

BIBLICAL RECORDER

VOLUME 93

ORGAN BAPTIST STATE CONVENTION OF NORTH CAROLINA

NUMBER 34

LIVINGSTON JOHNSON, Editor

RALEIGH, MARCH, 7, 1928

PRICE, \$2.00 A YEAR

WHICH WOULD YOU SAY?

L. D. Newton in The Christian Index

Last Saturday evening about six o'clock, as the writer was threading the chariot through the jammed traffic at Spring and Cain, we came upon a red light and a prolonged tie-up. A friend, who was riding as far as his home, pointed to a wagon, drawn by two scrubby little mules, with the father and mother on the spring seat, the mother holding a baby in her arms, and in the main body of the wagon three other children huddled about a coke fire in a water bucket, with bulky packages of store-bought articles scattered in the rear end of the body and a speckled hound shivering with the three little folks about the smoking bucket. Two of the children were girls, the largest of the trio a thin-faced little boy, apparently in his early teen. They were as excited as they were cold. The little boy was nervously watching the mass of motor cars, the mounted policeman, and with surpassing skill also trying to keep the little fire going and his little sisters covered with the ragged old quilt which was thrown about their pinched little bodies. His eyes were glistening diamonds as he looked from one object to the other, and all the while keeping an intimate contact with the father's occasional glance over his shoulders. Neither of us spoke as we watched this little family just ahead of us in that motley throng. We forgot the chill of the near zero weather. Indeed, the writer forgot about the green light until bellowing horns and a frenzied officer reminded him that it was time to move on.

Another block, with the wagon left behind, and we came to another jam—another busy cross street—another red light. Just in front of the chariot was a purring multiple-motor limousine. Its two exhaust pipes were pouring forth white clouds of gaseous vapor. On the back seat, alone, sat a little boy, evidently in his early teens. On the front seat, the chauffeur and another servant. The boy leaned forward for the second servant to light his cigarette, and as the traffic began moving, he lifted within our view the lurid cover of True Stories, one of McFadden's lecherous magazines. Not a word was said for a minute or two, and then the friend said to the writer:

"Do you recognize that car and that boy? Well, that boy's father divorced that boy's mother when he was a little shaver, and has been married to divorced women twice since that tragedy. The boy's mother is collecting a thousand dollars a month alimony on the boy's account, and she is now living with another woman's husband. That car is the boy's personal property, and I am told that he owns a private yacht and has placed an order for a monoplane. He went to Europe with his private tutor the past summer."

We were well out of the heavy traffic by that time and the chariot was warming up, each of the four coils clicking perfectly. More silence followed, and then we were at his curb. As he labored to open the chariot's always heavy right door, he turned and asked:

"Which of these boys has the best chance to make a man, the one back yonder on the wagon, or the one in the limousine?"

Another pause—

"Good-night, and thank you for the ride."

"Good-night."

THIS, TOO, IS CONVENTION WORK

By O. L. Halley

My attention has been arrested in reading the denominational papers, especially the correspondence and the books published for special classes. When they refer to the work which we are doing they name Foreign Missions, Home Missions, Education, Ministerial Relief and W. M. U., but rarely do they mention the Convention's effort to help educate negro Baptist preachers, and not often do they refer to the work of the Inter-Board Commission.

It is easy to see how this happens, and no complaint is here made because of this oversight, for both the Seminary and the Inter-Board Commission are newer than these other phases of our

work. The Inter-Board Commission is safely cared for because it is included in the work of all the Boards, and ought to be in the minds of all our workers. But the American Baptist Theological Seminary, while a new work, is not being handled by what we call a Board, but it is, to all intents and purposes, a Board. It is handled by a commission of the Southern Baptist Convention, and definitely organized and incorporated, and is included in the uniform program. What I should be glad to see, is that the Seminary be included when the list of activities is mentioned, because it is unique and distinct from any other organized activity.

I wish you, Brother Editor, since you have been so uniformly considerate, would let me sound this note, that all your readers may be reminded that the Seminary for the education of negro Baptist preachers is one phase of the Convention's organized work.

May I say one more thing? I have been sending, through the mails, to many of our pastors, a statement about a Students' Aid Fund, which we are just beginning to raise to help these needy young preachers. Some have an idea that I was asking for a special collection to be made in the churches. This is not what I had in mind. I simply wanted to have the brotherhood know about this so that if any generous individuals should feel like adding an extra bit to help this worthy cause, they might be encouraged to send an individual offering. No large offering is expected or sought, but some will want to help and some will help. I will appreciate your assistance in stirring up the pure minds of the brethren.

THANKSGIVING ALL THE YEAR

When a barrel of pork was received into Franklin's boyhood home and grace before meals had been said for several days, the boy inquired why it would not do just as well to ask a blessing over the whole barrel, and let the thanking stop at that. Many still feel as he felt. They want to lump their thanksgiving, instead of daily repeating it. Milton brands ingratitude as besotted and base. Shakespeare makes King Lear denounce it as a marble-hearted fiend, declaring that to have a thankless child is sharper than a serpent's tooth. If blessings are continuous, our thankfulness should have no spare days. On our national calendar only one day is set aside for Thanksgiving, wherein President and Governor exhort us to cease from our daily work, and in our homes and accustomed places of worship devoutly give thanks to the Almighty for the many great favors we have received. It would be preferable to have just one day wherein to voice our croaks and complaints, our disappointments and dissatisfactions, our grunts and growls and grumbles, and leave the other three hundred and sixty-four days in which to bless the Lord, who satisfies our mouth with good things, forgives all our iniquities, redeems our life from destruction, and crowns us with lovingkindness and tender mercies. As Ebenezer Scrooge, when Christmas got into his heart, tried to keep it every day, so let us honor Thanksgiving in our hearts, and observe it all the year.—T. J. Villers, in The Hurry Call of Jesus (Church Management).

LET HIM BEAR YOU

An officer who was engaged in the siege of Sebastopol tells the following incident: "My general wishing to send some orders to one of the regiments, I had to pass across an open space exposed to the full fire of the batteries. I got across in safety, and as I was coming back I saw a little drummer boy lying wounded, who, if he were left where he was lying, would almost to a certainty be killed. I went to him and told him I was going to carry him back with me. He objected, and declared that I could not carry him. As I carried him, he was most restless, declaring he was too heavy, and tried constantly to put one foot to the ground 'to help us along,' as he said. All the time he kept on saying, 'I am sure I am too heavy for you, sir. Please let me try and walk myself.' At last I was obliged to put him down for a minute under the shelter of a large monument, and tell him that he must keep quiet

while I carried him, or he might sacrifice both our lives. With great difficulty, on starting again, I got him to lie still in my arms, and was able to carry him to a safe shelter. Next morning I went to the hospital to see how he was, and I then reminded him how difficult he had made it for me to help him, owing to his belief that, crippled though he was from his wound, he could yet do better for himself than by trusting entirely to me. Ah!" said he, looking up in my face with a smile, "but I did not know, sir, as you was so strong!" How often does the sinner hinder the Saviour's interposition through trying to help by his own work? Have we yet realized that He is "so strong?"—Sabbath Reading.

GOD'S GARDENS

"Who passing through the valley of weeping they make it a place of springs." (R. V.) To have a garden of flowers and vegetables in the winter season, as some of us do, is a wonder and delight. To go into it each day saying: "See what God is doing!" is an inspiration as well as a duty. But the Christian life offers experiences far beyond these. One of them is expressed by the Psalmist in the verse for the day when he dwells on the blessedness of those whose hearts are filled with the true pilgrim spirit. Such are seeking "a better country, that is an heavenly," and their desires are towards the sanctuary of worship and praise. As they journey they make a garden of a desert, and transform a vale of sorrow into a place of joy.

Such pilgrims companionship with Him who "giveth songs in the night," and not only know His consolations and strengthenings, but brighten all the way for others. These two things are to characterize every life: receiving the uplift and joy, and making the way bright for others. Our blessed Lord went into a garden called Gethsemane; but His Father was with Him, and He made all Gethsemanes that others coming after Him were to know, places of communion with Him, and places of victory. Among our favorite chapters of the Bible, and one often to be read, let us hold Isaiah 35. It rejoiced the hearts of the Jews thinking of the return from Babylon, but it is for us a picture of the result of true Christian living, of the meaning of Christianity. Wildernesses and deserts shall blossom abundantly and rejoice even with joy and singing! Christ is the Great Gardener and looks to us and depends on us for faithful service.—Rev. Charles De W. Bröwer, in Christian Herald.

HOW PRAYER HELPS US

There is a reflex influence of prayer that is immeasurable. He who believes that God is holy, and that in prayer he communes with Him, is a better man because he prays. When we have fellowship with men and women of pure minds and noble character, men and women who command our respect and admiration, our own thoughts are purer, our own aspirations higher, and our own characters stronger. In the presence of such persons we find it easier to be and to do right. Then, to spend time consciously in the presence of God, to talk with Him concerning those things that are good and true, to ask favors of Him who has all knowledge and all power and is eternally holy, this in itself will make one stronger and better.

