used it freely. All of them had hands, and they used them freely too. Dr. Broadus says that "not only had food to be provided but cooked." I suppose that is where the "cooking stove apostasy" started.

And it was not easy to feed and clothe that many men. Did you ever notice that some of these women went with Jesus and the disciples on their important journeys? At other times I think they stayed in the towns and villages while the Master and the men worked in the surrounding country. There was sewing and weaving and knitting to do. I wonder who made that seamless robe over which the soldiers gambled at the cross when "they parted his garments, casting lots." Maybe his mother made it, her eyes often so dimmed with tears that she could not see the threads. Maybe it was the work of Mary Magdalene, her heart singing with love and gratitude as she toiled at her task. That first missionary society was a "sewing circle." It may be they sold some of the garments they made to provide money for other needs. Why not? It may be they held a bazaar in some of the villages to sell the things they had made. Again, why not? Who shall dare to say that the money earned by faithful women by their work and laid on the altar is less sacred than money earned in other ways? But, however they did it, the fact remains that this first Woman's Missionary Society financed the kingdom for three long years, and the Master accepted it. If it had not been His will, He would have stopped it, but when did He ever rebuke willing, loving, loyal service? And this was service inspired by love and gratitude.

Remember who they were, certain women who had been healed of evil spirits and infirmities.

They remembered what they owed to Him. How could they forget it? How can any woman or any man who has been redeemed of the Lord ever forget what they owe to Him? These did not forget, so they brought Him their all. Instead of meeting once a month, they met all the time. Instead of counting it a burden, they counted it a joy and privilege. Instead of having to be urged to join, they offered themselves joyfully. Instead of making excuses for not serving, they sought opportunities to serve. Mary Magdalene did not say, "My health has been poor and I cannot serve as president." Joanna did not say, "My social duties at the palace prevent me from being treasurer." Susana, the beautiful one, did not say, "I am too busy to be secretary." Women, the most pitiful thing on God's earth is to hear women and men making excuses for not serving the blessed Lord who died for them. The most heart-breaking sight under the stars is the sight of an unwilling Christian. Had it not been for the work of this first missionary society Christianity would have died in its cradle.

In E. P. Roe's book, "What Can She Do?" Edith is the leading character. This girl was left when quite young with the responsibility of a large and helpless family. The family had been reared in affluence and had come to poverty. It was almost wrecked several times, and did not come through its adversities unsustained. The consecration and resourcefulness of Edith was all that saved it. On Edith's wedding day, the little Scotch Malcom, one of the trophies of her patient service to others, stood up after the ceremony had been said, and made a little impromptu speech like this: "I am but a little mon, but I sometimes ha' great tho'ts; an' I have learned to ken fra my gude wife there, an' this sweet blossom o' the Lord (referring to Edith), that woman can bring a' this world to God if she will. That's what she can do," and with that sentence the book closes. The little Scotch Malcom was right. Woman, can if she will, bring this world to God, and I believe she will.

Woman is doing more than any other agency to hasten our Lord's return. She believes implicitly every word the Lord has spoken. The belief in His coming again is her star of hope. Her face is towards the open heavens where she looks for His appearing a second time without sin unto salvation. Hers is the kingdom, the power and the glory—the kingdom of hope, the power of faith, and the glory of love. She possesses the hope to watch, the faith to wait, and the love to "work till Jesus comes," "to be glorified in all His saints and to be admired in all that believe."

On this war-shocked, battle-scarred, smoke-enveloped-earth she keeps the lamps of hope trimmed and burning.

In the crimson of the morning, in the whiteness of the noon,

In the amber glories of the day's retreat, in the midnight robed in darkness, in the gleaming of the moon,

The listens for the coming of His feet.

She has heard His weary footsteps on the sands of Galilee,

On the temple's marble pavement, on the street,

Worn with weight of sorrow, faltering up the steps of Calvary;

The sound of the coming of His feet.

Down the mystic aisles of splendor, from betwixt the cherubim,

Through the wondering throng, with motion strong and fleet,

Sounds His victor tread approaching, with a music far and dim,

The music of the coming of His feet.

Sandalled not with sheen of silver, girded not with woven gold,

Weighted not with shimmering gems and odors sweet,

But white winged and robed in glory, in the labor light of old,

The glory of the coming of His feet.

He is coming, oh! my spirit, with His everlasting peace,

With His blessedness immortal and complete, He is coming, oh! my spirit, and His coming brings release—

So she listens for the coming of His feet.

"Inasmuch as ye did it unto the least of these ye did it unto me." And the blessed women of today, redeemed by His grace, owe to Him, in gratitude, to serve as much as the women did in the long ago. So in His name I call upon every Baptist woman who has been saved by the Son of God, to enlist in this holy band and help to "minister unto Him." You will be in illustrious company, and doing royal service.

A GREAT DEMONSTRATION OF SOLIDARITY

Baptists Are Going On

By L. R. Scarborough

The Jacksonville session of the Southern Baptist Convention was a mammoth Baptist affair, more than 4,000 messengers present, with thousands of visitors—a six-day session of high tides and constructive, aggressive Kingdom work; all performed in a spirit of unity, freedom and brotherhood; reports for three years of high achievements, the most marvelous in their history in Missions, Benevolence, and Evangelism. The organization of around 2,500 new churches; the baptism of around 500,000 saved people; the contribution and distribution of more than 35 million in money for Christ and His causes is a record to make us happy and the angels to rejoice.

Dr. Mullins made a great president. His address at the opening session was a matchless piece of sense, sanity, orthodoxy and stirring eloquence. He set the note high for the Convention. The heart of his message was that Southern Baptists will not turn back, nor even look back.

All the Boards made great reports in the spirit of the great achievement; and sane optimism, thanksgiving for past victories, heroism and faith for present difficulties, unity and solidarity, with a conquering conquest for the future, characterized these chosen secretarial leaders of our Boards in all their reports and speeches. Not a low note was sounded, nor a sign of pessimism.

The 75-Million Campaign

On Wednesday afternoon, the first day of the Convention, the Conservation Commission made its annual report to, at least 5,000 people. The report recorded another year of achievement—more than ten million raised in cash, more than 250,000 baptisms, progress along all lines, a unified, solidified Baptist loyalty, no break in the Baptist line, more than 35 million raised in cash within three years—which is about 20 million more than we raised in the three years before the Campaign. The report recommended that we go in for at least 500,000 baptisms this year; a great soul-winning, perennial campaign for lost souls; a concerted, South-wide, all-the-year, all-at-it movement for stewardship and tithing; a unified, a South-wide campaign for enlistment, heading up in another "Victory Week," to secure cash and two-year pledges from all unenlisted Baptists—those we did not reach before and those we have received into our churches since Victory Week. One strong recommendation was that we go on, go on together, go on as desert-crossers, go on to complete a final victory. Following the chairman's report for the Commission

Dr. Truett Spoke

This mighty prince of Baptist preachers never spoke better. His voice was clear, his soul was aflame, his brain scintillated. His words were the very voice of God calling Southern Baptists to renewed consecration to the finishing of the task begun and carried on under Christ's leadership. A great throng of Baptist heroes and heroines, fresh from the field of Gospel conflict, wept and joyed together with the great preacher as he led us up to the mountains of vision and victory. His message was a trumpet call to Baptists to go on, up, out, forward, with an unbroken line, with love-loyalty, and with an impassioned hunger for the salvation of a lost world. When he had finished his impassioned appeal the chairman of the Conservation Commission called on the great Baptist throng of leaders and Kingdom-builders to say by standing whether or not they meant to go on with their campaign loyalty, with their sacrificial offerings, with their prayers, their faith, their lives. The heavenly tides came in on us; the very breezes from the heavenly hills were fanning our faces. God was there in a mighty unifying, solidifying power. The great throng with a passion for conquest stood, registering their will to win and their determination to go on.

Stood as One Man

They did not wait nor halt nor hesitate. Up, with tears, with faith victorious, with unity and a fixed will to win, they rose, moved by one heavenly, Christly impulse. All stood but one, just one as far as anybody could see. Five thousand co-operating, campaigning, Christ-loving and aggressive Baptists on one side and just one lone, criticizing pastor-editor on the other side. He exercised his liberty in refusing to go on and finish this great task. The rest of us exercised our freedom in resolving to win and to go on in an unconquerable phalanx for the glory of Jesus Christ. We are to be congratulated that only one out of such a great host refused to go on with us. My soul was stirred to its depths. I had gone to the Convention with great anxiety

and almost incessant prayer for the issues of our great Convention; and when this great co-operating force, coming from every place of labor and toil and sacrifice in our glorious Southland, said, "We mean to win; we have a passion for conquest; we will not go back; but we will go forward together and put over this movement so well begun under the leadership of Christ," it was enough to stir the hearts of angels. A band of 5,000 desert crossers was organized to go on to cross the Red Seas, the barren deserts, the swollen Jordans, to take the Jerichos and Aims and enter the Promised Land. How glorious was the triumph and the reassurance that this Convention brought to the laborers everywhere! There were many things about the Convention to give joy to our people—a great meeting on Saturday night when the Convention almost unanimously decided, after a most interesting and invigorating discussion, to go on to build the great hospital in New Orleans. That meeting showed that the Convention was still a deliberative body and that we had all the liberties of speech we needed. It not only preserved our liberties, but it also preserved our institutions and the morale of our people. The great hour when 49 volunteers were appointed by the Foreign Mission Board to go afire for us was an hour of transcendent transfiguration. There were many other hours of high tide and glorious interest; but the one mighty message that the Jacksonville Convention sends back and out to our people is that Southern Baptists, unified and solidified in a great democratic organization, mean to go on to finish the task and then to go on still further in a new and larger movement.

The task ahead calls for heroes and desert-crossers. Let's hear this mighty call and give ourselves without reserve to the putting over of the Kingdom of Jesus Christ.

BACCALAUREATE ADDRESS

By President Hobgood of Oxford College

Young ladies, I offer you congratulations on your successful completion of the course of study that admits you to the rights and privileges of college people. The road you have traveled to reach this goal has been steep and difficult, but along its stretches you have seen the blooming flowers, and heard the singing birds and the rippling waters. Such is our life—ordered by a Being of infinite love and intelligence—the mingling of the sweet with the bitter, joy after sorrow, rest after toil.

There is no royal road to learning; what is valuable must be striven for. The asphalt road does not shorten distance, but makes it possible to travel faster and carry heavier loads. So with all so-called labor-saving machinery. The work to be done increases, as the appliances are improved.

So while courses of study have been made easier of accomplishment, many subjects have been added, some of value, some of little. We must now know something about everything, but too often we know not much about anything.

In our long elective lists students naturally seek the easiest courses, follow the line of least resistance unless carefully guided. But while everything is to be said in favor of relating education to the needs of the people, there must be a judicious mingling of the cultural and vocational. It is absolutely pitiful to consider the conditions of our good old friends, Caesar and Cicero, Virgil, Xenophon and Herodotus, deposed from their exalted place at the top and made to take a low seat. But fashions in education also change. In one of our colleges of 500 students only 37 last year took Latin; in a university of 1,500 and more, only about 20 students took Greek. This seems a pity to one brought up on Latin and Greek, our old strong friends, with whom we spent many a happy hour.

We need as never before men and women whose minds have been trained to think accurately, and hands trained to do skillfully whatever the mind directs.

At this glad season, when streams of girls and boys are going forth from the campuses with diplomas in their hands, with high and lofty aims, with a deep sense of service due the world, our hopes of the reconstruction of a devastated world revive.

I wonder whether we stop long enough to consider what a valuable possession a college education is. Let me call attention to two or three advantages it gives. First and foremost, it puts us in possession of our language, which for nice distinction and its capacity to express high spiritual truths, and for copiousness, has never been surpassed, if equaled. But how few of those whose vernacular it is have the slightest acquaintance with it, speaking only four to five hundred words of the thousands of words in the dictionary.

Through this language education puts us in possession of our rich literature; just as the radio phone, that wonder of wonders, catches the sweet sounds floating through the ether—in earth, air and water, and makes them audible to listening thousands, so that in the not distant future the sailor far out on the ocean may "listen in" on the sweet lullaby of his wife as she puts her children to bed, and hear their sweet prattle as they ask God to bless daddy. So this language enables us to converse with the wise and good of all ages, to know their thoughts and experiences as they grappled with the problems that confront us.

This education fits for greater service. This, after all, warrants the State and Christian bodies and private individuals to lay down millions for its support—to erect great educational plants, to equip with costly apparatus and to employ the best talent for instruction. College men have ruled the world and in conjunction with women will continue to rule it. How could it be otherwise that minds trained either in college or out of college shall serve the world? Our Presidents, from Harding back to Lincoln, our U. S. Supreme Court judges, our Superior Court judges, our Governors, our U. S. Senators have, with but few exceptions been college men.

How important it is therefore that those who are to guide the affairs of State and church should be educated under distinctively Christian influences, taught by men and women of positive Christian characters, holding to the good old ways of their fathers.

The world needs as never before the services of her best sons and daughters—their strenuous endeavors to rehabilitate our civilization, to save it from lapsing again into barbarism. World conferences meet to consider the means of bringing peace, permanent peace; and at once selfishness, before the blood on the battle-field is dry, wrecks all well-laid plans. There is one hope and only one, the religion of our Lord Jesus Christ in the hearts of rulers.

The women of tomorrow, what shall they be? Have they not come to the Kingdom for such a time as this? The ballot is theirs to be used wisely in selecting good men for office. In a short time she will be called on frequently to fill high offices herself. She is meeting the high expectation aroused for her. She has done much constructive work—preventing repeal of State-wide Primary Law, ameliorating the conditions of child labor, influencing public opinion for censorship of moving pictures, providing for reformation of unfortunate women and many other social ills—and she easily and naturally takes her place in the line of voters on election day. She must still be the quiet, sweet influence dominating the home—still polished after the "similitude of a palace," "her adorning still that of a meek and quiet spirit." Her home is emphatically her sphere, her domain, and that is what she makes it. As long as this is pure, as long as it observes Christian ideals, and brings up its sons and daughters in the fear of the Lord, our country will be safe from attacks from within and without. Rome withstood the onslaughts of barbarian hordes until, with the great increase of luxury and wealth and general demoralization, the Roman home gave way. Corruption of morals followed, virtue hid herself, and vice became rampant. The Roman soldier failed of his courage and physical stamina, and Rome fell.