But a far greater benefit from prayer comes because God does hear and answer. The whole matter depends upon the fatherhood of God. Jesus based the answer to prayer upon the Father's love for His children: "If ye then being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good gifts to them that ask Him?" Jesus and His disciples continually taught that God is always near and willing to help him who prays. The history of God's people is a continuous story of answered prayer. The experience of every Christian abounds in answered prayer. Prayer is not always answered in just the way we expect. Some prayers cannot be answered as we ask because they are contrary to the character and purposes of God. But God hears every true prayer, and answers in His own good time and way.—J. Sherman Wallace, in Young People.

News Notes

.... We are in receipt of an invitation to be present at the inauguration of Dr. Francis Pendleton Gaines as president of Wake Forest College on Wednesday, the 25th of April, 1928, at Wake Forest, North Carolina.

.... Rev. H. L. Coffey, of Furches, N. C., has resigned his work in the Alleghany Association and is open for a pastorate elsewhere. Brother Coffey would like to have a church or field of churches. He can be reached at Furches, N. C., until April 1st.

.... Resolutions expressing sorrow at the passing of our late leader and friend E. L. Middleton, were passed by the Baptist Pastor's Conference, of Durham, in their session Monday, February 27, 1928, and conveyed to the family of the noble servant of God who has won his reward eternal.

.... We are in receipt of a bulletin of the Hapeville Baptist Church, Georgia, of which our good friend, B. J. W. Graham is pastor. Dr. Graham was for a long time editor of the Christian Index. We congratulate him upon being pastor of such a church and the church upon having such a pastor.

.... Correspondents will please note the following changes in addresses: Revs. Jennings Johnson from Callison, South Carolina to Mayodan, North Carolina; E. Gibson Davis from Mount Airy to 219 E. Hargett Street, Raleigh; A. C. McCall from Erwin to Durham, R. 3; Victor L. Andrews from Norwood to Bonlee; J. D. Howell from LaGrange to Ansonville.

.... Here is the right kind of denominational loyalty. Mrs. Amanda Kornegay, of Goldsboro, Route 4, writes: "Enclosed you will find my renewal for Biblical Recorder. I am taking it for love of the denomination as I cannot read it. I had an operation on my head and my sight is so impaired that I cannot read it. I have been a Baptist since 1875 and I enjoy having the paper come to my home."

.... President E. V. Baldy, of Judson College, Marion, Alabama, writes us that at their approaching commencement May 27 the baccalaureate sermon will be preached by Rev. Rufus A. Weaver, L.L. D., of Birmingham, Alabama, at 11 o'clock, and the missionary address, before the Ann Hasseltine Missionary Society will be delivered at 8 o'clock by Rev. David M. Gardner, D. D., of Birmingham, Alabama. The address before the graduating class will be delivered on May 28 at 8 p. m. by Rev. E. M. Poteat, L.L. D., of Atlanta, Georgia. This is a fine menu which Dr. Baldy offers.

.... Bro. A. B. Carroll, of Wilson, writes that during the time they are without a pastor they are varying the prayer meeting programs. The last prayer meeting was made Recorder night. Three articles on the front page were read, and the importance of reading the denominational paper was urged. As Brother Carroll says, the prayer meeting crowd is generally the Recorder reading folks, but a new subscription was secured at this prayer meeting. Brother Carroll adds that their church is holding together in a wonderful way during the time they are without a pastor. He says they have strong pulpit supplies. Several members of the Wake Forest faculty have filled the pulpit, and greater interest in the institution has been created.

.... L. T. Cates, singer, of Burlington, has some open dates. Any church or pastor that will need the services of a singer, may address all letters to Burlington, N. C.

.... We regret that in some way a paragraph of the Sunday-school notes was left out of last week's Recorder. The paragraph referred to the recent visit of Mr. L. L. Morgan to Wingate Junior College.

.... The Tabernacle pulpit was filled by two Wake Forest men Sunday. Dr. W. L. Poteat occupied the pulpit in the morning and Rev. John Arch McMillan at night. The services of these brethren were highly appreciated by the congregation.

.... It has been many a day since the Recorder contained a finer sketch of a great character than will be seen in Mr. Bailey's tribute to his great teacher, Dr. W. B. Royall. No one should fail to read this beautiful and deserved tribute.

.... Pastor Elbert N. Johnson, of Dunn, resigned on February 26. Last Sunday the church voted not to accept his resignation. He has the matter under consideration, but has not yet decided whether he will withdraw his resignation or make it final.

.... Any who are interested in a European trip should correspond with Mrs. Charles L. Greaves. We learn that another trip is being arranged to Egypt and the Holy Land, the expenses to be moderate. Information for either trip will be given upon application to Mrs. Greaves at 215 E. Lane Street, Raleigh, N. C.

.... Dr. Ray Palmer has supplied the pulpit of the Maryland Avenue Baptist Church, Washington, D. C., for the past six weeks. From the first service the congregation and the interest have grown. New life and hope now fill the hearts of the good people of this church; a church that has passed through deep waters.—Correspondent.

.... I rejoice to know that Mr. Marshal L. Mott, Jr., of Winston-Salem, has arranged his law practice so as to devote more time to evangelistic work. Brother Mott is nobly gifted as an orator. He is a man of prayer and has great spiritual power. Pastors and churches will be greatly pleased with his type of service.—Elbert N. Johnson.

.... Several pastors have been to Raleigh to see the excellent library of Dr. Charles L. Greaves to which notice was recently called "in these columns. Those who are interested can address Mrs. Charles L. Greaves at 215 E. Lane Street, Raleigh. Any who are in Raleigh and would like to see the books will be gladly shown through the library by calling at the present residence.

.... A clipping from a Jacksonville paper, and also from Creek Pebbles at Campbell College, brings the news of the death of Mr. W. C. Thomas of Jacksonville, Florida. His death came as a distinct shock to the family and friends. He had been critically ill since Christmas and had so far improved that his recovery was unexpected. Brother Thomas was a brother of Mrs. G. L. Edwards, of Buies Creek, N. C. To the sorrowing ones we extend sympathy.

.... I would like to get in touch with a church association, or state board, looking for an educational worker, field secretary, pastor's assistant, or pastor. On May 10, 1928, I complete a three years course in religious education (Baptist Bible Institute), which rests upon a foundation of a full college course in the arts and sciences (Baylor University). I am a licensed preacher, 24 years old.—Robert Cooke Buckner, Baptist Bible Institute, New Orleans, La.

.... I am enclosing you check for my subscription to the Recorder. Since I am now growing older than I used to be I find much pleasure in thinking everytime I see a copy of the Recorder that it was the first paper I ever saw coming to my father's home and not a week has passed for the past fifty years that has not brought your paper to the old homestead.—David M. Prince.

.... News has just reached us of the death of Mrs. Baker, the mother of Mrs. J. H. Dew. Mrs. Baker died at Ridgecrest on Saturday. She was a fine Christian character, devoted to her Lord and faithful to the truth. Though her husband was a devout Catholic, Mrs. Baker held to the Baptist faith so long as she lived and it was largely through her Christian influence that Mrs. Dew was led into a Baptist church.

.... The latest news from Dr. J. F. Love is not reassuring. There has been no perceptible improvement in his condition and the outlook for his recovery is anything but hopeful. However, the Great Physician has all power and we are sure that thousands will earnestly pray that if it be God's will the valuable life of this useful servant be spared. Since the above was put in type we have received the following telegram: Dr. Love's condition continues about same as for two weeks.—T. B. Ray.

.... Two beloved denominational workers in other states have recently been called home. Mr. E. L. Middleton, Sunday School Secretary for North Carolina, died last week. Mr. Herbert V. Hamilton, Sunday School and B. Y. P. U. Secretary for Alabama died a few days before. They were both relatively young men, and in the prime of their usefulness. "Precious in the sight of the Lord is the death of His saints."—Christian Index.

.... It may be of interest to you to know that the Recorder, or the Interpreter which was succeeded by the Recorder, has come continuously to our home since it began publication. It came first to my Grandfather, A. N. Nicholson, and then to my father, J. A. Nicholson. Since his death to my mother for the past thirty-five years to her death, and now I am taking it up where they have lain it down and intend to keep the record of the family unbroken.—J. E. Nicholson.

.... Mrs. Walter M. Gilmore is in Rex Hospital where she has undergone a rather serious operation. However, she has rallied from the operation and is in a fair way now for a speedy, and her physicians think, a complete recovery. With the vast amount of work he is carrying Brother Gilmore has had his hands full for the last week, and the anxiety about Mrs. Gilmore has been great. We rejoice with him that the operation is now over and the prospect is that Mrs. Gilmore will soon be home again.

.... The annual banquet of the Wake Forest College Alumni Association of Washington, D. C., was held at the Hamilton Hotel, February 18, 1928. Dr. Francis P. Gaines, the new president of Wake Forest, was the guest of honor. Mr. Robert H. McNeill was toastmaster. Mr. Mills Kitchin, president of the association, extended greetings. Addresses were made by the three Federal Judges—E. Y. Webb, I. M. Meekins, and Johnston J. Hayes. Message from the alumni was brought by J. A. McMillan and message from the student body by George H. McNeill, of the class of '29. The college orchestra was present and furnished music. The principal address was delivered by Dr. Gaines.

.... Secretary Charles E. Maddry, while making a tour of the West, became ill and reached home Sunday night, February 26. The doctor diagnosed his case as flu and he has been at his home all the week. The flu seems to have settled in his eyes which are giving him a good deal of trouble at present. Dr. Maddry has been on the road almost constantly since the first of October and certainly needs a good rest. He ought to leave the State for a week or ten days, where he can throw the work completely off his mind.

.... We welcome to the State Rev. Jennings Johnson, who comes to us from Callison, S. C. He has accepted a call to the church at Mayodan and has moved into the beautiful parsonage which has been built at an approximate cost of \$3,500. The church has subscribed its full quota of \$1,700 to the Centennial fund and has gone to full time. Brother Johnson and his wife are much pleased with the outlook at Mayodan, though they regretted to leave his pleasant pastorate at Callison. We are sure they will soon feel at home in the Old North State.

.... The bulletin of the First Baptist Church, Washington, D. C., Dr. Samuel J. Porter pastor, states that "The Ten Commandments in Modern Society" will be the subject of ten Sunday evening sermons by the pastor. On Tuesday evenings in the Presbyterian Church of the Covenant at Washington, D. C., Dr. Porter is delivering a series of addresses to the business women's council on "The Portraits of the Master." On Thursday evenings he is discussing "High Places in Bunyan's Pilgrim Progress" to his own growing prayer meeting.

.... Dear Doctor Royall is gone from us; What a man he was! The boys of my day used to tell jokes on the members of the faculty and give them nicknames, but when any one of them referred to Dr. Royall it was always "Dr. Royall." I worked for him because I was ashamed not to know what he asked. The fact that Wake Forest has selected great men and teachers and has kept them through the years has made the college what it is. The several generations of students passing through the class-rooms of the same teachers have received the same impress. As I look at the picture of the faculty of my day that hangs in my office I always say to myself: "Not many of them had a Ph. D., but they had far more. They had character."—W. W. Barnes.

.... A friend of Brother P. H. Smith, Teer, N. C., writes us that Brother Smith, who is eighty years of age, has never drunk any spirituous liquors, or coffee, or used tobacco in any form. He has never owned a dog. He has been a continuous subscriber to the Biblical Recorder for over fifty years. He has perhaps the oldest and most complete file of the Biblical Recorder, except the file kept by the Recorder, in existence. He had a fall December 15 and has been confined to his bed ever since. We trust he will soon be able to walk again and that his life will reach the century mark. This experience of Brother Smith reminds us of a proposition the late Brother D. L. Gore, of Wilmington, made to a representative of the Recorder. He told the representative if he would find any Baptist in the State who did not drink liquor, use tobacco or own a dog, and if such Baptist said he was unable to take the Recorder he (Brother Gore) would pay for it. This representative found perhaps a half dozen to whom Brother Gore was asked to send the Recorder.

1830

THE NORTH CAROLINA Baptist Centennial Campaign

1930

GENERAL CHAIRMAN: O. Max Gardner
VICE-CHAIRMEN: Johnson J. Hayes, R. C. Lawrence, R. N. Simms

Publicity Director, Walter M. Gilmore
TREASURER: Walters Durham

GENERAL DIRECTOR: Charles E. Maddry
ASSOCIATE DIRECTORS: M. A. Huggins, Mrs. W. N. Jones

THREE QUARTERS OF A MILLION

Approximately, we have subscribed to the Centennial Fund \$750,000 up to date, or one half of our big objective that we hope to raise by the middle of November, 1930, \$1,500,000. Three quarters of a million dollars is a big pile of money, more than some of us will ever possess. This amount will gradually relieve the situation confronting our schools, but we are just about half through. We ought to raise easily another quarter of a million in the score or more associations yet to be canvassed. And then during the next two years we are hoping in some way to find among the Baptists of North Carolina the remaining half million so that we can have a real jubilee when we come to celebrate our first Centennial.

DELIGHTED WITH RESULTS

Of course we would have been better pleased if we had come up to this point much nearer to our goal, but we are greatly delighted with the results of the Campaign thus far. Dr. Maddry and Secretary Huggins feel that, under all the circumstances, the Campaign has been wonderfully successful. The money raised for our schools is by no means the greatest result. Our Baptist people throughout the State have been made to feel as never before the necessity for maintaining our Baptist schools if we are to continue to grow and develop a great denomination. They have developed a consciousness for Christian Education. And that is indeed a worthwhile product of the Campaign.

PIEDMONT SECTION DOES WELL

We do not yet have the complete returns from the twelve associations stretching through the Piedmont Section of the State where the Campaign has just closed, but we have enough to feel assured that the aggregate amount from these associations will run up to \$275,000 and possibly to \$300,000, the amount we figured on.

HILARIOUS AND SACRIFICIAL GIVING

Carey Taylor, of the Winston-Salem Journal, gives the following graphic description of the last report meeting of the Pilot Mountain Association, which raised \$52,000 of its big quota:

"The Campaign is not over by any means. It will not be over till every penny of the quota is reached and even more. I have never seen the Baptist flag retreat and I shall not see it do so in this Campaign. We are going forward as a mighty denomination and we shall not stop nor bow to defeat in this hour of our denomination's greatest crisis," was the warning sounded by Editor Sanford Martin, chairman of the association.

"The meeting, featured by an address by Dr. Charles E. Brewer, president of Meredith College, was the outstanding one of the series with enthusiasm running at a high pitch as the small country churches went over one by one, and when one widow, with two small children, handed in her pledge to guarantee her church's entire quota a storm of applause swept over the crowd. It was also announced that Miss Eva Petree had given her personal check that her church also might go over.



R. E. PRICE, Rutherfordton, Chairman Green River Association

"It was a night that Pilot Mountain Baptists will never forget, for it was one series of demonstrations after another for those churches and men and women who had given until it was a sacrifice that their schools may live on forever. These were recognized and called forward to have their association crown them for their loyalty. Rev. O. E. Ward, who has never seen a college, who serves four small country churches, was given the degree of 'B. B. L.' by Sanford Martin, standing for 'Bachelor of Baptist Loyalty.'"

THE DUMB SPEAK

"But when T. C. McCuiston, of Kernersville, who after seven years of dumbness suddenly had his speech restored to him, gave \$500 to the Kernersville Church's quota, as he termed it, 'a thanksgiving offering,' there was another great demonstration. Mr. McCuiston then came forward and announced that he had an even greater offering to make. He told of a man in Kernersville who for many years was a drunkard and even a bootlegger, who one year ago was saved and joined the church, sent in his check for \$50. 'This man can not read and write,' said Mr. McCuiston, 'but he asks that this \$50 be taken and used that some man's boy or girl may get an education and be able to tell the story of Jesus.'"

"Salem Church was reported to have led the entire association with the largest number of individual subscribers, that church having 155 persons to make pledges."

According to M. L. Jones, 41 of the 71 churches in the association have already reached their goal and all the rest, with three possible exceptions, will yet reach their quota.

"This is the most hilarious meeting I have been in for a long time," said President Brewer. "I have never been so encouraged in my life as I am now that the Campaign will go over, and that you are going to make good your quota," he said.

FINE SPIRIT EVERYWHERE

Experiences similar to those related above have occurred in nearly all the associations. Every where there has been manifested a fine spirit of enthusiasm and optimism. Our

people, are being united in spirit as they have never been before as they join hands and hearts in this gigantic undertaking that challenges the best that is in them.

THE LINE-UP IN THE WEST

Dr. Maddry and this scribe have just returned from a tour through the western associations where they succeeded in lining up the following chairmen and associate chairmen for the Campaign that is just beginning with them and that will last for the next sixty days:

Kings Mountain, Judge B. T. Falls, Shelby, and Mrs. John Wacaster of Waco; Sandy Run, Rev. C. C. Matheny, Forest City, and Mrs. T. C. Lovelace, Henrietta; one half of the Green River, R. E. Price, Rutherfordton, and Miss Alda Grayson; Buncombe, Don C. Young and Mrs. J. G. Greenwood, Asheville; Carolina, Roy C. Bennett and Mrs. Fred Bowman, Hendersorville; Transylvania, Louis Hamlin and Mrs. Wallace Hartsell, Brevard; Haywood, J. R. Morgan and Mrs. J. R. Morgan, Waynesville; French Broad, Dr. and Mrs. R. L. Moore, Mars Hill; Yancey, D. R. Fouts, and Mrs. R. E. Powell, Burnsville; Mitchell, W. E. Berry and Mrs. S. J. Black, Bakersville; Catawba River, E. M. Hairfield, Morganton, and Mrs. Minnie H. Reddish, Morganton; Caldwell, W. M. Whisnant and Mrs. C. L. Wilson, Lenoir.