In rebuking the follies of his day, the old Hebrew prophet clearly foretold the destruction of Jerusalem. Hear a description that with a few changes fits our day: "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, the chains and bracelets and the mufflers, and the ornaments of their legs and the headbands, and earrings, the nose jewels, the changeable suits of apparel, and the wimples and the crisping pins;

Sequel, Thy men shall fall by the sword, and thy mighty men in war; and her gates shall lament and mourn; and she being desolate shall sit upon the ground." She easily succumbed to Babylon.

But our Christian homes, presided over by Christian women, are to be our stay and support in these troublous times and in those that may be ahead of us. We have yet our Hannahs, our Marys, our Marthas, our Loises, our Cornelias, our godly women. And we see fathers not like Eli of old whose failure to control his sons brought destruction to Israel, the death of their old father and their own death; for it was said his sons "made themselves vile, he restrained them not, though he knew it." But of Moses it was said, "My servant Moses who is faithful in all mine house."

We need such mothers and such fathers who will control their children and throw around them restraints that shall preserve their virtue and integrity. Schools may be ever so careful,

may make ever so stringent regulations, but these will be of little avail without the strong support of parents. Too often they interfere with the schools as these try to control their pupils.

What is the parting word of your Alma Mater as she sends you forth with her prayers? It is the familiar words of the apostle, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are of good repute; if there be any virtue, if there be any praise, think on these things."

BOOTSTRAPS AND BIOLOGY

By W. T. Ellis, LL.D., in Christian Herald

In our issue of May 31 we stated that we would shut off the discussion of evolution. A friend who is opposed to the doctrine of evolution has sent us the following timely article from Mr. Ellis, with the statement that as Mr. Ellis did not take sides on this controverted matter he thought the publication of the article in the Recorder would do good. We sincerely hope that all will read this excellent article as it goes to the very heart of things and shows that the question of great concern is what is to become of man, and how can he be lifted to a higher plane? —Editor Recorder.)

As I watch the current controversy upon evolution between Mr. Bryan and the college professors, I find myself experiencing somewhat the same sensations as I underwent when working on some of the Russian fronts during the war: there is overmuch discussion of incidental matters and no coming to grips on the big issue. Both sides have been as irrelevant as the Russians. The one point that really matters has not even been mentioned, so far as I have seen, in the newspaper articles. Though I love Mr. Bryan as a personal friend, and respect the knowledge, integrity and reverence of at least one of the professors as a teacher of my sons, I am bound, as an American newspaper man chiefly interested in the living present, to say that the whole discussion has been strangely aside from the real consideration that concerns practical men and women of today.

What those of us who are laymen in both science and religion want to know is whether evolution is the way out of the present sorry mess of things. Are human nature and organized society going to raise themselves by their own bootstraps up to a nobler plane of character and relationships?

This is the implication and the avowed teaching of many speakers and writers who call themselves evolutionists. It is the one phase of evolution that directly and deeply concerns everybody. The average man cannot grow excited over the method by which the Creator peopled this earth and made man in His own image. Whether the process extended over six days or six thousand million years is, after all, a trifling detail in the light of eternity and the Infinite.

I for one am less concerned over the guess of the scientists that I have a monkey somewhere back in the remote line of my ancestry than I am in the indubitable truth, of which I have personal experience, that there lurk in the deep jungles of my own being, as a present menace, not only an ape, but also a tiger and a pig and a serpent. So far as I can ascertain, science offers no promise of the evolution of these base creatures out of my nature within any period of time that offers encouragement to me or to my descendants.

So we may smile at the chatter of social evolutionists, whose only hope for the amelioration of human conditions lies in a slow process of evolutionary development. For myself, I squarely parted company with these friends while traveling in the immemorial East. In the course of the day's work, my feet have trodden the ancient ways of earth—Babylon, Nineveh, Nipur, Baalbeck, Jericho, Memphis, Thebes, Troy, Athens, Rome, Sarnath, Ephesus, Amman, Petra, and scores of other famous ruins of the long, long ago. Everywhere amidst these remnants of dead civilizations I found that man had evinced, in the most ancient past that is definitely known, intellectual and social qualities that put him quite on a parity with the most modern man. I speak not only of the lost arts of the ancients, or of the mighty architectural and engineering feats of the peoples who dwelt in the dim past. It was rather the capacity for government and for law, exhibited in documents of clay and stone which are still preserved, that were most convincing to me.

Persons who are accustomed to assume that civilization began with Greece, or even with the Hebrews, would do well to borrow from the public library, or look up in the encyclopedia, the Code of Hammurabi, which was inscribed on the boundary stones of Babylonia, to be read by the people, before ever Abraham left the highly developed and progressive city of Ur to trek to-

ward the Mediterranean. In some points this Code, which antedates the laws of Solon of Athens by fifteen hundred years, is fairly in advance of our modern social legislation. Certainly it betrays an intellectual power not surpassed today.

Anybody with average "horse sense" can see that if humanity has not evolved in four thousand years any further than this written evidence shows it to have done, then our grandchildren's great-grandchildren cannot hope to be much farther along, by evolution's help, than we are today. Practically none of us is willing to wait longer than six generations for the results of any theory or remedy. Our real concern is for our own children and children's children.

From an unexpected source I had a sudden burst of light upon this whole subject. One day, during the Peace Conference in Paris, I was chatting with my friend, Colonel T. E. Lawrence, of the British army—"Lawrence of the Hedjaz," king-maker and adventurer, the most romantic figure produced by the war. We were reminiscing about the East, and especially about the remains of ancient civilizations which we had visited. Colonel Lawrence, now an Oxford fellow, was working as an archeologist at Carchemish when called into special military service. The experience of which he is proudest, he confessed to me, is not the raising of the Bedouin army, or the creation of the Hedjaz and the Syrian kingdoms, or the triumphal entry into Damascus, or any of the adventures in the fighting against the Turks; but the fact that he is the discoverer of "the oldest archeological man"—that is, the earliest complete skeleton falling within the period of recorded history.

Note the contrast here. Ethnologists and anthropologists talk airily about millions and hundreds of millions of years; and a fragment of bone in a clay bank is sufficient to call forth cocksure assertions about vast reaches of time and about the rest of the bone-structure, that make a plain newspaper man gaze at the scientists pop-eyed. Young reporters are often careless with such matters of fact as initials and names and figures, and are therefore dubbed "yellow"; but I respectfully submit that the adjective belongs to that school of historians and scientists who play as carelessly with immeasurable periods of time and with unprovable conjectures as a small boy does with the familiar marbles warm from his pocket.

Entirely out of this class is Colonel Lawrence. He deals with dated facts, and he knows definitely the age of his find in the Hittite capital city of Carchemish, about which the Old Testament tells.

I cannot forbear remarking, parenthetically, that fifty years ago the scientific men were declaring that the unreliability of the Bible as a historic book was proved by the fact that it said so much about the Hittites as a great nation, whereas science had not found a single recognized trace of any such people! Nowadays, of course, the spade has completely verified and vindicated the Scriptures. The greatest present unsolved problem of archeology is the decipherment of the abundant Hittite inscriptions. That, however, is an aside.

Colonel Lawrence added: "And the interesting fact is that in cranial capacity this Hittite man was quite the equal of an Oxford don."

Which is to say, that for all practical purposes, human beings have not perceptibly "evolved" any in their essential powers during the past five thousand years. Clearly, if evolution has not made mankind wiser and better in five thousand years, most of us cannot spare the time to wait for it to finish the job. We want results here and now. Things are so bad with the world that an immediate remedy is necessary. Anybody who is content to pin his hope for a nobler race upon "evolution" is so impractical and absurd as to be outside the range of serious consideration by clear-thinking men and women. We may as well abandon, once for all, the crazy notion that the world is going to lift itself by its own bootstraps.

Good scientists recognize this. Down in the National Museum in Washington sits its curator, Dr. Ales Hrdlicka, one of the Government scientists whom the learned world recognizes as in the very front rank of anthropologists. One day he was outlining for me the probable early habitations and course of process of the great racial groups, and commenting upon the persistence of their characteristic qualities.

He interrupted his fascinating narrative to explain that frequently an outside factor has entered into the case and altered the character and diverted the development of the peoples. Sometimes this factor was pathological, as the presence of climatic diseases; but oftener, he said, it was religious. Then he cited the conspicuous instances in history which show how a whole race may be transformed by a religious faith. This

evidence he presented as scientific data—as truly scientific as any fact about the physical structure of the human frame.

That is the big truth, the significant truth, the pertinent truth that interests the living person of today. It transcends all teachings about evolution; it is the real "higher law." Man may or may not have come from the lower orders of creation; but he is also certainly of "high birth"—which is birth from above.

We humans are more than bone tissue and blood corpuscles; we are living spirits, made such by the breath of God. Our hope of betterment lies, as Dr. Hrdlicka says, in the introduction of a factor beyond heredity or environment, the vitalizing and transforming power of faith.

Our race cannot lift itself up to new levels of life; it must be lifted up by the Highest, who once said, by His Son: "And I, if I be lifted up, will draw all men unto Me." Man's salvation depends not upon evolution, but upon regeneration.

THE GREAT FUNDAMENTAL

"When we understand that the Lordship of Christ is fundamental and cannot be ignored, we find ourselves together until we talk ourselves down and out. The wonder of the world is our unity. Everybody is to strive to magnify those things that make for vital unity in the Kingdom of God. 'Stand fast, brethren, in the liberty wherewith Christ hath made us free' is a wonderful word. We like that. That word is a marvelous word for lovers of freedom everywhere. That is the word that Luther took to batter down the evils of medievalism. To that word our Baptist fathers have, through the centuries, turned again and again. People will be coming back to that as a beacon light while time lasts. But the last word in the Baptist vocabulary is not liberty, but love. Personally I won't go one-millionth of an inch with any man who seeks to destroy the faith of our Lord. The outstanding heresy is the heresy of anti-missionism and omissionism, and the 'black plague' in Christian work is to have cold feet and cold hearts and cold words about that cause that brought Christ from the Father's house on high out to Gethsemane and Calvary, to lead the troubled world out of darkness to the light."

GEORGE W. TRUETT.

At the Southern Baptist Convention.

A NEW TRICK OF CHRISTIAN SCIENCE

"People who are worried about The Shorter Bible," remarks The Continent, "would do better if they transferred the major portion of their anxieties to a lesser but far more perilous booklet entitled The Runner's Bible, which is on sale in many book stores and which has attracted considerable attention as apparently a very suitable gift for a Christian friend. The title is drawn from the familiar verse in Habbakuk, 'Write the vision and make it plain upon tablets that he may run that readeth it.' In this case, however, the advice may be more wisely taken as a warning to run away from some things inside this volume. For while the Scripture inside is all right, the comments are nothing but a thin distillation of 'Mother' Eddy's Christian Science doctrine. Though there is no reference to Science and Health, many of its phrases reappear, and like the author of Science and Health, this commentator reduces sin to an error and sickness to an imagination and the Lord Jesus Christ to a principle. Whatever may have been left out of The Shorter Bible, all that is in it is Scripture. But The Runner's Bible has a lot else that is made to appear scriptural only by the violent exegesis of which Mother Eddy was past mistress, and in which this author is apparently a very apt pupil."—Watchman-Examiner.

OPENING THE PETALS

Again and again we find that a little child leads us into unexplored continents of truth. And yet it is done with such simplicity and clearness that we marvel.

"What have you been doing?" said a mother to her little child who came in from play in the garden. Innocently the child replied: "Helping God, mother." "And how have you been helping God?" "Oh, I saw a flower going to blossom, and I blossomed it."

Must we not be workers with God if we would make the world brighter and sweeter, and better?—The Organized Class Magazine.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—E. E. Hale.

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FACTS ABOUT MEREDITH

Let us keep the facts straight about the new location of Meredith College. On another page we are publishing a communication from Mr. Gerald W. Johnson, editor of the Greensboro News, in which he takes the position that Raleigh should at least contribute the money to buy the land on which the college is to be located.

Mr. Johnson refers frequently to Method as the place to which Meredith is to be removed, and those not acquainted with the geography of the country might conclude that Method is a town remote from Raleigh, and that in going there the College is leaving the city of Raleigh for an entirely different locality.

Method is a little station three miles from Raleigh. It is a suburb just a short distance out of the incorporate limits. The city is growing rapidly in that direction, and when Meredith opens its doors on its new site the town will have been built up to, and beyond, it. The present location is right in the heart of Raleigh. There is no room for further building, and no ground for athletics and other out-door exercises.

Mr. Johnson thinks that Raleigh is doing nothing to show its appreciation of this excellent institution. As we stated last week, when Meredith was first located, Raleigh was selected for other reasons than the financial considerations it could offer. Being the capital of the State, and centrally located, it offered inducements that other places could not offer. Raleigh gave the lot on which the first building was erected, and also contributed a considerable sum of money in order to secure the College. The land given by Raleigh still belongs to Meredith, and is worth more than the land offered by Greensboro. It will be sold and the proceeds put into the new plant. Raleigh did not give this land and the money it contributed for the sake of having the College 23 years. The city understood that this was to be the permanent home of the school. Would it be just to Raleigh to remove the school to another city and put the money to be received for the present location, into a plant away from Raleigh? Of course, it would be to the financial advantage of Meredith, temporarily to do so, but a question of honor is involved, which a religious body cannot disregard.

Our correspondent says that "the Greensboro offer was rejected at a meeting attended by nine trustees who live in Raleigh, two who live in Durham and one who lives in Greensboro." While that is true, the new location was selected at a meeting attended by seven who live in Raleigh, and fourteen who live out of Raleigh. There are twenty-five members of the Board of Trustees. During the year one has died and one left the State, leaving twenty-three who now live in the State. Notice was sent to each trustee urging him to be present because of the importance of the matter for which the board was called. In response to this urgent call twenty-one out of a possible twenty-three attended, the two who failed to attend being kept away on account of illness. Of the twenty-one who attended eighteen voted for the site selected, and

three for another site. The three who voted for the other site all live in Raleigh, while all the fourteen out-of-town members voted for the site selected.

Before the meeting at which "the Greensboro offer was rejected," was called, a letter was sent to each trustee telling of the offer and asking if it would be to the advantage of Meredith if the trustees should see fit to accept the offer. Of course, all who received that letter expected that the proposition would be made to the trustees when they should meet, and this expectation was confirmed by a statement in the dailies that the offer would be formally made at the meeting. Had the trustees thought that the acceptance of the Greensboro offer would be wise they would have attended this meeting, as the unprecedentedly large attendance when the meeting at which the new location was selected, showed their interest in the institution.

We believe a careful consideration of the foregoing facts will convince the reader that the trustees were wise in not reconsidering their action in selecting the beautiful location at Raleigh. See Mr. Johnson's article, page 15.

TRAINING SCHOOL AT MEREDITH

Secretary Maddry has secured forty-five young men and women from our Baptist schools, several of them from the Seminary, to do special work this summer. Some of these will do evangelistic work, others will be assigned to the Sunday School, B. Y. P. U., Enlistment, and W. M. U. departments.

These young people spent five days in Raleigh last week, and were entertained at Meredith, the college furnishing rooms free of cost, and meals being served at as low rate as could be afforded. This was a very happy arrangement, as it gave these workers an opportunity to become better acquainted than would have been the case if they had been scattered over town.

Classes were held morning and afternoon, and frequent conferences were conducted on the several phases of the work. The evangelists were taught by Brother H. T. Stevens, those who are to do Enlistment work were led by Brother A. C. Hamby, B. Y. P. U. by Brother Perry Morgan, Sunday Schools by Secretary Middleton, and W. M. U. by Miss Mary Warren.

Dr. T. J. Watts, of Columbia, S. C., and Dr. O. E. Bryan, of the Home Mission Board, were present throughout the session and added much to the interest by their inspirational addresses.

Of course, Dr. Maddry, whose Board has in charge all these departments, was present at the meetings and gave general direction to the conference.

A group picture of the school was taken, and Dr. Maddry has promised to have a cut made for the Recorder. We are sure all our readers will be glad to look into the faces of these bright young people who are now scattered over the State, and are entering enthusiastically upon the special work for which they have been employed.

This happy group was saddened on Thursday evening by a message telling of the sudden death of the father of Brother R. A. Morris who was attending the conference. Earnest prayers were offered for the sorely bereaved members of the family, upon whom this blow fell so suddenly.

NOTABLE RECORD

Let every reader of the Recorder turn to the Sunday-School Department in this week's issue and read the record of the fourteen years that Secretary Middleton has had charge of the Sunday-School Department of the Mission Board.

We shall not here repeat the figures, as we hope they will be read, as Brother Middleton has given them; but we desire to bear testimony to the faithful, conscientious work done by our efficient Sunday-School Secretary. We do not recall any other man of our acquaintance who

has lived more nearly up to Paul's motto, "This one thing I do." Brother Middleton has put his very life into the Sunday-School work for these fourteen years. He modestly says that he was no expert when he came to the work, but he brought to it experience as a teacher, the power to master details, and a consuming earnestness and determination to make it go.

Never was a denominational agent more conscientious in the expenditure of money. He has suffered physical inconvenience often in order to keep down his expense account. He has put his thought, his time, his energy, his all, into the work, going to meet appointments sometimes when he should have been in bed. He has stood for our denominational work, frequently against tremendous pressure; but the results which appear in the summary on Brother Middleton's page show the wisdom of the course he pursued.

For many years Brother Middleton was anxious to see his department enlarged. Other States were expending from two to ten times as much on their Sunday-School work as was North Carolina. But so conscientious was our Sunday-School Secretary about the use of money contributed by the denomination that he went on bearing a heavier burden each year. The fact that North Carolina stands up among the foremost of the states in its Sunday-School record shows that the work did not suffer, but the worker did. He went down under the burden, and was forced to take a rest which he ought to have taken years ago. We are glad to say that he has partially regained his strength, but will never again be the iron man he once was.

We congratulate him upon having rounded out fourteen years of faithful, fruitful service, and wish for him many more years of usefulness.

AMONG THE HILLS

It was the pleasure of the writer to spend the first Sunday in this month at Asheville and vicinity. One misses a good deal who lets a summer go by without getting a whiff of the delightful air from the top of the Blue Ridge. Though the writer was literally worn out and had intended to rest quietly at home on the first Sunday, he could not resist the temptation to cross the "Ridge" when an invitation came to supply

The First Church, Asheville.

Dr. Bateman, the pastor, was in a fruitful meeting with Brother W. A. Smith, pastor of Pritchard Memorial Church, Charlotte, and it was to fill Dr. Bateman's pulpit that the writer took this trip to the West.

Though the pastor and his wife were neither at home, the "supply" fell into kind hands, being taken in charge by some of the deacons and shown many kindnesses during his short stay.

Dr. Bateman faces a very large congregation at the First Church, Asheville. Indeed, we doubt that there is a church in the State which has, the whole year around, a larger attendance upon the services. Though the present pastor has been on the field only a little over a year, a very strong tie has been formed between him and his church.

The writer was entertained at the Swannanoa-Berkley, whose manager did everything to make his stay pleasant. We learned Sunday morning that Dr. Bateman teaches a men's Bible class in the Majestic Theater, near the church, every Sunday morning at half past nine o'clock, and we were hurried from the hotel to the theater to meet this class. We were surprised to see so many present, among whom were some of the most substantial citizens of Asheville. We learned that the class was organized just a year ago and has grown steadily since its organization.

In the afternoon Rev. J. A. McKaughan, who has charge of the work the State Mission Board is doing among the sick soldiers, came in his automobile and carried the writer out to

The Kenilworth Hospital.

This is a large hospital filled with sick soldiers, most of them with tuberculosis. It was a pleas-

ure to talk to these young men in one of the wards. Brother McKaughan carried four young ladies with him from Asheville to furnish the music. The young men were all lying on their beds but gave very earnest attention to the message that was carried to them. At the conclusion of the service we spoke to all the occupants of this ward and found men there from all over the Union. We recall among the States from which they hail Illinois, New York, Iowa, Oklahoma, Georgia, Texas, Tennessee, South Carolina, Alabama, and several from North Carolina. These men all seem bright and cheerful though most of them have been in the hospital for a year or more.

After the service and visit to Kenilworth we ran over to

Oteen

which is three or four miles from Kenilworth. This is a large hospital in which 600 or 700 men, all with tuberculosis, are housed. We did not meet one of these men who failed to greet us with a smile. They are making the best of life and do not pose as martyrs.

Now just a word in behalf of Brother McKaughan and his work. He says that a small fund could be used to great advantage for purchasing little delicacies which these soldiers would enjoy. The churches in Asheville have been very liberal in making special contributions for this fund, but it is too great a burden on one community to expect them to furnish all that is needed. Any friend who would like to bring a little sunshine into the lives of these boys who went to the front, and many of whom contracted their fatal disease there, can do so by sending a small check to Rev. J. A. McKaughan, Asheville, N. C. Of course, that cannot be counted on the 75-Million pledge, nor is this intended as a special appeal, but is only written as a hint to those who would like to have an opportunity to do something for the soldier lads.

We left Asheville early Monday morning and dropped off at Thomasville to see the editor of *Charity and Children*, who is still confined to his home, but whose condition has improved since we saw him last.

HOME BOARD AND HOSPITALS

There was a very timely editorial in the *Religious Herald* of June 1, in regard to the burdens placed upon the Home Board. The *Herald* believes that the work of the Home Board should be kept more strictly to the purpose for which it was at first called into being. Here is a paragraph from the *Herald* editorial:

We are thoroughly dissatisfied with the proposition to create a Convention hospital at New Orleans. It is absurd on the face of it for the Southern Baptist Convention, representing three million of Baptist people, scattered from Maryland to Florida and from North Carolina to the extreme Southwest limits of Texas, to undertake to conduct the hospital business. We made no outcry against the proposed sanatorium for consumptives in Texas, though we thought at the time and still think that that institution ought to be a Texas affair, or at most an affair for the Southwestern States. The business of managing a hospital ought never to be entrusted to so miscellaneous, numerous, various and widely scattered a constituency as that of the Southern Baptist Convention.

We do not believe it is at all practical for any hospital to serve a territory so widely scattered as is the territory of the Southern Baptist Convention. Indeed, the States have found that one hospital is not sufficient for a single State, and the States which have gone into the hospital business are laying out their work so that one such institution will not be expected to cover the entire State. In this State, for instance, we are building a hospital at Winston-Salem, but there is a pretty general understanding that ultimately we shall need at least three hospitals, and, possibly, more.

We are perfectly sure that one hospital for victims of tuberculosis cannot serve the whole

South. We have a sanatorium for tuberculosis here in North Carolina supported by the State and it is overrun, and there is always a long waiting list. We see now that North Carolina needs a hospital of this kind in every county.

We are convinced that each State can manage the hospital work much better than the whole South can. If the Baptists in any given State are not able to build a hospital and need one, as we suppose every State does, the other States of the South, through a hospital board, or some such general agency, should aid that State just as we do now in mission work, but let it be a State institution, under State management.

We believe it would be far better for the Convention to turn over to Louisiana the proposed hospital at New Orleans, even if we have to pay the amount required for its construction. Let the money be given to Louisiana, just as we have given money to that and other States in co-operative mission work, but let Louisiana be responsible for its management, and, just as soon as possible, for its maintenance. Under such an arrangement we are sure the management can be more economical and efficient.

In our last issue Dr. Graham pointed out that it will cost the Home Board from \$40,000 to \$60,000 a year to maintain the hospital for tuberculosis at El Paso. He showed that this work will crush the Home Board if we require that board to continue to maintain it.

We trust that the Convention at its next session will lift all extra burdens from the Home Board and give it a chance to do the work for which it is peculiarly fitted, and a work that we all agree needs to be done.

CURRENT TOPICS

Momentous Matter.—The country is now in a very unsettled condition. Matters of great importance are pending in Congress. The Bonus Bill with its various amendments is being discussed, while the coal strike and the threatened railroad strike are questions of immediate importance. President Harding, as head of the nation, is feeling the weight of these important questions more heavily than any other man in the nation.

But we learn from the *New York Times* of June 6 that a matter which causes all these to pale into insignificance has now been put up to the President for decision. A request has come from Hawaii asking him "to determine whether a Major General shall have precedence over a Rear Admiral in social receiving lines, and who shall sit at the head of the table when two such officers are present." We are told that this question has been raised in the case of Major General Charles F. Summerall, commanding the American troops in Hawaii, and Rear Admiral Edward Simpson, commander of the naval base at Pearl Harbor.

According to the regulation of the army it seems that the ranks of Major General and Rear Admiral in the navy are relative and equal. But the naval officers and their wives are contending that Rear Admiral Simpson should have social precedence over Major General Summerall when both are present at a function.

Of course, the country must be patient in regard to tariff, bonus bill, strikes and such relatively unimportant matters until the President of the United States can pass upon a question that so vitally affects the welfare of the nation! And this in America, the land of boasted democracy!

The Irish Muddle.—Because of conflicts in Ireland, England has been forced to send soldiers to that disturbed land. South Ireland was continuing to make inroads upon the Ulster district, and at last these unlawful attacks became unendurable and England is reaching out its strong arm to suppress them.

We believe that the Philippines will be ready for self-government before Ireland is. They seem never to be happy unless there is warfare against some other nation, or between different sections of this belligerent country. The present turmoil and strife in Ireland is a vindication of the policy which England has pursued through the centuries in not granting to Ireland independence.

Our sympathies are with the Ulsterites because we believe the prejudice against Ulster is on re-

ligious grounds. That part of Ireland is Protestant, while Catholics control South Ireland.

Miscarriage of Justice.—Perhaps never in the history of North Carolina has there been such a miscarriage of justice as that which occurred at the court at Lexington in Davidson County a few days ago. Mr. J. L. Armfield, president of a bank in Thomasville, wrecked the bank and fled the country. There was a shortage of at least \$150,000, \$30,000 of which was money deposited in the bank by the Thomasville Orphanage.

It was learned that Armfield was in Mexico. But as the United States has not recognized the present Mexican government we have no diplomatic relations with that country and, therefore, could not demand the surrender of Armfield. Those who were interested, because of loss sustained, secured the services of some native Mexicans who kidnapped Armfield and brought him across the line into Texas, where an officer, with requisition papers from the governors of North Carolina and Texas, was awaiting Armfield, and brought him to Lexington where he was lodged in jail. Bond was fixed at \$175,000, but was finally reduced to \$75,000, which Armfield was not able to give, and he was kept in jail from February until the trial which was held two weeks ago.

To the great astonishment of everybody, Armfield was acquitted. Those who heard the trial say that the jury could not be censured as they were forced to bring in a verdict according to the evidence. It seems the indictment read that Armfield was guilty of embezzlement, abstraction of funds, and intent to defraud. The State struck out embezzlement, which left the indictment charging intent to defraud and abstraction of funds.

It appears that Armfield had put paper in the bank as security for large amounts borrowed, and the defense held that this paper was good and abundantly sufficient as security at the time it was given. But when the financial depression came the paper had so depreciated in value as to be practically worthless.