The chairmen for the South Mountain and the Marion side of the Green River are yet to be appointed.

MARS HILL COLLEGE

By R. L. Moore, President

The things that disturb and disgrace our land are due, not to lack of education, but to lack of character. The constant aim of Mars Hill is character through knowledge, moral and spiritual value being given proper place in all-round training. It is hoped to send out men and women with lives richer and fuller and better because they have studied here, with visions enlarged and sanctified, and with powers Christ-controlled and used.

The Academy

1. The academy covers the last two years of high school work, standard, thorough, complete, including an extra unit of Bible study.

2. In many communities the awful pull of a Christless social life sadly counteracts the training and influences of the best of homes. Many wise parents find in the boarding school, that is distinctly Christian, conditions which approach the ideal and help the son and daughter to find themselves and their places in a busy, needy world.

3. In the homelike atmosphere of a large school family, in the silence of the hills, freed from many distractions and downward pulls, great faiths and great purposes grow.

4. But the pupil who has habits of idleness and is indifferent to appeals, who has to be made to study and behave, will fail here and elsewhere unless a new spirit and outlook on life get hold of him.

The Junior College

1. A junior college of high ideals and achievements can give the first two years of a course leading to the bachelor's degree as well as the large college or university. There is the



REV. C. C. MATHENY, Forest City, Chairman Sandy Run Association

same thoroughness of instruction, the same academic standards, and, in addition, personal contacts of teacher and pupil in daily life, besides opportunities for training in leadership through literary societies, religious organizations, and other student activities.

2. At Mars Hill expenses are low (board, room, literary tuition and general fees amounting to only \$275 for a session of nine months), hazing is not tolerated, and students of serious purpose receive a hand of welcome and encouragement.

3. Out of an enrollment of 512 for the session of 1927-28 three hundred and eighty-three are junior college students. Each year there has been a steady gain in attendance until now the limit is reached.

Write for illustrated catalogue to President R. L. Moore, Mars Hill, N. C.

CAMPAIGN PARAGRAPHS

Man reaches his maturity, physically, before he is twenty; mentally often before that age, spiritual perhaps never. A college would cease to exist should it reach its maturity in any respect. It must either grow or go. It is like the fountain of perpetual youth for which Ponce de Leon sought. It is like a growing child always. It must be nourished, stimulated, and cherished.

Some one said recently, "I do not want our institution to become so large that the individual is likely to be swallowed up in the crowd." Precisely, but let no one use this as an excuse for subscribing a small amount. The truth is, liberal giving is absolutely necessary to make secure what we already are using in our small colleges. It is not a question now of growth, but of security.

"Nine-tenths of the calamities which have befallen the human race had no other origin than the union of high intelligence with low desires." —McCauley. Which is another way of saying that these calamities would have been averted by a union of high intelligence and high desires. Such a union is the aim and function of Christian education.

M. A. HUGGINS.

DR. WILLIAM B. ROYALL

By J. W. Bailey

"If I were called upon to say what I think of Dr. Royall, I would say that he lived more like the Christ and looked more like the Christ than any one I have known." These are the words of a Wake Forest student of the nineties, now one of this State's most distinguished citizens, spoken the day following Dr. Royall's death. The writer agrees with this statement.

The editor of the Recorder has requested me to write of this extraordinary man of God, this scholar, teacher, man and saint. None knows so well as I my unworthiness of my subject, but I cannot refuse the opportunity to write of my teacher, friend and—if I may say it—my guardian spirit, to whom I owe so much more than I can make known.

Upon the occasion of the funeral services Dr. Lynch said of Dr. Royall that at Wake Forest he had been the pastors' pastor, that the Wake Forest pastors had looked to him for guidance and for comfort in their ministry and never in vain; Dr. Vann said that it could be said of him that he had never uttered a word that he could regret; ex-President Poteat said that his life had been the benediction of the college and the community for sixty years, and that in him the college faculty had found the composer of its differences and its guide in many difficulties over a great period. Doctors Bagby and Cullom bore witness to the rare perfection of the man, the teacher and the Christian. There was but one opinion among those who knew him so long: In Dr. Royall we had not only a great teacher, a master of the Greek language and literature, but also a great soul, and most of all a rarely perfected Christian—an instance of the Christian life according to the standards of Jesus which so nearly approached perfection that none could say where in he had fallen short. One of his old students could not speak of him without tears—for gratitude and love. A good Christian woman present on that occasion came away deeply impressed that one could have so lived that at the end Poteat, Vann, Lynch, Cullom and Bagby—themselves men of the highest standards—could testify so emphatically and definitely to the perfect quality of his life in Christ. It was a funeral that rejoiced her heart with thanksgiving for such a testimony to Christian grace as was to be found in Dr. Royall's life. Neither she nor any one could feel that the grave was the end. Beyond the grave we could hear all the trumpets sounding for him on the other shore.

The writer heard the tributes of these men. He himself tried to utter his thoughts. But he came away only too well aware that all the efforts of the speakers, extraordinary as they were, fell far short of the subject. He wondered whether the real testimony to this life would not be paid by old Wake Forest men distributed the world over, meeting one another, reverently speaking his name, and opening their hearts in grateful confession of Dr. Royall's influence. What were Robertson, Porter, Weatherspoon, Durham and a great host saying upon the death of their good and great teacher?

My acquaintance with Dr. Royall began in the class-room thirty-eight years ago. No one had told me of him especially. But there was no escaping him as teacher or as saint. All prejudices against the study of Greek disappeared; and all the difficulties became interesting. There was every day the lesson and the man—the man greater than the lesson, but the lesson all the more important for that. It was a singular experience. There was always perfect decorum in Dr. Royall's room, but there never was a harsh word or look from him. There were no slurs in his classes. One was brighter than another, but every one worked; and often the backward boy forged to the front. Yet there was no urging. There was a constraining power in the teacher beyond all force. I did not understand then. I am not sure now that I understand. But I think there was great power in the purity of Dr. Royall's heart—it was so clearly pure; and there was not less power in his gentleness—so characteristically manifest in his soft, low, hesitating voice, in every tone of which breathed the consideration and patience of heart. We could not have resisted him if we would; but we would not have thought of resisting him. We learned our lessons because we loved him. Respect grew quickly into reverence.

There was power also in his understanding of his subjects—the Greek and the student.

He was a master teacher: In any branch he would have been a master teacher. But he loved the Greek language and literature, and he mastered it. He understood every word of it—letter and spirit. It was in no sense a dead language in his presence. He had recaptured its spirit, and beyond the grammar and the forms, one fell in love with the language as a living thing. The work was hard, but it was also delightful.

Dr. Royall had a rare understanding of his students. He had been a young man and he did not forget. He knew how to keep the well-advanced man working and not less how to keep up the heart of the backward boy. The most brilliant had no chance for self-satisfaction. Dr. Royall saw to that—not rudely, but ever so quietly—I might say shrewdly. On the other hand, the poorest plodder never wanted for encouragement. And this without a word. He was as adroit with the backward as with the forward. The plodder was given no more than he was equal to. He took the greatest pains with each one of us. And by and by the teacher would see all the class abreast. It was great teaching. Never an impatient word; never a manifestation of force; never a measure of discipline, no need for discipline; but nevertheless steady progress and every one doing his best. It was inspiration—inspired teaching; teaching at its highest.

There was also the element of personal oversight—modest, reserved, but all the more effective because so modest and reserved. He was a true shepherd of his boys. If there was a difficulty and he knew of it, Dr. Royall found a way in his modesty and gentleness to draw the boy to him. I was constantly the beneficiary of his watch care. He did not justify me, nor did he reproach me in my waywardness. He took no side for me. But his heart was clearly with me—even in the wrong—not in justification, but in sympathy and understanding. I think he did it just as Jesus would have done. One could not resist such a friend. One could not disappoint such love and hope and faith. One could not offend against that kind heart by failing. One could but resolve to be better and do better. I know that my debt to him can not be measured. In those crucial years when I came again and again to the brink, always he would come and place that gentle, irresistible hand on my shoulder. And in all the years since he has never been far from me. He had planted himself in my soul.