The defense held that Armfield's intention was to repay the money and not to defraud, and that he did not abstract it till he had put good security in its place. All of which goes to show that the law in the hands of shrewd lawyers can be interpreted to mean almost anything, and that a man with money and influence can hardly be punished for any act he may commit in this State.

We are not blaming the jury nor the lawyers for defense. The jury was sworn to go by the evidence, and the lawyers were justified, we suppose, in taking advantage of every technicality that could be used to the advantage of their client. But whatever may have been the facts in the case, there was undoubtedly a great miscarriage of justice, and to that extent loss of faith in banks as places for depositing money.

If the law needs remedying, the next Legislature should lose no time in strengthening the weak points. But we have very little hope that a law can be enacted in which some loophole cannot be found if the prisoner at the bar is a man of wealth and influence.

Wright Rouse Lives.—We desire to commend the course of Governor Morrison in commuting the death sentence of Wright Rouse to life imprisonment. We have held from the beginning of the imprisonment of this old negro that he certainly ought not to suffer a more severe penalty than the depraved white couple in whose hands he was a mere tool.

Governor Morrison does not base his pardon, however, upon this ground. He was advised that the old negro did not possess sufficient mentality to be responsible. He had two or three experts to examine the prisoner and they all testified that he was not responsible for the act. The Governor stated that if these alienists had not reported him irresponsible he would have let the law take its course. He held that the milder sentence imposed on the white couple did not relieve the old negro from the enormity of the crime.

If our information is correct, that an accessory before or after a murder is not guilty of capital crime, even when that accessory employs an agent to perform the murder, the law is certainly very unjust and ought to be speedily amended by the Legislature. Whatever the motive that prompted the Governor we are glad that the old negro will not suffer death while the more guilty instigators of the murder are allowed to live.

Power of the Word. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.—Hebrews 4:12.

SUNDAY SCHOOL

E. L. MIDDLETON, Secretary.

LOOKING BACKWARDS

I am writing this June 1st because this is an important anniversary in my life. Fourteen years ago today I changed my work. For many years I had been a school-teacher—I need not say how long. On June 1, 1908, I became Sunday School Secretary. I was without any definite training for the new duties but began work with all my heart studying needs and problems. How well I have met those needs and solved those problems is not for me to say.

For ten years I carried on the work alone except the co-operation of thousands of faithful co-workers—pastors, superintendents, teachers and others. For many of these years the larger part of the field work had to be along general lines with inspirational addresses rather than dealing with technical things as printed in the books.

BIG THINGS AT SMALL COST

My best friends know me well enough to know I would not boast of the achievements in my work, but I do want the brotherhood to get some perspective of what was done. I speak of the first ten years because in 1918 there was some change in policies and conditions and we began to enlarge the work.

It may surprise some to know at what small cost the work was done. The total receipts for Sunday School Missions from 1908 to 1917, inclusive, was \$22,818.70. The Sunday School Board paid \$4,100 of this, so that North Carolina Baptists paid for their Sunday School department of the Mission Board \$18,719.70, or \$1,871.97 a year. The amount named had to pay secretary's salary, traveling expenses, printing, postage and office rent. It might be said that two months' salary was paid for statistical secretary. In other words, what was done had to be done in ten months, not counting work at night and seven days a week instead of six as God planned, the secretary really did thirteen months work a year for there was not one week of vacation taken during these ten years.

What was accomplished? In the ten years the churches increased 323 or 17.5 per cent. The Sunday Schools increased 472 or 40 per cent. The church membership in the same time increased 28.1 per cent and the Sunday School membership 57.7 per cent. The numerical increase in Sunday Schools was 80,504. The fact is, this was made in nine years, for in 1917 on account of war conditions we actually lost 1,167. In the nine years the gain was 81,671 or an average annual gain of 9,075.

Gains and improvement along other lines more important than membership cannot be so completely tabulated. I am sure many pastors, superintendents, teachers and others were given a keener consciousness of responsibility and opportunity. Better grading of the pupils, a better organization to take care of them, increased efficiency through teacher training and improved buildings and equipment are some of the things that mean larger and better Sunday schools.

THE BEGINNING OF LARGER THINGS

In December, 1917, all the State Sunday School secretaries of the South were called to Nashville, Tenn., at the expense of the Sunday School Board, to plan for larger things. Among these things was a campaign for country and village churches. For the first time I was given some help. We spent in 1918

\$622.09 for special institutes in country churches. The Sunday School Board paid half this increased expense.

At the State Convention in 1918 an additional worker was authorized. Not until July 15, 1919, did Brother J. H. Couch begin his work. He labored faithfully and successfully for seven months. His health gave way under the strain of field work. He resigned a few months later and later still went to his reward.

The summer rural campaign was continued in 1919 and 1920 in a limited way. In 1919 there were slight gains in membership, but in 1920 we came back to a normal gain of pre-war times. Gains in Normal awards were manifest in a splendid way.

STILL LARGER THINGS BEING DONE

When the Sunday School Committee met to prepare the annual report for 1920 and plan for a program for 1921, they staggered me with the bigness of their plans. I wished it. I longed for it, but could not believe such glorious things could be done. The action of the Convention in Asheville is known. By it Brother A. L. Stephens began as Field Worker March 1st, and Mrs. Hilliard as Elementary Secretary April 1st of last year.

Besides these regular workers we put on a really great summer campaign. The results have been printed again and again. I just give a few concrete facts again:

Institutes conducted	138
Total enrollment in classes	5,762
Visitors not enrolled	3,554
Officers and teachers enrolled	1,665
Pastors enrolled	251
Examinations taken	844
Churches represented	502

This year we plan still larger things. If we can ever get our country and village churches well organized, their workers trained and their church members enlisted we will have accomplished one of the greatest missionary tasks in our history. It is missions in "Jerusalem and Judea," and this means the work will go "unto the uttermost parts of the earth."

DOES IT PAY?

This is too big a question to discuss adequately here. I give you just one item of proof. Our sister State of Virginia has been doing this kind of Sunday School work in a big way for four years. In this time she has spent more than five times as much money for her Sunday School department as we have. Last year in Virginia 1,149 churches with 203,418 members gave \$1,254,140.28 to the 75-Million Fund. This is \$6.12 per capita. In North Carolina 2,253 churches with 316,138 members gave \$904,358.21 to the same fund. This is \$2.86 per capita. Of course the large Sunday School campaign was only one of the causes of this large giving, but undoubtedly it was one big factor in it.

I beg for cordial support in this big task. If things don't go just to suit you, send us constructive criticism and suggestions. Don't knock, but pray and help.

The Resurrection:—Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die.—John 11:25.

What Does God Require?—And now, Israel, what does the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.—Deuteronomy 10:12.

B. Y. P. U.

Please send your inquiries, reports and news notes to Secretary Perry Morgan, Raleigh, N. C.

Please send remittances for the State Work to Mr. Walters Durham, Treasurer, Raleigh, N. C.

Perry Morgan, Field Secretary

OUR YOUNG PEOPLE

As you read these lines our young people, more than a thousand strong, are gathered together in the city of New Bern in the greatest convention that they have held in the history of B. Y. P. U. work. The Convention is a great spiritual gathering. The members are led to see the heights as they listen to the great speakers from time to time. It is a potential meeting. As you read these lines pray for our young people.

TITHERS

In two of our college B. Y. P. U.'s, Mars Hill and Wake Forest, there were enlisted in the Tithers League three hundred and thirty young men and women. More and more we are convinced of the value and importance of the B. Y. P. U.'s in our colleges and schools. We have not heard from all of them, but when we do we feel quite sure that the total number of tithers enlisted in our schools and colleges last year will reach near five hundred.

OUR GRADUATING CLASS

First Church, New Bern—"Training in Church Membership," 20; Nashville—Senior B. Y. P. U. Manual, 4; Rose Hill—Intermediate Manual, 21; Junior Manual, 9; Senior Manual, 6; First Church, Raleigh—"Training in Stewardship," 11; Second Course in Methods, 2; Senior Manual, 1; Jacksonville—Senior Manual, 14; "Training in Christian Service," 14. Total, 102.

NEW UNIONS

Piney Mountain: Mrs. Gerome Chalmers, president; Rev. R. L. Williams, pastor. Oak Grove, Central Association: W. M. Satterwhite, president. Forestville, Central Association: Mr. Ben Singing, president. Mapleville, Tar River Association: Royal Strange, president. Providence, Beulah Association: Eddie Perkins, president. Wake Forest (colored), Central Association: Charles Taylor, president.

OUR SUMMER CAMPAIGN FOR COUNTRY AND VILLAGE CHURCHES

At Meredith College last week nearly half a hundred young people were in training for five days for our summer campaign for country and village churches. North Carolina is one of the States of the South to be favored with an aggressive campaign for Sunday School, B. Y. P. U., Evangelism, W. M. U., and Enlistment. Twelve of these young people will do B. Y. P. U. work primarily. They will do some of all as will all of the other workers in the campaign. The hour has struck for greater things among North Carolina Baptists. These workers will hold B. Y. P. U. Institutes, Sunday School Institutes, W. M. U. Conferences, take religious census, conduct religious surveys, take subscriptions for Biblical Recorder, Home and Foreign Fields, Charity and Children, distribute tracts, take orders for religious books, in fact, do anything to help tone up our denominational work. We bespeak for them the

hearty co-operation of the pastors, church workers in general, wherever they go. They are a fine body of young people, full of life, enthusiasm and zeal for the Lord's work. It is our hope that the Baptists of North Carolina will be much in prayer for these workers during these three summer months.

THE BAPTIST BIBLE INSTITUTE

The Baptist Bible Institute has just closed its fourth session, having an enrollment of 222 students, representing 19 states and 5 foreign countries. This does not include 29 students from 10 States who attended our Mid-winter School for four weeks. We have had by far the best session during our brief history.

We have had inspiring lectures by a number of denominational leaders, especially on monthly missionary days.

Recently Dr. George E. Horr, president of Newton Theological Institution, Newton Center, Mass., delivered the first annual course of four lectures on the John T. Christian Foundation of Church History, subject, "Our Baptist Heritage." The lectures were able, comprehensive and inspiring. Dr. Horr's daily chapel talks were very spiritual and helpful.

The Institute is offering degrees for three types of work: First, a Christian Training degree; second, a Missionary degree, incorporating the modern languages, French, Italian, Spanish; third, a Theological degree, incorporating Greek and Hebrew.

At the recent commencement Dr. R. B. Gunter, Corresponding Secretary of the Baptist State Mission Board of Mississippi, delivered the missionary address. Dr. J. E. Dillard, pastor of South Side Baptist Church, Birmingham, Alabama, preached the commencement sermon. Dr. J. L. Johnson, president of Woman's College, Hattiesburg, Miss., delivered the baccalaureate address. There were eight who took the degree of Master of Christian Training; fifteen the degree of Bachelor of Christian Training; five diploma in music; four Pastor's Assistant course; five the B. Y. P. U. course, and one graduated as Director of Religious Education; a total of 38.

Rev. L. G. Cleverdon, of Alabama, won the Mrs. C. C. Carroll medal for scholarship, and Miss Margaret Hutchison, of Louisiana, won the J. W. Porter medal for excellence in class standing and practical activities, and Miss Elva Brett, of Virginia, the J. E. Gwatkin medal for greatest progress in the business course.

North Carolina has had eighteen students during the session. The following persons from North Carolina received honors at the commencement: Miss Lula Frances Brooks and Miss Minnie Lula Worley.

The spirit of the student-body is excellent.

Prospects for next year are good. We have many more calls for efficient workers than we can possibly supply. We look to the churches and to the Lord to send us preachers, laymen and women to be trained for efficient service at home and abroad.

B. H. DeMENT,
President

Which is the Sixth Commandment?—Exodus 20:13.

TETTERINE

Makes hair beautiful, free from dandruff and keeps the scalp healthy.

60c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

DR. POTEAT, CHRISTIAN GENTLEMAN

I have just read the report in the Biblical Recorder of the action of the board of trustees of Wake Forest College in which they unanimously express their approval of the Christian life of President W. L. Poteat and of his influence upon the student-body of Wake Forest College.

To bear testimony to his Christian life to those who know him seems to me to be like witnessing to men with eyes that there is a sun which shines. But there are blind men. Such may need a word of testimony.

During my recent pastorate at Wake Forest I attended regularly the daily chapel services of the college, not because it was my duty, but because of the benefit which I derived therefrom. President Poteat generally conducted the chapel services. I was edified by his consistently conservative interpretation of Scripture. His noble utterances always inspired in me a desire for unselfish living and for a closer allegiance to Christ as Lord and King. I have often wondered how the president found time to prepare so many helpful and excellent addresses. I have wondered, also, if it were not these chapel talks, more than any other religious influences, that have produced the simple life and the unselfishness in service which has long characterized Wake Forest men.

I do not recall but one instance when President Poteat was in Wake Forest and absent from the Wednesday evening church prayer meeting, and then circumstances seemed to compel his absence. Here his prayers were as simple and as humble as of a little child.

To me, his whole life has been that of one who knows and loves and serves the Lord as few men do.

Not a Christian? Probably no one in North Carolina has been tested more severely during the last few years than he. Under these circumstances, in a matchless way, the fruitage of his living measures up to Paul's standard. Here it is: "Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." In these he has surpassed us all. May God grant to the rest of us as full measure of these noble Christian graces.

C. D. GRAVES.

Dublin, Ga.

GIVE GOD THE GLORY

I am sure every loyal Baptist in this State loves his denominational paper, and am also sure we hold in high esteem those who are capable of giving us such good and inspiring contributions which we read each week in the Recorder. The editor certainly has our prayers and sympathy.

Since the debating has, to some extent, stopped, I feel that a few words in regard to giving God the glory would be profitable. Each of us loves to have a good word spoken about us, but Paul felt that his loss was Christ's gain. He also gave God the glory for his success, even forgetting his own wisdom, and claiming to "know nothing save Christ and Him crucified."

Peter had five thousand converts and every one joined the church, yet I can't believe that he ever thought himself better than those humble brethren and sisters who through prayer, by the hand of an angel, led him from a prison's walls and delivered him to those who were longing for his presence.

Paul, with all his learning and preparation for rabbi, coveted the prayers of the faithful, for boldness and freedom of speech, and further realized that "In Him we live and move and have our being." He also exhorted the saints to let their glorying be in the Lord.

It is with joy that we read and

hear of many souls being saved, for even the angels rejoice at the repentance of a sinner. We rejoice in the power of the Gospel, "for how can they hear except there be a preacher"; yet some seem to feel as if by their own power this is done.

As one, who in his weak humble way tries to hold up a crucified Saviour to a lost people, I feel that some of our brethren are not aware of the fact that it is all for the glory of God. It may be nearsightedness or narrow-mindedness, yet I am ignorant enough to express my conception of some, in "brotherly love."

Without any reflection on our beloved editor and the Recorder, there has appeared several articles in the paper which left the impression on me that some, who are meeting with great success in the kingdom, were seeking through their report to get praise and advertisement for themselves rather than doing like one of the lepers who returned to thank the Lord for his blessing.

Herod's misfortune came for not giving God the glory: "And immediately the angel of the Lord smote him because he gave not God the glory; and he was eaten of worms, and gave up the ghost."

J. CLARENCE JONES.

Wingate, N. C.

ORDINATION OF BROTHER MAULDEN

A presbytery, called by the First Baptist Church of Concord, N. C., convened in the parlors of the First Baptist Parsonage May 24, 1922 at 7:30 p. m. for the purpose of examining and considering the fitness and qualifications of Bro. S. P. Maulden for being ordained to the full work of the Gospel ministry. The presbytery composed of the following brethren: Pastors G. A. Martin, R. D. Short and G. W. Rollins; Deacons T. D. Maness, C. S. Morgan, J. L. Kearns and G. T. Barnhardt.

After prayer led by Rev. G. W. Rollins the presbytery was organized by electing Dr. G. A. Martin Chairman and G. W. Rollins clerk.

Brother Martin then examined Bro. Maulden as to his Christian experience, call to the ministry, his understanding and belief concerning the great fundamental teachings of the Bible and his knowledge of Baptist custom and usage.

The answers and statements of Brother Maulden were clear, sound and intelligent and the presbytery voted unanimously to recommend him to the church for ordination. Accordingly, on the following Sunday at the evening service at McGill Street Baptist Church, the following order of ordination service was observed: sermon by Dr. G. A. Martin, charge and presentation of Bible, which was a handsome present to the candidate from the Men's Bible Class of the First Baptist Church, by Rev. G. W. Rollins. After the ordination prayer and the laying on of hands, Brother Maulden received the right hand of fellowship and welcome into the Christian ministry from the presbytery. The benediction was pronounced by Brother Maulden.

G. W. ROLLINS, Clerk
Concord, N. C.**WHAT I WOULD DO**

If I were a rose on a garden wall,
I'd look so fair and grow so tall,
I'd scatter perfume far and wide—
Of all the flowers I'd be the pride.

That's what I'd do
If I were you,
Oh, little rose!!

Fair little maid, if I were you
I should always try to be good and true,
I'd be the merriest, sweetest child
On whom the sunshine ever smiled—
That's what I'd do
If I were you,
Dear little maid!

—Ex.

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W. M. Union

Edited by Miss Mary Warren, Cor.
Sec., Raleigh, N. C.

"LEAN HARD"

(This poem is founded on an incident in the life of Miss Fidelia Fiske, a pupil of Mary Lyon, who went as a missionary to Persia and established a seminary on the order of Mount Holyoke. She conformed to the custom of sitting on the floor. She became an invalid, and at a church service one day, feeling too weary to sit without a support to her back, she looked behind her and found that one of the sisters had seated herself there so that Miss Fiske could lean upon her. Miss Fiske demurred, but the sister drew her back to the firm support, saying, "If you love me, lean hard." There are two versions of the poem inspired by this incident.—Editor Religious Herald.)

Child of my love, lean hard,
And let me feel the pressure of thy care.
I know thy burden, child; I shared it;
Poised it in mine own hand, made no proportion
In its weight to thine unaided strength.
For even as I laid it on, I said,
"I shall be near, and while she leans on me,
The burden shall be mine, not hers.
So shall I keep my child within the circling arms
Of mine own love." Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come—
Thou art not near enough; I would embrace thy care.
So I might feel my child reposing on my breast.
Thou lovest me? I know it. Doubt not, then;
But loving me—lean hard.
—Paul Pastnor.

W. M. U. NOTES

Standard of Excellence

Last year North Carolina had 52 A-1, 112 Class B, 83 C, 50 D.

I refer you to page 35, Manual of Methods, Standard of Excellence. Will you not read and reread? Find out wherein your society is weak. Some young person would be glad to make a chart similar to the one on page 49, W. M. U. Manual. A chart can be secured from the Literature Department, W. M. U. Headquarters, Jefferson Building, Birmingham, Ala.

Instead of 52 A-1 societies, why not have every society A-1? Some societies took a vacation last summer, missed their monthly meetings. Don't fail to have your meeting every month, for if you do you will fail to make A-1. Talk about this now. The porch or the lawn is a very inviting place for the July and August meetings. What will your society do? Have its regular meeting.

Directions for Marking the Standard of Excellence

(A number of inquiries have come to us with reference to marking the Standard of Excellence chart. The following directions were sent out from our office in Birmingham):

First Line:

As the regular missionary meeting is held, place a marker of some kind in the circle corresponding to that month.

Second Line:

In the square at the extreme left-hand corner put the number of active members at the beginning of the year. In twelve of the intervening squares put the number of new

members enrolled in that month and in the thirteenth square put the total number of new members for the year. These, added to the enrollment at the beginning of the year, less the number of members lost during the year, will give the enrollment at the end of the year, which should be put in the extreme right-hand square. Find the difference between this and the number in the extreme left-hand square. Compare this result with the 10 per cent increase over the past year's total. Place a marker at the top of the section if this point of the standard is thus seen to have been gained.

Third Line:

In the square in the extreme left put the total of the past year's campaign contributions. In the intervening squares put the amounts given month by month. In the extreme right-hand square place the total of the new year's contribution to campaign objects. Place a marker at the top of the section if the new year's contributions equal the apportionment asked of the society.

Fourth Line:

After each quarterly report has been rendered, a marker should be placed in the circle corresponding to the report.

Fifth Line:

In the extreme left square put the number which equals one-half of the homes represented in the society. In the first small square enter the number of subscriptions to any one of the denominational periodicals at the beginning of the year, plus those secured during the first month. In the remaining small squares put the number of subscriptions taken month by month. In the extreme right-hand square put the total number of subscriptions for the year, comparing it with the number in the extreme left-hand square. Place a marker at the top of the section if the point of the standard is thus seen to have been gained.

Sixth Line:

When the three seasons of prayer for State, Home and Foreign Missions are observed, the circle for it should be marked.

Seventh Line:

If a mission study class or mission study reading circle has been held, the single circle should be marked. Many societies will need two or more circles. If so, these can be added.

Eighth Line:

Each month when the personal service chairman renders her report put a marker in the circle for that month to indicate that definite personal service has been done.

Ninth Line:

In the space in the extreme left-hand square enter the number equaling one-half of the active membership at the beginning of the year. In twelve of the thirteen small squares place month by month the active attendance, leaving the thirteenth square for the total active attendance for the year. To get the average attendance for the year, divide this total by the number of meetings held. Place the result in the square in the extreme right-hand corner. Then if the totals in the extreme left and right-hand corners are added together and the sum divided by two, the result will be a pretty fair average for the year of one-half of the active membership. Now compare this with the average attendance in the extreme right-hand square and put a marker at the top of the section if this point of the standard is thus seen to have been gained.

Tenth Line:

The five squares in this line represent the fostering in the local church of a Sunbeam Band, Royal Ambassador Chapter, Girls' Auxiliary and Young Woman's Auxiliary and a W. M. S. in a neighboring church. The true missionary ideal is for each of the five squares to be marked, but

the Sunbeam square and at least one other for the local young people must be marked for the W. M. S. to reach this point of the standard.

TITHERS IN MACEDONIA CHURCH

At the monthly meeting in May of the Macedonia W. M. S. of the Roanoke Association eight of the eleven members promised to become tithers.

Three societies organized. At Momeyer Church, Roanoke Association, there was organized on June 3d a W. M. S., Y. W. A., and a Sunbeam Band. What a new day for that church.

NEW SOCIETIES IN VANCEY ASSOCIATION

A member writes that three societies have just been organized. One in Crabtree Church, one in Zion Church, one in Peterson's Chapel. She states, "We hope to be able to report other organizations at an early date."

This is a fine report for a superintendent to make. One cannot estimate the value of the W. M. S. in a church. It is the mission department of the church. From our last year's reports we found that we had 264 new organizations and 2,112 societies in all.

The quarterly reports and expense fund have been coming in daily. This has indeed been gratifying. The State Expense Fund, 10 cents per member of W. M. S., should be sent in to Miss Hunter. And many of the societies have already sent it in. The record is not complete because some societies overlooked this. Has yours been sent in?

MISSION STUDY HONOR ROLL FOR MAY

Mesdames C. R. Boone, M. J. Carroll, Z. M. Caveness, Edna R. Harris, N. H. McLeod, C. B. Park, G. A. Strickland, J. L. Jenkins, J. M. Arnette, A. D. Thames, Geo. Turner, Tom Ingram, Jr., L. W. Parish, W. T. Crump, G. E. Isaacs, R. L. Horton, S. N. Lane, L. R. Gilbert, G. H. Ferguson, C. D. Orrell, H. I. Bowen, J. H. Hill, D. W. Ramsey, Edna R. Harris, T. L. Wilson, H. H. Blaylock, L. S. Mattison, J. E. Blair, W. E. Lewis, D. E. Summerlin, Claire Everette, John Loftin, Ab Pickett, W. E. Wilkinson, Annie Price, B. R. Brinkley, H. J. Brinkley, Leroy Moore, W. Y. Thompson, Mary McGowan, Joe L. Kelly, W. A. Perkins, W. H. Weatherspoon, B. F. Falls, G. T. Rhodes, W. A. Jordan, Mary P. Benton, Henry McLaurin, J. C. Markham, J. N. Rumble, H. A. Brendle, C. S. Benton, W. P. Nelster, J. R. Elum, R. A. Hutchins, B. P. Moore, A. F. Newcomb, G. C. Yarbrough, E. A. Kreeger, L. W. Brewer, T. C. Keaton, R. U. Moser, Luther Fisher, C. O. Edwards, J. R. Edwards, Joe Ward, H. K. Williams, Wm. Boettcher, J. H. Ballard, Maud Nelson, J. L. Memory, J. T. Bost, H. G. Walters, J. T. McKenzie, Mollie English, T. S. Memory, I. T. Newton, G. E. Isaacs, J. A. Boldin, P. S. Vann, C. B. Williams, W. T. Carpenter, B. B. Melton, T. A. Early, A. D. Howell, L. W. Gabriel, F. T. White, J. E. Black, F. Bowling, W. F. Curran, J. A. Boyette, James W. Hill, D. A. Day, H. M. Woodward, J. L. Carlton, Ella Bennette, H. H. Carlton, L. Middleton, James Williamson, Raymond Richardson, James Spittle, J. N. Bingham, R. S. Spittle, W. A. Griffin, M. C. Prevatt, Florence Prevatt, R. K. Prevatt, W. B. Miller, Anna Bullard, H. P. Inman, S. J. Allen, G. D. Smith, Vivian Kilgus, L. B. Barnes, Perry Morgan, Jas. Williamson, R. F. Norman, F. D. Battle, H. B. Moore, T. J. Benthall, C. W. Blanchard, Chas. Hall, A. S. Hardison, E. K. Willis, R. L. Stagon, J. W. Thomas, C. A. Redfern, May D. Redfern, W. E. Glover, J. M. Downey, D. S. Barnes, T. O. Joyner, D. M. Watson,

C. H. Britt, Verona Hoggard, D. M. Pruden, J. J. White, J. S. Farmer, Misses Katherine Nooe, Dorothy Gower, Jeannette Mace, Velma Poplin, Sallie Hough, Andrea Covington, Edith Morgan, Susie Reames, Nannie C. Reames, Flora B. Frye, Burnice Foote, Winnie Rickett, Sallie R. Wilkins, Jennie C. Frye, Monta Clark, Beatrice Townsend, Annalee Best, Fannie Best, Bettie Loftin, Annie Kate Powell, Kathleen Powell, Fannie Wilson, Jeddie Woodward, Pearl Jordan, Myra Jordan, Bessie Holding, Minnie Mills, Pearl Ray, Elizabeth Royall, Winifred Royall, Mary C. Robertson, Annie Weatherly, Grace Parker, Goldie Stone, Kate Wood, Marie Cooper, Grace Sanderlin, Annabelle Abbott, Gladys Spence, Beulah Hedrick, Bernice Twiddy, Mary Owen, Josie Gordon, Foyd Bridgers, Minnie Dunning, Edna Lassiter, Thelma Leophirrh, Mary Henry Lewis, Bessie Jordan, Christie Whitley, Elina Allen, Marion Allen, Mary Kate Allen, Myra Benthall, Alta Chitty, Velma Chitty, Katherine Fleetwood, Earline Fleetwood, Willie Mae Horton, Hilda Matthews, Thelma Peterson, Beryl Souter, Glenn Smith, Velma Stephens, Annie Wilson, Ruth Wilkins, Mary Babb, Minnie MacNewbold, Pauline Sawyer, Doris Smith, Adalia Futrell, Lucille Holloman, Lillie Perry, Mary Spruill, Page Morehead, Sarah Vaughan, Ella Mae Parker, Mary Whitley, Winnie Whitley, Jewel Askew, Irma Vaughan, Nannie Pritchard, Ruby Moore, Gladys Bateman, Myra Parker, Louise Parker, Meryl Britton, Letha Carter, Elizabeth Topping, Elizabeth Watson, Ruby Corey, Margaret Nesbitt, Helen Hedspeth, Sue Lawrence, Pearl Hopkins, Josie Pland, Elizabeth Turnley, Mattie Macon Norman, Marie Griffin, Eva Perry, Nancy Parker, Genevieve Taylor, Emma Riddick Parker, Eunice McDowell, Josie Futrell, Ruth Holloman, Bettie Mae Snipes, Estelle Carlton, Margaret Carlton, Eula Powell, Bessie Barden, Margaret Cuthbertson, Lillian Branch, Annie Connelly, Madge Styers, Emma R. Parker, Bessie Ellis.