We all, I fear, have our doubts and difficulties in this matter of the Christian life. We are disposed to strike a compromise and say that the standards of the Christ are too high for flesh and blood, that they are ideals which we may only strive to attain. But Dr. Royall proved that one may live even in these days the Christian life in all the beauty of its perfect way. He was a present-day saint. Is the test faith? It seemed that he knew his Lord as surely as if He were present even as in the Upper Room—and always just so. But be sure he didn't say much about it. He was free of cant as he was rich in grace. Is the test humility? Where again will one find so much to be strong in—a brilliant scholar, an honored teacher, loved by every one, his attainments recognized far and wide—yet so gentle, so lowly, so unaware of himself. Is the test service? Here are more than sixty years of unremitting devotion to his work for the work's sake and his Lord's sake, with no opportunity missed to do good in Christ's name, and all the world better because he has lived. How serene he was, what peace was his, how good (as Dr. Lynch said, in "unoffending goodness"), how unselfish! Was he tried? None more sorely. All the vicissitudes of a long life befell him. Few have suffered so much or so long—and yet in great courage, in genuine, human love of life, in simple, submissive, unquestioning faith, how he did endure! Nay, how he did triumph! We had in Dr. Royall another Bernard, another John Woolman, rarer than the merely great, rarer than the gifted genius. In his very countenance we saw the image of his Master; and in all his ways we felt the Master's power.

I count it amongst the chief of my blessings that Dr. Royall was my teacher. And I am sure that so do all who in that great period of more than sixty years came under the influence of the overpowering purity and gentleness of the man. He will go with us all the way. Living and dead he is enshrined in our souls. We can none of us escape him. He will always be our teacher.

"Far off thou art, but ever nigh;
I have thee still, and I rejoice;
I prosper, circled by thy voice;
I shall not lose thee tho' I die."

REPORT OF CORRESPONDING SECRETARY

Mrs. Edna R. Harris

"Like living things on swiftest wings
The days and weeks go by."

So fast have the days flown that it hardly seems possible for another year's work to have begun and ended and we are beginning again.

Louise Fletcher Tarkington expresses my feelings today in her verse:

"So I wish that there were some wonderful place
Called the Land of Beginning again,
Where all our mistakes, and all our heartaches,
Could be dropped like a shabby old coat at the door,
And never put on again."

We've all made blunders, and blunders have their ugly side, and the knowledge of them hurts, but they do signify one mighty fine thing—that at least we tried. The only person who never blundered is the person who never tried, and who wants to be that person? Our blunders brought griefs and heartaches, but instead of bemoaning let's assume the attitude of gratefulness that we discovered how better to live even though it did take blunders to discover the knowledge. We cannot relive but we can make the future better by having learned what to do, what not to do.

The Lord, Christ in human hearts, not only creates the wish, but verifies the fact of the imperishable truth that there is a "Land of Beginning Again." It is here, it is now. This year is a new opportunity, a time of beginning again to do probably the same thing we did last year, but with a little more wisdom; a little more faith and confidence in God and in ourselves by His help. This year we know just a little better how to begin, how to continue, and how to finish.

Your Secretary is even more grateful than she was last year for the privilege of bringing to you this report of your work.

During the year we have had some changes in our Superintendents, and welcome into our ranks twelve new ones: Mrs. Nettie Hoge, of Piedmont; Mrs. J. G. Greenwood, Buncombe; Mrs. Eugene Coker, Carolina; Mrs. Jno. O. Gough, Central; Miss Alda Grayson, Green River; Mrs. E. G. Geier, Haywood; Mrs. Jno. D. Berry, Raleigh; Mrs. Sam Ray, Elkin; Mrs. D. B. Snyder, Union; Mrs. Ralph Moody, Western North Carolina; Mrs. H. F. Brinson, Wilmington; and Mrs. E. W. Tatum of our new Association—Rowan.

In welcoming them, we wish to join in an expression of appreciation for the retiring Superintendents: Mrs. H. T. Stevens, Miss Amy Carter, Mrs. Marion Walker, Mrs. J. S. Harrison, Mrs. J. R. Taylor, Mrs. R. N. Barber, Mrs. Thos. Allen, Mrs. J. S. Bray, Mrs. C. M. Beach, Mrs. Bessie Deweese and Mrs. R. E. Williams.

Fifty-five annual associational meetings were held and the superintendents report 26,500 miles traveled and 15,527 letters and postals written. For every effort they made we are deeply grateful.

We are grateful for our past, but we are on the threshold of a future that thrills our souls with unmatched possibilities, and we want to prove our service worth while in this the Ruby Anniversary of our Southern W. M. U.

For the last six months of the year we had a general field worker, Miss Gertrude Mattison, and her report will show that she has been active. For the first six months of 1927, Miss Mattison was special field worker for the Johnston Association. Miss Della Huggins was special field worker for French Broad for the year, but owing to illness was not able to give full time to her work. Part of the summer and fall three extra workers were employed: Miss Lois Miller in Liberty for five weeks; Miss Cora Lee Cannon in Pilot Mountain for two months, and Miss Bettie Tunstall in Tar River for two months. These combined reports show work in eleven Associations, 5,273 miles traveled; 238 churches and 495 homes visited; 52 mission study classes taught; 686 letters and postals written; 338 meetings attended; 315 talks made; 1,185 leaflets distributed; 710 magazines; and 86 societies revived and organized.

Our visitors to the State during the year added much to the missionary interest. We are indebted to the Southern Union for Miss Mallory at the annual meeting in Wilmington and a week's intensive work following it, with associational rallies at Fayetteville, Lumberton, Wake Forest, Durham, Greensboro, and Asheville; for Mrs. Carter Wright at Ridgecrest, July 14-24, when she led in a very spiritual manner a study class in "The Larger Stewardship;" for Miss Mather's visit, two weeks' work at Meredith and North Carolina College for Women; and to the Home Board we are indebted for having Miss Leachman for

two weeks in Associational work attending six of these annual meetings, and one week of most intensive field work in Caldwell Association where she touched sixteen churches and led one study class.

Many of our missionaries have made a distinct contribution to our work this year in their help in Divisional and Associational meetings. Among these were Mrs. S. E. Ayers; Dr. and Mrs. H. H. McMillan; Dr. and Mrs. W. C. Newton; Rev. and Mrs. J. H. Ware; Mrs. J. W. Shepard; Rev. and Mrs. J. C. Powell; Miss Alda Grayson; and Rev. and Mrs. L. B. Olive.

One of the problems yet unsolved is why so many of our W. M. U. organizations fail to send in reports. Of the 2,781 on file only 1,078 reported all four quarters, of that number 568 were W. M. S.; 102 Y. W. A.; 116 G. A.; 71 R. A.; and 231 Sunbeams. The encouraging note here is that we had 250 more reporting every quarter than we had in 1926.

It is gratifying to find that more attention is being paid to the Standard of Excellence each year. We are able to report 775 organizations reaching the standard; 262 being A-1; 173 B; 166 C; and 174 D. Of the A-1 societies 96 were W. M. S. The associations leading in the number of A-1 organizations of all grades in Piedmont with 25; Roanoke second with 20. One hundred and three churches have full graded unions and 9 for these are A-1; Tar Heel, Bladen Association; Elizabeth City, First, Chowan; Amis Chapel, Flat River; Boiling Springs, Kings Mountain; Durham, Grace Street, Mount Zion; Durham, Watts Street, Mount Zion; Durham, First, Mount Zion; Franklinville, Piedmont; Greensboro, First, Piedmont.

Forty-three associations made four and more points on the standard for associations. Three reached ten points; 8 reached 9 points; 11 made 8 points; 11 made no report on the standard.

We are able to report 708 new societies organized last year, an increase of 224 over 1926. The Sunbeams led in number of new organizations; G. A. stood second and W. M. S. third. The number of societies at the close of the year is 2,781 as we were forced to drop from our list some that failed to function. We trust that the stronger societies will more and more foster the weaker ones, thereby growing themselves as they keep others growing.

Over the tomb of the unknown soldier in Paris always burns a light. By observing the 9:00 o'clock prayer hour and the Seasons of Prayer, we may kindle a light in each heart and each society that will glow and glow, not only for a day and a year, but always. This year 581 societies observed all of the Seasons of Prayer. Kings Mountain stands out this year as the association which led in having half of her organizations observing all the Seasons of Prayer; 2,018 churches observed one or more.

In reading the account of the first missionary society of which we have any record we find that they made gifts to prove their intentions were real. So as a test of how real are our missionary intentions we report our total contribution of \$278,085.60, this amount being \$3,085.60 over our apportionment of \$275,000.00. In the contributions by states North Carolina stands third, Texas and Virginia stand ahead. The associations standing at the top in gifts are Piedmont first with \$25,257.70; Pilot Mountain second with \$21,587.04; Mt. Zion third with \$19,104.22. The rank of churches is Winston-Salem First with \$10,665.87; Raleigh First, second, with \$7,033.08; Greensboro First, third, with \$6,884.08. Charlotte Division led in gifts with \$89,119.08; Greensboro Division second with \$80,679.14. Our Christmas Offering was \$17,591.71.

Your Corresponding Secretary was privileged to attend the Mid-winter Conference in Birmingham; the annual state meeting in Wilmington; the Southern W. M. U., and Southern Baptist Convention in Louisville, Ky.; one division meeting; thirty associations, the Assembly at Ridgecrest; the General Convention in Durham, and fifteen other meetings. In doing this she traveled 9,332 miles; made 60 talks; visited 47 churches.