Junior Awards

Hays Barker, Mabel Beeker, Walter Whitley, Clara Melver, Mabel McGill, Lucille Howard, Hester Hall, Mary Davis, Nola Davis, Martha Leila Snyder, Beulah Helen Snyder, David Parker, Snyder, Harold Bingham, Elizabeth Council, Winnifred Perry, Lucy Griffith, Glennie Anderson, Kathleen Younts, Kathleen Durham, Francis Lennon Bowen, Rachel Biggs, Patricia Montrose, Thomas Johnson, Christine Johnson, Junius Lennon, Joseph McIntyre, Howard Phillips, Emile Wishart, Frederick Lennon, Francis Lennon Bowen, Carlyle Biggs, James Phillips, Thomas Johnson, Gilchrist Crump, Harold Bingham.

"A liberal soul shall be made fat; he that watereth shall be watered also himself."—Prov. 11:20.

Begin the Day Right: Cause me to hear thy lovingkindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee.—Psalm 143:8.

Be Charitable: Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. 6:1.

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Our personal service work consists of bringing flowers to the church, helping keep the church clean and tidy, helping their mothers all they can and trying to overcome our bad tempers. My! but its grand to hear the reports when we meet. The children sent one large post card album filled with S. S. cards to the Mission Hospital for the children's ward.

MRS. J. R. BAIRD.

I can scarcely realize this is my last quarterly letter to you as R. A. Leader, but I have at the end of this quarter given up the nice bunch of boys which I have labored with as best I could for the past three years. I feel that God has blessed our labors and I trust the new leader, Mrs. E. Hayes, will love the work as I have and make them a more efficient leader than I was able to be. My whole heart was and is yet truly in the interest of the young people, and to me it has been a real joy to work with them, and we trust that during these three years some seed has been sown in these young hearts of noble boys that in after years may spring up as seed sown in good ground and bring forth fruit to God's honor and glory. I have eleven \$1 R. A's and I gave \$6 myself, so you can send me 12 Testaments. I know you cannot get everything in the Recorder, but I will give the names all the same:

Arthur Greene, Thomas Baker, Cyrus Bazemore, Alton Hayes, Bernard Harris, Henry Miller Harris, Henry Clay Odom, Jack Gatling, Bally Vaughan, Lowell Cowell, Cedric Leary, and their leader. I am sending Miss Hunter my report. Total for the quarter \$23.15.

MRS. J. H. JENKINS.

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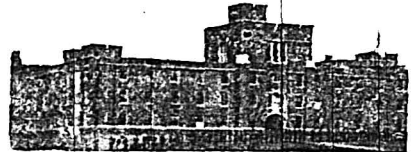
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FRATERNITIES AT WAKE FOREST

The announcement that Greek letter fraternities have been legalized at Wake Forest no doubt brings a feeling of humiliation to many a Baptist in North Carolina. It is evident from this announcement that we have surrendered to the forces that have long been in rebellion against an established policy of the college, and against the principles for which Baptist churches and institutions have stood through all these years. No effort is made in the announcement to justify the surrender on the merits of the fraternities, but on the ground that "it seems utterly impossible to uproot them," and that "it relieves the faculty of the odium of enforcing an unwelcome regulation."

The same argument is being used by the advocates of strong drink for the repeal of the Volstead Act and the nullification of the Eighteenth Amendment.

I have no doubt that much could be said for the fraternity from the standpoint of the advocates of fraternities. And no doubt they carry in their code of laws much that is commendable, for the discipline and regulation of life, looking to the development of the finer qualities of manhood. But they have the clanish and segregated character of caste that disqualifies them for recognition in a Baptist institution. Moreover, every opportunity and means for the development of these finer qualities can be found and operated in the church and in the Christian school. In fact, I think I can safely say that none of these laws looking to the development of the higher ideals of life originated with the fraternities themselves, but were all borrowed from the Christian code.

I am quite sure that the college will lose vastly more by surrendering to a few willful boys who refuse to be governed by the college regulations than it would to stand unflinchingly for the great Baptist fundamentals that have so long been the glory of the people that made Wake Forest possible.

I take it that the Baptist churches in North Carolina constitute the final court of appeals for Baptist matters in the State. And if official recognition of these secret fraternities becomes a permanent policy of the college it will be because the churches fail to assert their authority to prevent it.

It seems almost unthinkable that the Baptist churches of North Carolina would stand for the establishment of these un-Baptist groups of social castes and segregated selfishness and secret diplomacy behind closed doors as an authorized department of our great Baptist light-house. We could about as well believe that dance halls and pool rooms and punch bowls would have official recognition in the college. And no doubt these will be there in due time, in the club-houses owned by some of these fraternities, if we permit the fraternity policy to maintain.

"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

J. K. HENDERSON.

Hamilton, N. C., June 5, 1922.

SPIRIT RUNS HIGH IN CHOWAN COLLEGE

A new auditorium, gymnasium, swimming pool, and four new studios, now in the process of erection. The commencement at Chowan College began on the afternoon of May the 27th. The first feature of the program was class day exercises at 4 o'clock in the afternoon, and the evening program was the annual concert. On Sunday morning at 11

o'clock Dr. W. N. Johnson preached the annual commencement sermon to a large and appreciative audience. He also preached the missionary sermon Sunday night. At this service Rev. Mr. Isehour, pastor of the church at Ahoskie, delivered the 65 diplomas to the classes completing the missionary study work, and 106 seals were given out. This showed probably the largest per cent of students taking this missionary study work of perhaps any other college in the State. Practically all day Monday, the Board of Trustees was in session, transacting much and very important business.

Among the business transacted, was the setting aside of \$25,000.00 for endowment, and a unanimous passing of resolutions for the erection at once of a new auditorium, gymnasium, swimming pool and four new studios. These improvements include the rearranging of the heating plant, the turning of the present chapel into six class rooms; and the converting of the three class rooms in the East Building into dormitory rooms, preparatory to the taking care of the large student body which is expected. The architect has been engaged, and the work will begin at once. On their own initiative, the student body presented a petition and a request to the Board of Trustees for the erection of the building mentioned above. Never in the history of the college have the students manifested such deep and loyal interest in the up-building of the institution. They have recently erected a handsome summer house on the campus; and the senior class has left as a legacy to the institution, two of the most beautiful rose arbors anywhere to be found; and the old campus is rejoicing in the love manifested for her classic shades.

The faculty has just recently purchased and donated to the college a most beautiful grandfather clock, which now stands in the hall as a monument to the love and loyalty for the institution. The students have made especially attractive the two beautiful society halls by improvements, and there is a general happiness manifested in both student body and faculty, in a substantial way that it is "more blessed to give than to receive."

Tuesday was the final day of the commencement, and the most interesting feature of the day was the address by the Hon. J. W. Bailey whom the friends of Chowan College declare shall be the next governor of the state. The question of politics was not mentioned either in the fitting presentation of the speaker by Representative L. J. Lawrence, of Murfreesboro, nor by the speaker. The speaker dealt most happily with the subject, "The Heritage of our Grandmothers." This subject was suggested to him through the fact that his mother received her college education here at Chowan; and he attributed largely his success in life to the principles inculcated in the mother while she was a student here. Mr. Bailey's address gave thorough satisfaction to all who could hear him. The hall was packed, and over-flowing;—not more than half the crowd being able to hear the speaker.

After the presentation of the diplomas by the president, and the presentation of medals to the successful contestants of the student-body, the president of the Board of Trustees in a very fitting speech announced to the public the decision of the Board of Trustees to erect the auditorium, gymnasium and swimming pool, as mentioned above. At this announcement, great enthusiasm broke forth in cheers and manifested itself over the happy faces of the entire audience.

When the exercises were all over, there was suddenly an interruption

by the request that the benediction be not yet pronounced, and the president of the board of trustees stepped forward, and called President and Mrs. Vann, and presented to them from the senior class, a very large and beautiful silver loving cup in manifestation of their appreciation of their faithfulness to them during the four years of work at the college. This feature of the exercises came as a complete surprise to both the president and his wife, and to the entire audience, for the seniors had skillfully carried out their plan to keep secret this act of love and appreciation.

One of the oldest citizens of the community made the remark that this was the happiest and most harmonious commencement he had ever seen at Chowan College.

P. S. VANN

BOOKS FOR BAPTIST SEMINARY LIBRARIES IN EUROPE

J. F. Love, Cor. Sec.

The following letter from Brother J. T. Riddick, of Norfolk, Va., is, we hope, indicative of a large response from Southern Baptists to the appeal of our European seminaries for good books for their libraries:

"Dear Brother Love:

"I am sending to you today under separate cover 31 volumes out of my library, books that I hope will be of use in our Foreign Mission Library. I will send others later on. I have not had the time to thoroughly look over my library, and for that reason I am not prepared to make a larger contribution at this time. I am going to make an announcement to my congregation one Sunday morning about the matter, and I am hoping to get several volumes in that way. I will let them give me the money, and I will buy the books and let them write their names in them, and I will forward them to you.

Sincerely yours,

J. T. RIDDICK."

Donors will please write their names on the fly-leaf of books which are contributed. Where money is sent with which to purchase books, we will place names of contributors on books which are bought with their contributions. Send all books, by express, prepaid, plainly addressed to the Foreign Mission Board, 8 N. 6th Street, Richmond, Va. When the collection is made, we will ship the books to their destination in Europe.

BRAZILIAN BAPTIST EXPOSITION

To the Baptist Brotherhood:

In order that American visitors to the Brazilian Centennial Exposition may have every courtesy of welcome, an English-speaking reception committee has been appointed by the Baptist missionaries working in Rio de Janeiro. On request, this committee will meet the steamers on arrival and escort visitors to the hotels, and show them the Baptist College and Seminary, the Publishing House and the various churches, as illustrations of the remarkable progress made by our Baptist work there. The missionaries, as well as native pastors, will welcome any Baptist brother or sister to their churches and homes. Address the chairman at P. O. Box 1876, Rio de Janeiro.

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Obituaries

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SICELOFF.—On January 6, 1922, Mrs. V. W. Siceloff went to her reward, leaving her husband and two small children. For many years she had lived close to her Master. She will be greatly missed in her church, home and community. Funeral services were conducted by Revs. Fred N. Day and J. A. Campbell.

YATES.—On February 25, 1922, our sister, Susan Elizabeth Yates, fell asleep in Jesus, her Lord and Master. Sister Yates was born April 21, 1843. She was one of the charter members of the Piney Forest Baptist Church, which was organized July 25, 1869. Through a period of more than fifty years she was a loyal and faithful Christian, true to her church, true to her home, and true to her neighbors. For many years she had an invalid mother and sister. To these she ministered as faithfully and devotedly as ever a daughter and sister could. Her spirit of helpfulness reached farther than her own home or people. Never was she too tired or busy to heed the call of her neighbor whether in sickness or distress. Truly Miss Bettie (as we all called her) will be missed, especially those who so many times have been blessed by her faithful ministry. She lived long and well, and as she grew in years she grew in faith, love and good works. We have lost her, but our loss is her greater gain. We are expecting to meet her in the sweet beyond some day, dwelling in that house not made with hands, eternal in the heavens. Blessed is her memory.

HER PASTOR.

RESOLUTIONS OF RESPECT

On April 19, 1922, God removed from our midst Brother I. H. Jenkins. Whereas God took a loyal, faithful church member and highly esteemed citizen; Therefore, be it Resolved:

1. His place is vacant but his influence still liveth; we must submit to God's will, though we deeply feel our loss.

2. We extend to the family our sympathy and respect, trusting God will sustain them.

3. That a copy of these be sent to the family, Biblical Recorder and spread on the church record.

Humbly submitted,

MISS NOLIA TURNER.
MRS. J. R. MAY.

RESOLUTIONS OF RESPECT

On April 6, 1922, God, in His infinite wisdom, saw fit to call to His eternal home the spirit of our brother, J. J. H. Edwards, a loyal church worker and highly esteemed citizen.

Truly a loving father, a true friend and an earnest Christian has departed from our midst. Since earthly ties are broken, let us not murmur, but meekly bow to the will of our Father, for we know that our loss is his eternal gain. Therefore, be it Resolved:

1. His place is vacant, but his influence still liveth.

2. We extend to the family our sympathy and respect.

3. That a copy of this be sent to the family, Biblical Recorder, and spread on the record of Peach Tree Church.

Humbly submitted,

MISS NOLIA TURNER.
MRS. J. R. MAY.

RESOLUTIONS OF RESPECT

On March 11, 1922, God, in His infinite wisdom, saw fit to remove from our midst our dear sister, Dixie Hester Daniel. She had been a sufferer for several weeks; although her body was weak her faith was strong. She died as she lived, trusting in Him.

Dixie was greatly loved by all who came in contact with her, for she was loving, tender-hearted and gentle in all her ways.