Mrs. Jones traveled 4,330 miles, attended 18 meetings, wrote 189 letters, made 22 talks. Miss Kellam represented the Union at 8 associations, Miss Mattison at 5, Miss Joy Beaman at one.

Statistical Report:

Personal letters	2,046
Circular letters	23,054
Report blanks	37,726
Programs	13,875
Manuals	5,004
Leaflets	66,820
Minutes	2,872

Postals	2,051
Envelopes	54,011
Stewardship cards	1,331
Magazines	913
Alabaster Boxes	1,811
Sunbeam Fish Cards	596
Mite Boxes	2,021
Promotion Certificates	304
Tithing Cards	968
Tithing Boxes	531
Home Board Reports	2,504
Ruby Anniversary leaflets	10,023
Ruby Anniversary pledge cards	1,880
Cardboard dollars	1,228
Foreign Mission Reports	1,119

HOW WAS IT STARTED?

Eldridge B. Hatcher

I refer to the 75 million campaign. Nothing like it had ever occurred before among Southern Baptists. The very aim—\$75,000,000—well nigh took away our breath, and while, because of unforeseen disasters, it fell far below the lofty goal, yet it won world-wide triumphs and marked an epoch in Southern Baptist history. It revealed to our Baptist people their ability enthusiastically to work together in vast movements.

How did it come about? By what means did the Southern Baptist host catch fire.

The match was struck at the meeting of the Southern Baptist Convention at Atlanta in 1919. The heart of that convention surged with the one purpose of projecting an immense missionary program.

What brought about this convention-outburst at Atlanta?

It began months beforehand. There were no marked divisions in our ranks. The papers were not filled with divisive issues and discussions, but, throughout the South, there was a heaven-born conviction that the Southern Baptists in that day of world movements must attempt something large in behalf of Christ's world program. This conviction was like a smouldering fire which kept growing. No cold water was thrown on it and the papers kept fanning the flame and as the delegates leaped from the train at Atlanta the one universal question was "What shall we do?" Something had to be done. Like a tidal wave that conviction lifted the convention high above all frowning mountain crags as did the ark in the olden days, and near the close of the convention was held that never-to-be-forgotten culminating service, whose eminent speakers merely gave voice to the vision and purpose then gripping the delegates. Right there the Seventy Five Million movement was launched and out upon its memorable earth-wide voyage. Southern Baptists had emotions then which they had never felt before. They moved with a quicker step, had a new light in their eye, and read their past history and their future destiny in fresh and brighter letters.

Storms struck that ship thus hilariously launched, but it scattered uncounted blessings along our Southern shores and swept across the seas carrying rich cargoes to heathen lands where today are visible the monuments of that world-encircling campaign.

Southern Baptists now face an even greater crisis. They need a big sum with which to send back the missionaries now held in this country and to set forward their great Cooperative Program. They also need a huge sum for paying off debts. If therefore, they will put these two sums together—about \$9,000,000—and will raise at least that total amount, they will thereby fling off the shackles of their back-breaking indebtedness and give a fresh and powerful impetus to their cooperative schedule.

The question rises, therefore, will Southern Baptists combine their debts and their budget into one big figure as their objective and, in one year, raise the entire sum and bring about the new day for our denomination.

We do not seem to be getting ready for a convention like the one at Atlanta. We do not wish one exactly like it, but one charged with something of the same spiritual power. But we are drifting towards another convention of machinery-changing and straining discussions that will leave the convention with no strength nor heart for mighty missionary ventures.

Why not gird ourselves for a memorable missionary upheaval at Chattanooga. Suppose that our editors, pastors and secretaries should begin to kindle the fire. If there are committee reports and machinery-alterations to be considered, the convention could squarely face them in the beginning and promptly settle them. Surely the delegates, almost upon arrival, will be ready to

vote. But let the convention save its strength for the monumental matter of exalting Christ's great kingdom program, by unitedly and enthusiastically projecting a campaign for raising within a year the needed funds for setting our work free from debt and guaranteeing a definite advance for the next year. Let that dream begin now to lure us. Let it be the theme of our prayers and sermons and newspaper articles. Not the question as to which of our denominational children we must throw out of the rear of the convention chariot to quiet the pursuing wolves of debt, but the question as to how much is needed so to quicken the chariot's speed that, with all the children kept on board, it will sweep on beyond the reach of the debt-wolves.

Will the convention meet the issue? Southern Baptists could easily pour into the treasury the entire needed figure, and, I believe they will, if our noble pastors and other leaders will lift up the standard and sound the trumpet. The first contributions received could be applied to the cooperative work until the needed amount for that work is reached, and the remaining contributions would go towards the debt. Would not our people, catching sight of such liberality and victory, be inspired to give the total needed sum?

Why not get ready for an epochal convention?

Who wishes to attend another convention of prolonged arguing about how we shall use the knife upon our hard won agencies. Let us pay the debts and thus remove the roots out of which most of the retrenchment suggestions grow. Who would have a convention in May of discussions merely repeating what we have already been reading in the papers? But who would not travel leagues uncounted to attend a convention that would sound the resurrection trumpet.

Why not prepare for such a convention. Oh, not a convention, wild with trumped-up schemes and vaporous outrusts, but a convention throbbing with profound missionary fervor, surging with a new love for Christ, thrilled by the vision of vast triumphs for His world program and filled with a burning purpose to raise the full sum needed. No one wishes a campaign of promises and money-pledges that will not be fulfilled. But is there not needed among our people some large challenging movement that will shake them out of their lethargy and rally them for a mighty missionary undertaking. For this purpose it would be necessary for the convention to project a campaign of preparation culminating in December pledges to be paid during the year. Such working together by our people would, in itself, be equal to a revival. Vast dissemination of information throughout the constituency would be needed—and what is more desirable now than just indoctrination and instruction for the uninformed, the misinformed and the unenlisted?

And then suppose that at the end of the year—after huge and strenuous campaigning the tidings should go forth that the full amount in cash had been raised! Would we not all feel jubilantly repaid for all the struggles? Such tidings of victory would mean the awakening of our Southern people, the hurrying back of our missionaries from America to their languishing fields, the lighting of the lamps of hope throughout our mission lands and the sunrise of a new day for our denomination's world program.

DID YOU?

Did you give him a lift? He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road,
Or did you just let him go on with his load?
Do you know what it means to be losing the fight,
When a lift just in time might set everything right?
Do you know what it means—just a clasp of a hand—
When a man's borne about all a man ought to stand?
Did you ask what it was—why the quivering lip?
Why the half-suppressed sob and the scalding tears' drip?
Were you brother of his when the time came of need?
Did you offer to help him, or didn't you heed?
—Selected.

BIBLICAL RECORDER

FOUNDED 1833, BY THOMAS MEREDITH

PUBLISHED EVERY WEDNESDAY AT 121-133 WEST
HARGETT STREET, RALEIGH, N. C. BYBIBLICAL RECORDER PUBLISHING CO.
(Organized 1901)LIVINGSTON JOHNSON Editor
J. S. FARMER Business Manager

Price.....\$2.00 A YEAR

Entered as second-class matter at the post office at
Raleigh, N. C.Our Advertising Department is in Charge of
JACOBS & CO. Clinton, S. C.

SOLICITING OFFICES

New York, 118 East Twenty-eight St. E. L. Gould
St. Louis, 4372 W. Pine Boulevard W. H. Valentine
Atlanta, Aragon Hotel J. W. Ligon
Chicago, 514 Westminster Building
110 South Dearborn Street T. W. Kohlhas
Asheville, N. C., 421 Blitmore Avenue G. H. Ligon

PRINTED BY BYNUM PRINTING COMPANY

SPECIAL CAMPAIGN IN THIS STATE

Space was so limited last week that we could not discuss the Campaign now on in this State when writing about the Lynchburg protest against the suggested campaign in the South.

The campaign in this State was unavoidable. Several of our educational institutions were deeply in debt, and the bonds were held by bonding companies in other states. The bonds were secured by mortgages on several institutions. The aggregate value of the institutions is several times as great as the indebtedness. A large part of these bonds will fall due next July. The banks here had been very indulgent with the denomination, but could not extend further credit. The trustees made every effort to avoid a special campaign.

At their meeting in 1926 the women adopted a memorial to the Convention asking that a campaign be put on to raise a million dollars to pay the bonds on Meredith College. When the memorial was presented to the Convention the amount fixed was cut nearly half in two. When the General Board later saw that the sum agreed upon by the Convention would not meet the emergency, they named the larger objective subject to the approval of the Convention. Some pastors who were opposed to the campaign at first, seeing there was nothing else to be done, are now exerting themselves to make the movement a success. Those of us who are speaking in the campaign hear on every side expressions like this: "We are for this campaign with the understanding that another will not be put on. We want to get this out of the way in order to press the Co-operative Program." In other words they regard this as "a special campaign to end special campaigns."