Therefore, be it Resolved:

1. That Enon Baptist Church mourns with the family in the loss of so beloved a member.

2. That in memory of her pure life and Christ-like spirit we have a noble example we should endeavor to follow in our every-day life.

3. That a copy of these resolutions be sent to the family, one be spread upon the minutes of our church, one be sent to the Biblical Recorder for publication.

CORINNE CANNADY.
FANNIE CURRIN.
MARY BELLE KNOTT.

RESOLUTIONS OF RESPECT

The Dime Society of the Edenton Baptist Church, Edenton, N. C., has sustained a great loss in the death of our beloved president, Mrs. Agnes W. White, a loyal and faithful member of our society. For the last few years it was impossible for her to take an active part in the work of the society on account of her poor health, but her heart was always in the work. Realizing our dependence upon God and our need of Him in time of sorrow, and bowing in humble submission to His will, we, the members of the Dime Society, hereby Resolve:

1. That we extend to the bereaved family our deepest sympathy.

2. That we will in memory cherish her excellent spirit and beautiful character and kindness of heart and strive to profit by her faithful devotion to every good work.

3. That by her death our society has lost a faithful member and president.

4. That we dedicate a page in our society minutes to the insertion of these resolutions.

5. That a copy be sent to each of the children and to the Albemarle Observer and the Biblical Recorder.

Respectfully submitted,

MRS. MARY E. WHITE.
MRS. T. D. BYRUM.
MRS. R. F. CHESHIRE.

Committee.

RESOLUTIONS OF RESPECT

The W. M. S. of Winton Baptist Church has sustained a great loss in the death of one of our faithful and loyal members, Mrs. Julia A. Newsome, who passed from this life Christmas Eve night, December 24, 1921. She was the widow of John F. Newsome and a daughter of Lizzie G. and King Parker. The following tribute to her memory is an expression of our love for her and our sorrow at her going. She was ever interested in her church and society. She was always present at her Sunday School class until about one year ago, when failing health overcame her. She was a loving wife and mother, and her friends were numbered by her acquaintances. To her family and loved ones we extend our love and sympathy and commend them to our Saviour who is able to keep them and all who come unto Him.

Realizing our dependence upon God and our need of Him in times of trouble, and bowing in humble submission to His will, we, the members of the W. M. S. of Winton Baptist Church, Resolve:

1. That we will, in memory, cherish her excellent spirit and beautiful character and emulate the example set by her.

2. By her death our society has lost one of its most beloved and loyal members.

3. That a copy of these resolutions be spread on the minutes of our society, a copy be sent to the family, and a copy be sent to the Biblical Recorder for publication.

MRS. WILLIE R. DANIEL,
MRS. W. A. SYKES,
MISS WILLIE BOONE,
Committee.

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Acknowledgments

75-Million	
Total this week	\$ 7,075.52
Previously reported	273,074.10
Total this year	\$280,149.62
State Missions	
Total this week	\$ 450.81
Previously reported	12,665.04
Total this year	\$ 13,115.85
Foreign Missions	
Total this week	\$ 171.85
Previously reported	15,559.17
Total this year	\$ 15,731.02
Home Missions	
Total this week	\$ 1,861.27
Previously reported	11,173.13
Total this year	\$ 13,034.40
Education	
Total this week	\$ 11.00
Previously reported	6,397.73
Total this year	\$ 6,408.73
Sunday School Missions	
Total this week	\$ 10.00
Previously reported	668.09
Total this year	\$ 678.09
B. Y. P. U.	
Total this week	\$ 1.00
Previously reported	6.50
Total this year	\$ 7.50
Ministerial Relief	
Total this week	\$ 9.90
Previously reported	1,559.57
Total this year	\$ 1,569.47
Missions (Undesignated)	
Total this week	\$ 448.43
Previously reported	13,225.13
Total this year	\$ 13,673.56
Church Building	
Total this week	\$ 22.65
Previously reported	1,287.07
Total this year	\$ 1,309.72
Bible Fund	
Total this week	\$ 5.85
Previously reported	26.01
Total this year	\$ 31.86
Margaret Fund	
Total this week	\$ 20.45
Previously reported	62.59
Total this year	\$ 83.04
Hospitals	
Total this week	\$ 15.00
Previously reported	199.69
Total this year	\$ 214.69
Total this week	\$ 10,103.73
Previously reported	\$35,903.82
Total this year	\$346,007.55

WALTERS DURHAM,

Treas. Baptist State Convention.
June 14, 1922.

THE BAPTIST SCHOOL IN THE CRESCENT CITY

Of course it is well known that the Catholics have had full sway in New Orleans for decades. Protestants and especially Baptists have been comparatively weak. The schools, the commercial life, and the social as well as the religious life, have all been permeated with the ideals and beliefs of the Catholic citizens.

The coming of the Baptists, however, is destined to create a new order of things. People who have lived there for years say there is a decided difference already, some going so far as to prophesy that within twenty-five years the city will be entirely Baptist. Those of us who have had the privilege of working among them understand just what our Baptist principles mean to these people who have lived in the bondage of Catholicism so long.

The Baptist Hospital will be another wonderful influence for true

Christianity in the city as well as the opportunity it will give to those students who desire training for service on foreign fields and in the homeland.

The fourth annual commencement of the Baptist Bible Institute has just come to a close. There were eighteen enrolled from North Carolina this year, one of which received the B.C.T. degree.

Miss Rachel Sims from Ridgecrest, N. C., has charge of physical culture in the school. Miss Sims is also doing a great work in the First Baptist Church.

Miss Hattie Peele, of Greensboro, N. C., has a position as church missionary in Gretna, just across the river. She is just as faithful and true to her task as she was in the Old North State.

A North Carolina girl will teach violin in the Baptist School next year. The course in violin will be along the same line and principles as the other courses offered in the school. The classics will be taught as well as sacred music, but with the idea of church music always in mind.

The opportunity for training in church music is not surpassed by any school of its kind in the United States. Mr. Sellars, who doesn't want to be called "Dr. Sellars," is a teacher of long standing, a successful singer of wide experience, and a well-known composer of sacred songs.

Mr. Beckwith, who is also a teacher of great ability, is laying a solid foundation and training those who are to lead the music in church, with voice or piano, and Miss Speight those who lead with pipe organ. Business courses are taught also.

Women have an equal opportunity with the men for training, both taking the same course, which is not true of most training schools of this kind in the South, I believe. Students over forty are allowed to take courses in the school.

Will you permit me to say a word here about the influence of these "Mothers" in the school? They have had long experience in Christian living and work, and they are a benediction to the school. The younger students go to them for advice and are well paid by having a quiet heart-to-heart talk with Mother Moore from Texas or Mother Smith from Mississippi when difficulties in their practical work present themselves.

It is needless for me to mention Dr. DeMent and the splendid corps of teachers. These men are well known: none better can be found anywhere. They are working hard, putting their hearts and lives into the service of making a success of the school for Christ and the Baptists. Students getting degrees from the Baptist Missionary Training School in New Orleans are fully qualified for mission work anywhere.

LULA BROOKS.

Smithfield, N. C.

READ DR. LOVE'S REPORT

I have just finished reading the "Digest of the Seventy-Seventh Annual Report of the Foreign Mission Board" by Dr. Love, the Corresponding Secretary. It is one of the finest presentations of the present foreign mission situation which I have read. Although brief, it is comprehensive and filled with thoughts which will thrill any heart. It is so readable that one can hardly stop until he has finished the entire report. In this way it is very unlike the average report. Dr. Love tells of the wonderful achievements of the Board during the past year, and of the magnitude and manifoldness of the main task of the Board, and of the approach of a crisis in words that are befitting this great statesman-like heart and mind which he has consecrated to his task. Not only should every preacher read this; but every member of our churches would do well to peruse the thirty-six pages of this report with profound and prayerful consideration. If you have not already received the report write at once to the Foreign Mission Board of the Southern Baptist Convention, Richmond, Va., and secure a copy, or copies at once.

In this connection, I should also like to commend the new book just off the press by Dr. J. F. Love. This book is entitled "Missionary Messages," and will give the much-needed information, inspiration, and fire to any soul. Any book written by Dr. Love is worthy of careful reading and study. Dr. Love also has two or three chapters in the new mission study book, "Southern Baptists and Their Far Eastern Mission." When one reads the Digest referred to above and these books he will come to the conclusion of Dr. Love that Foreign Missions is a great enterprise which calls for large thinking and wise planning, an enterprise which should be kept constantly before the members of the churches to challenge them to their best.

J. MARCUS KESTER.

Shelby, N. C.

God is Gracious: Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.—Nehemiah 9:17.

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POTATO PLANTS

For immediate shipment. Plants grown from Seed Stock which took first Premiums at the fairs. Porto Rico, \$1.00. Early Triumph, \$1.25. Shoer's Early, \$2.00 per 1000. Satisfaction guaranteed.

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THE use of liquor is now more dangerous than ever—it kills thousands. We have spent 31 successful years in relieving the desire for liquor. Correspondence Confidential.

Keeley
INSTITUTE
Greensboro, N.C.

GREENSBORO'S OFFER

Editor of the Biblical Recorder:

What advantage has Method as a location that is worth \$195,000 to Meredith College?

The recent decision of the trustees to locate the college at Method costs Meredith \$195,000. Presumably the trustees know what they are doing, but certainly nobody else does. Shouldn't the Board take the denomination into its confidence?

Dr. Battle, speaking for the city of Greensboro, offered the college \$200,000 as Greensboro's contribution towards the erection of the new plant—a site of 135 acres, appraised at \$65,000, and \$135,000 in cold cash. This offer was rejected by the trustees.

Let us see what that means in a financial way to the college. If the present plans are carried out, the college will pay \$60,000 for 135 acres at Method. This will no doubt be paid out of the proceeds of the sale of the Raleigh property, estimated at \$250,000, leaving \$190,000 wherewith to start building the new plant. If the Greensboro offer had been accepted the college would have had the site for nothing, plus \$135,000 in cash; which, added to the proceeds of the Raleigh sale, would have given it \$385,000 as a starter toward the new plant—a difference of \$195,000.

The Greensboro offer was rejected at a meeting attended by nine trustees who live in Raleigh, two who live in Durham, and one who lives in Greensboro. Now Meredith is easily worth \$195,000 to Raleigh, but how is it that Raleigh is worth \$195,000 to Meredith? Greensboro offers \$200,000 for the college. Raleigh offers not a cent. Why should Baptists all over the State be taxed to build a college for Raleigh's benefit, when Greensboro is anxious to contribute toward its erection?

Unless there is some advantage worth \$195,000 to the college in being in Raleigh, the action of the trustees redounds to Raleigh's benefit, instead of to Meredith's. What that advantage may be the rest of the State cannot imagine. It is certainly the time for the nine trustees who live in Raleigh to explain wherein their town is so enormously beneficial to the college that it can sacrifice a fifth of a million dollars for the privilege of remaining near Raleigh.

GERALD W. JOHNSON

June 7, 1922.

FROM HYDE

I am sure all who are interested in Hyde County would like to know of its religious conditions. Mrs. Stewart and I arrived at Fairfield Thursday about four o'clock. We were welcomed at the home of Dr. A. G. Harris, the leading physician of the county.

The people here are giving us a hearty welcome. They have thrown the doors wide open to me and said welcome. On Friday I was called upon to give the High School commencement address, at which time three noble young women received diplomas.

Here at Fairfield they have a new building under construction not yet completed which will cost around \$35,000 when finished. Four schools have consolidated. The educational conditions are advancing.

Again to show you that the doors are wide open to us Missionary Baptists, I speak of yesterday's program. In the morning I attended the June meeting at the Hardsell Baptist Church. Their preacher failed to get there on account of bad roads and the breaking in of a bridge by a tractor late Saturday evening. The people gathered at the church and they prevailed upon me to preach, saying, "You will do just as well." I consented and preached to about 200 people. In the afternoon I

preached at North Lake Baptist Church in a schoolhouse where 50 people came to worship. Again at 8 o'clock I was privileged to preach in the Methodist Church at Fairfield to about 250 people.

The people of the Disciple Church are at present without a pastor here and they have invited me to preach saying, "saying any time you will make an appointment we will have a crowd to hear you." I find lots of the people here are members of churches but they are afraid to say I am a Christian. The "Church" has been emphasized rather than "Christ."

The people here speak highly of Rev. G. W. May and all regret his leaving. He certainly won the hearts and love of all the people here. We welcome him back to our midst at any time he can find it convenient to come. We are happy to know our people can show our great spirit through our leaders.

Again, permit me to request of all who are interested in Hyde County mission work to remember Mrs. Stewart and myself in your daily prayers.

Sincerely,

ELLIOT R. STEWART

Fairfield, N. C.

June 5, 1922.

A SHIPWRECK

Dear Brother Johnson:

The culmination of my life was reached last night in a shipwreck which occurred in this way: The Taiho, which is a larger boat than most coast steamers, left Dairen, the Japanese metropolis of Manchuria, with over 500 Chinese passengers, I being the only European. A heavy fog settled down before night that precluded a sight of any of the numerous islands. The Japanese captain ran by log, chart, and compass, and as he kept his maps on the dining-room table I was able to trace the route. Before I retired at 8 p. m. I noticed that he was very nervous, but attributed it to wine and cigarettes and went to sleep.

At ten I was awakened by a shock to the ship and aroused by the noise of the passengers as they hurried about looking for life-preservers. Some fellows rushed in and took possession of those that were in the dining saloon, but that did not worry me as I had no desire to float around on such a cold windy night. I dressed warmly and put some paper money in my pocket. A look at the life-boats showed me that there was accommodation for only one-tenth of the passengers, and I thought it likely that I would be left out there as I had been with the life belts.

The captain came in and showed me where he thought we were, but later he calculated that we were at another place about ten miles off. Both of these were wrong. The whistle began to shriek with all its might and scared white all who were not sufficiently alarmed. The rockets were the most interesting pyrotechnic display the passengers had seen. We had no idea how far we were from land as the fog was too dense and the darkness too intense to see any distance, but suddenly near-by we saw a mountain-top ablaze with fire and knew that our whistle had been heard and our rockets seen. Soon a sampan came within hailing distance and told us that we were near Talien Island, surrounded by treacherous rocks, and they could do nothing for us before daylight.

It seemed to us all that the ship could not possibly hold out as the back hold was steadily filling. The quartermaster first reported three fingers of water, later five feet, then seven feet. It appeared as a lake with floating bedding, trunks and grips. The tide rose and the bow floated, but we knew that if the stern floated she would go down.

Early in the scene I had gone out

into the darkness alone and come to a clear understanding with God, and it differed little to me whether I went to the "Isle of Somewhere" or the Island of Talien. They seemed equally near, and I had little choice between the two. All I dreaded was the cold and the smothering, but I felt strongly that God could take me to land right through the air if He wanted to. I almost had the sensation of flying. My faith did not fail me and Jesus was nearer than I had ever known Him, but He did not tell me to which island He wanted to take me.

I joined the Chinese second mate and some others of the crew in eating a good meal at 3:30 a. m. when I turned in and slept most refreshingly until daylight was announced by the anxious watchers. We saw that we were only 25 yards from a half-exposed rock and a hundred from the steep cliffs of the south side of the island, but we had thought that land was far removed.

It was evident to all that the steamer could not last long and that she might turn over when she sank. When the boats from the island came, two sailors with clubs stationed themselves by the gangway to prevent a stampede. For the first hour no one was allowed to take away baggage and every one was required to leave his life belt for those who could not get to the boats. In this way half the passengers lost all except their lives. At seven the wreck was listing so badly that a sailor told me I had better go while I could, but when I took my baggage and started for the gangway my way was blocked by a hundred men, women, and children who were struggling to escape. I climbed along the port side, which was already partly buried, to the stern, and motioned to a small boat that was not in use. He said the aft of the ship was too dangerous, but

when I showed him a dollar he pulled under. I threw in my bedding and grip and dropped over the side, followed by a sailor who vowed that he would never go on the high seas again. Every one on the boat got ashore and she did not turn on her side until ten, a full twelve hours after she struck, though she was partly buried before that.

It was a very small island with very few inhabitants, who had not enough house room and food for themselves, and it looked as if we had exchanged drowning for starvation. After only a day on the desolate island a Japanese boat answered our distress signal and came to our rescue. I am now in a good state-room thanking God for a new experience and deliverance.

Yours sincerely,

WM. CAREY NEWTON.

Talien Island, 100 miles S. E. of Dairen.

GOOD MEETING

Dear Bro. Johnson:

We have just passed through a very interesting meeting in the South-side Baptist Church. Bro. J. P. Black of Albemarle did the preaching and Prof. A. A. Lyon of Atlanta, Ga., led the singing. Bro. Black is a convincing speaker and presents the gospel message in a most effective way. Prof. Lyon is a master of music and leads the singing in a most effective way. His messages rendered in song are very touching. The meeting lasted only eight days. There were about thirty professions of faith.

Any one looking for good helpers in a meeting will do well to secure the services of Bro. Black and Bro. Lyon. They make a fine team of Christian workers.

With best wishes to you in the cause.

A. W. WILCOX

Mooresville, N. C.

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Southern Harmony! How music lovers are thrilled and inspired by it. And how delightful those minors are when played on Chase Brothers resonant Pianos. Strikingly beautiful and richly sweet in singing tone, Chase Brothers Piano wedges itself into the hearts of all of us, who love the old Southern and other popular Melodies.

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Home Circle

MY DUTY

Just to be faithful in things that are small.

Just to walk steady where others may fall.

Just to be willing if Jesus should call.

This is my duty to Him.

Just to be friendly to those I dislike.
Just to act kindly when others would strike.

Just to keep busy with things that are right.

This is my duty to Him.

Just to let Jesus have perfect control.

Just to know daily His grace makes me whole.

Just to have heavenly peace in my soul.

This is my duty to Him.

—Exchange.

THE ROAD UP THE HILL

"You are to carry a message for the Duke to his brother, the King, who lives at the top of the hill," said the Knight in charge of the pages to Gervaine.

"I don't want to climb that hill! It is as high as a mountain," said little Gervaine.

"But the Duke has given orders, and you must obey," said the Knight, handing the letter with its huge seal to Gervaine.

So Gervaine begged a basket of luncch of the castle cook, and pulled his cape tightly about his shoulders, for it was a cold day. Then he went out the castle gate and started in the direction of the king's palace, whose turrets shone so brightly in the sunshine at the top of the high, high hill.

Indeed it was a high hill. Tall trees, like great giants, stood on either side of the road, and there were boulders in the path that looked like crouching trolls. The pebbles were hard beneath Gervaine's feet, and at every step the road grew steeper.

"I shall never, never reach the top," he complained. "My feet are sore already, and my back aches." But just then he saw a little striped chipmunk running along in the path ahead of him. The chipmunk had a little wild plum in his paws, and because he was afraid that Gervaine was the kind of little boy who would chase him and try to hurt him, he made great haste and dropped his wild plum. It rolled to the side of the road and he went on without it.

"Wait a minute, Master Chipmunk! Here is your plum. Oh, please do not run so fast," called Gervaine. But the faster Gervaine ran and the more loudly he called, the faster did the chipmunk run. Over the hard stones, past brambles and briars, on and on they went. At last the chipmunk's little legs were tired and he crawled into a hole at the foot of a tree, looking out at Gervaine with two wee, black eyes.

"You wild, shy little thing," laughed Gervaine. "I couldn't hurt you if I wished, because I am the King's page, and can hurt no dumb beast. See, here is your plum." He laid it down a safe distance from the tree and watched as the chipmunk came cautiously out and picked it up. Then Gervaine looked up.

He was one-quarter of the long way up the hill!

Just beyond a bend in the road, where there was a flat place and a hard boy pastured his goats, Gervaine heard a cry. The flock was gone, but caught in the bushes was a little kid. It had lost its way; it could not find its mother.

Gervaine took the frightened little creature in his arms and covered

it over with his coat, for it was growing late in the day and the woods were chill with frost.

"Don't cry," said Gervaine, "perhaps your mother is just a little way ahead and waiting for you. I know she is, for here are the footprints of the flock in the ground."

It was as pleasant as the game of follow-my-leader that Gervaine and the other little pages played in the castle courtyard, to follow the footprints of the flock. Soon Gervaine overtook them. There at the end straggled the mother goat, longing for her little one. Gervaine set down the happy kid.

Oh, he was now half-way up the hill!

The goat herder was a little boy of Gervaine's age.

"Will you walk a way with me?" he asked. "I can show you where the gentian grows, but we will not pick it, for then it would not bloom so prettily next year."

So Gervaine walked beside the goat herder, and they sat down to rest beside the beautiful blue gentian, and Gervaine gave almost all of his luncheon to the little herder boy, who had not eaten since morning. He had been picking up fagots for his mother's fire and the bundle was very heavy.

"I will carry the fagots for you," Gervaine said, slinging them across his back.

He carried them as far as the little brown hut where the herder boy lived and had a drink of warm, sweet goat's milk. Then he started on alone.

He was three-quarters of the way up the hill!

"I am afraid of the dark! I don't dare go home," he heard a voice say. Gervaine started and listened. It was a little girl, such a beautiful little girl, her long, brown braids caught back with gold bands, and her embroidered silk gown torn by the bushes and dragged in the dirt.

"Who are you?" asked Gervaine. "I am Rosamond, who lives at the top of the hill," the child sobbed.

"I followed a butterfly out of the garden when no one saw me. It flew up to the sky, and now I cannot find my way back."

"Come with me," said Gervaine, taking her hand and hurrying on. "I am not afraid. See, the evening star is up and there are lights just ahead of us."

Oh, they had reached the top of the hill!

There was great excitement at the palace gate. A shout arose as the two, Gervaine and Rosamond, entered.

"Here is the little lost Rosamond, our Princess Rosamond."

The King himself came out, and smiled at Gervaine as he read the letter.

"One of my most faithful pages whom I send to you to be your squire," it read.

"And you brought my little strayed daughter safely home! Was it a long climb up the hill, my lad?" asked the King.

"No, your Majesty. It was very short," answered Gervaine.—Pillgrim Press.

UNCLE JIM'S PUZZLE

"I will show you a puzzle," Uncle Jim said one rainy afternoon when the children were wondering what they could do for amusement. "Take pencil and paper and write down a long number of eight or nine figures, or as many as you like; add the figures, but do not tell me the answer."

"Pshaw! Arithmetic!" Mary exclaimed in disappointment; but when she saw the other children writing down their figures, she followed their example.

Peter wrote 796,845,321. Then he added the figures and found that the sum was forty-five.

"Now subtract your answer from your original number," Uncle Jim said.

Peter did as his uncle directed; and his number that remained was 796,845,276.

"Now cross out one figure, add the rest, and tell me the answer," Uncle Jim continued.

"Forty-six," Peter told him.

"You crossed out an eight," Uncle Jim said without hesitation.

"I get ninety," Ada reported.

"You crossed out either a nine or a cipher," Uncle Jim answered.

"A cipher," she confessed.

"I get sixteen," little Jim said.

"You crossed out a two," said Uncle Jim.

"That's right, but how did you guess it?" Little Jim looked very much bewildered.

"I get thirty-seven," Mary said.

"Then you crossed out an eight," Uncle Jim still did not hesitate before replying.

"How did you do it?" Peter asked, and Ada and Mary and little Jim echoed the question with their eyes.

"It's very simple when you understand it," Uncle Jim explained.

"Nine is a remarkable number. If the digits of any number are added and the result subtracted from the original number, there will be a remainder whose digits when added will make nine or a multiple of nine."

The children, all except Peter, the oldest, looked as if they thought this anything but simple.

"Which means?" Uncle Jim went on when he saw their mystified look.

"That if some number had not been crossed out the answer would have been nine or a multiple of nine; therefore the number crossed out must be the number required to bring the answer up to the next multiple of nine. For instance, the next multiple of nine after forty-six is fifty-four, and the difference between forty-six and fifty-four is eight, so an eight must have been crossed out. Ninety is a multiple of nine, so either a nine or a cipher must have been crossed out. The next multiple of nine after sixteen is eighteen, and the difference between sixteen and eighteen is two, so a two must have been crossed out. The next multiple of nine after thirty-seven is forty-five, and the difference between thirty-seven and forty-five is eight, so an eight must have been crossed out."

"Who found this out?" asked Peter.

"The puzzle is an old one," said his uncle. "It was first given out by a French mathematician, who discovered this remarkable property of the number nine."—Georgia Bertha Drennan, in Youth's Companion.

THE DAY'S NEEDS

Each day I pray, God give me strength anew.

To do the task I do not wish to do, To yield obedience, not asking why,

To love and own the truth and scorn the lie,

To look a cold world bravely in the face,

To cheer for those that pass me in the race,

To bear my burdens gaily, unafraid,

To lend a hand to those that need my aid,

To measure what I am by what I give—

God give me strength that I may rightly live!

—Exchange.

Two farmers met on a country road, and pulled up their teams.

"Si," said Josh, "I've got a mule with disemper. What did you give that one of yours when he had it?"

"Turpentine. Giddap!"

A week later they met again.

"Say, Si, I gave my mule turpentine, and it killed him."

"Killed mine, too. Giddap!"

Spice Box

A guide showing an old lady over the zoo took her to a cage occupied by a kangaroo.

"Here, madam," he said, "we have a native of Australia."

The visitor stared at it in horror.

"Good gracious," she said, "an't think my sister married one o' them things!"

"Well, Dinah, how are you and your new husband getting along?"

"Firs'-rate, Miss Betty. I been 'greeably s'prised in dat man."

"Does he treat you all right?"

"Yessum. He so do, and I ain't had ter hit 'im but one time. I never seed er' man learn as quick as he do."

A lecturer had been describing some of the sights he had seen abroad.

"There are many spectacles in the world that one never forgets," he said.

"I wish you would tell me where I can get a pair," exclaimed an old lady in the audience; "I am always forgetting mine."

"How's this?" asked the lawyer. "You've named six bankers in your will to be pall-bearers. Of course it's all right, but wouldn't you rather choose some friends with whom you are on better terms?"

"No, judge, that's all right. Those fellows have carried me for so long they might as well finish the job."—The American Legion Weekly.

An absent-minded professor returned home from a lecture one night very, very late. His mind was filled with a very knotty problem. Reaching his room he thought he heard some one under his bed.

"Who is under there?" he asked.

"No one," replied the man concealed under the bed. The fellow was familiar with the professor's peculiarities.

"That's strange," muttered the professor. "I could have sworn I heard some one under there."

Cohen was a local salesman for a New York woolen concern. The depression in business being serious, he was willing to go out of his way for an order. One day, he invited a prospective buyer out to dine.

The guest picked up the menu, studied it, and ordered from soup to nuts. The waiter turned to Cohen.

"What will you have, sir?"

Cohen despairingly replied: "Gimme tea and toast."

From across the table came the mildly surprised query of his friend: "What's the matter, Cohen, on a diet?"

"No. On commission."—Judge

Some time ago in Seattle a man was awakened in the night to find his wife weeping uncontrollably. "My darling," he said, in distress, "what is the matter?"

"A dream!" she gasped. I have had such a horrible dream."

He begged her to tell it to him so he might comfort her. After much persuasion she was induced to say this:

"I thought I was walking down Second Avenue and in a store window was a large placard, 'Husbands for Sale.' You could get beautiful ones for \$1,500 or even \$1,200, and very nice looking ones for as low as a hundred."

The husband asked innocently, "Did you see any that looked like me?"

The sobbs became strangling. "Dozens of them," gasped the wife, "done up in bundles like asparagus, and sold for 10 cents a bunch."

Holland's Magazine.