The difference between our situation and that of the South is that the Southern debts can be carried awhile, but ours cannot. Had there been any way to avoid the special campaign it would not have been put on.

The Baptists of the South are in better condition than for the past six years to do something worthwhile. Our divisive discussions are behind us, let us hope forever, and there is a spirit of unity among our people such as we have not known for several years. A more business-like method has been adopted. A willingness to fall in with the plans of the Convention is manifest. Now if we will make a budget and stick to it a brighter day is just ahead. But if we begin to break away from the budget and launch special campaigns we shall fall back into the old way of doing things, and lose what we have gained by the Co-operative Movement. And despite all criticisms of it, we have gained much by that movement.

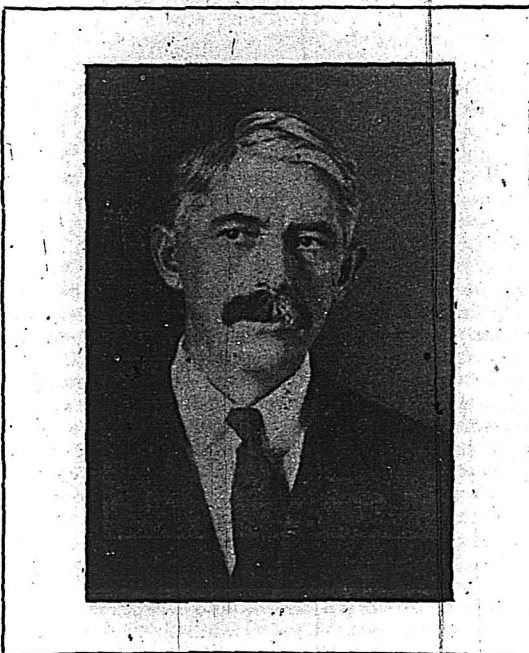
So far as this State is concerned we are going to do our best to meet our obligations to the regular work, while paying our pledges to the Centennial Campaign. It may be said here that our financial condition would not be so serious

had we taken a larger per cent of the amount raised for our own needs, as some of the other states have done, and reduced the percentage given to Southwide causes. We have adhered strictly to the 50-50 division suggested by the Convention and expect to do so to the end of the chapter.

REV. BRAXTON CRAIG

His many friends were grieved, but not surprised, to hear of the death of Rev. Braxton Craig, which sad event occurred in a hospital at Monroe on Tuesday morning, February 28. Brother Craig had been in ill health for some years but continued as pastor until June of last year, when he was forced because of serious heart trouble to give up his pastorate. He retired to his little farm near Monroe, but having lived such an active life he could not be satisfied to remain idle, and accepted a position with the General Board and the Orphanage, giving his time to the interests of both these institutions. He soon found, however, that this was too much for him in his weakened condition, and reluctantly decided to yield to the inevitable and retire from all active service.

During his last illness his heart was in the work and his chief regret was that he could not take part in the Centennial Campaign. In the last letter this writer received from him, he said: "I wish I could work some in the campaign, but I feel that my active work is done."



Braxton Craig was devoted to the work of the Lord. He was pastor for most of his life, and never sought prominent fields, or large salaries. He was satisfied to go wherever he felt the Lord needed him, and the question of salary never influenced his decisions. For awhile he was assistant to this writer in the work of missions. He was evangelist in the eastern section of the State, and did faithful, conscientious work. Indeed, the writer frequently urged him to take more time off for rest, but the calls were so imperative that he could not refuse them. He was thoroughly interested in all our denominational undertakings, and was glad to do anything to advance the interests of the Co-operative work of the Convention.

In the death of Brother Craig this writer has lost a true and cherished friend, and he can extend heartfelt sympathy to the loved ones who remain.

REFUGE FROM CALAMITY:—Yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.—Psalms 57:1

What answer did Jesus give the lawyer when he asked, "Master, which is the great commandment in the law?"—Matt. 22:37-40.

REV. GEORGE J. DOWELL

Perhaps never before, and certainly not since the present editor has been in charge, have notices of two beloved Baptist ministers appeared in the same issue on the editorial pages of this paper. The proof of the editorial giving account of the death of Brother Braxton Craig had just been read when a phone message brought the sad news of the sudden death of Brother Dowell, who died at his home in Raleigh early Friday morning of last week.

Brother Dowell was eighty years of age. He was ordained to the ministry in 1874, and had been in the active pastorate for nearly a half century. He was a faithful minister of Jesus Christ. Innately modest, he never pressed himself forward, but served wherever he thought he could accomplish most good. On the day he was buried one who knew him well said, "Brother Dowell was too modest to appreciate his own true worth." Though he occupied some important pulpits, such as Temple Church Durham, the First Church, Lumberton, the Memorial Church Williamston, and others, much of his ministerial life was spent on mission fields where the work was hard and the remuneration small. On these fields he laid foundations deep and strong.

Brother Dowell was in every sense of the word a gentleman. He had a high sense of honor and could not do a little thing. He was always found on the right side of every moral question. He had strong convictions and the courage to defend them, at the same time he was charitable in his judgments toward those who differed with him. He never compromised with error, but he knew how to "preach the truth in love."

The esteem in which he was held by the churches he had served was shown by the large number of members of his former charges who attended the funeral. It is doubtful if ever more space was reserved and occupied at a funeral in the First Church here than was the case last Saturday afternoon when the services were held. There were many other friends from out of town in attendance upon the funeral. The floral offerings were numerous and beautiful. These bore silent testimony to the love of the donors for this venerable servant of God.

Brother Dowell and his wife, who was Miss Trannie Yates, of Cary, celebrated their golden wedding last year. Brother Dowell is survived by his wife and the following children: Mrs. R. T. Coburn and George J. Dowell, Jr., of Raleigh; Mrs. Roland F. Beasley, of Monroe; Mrs. M. C. Jenkins, of Jacksonville, Fla.; Miss Pattie S. Dowell, of Newton; W. B. Dowell, of Birmingham, Ala.; Dr. Spright Dowell, president of Alabama Polytechnic Institute, Auburn, Ala.; A. Yates Dowell, of Washington, D. C. He leaves three brothers, Julian C. and Arthur Dowell, of Washington, D. C., and Rev. C. L. Dowell, of Forestville; and one sister, Miss Emma Dowell, of Raleigh.

These sorrow, of course, but not as those who have no hope. They have every assurance that their loved one has "received a crown of life," and has entered upon that "inheritance which is incorruptible, undefiled and that fadeth not away."

FLYING TRIP TO OXFORD

(Editorial Correspondence)

The first time I visited Oxford was when the Convention met there in 1897. I was pastor at Greensboro at that time, and Will Devin, now Judge Devin, was a member of my church. His sister, Mrs. Dr. Canaday, invited me to be her guest during the meeting of the Convention. That was a happy introduction to this cultured little city. Since then I have visited the place rather frequently, and have noted the progress that the town was making. The occasion of the visit before the last one was to attend the funeral of

my beloved friend and brother J. S. Hardaway. Since that time there has been decided improvement in the place. The old hotel which was burned has been replaced by a beautiful new brick building which would do credit to a much larger place. A postoffice building has been erected, and just adjoining it is the magnificent church building. To attend the opening week of the church was the purpose of the late visit. I had heard much about the new building, but was not prepared for what I saw when Pastor Mangum took me through it on Wednesday afternoon of last week.

The location is ideal. The church stands on the corner of two prominent streets and on one side the new postoffice is located. There is a considerable open space between the postoffice and church. As this belongs to the government it will never be used for building purposes, but will be kept in fine condition, presenting the appearance of a small park.

It is astonishing how much the Oxford people have secured for the amount of money expended. No other church that we know has gotten the worth of their money in the building as has the Oxford church. The auditorium is beautiful for its simplicity and stateliness. The acoustics are as nearly perfect as can be found. The furnishings are all in excellent taste. The large memorial windows are exquisite. The former pastors and other useful members have windows dedicated to their memory. The fine pipe organ which was presented by Dr. Canaday and Mrs. Canaday is being installed, but is not yet ready for use.

The total cost, exclusive of the organ, which cost \$10,000, was but \$125,000.00. How Dr. Mangum and his associates got through with that amount is a mystery. Brother C. D. Ray, chairman of the building committee, says there was no trouble with the architects or contractors, and not one piece of material was rejected, as all came up to specifications. The architects were R. R. Markley and Co., of Durham, and the contractors Jones Brothers, of Wilson. A cut of the building will be seen on another page.

This great temple was opened for the first time on Sunday, February 26. Dr. Mangum preached the sermon on Sunday morning from the text "What Mean These Stones?" At the night service there were greetings from the pastors of the other churches in town, and an address by Dr. W. L. Poteat. Every evening last week addresses were made by visiting brethren. These were G. T. Lumpkin of Winston-Salem, (former pastor) and J. R. Jester; J. D. Harte of Monroe (former pastor) and J. Clyde Turner; Hunter B. Hardaway, of Virginia, (whose father was for twenty-one years pastor of the church), and the Editor of the Recorder; R. A. McFarlin, (a former resident of Oxford and at that time a member of the church) and C. E. Maddry; G. D. Wharton (bringing greetings from the Colored Baptists) and A. Paul Bagby.

At the close of his address Pastor Wharten, representing the colored Baptists of Oxford, said his people asked the privilege of paying for the pulpit chairs of the new church. This was a fine exhibition of the good feeling that exists between the races in Oxford.

When in Oxford I was the guest of Mr. B. W. Parham, a leading attorney of Oxford and a deacon of the church. Mrs. Parham is a niece, she was Miss Kate Johnson, daughter of my brother Archibald. They are the happy parents of a beautiful little girl. Misses Sadie and Isabel Parham are residents of this happy home. It was a pleasure, too, to meet there Mr. William Webb, and his wife who was Miss Ella Johnson, also a niece of mine.

Congratulations to Dr. Mangum and his flock! They are justly proud of the beautiful church building. Pastor Mangum's people think they have the best preacher in the state.—L. J.

CURRENT TOPICS

Hoover on Education Department—For years there has been pending in Congress a bill to provide for an education department in the government. This bill was first introduced under the name of Smith-Towner Bill, but as changes occurred in the personnel of Congress the name has changed according to the members who sponsored it.

It seems that the educational forces of the country are behind the bill and have been using all their influence to have it enacted. The proposition was that a certain amount be set apart to supplement the income for the schools, especially in the South. We have opposed this bill for several reasons and have seen nothing to change our opinion.

We believe it would be exceedingly unfortunate to have an educational secretary as a cabinet officer. It would result in a standardization of our educational system when standardization has already run to seed. It would give to the educational department tremendous power because of the patronage it could dispense. All who are acquainted with the affairs in this State know that the educational department here exerts tremendous influence, and in some particulars this influence is far from wholesome. They are practically fixing the courses of study in our colleges, making certain conditions necessary before teachers can be employed in graded schools. Of this, we shall have something further to say later on but are simply calling attention to it here to show some of the dangers that, in our judgment, would follow the passage of this education bill.

Mr. Hoover is at this time in the lead as a candidate for nomination for president on the Republican ticket. We are glad to see he takes a wise and sane position as to establishing an educational department with a secretary of education as a cabinet officer. Mr. Hoover believes in giving all encouragement to education but thinks federal interference would be harmful. The following is the closing paragraph of a timely editorial on the subject in the Winston-Salem Journal of February 28th.

"In recent years the states have surrendered many of their original rights to the National Government, but it will be many years before they give to Washington the power to dictate public school policies. It is in their educational methods, purposes and ideals that the states differ most, and they know Federal control would mean standardization even down to classroom methods and the curriculum."

"The Tenth Generation"—A pamphlet with the above title has come to this desk. It was written by Mr. Harry Stillwell Edwards, of Macon, Georgia, and published in the Manufacturers Record by permission of the author. The pamphlet contains fourteen pages and is one of the freshest and most stimulating discussions of education—especially Christian education—that we have ever read.

As this pamphlet is copyrighted we do not know just how to quote from it without infringing upon the rights of the author. We shall say, however, that the title gives the key to the discussion. The author shows that one's responsibility does not stop with the education of his children but reaches on through generations to come.

The author is optimistic about the future of our country. He says the nations which heretofore have been extremely wealthy have been destroyed but he does not believe such will be the case with America. He thinks this country is "building for eternity—for God. And our tools are the hearts and souls of good men and saintly women. The prophets of evil have never heard of a nation where Christian education extended to every individual. No such nation has ever before risen. And back of every ruined nation that history records was always one irresistible, ever-present cause of failure—Ignorance."

Some of the leading men of the country commend this tract most highly. Dr. J. H. Kirkland, president of Vanderbilt University, Nashville, says: "It is the most convincing argument for educational endowment... Put in briefest form the lesson of the article is that in the present generation is wrapped up the whole future of humanity."

Dr. O. C. S. Wallace, well known Baptist pastor of Baltimore, writes: "Harry Stillwell Ed-

wards has written nothing more fascinating or with greater potentialities for usefulness than 'The Tenth Generation!'"

The editor of the Manufacturers Record has on the front page a most favorable comment on this tract. In closing his comment Mr. Edmonds, editor of the Record, says: "Though Mr. Edwards has written many books and many newspaper articles, all of commanding interest, and one of his stories, 'Aeneas Africanus,' has had a circulation of about one million copies, he has probably never written anything that will make a deeper impression upon the minds and hearts of the readers than this story, 'The Tenth Generation!'"

Prohibition Conference—A prohibition conference was held in the city of Washington on February 27 and 28. In this conference thirty separate organizations were represented and there was an attendance of over 1,500 people from all parts of the country. To allay the fears of any who may think this was a crowd of fanatics we may say that there were only five present who belonged to the old prohibition party. The remainder were Democrats and Republicans. They believed, however, that the two great parties should give consideration to the nation-wide prohibition sentiment, which has expressed itself so emphatically in the adoption of the Eighteenth Amendment.

Resolutions unanimously adopted include that platforms by the political party conventions adopt positive, clear cut declarations for the vigorous enforcement of the Eighteenth Amendment; that candidate be nominated who are positively and openly committed to the policy of effective prohibition law enforcement. The conference went on record as holding the fixed determination actively to oppose the nomination or the election of any candidate not in sympathy with the Eighteenth Amendment no matter on what platform he may stand. It is recommended that all organizations and citizens in agreement with the foregoing recommendations actively work for the selection of delegates to nominating conventions who will support the aims of the conference.

Several notable speeches were made. We learn that two of the greatest deliverances were by Dr. M. Ashby Jones, of St. Louis, Missouri, and Dr. S. Parkes Cadman, of New York.

The politicians would do well to take note of this conference and its action. The moral forces of this country are becoming thoroughly aroused and we do not believe they can be whipped into line by the party lash.

Pan-American Congress—The Pan-American Congress which recently adjourned in Havana, Cuba, did some constructive work. There is certainly a better understanding of the attitude of this country toward the small South American governments.

Our occupancy of Nicaragua was the sore spot in the conference and the right of any member of the Pan-American Conference to intervene in the affairs of any other nation was the chief question discussed.

It seems that several of the smaller nations favored the policy of the United States toward Nicaragua, but Argentina was strongly opposed to it.

When the Congress was brought face to face with this question Mr. Hughes, the head of the United States group, made a speech of unusual force and left the administration in a much stronger position than at the beginning of the conference. Mr. Hughes made a clear, candid statement which won the favor of practically all the representatives from other countries. He showed that we had no imperialistic ideas and did not wish to acquire any territory. But this country conceived it to be its duty to protect the lives and property of its citizens in other parts of the world. While some of our people are not yet ready to agree with the position taken by Mr. Hughes, he certainly made a very strong and plausible argument and one that put our country in a much better position.

It is said that Mr. Oscar Underwood, former Senator from Alabama and another member of the Congress from this country, was anxious to speak showing the justice of this country in intervening in Nicaragua. But as Mr. Hughes was head of the delegation he thought it his duty to present the claims of the United States. As Mr. Hughes and Mr. Underwood belong to different political parties and both favored the policy of our country it seems that Mr. Hughes' position could not be considered as partisan and could not cause him to be regarded as a "special pleader" for the administration.

Department of Training Activities

PERRY MORGAN, SECRETARY

SUNDAY SCHOOL WORK

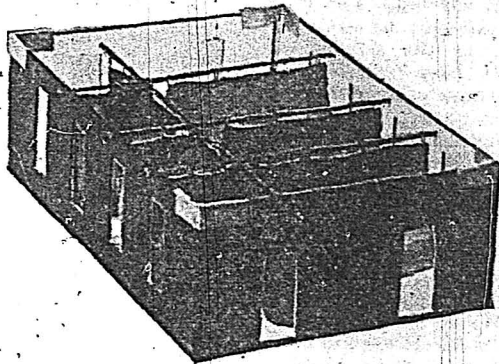
PERRY MORGAN, SECRETARY

Gladys H. Beck
L. L. Morgan

Elementary Secretary
Field Worker

WHY NOT MAKE CONDITIONS BETTER IN OUR RURAL CHURCHES?

During the past few years transformations have been going on in all realms and phases of human life and experience, but perhaps nowhere have more marked changes been wrought than in our rural communities. Consolidated schools for the most part have supplanted the old type, one teacher, four or five months session. Hard surfaced highways and improved country roads, along with better living conditions, have made our rural communities a most desirable place in which to live.



In the face of these facts—is it not time that we should begin to improve conditions in our rural churches? Possibly seventy-five per cent of these churches still worship in one room buildings, with nothing to separate the Sunday-school classes. These buildings may be good for congregational worship, but they are not good for a teaching service.

It is our desire to give our rural Sunday-school workers all the suggestions and help that we can through the Recorder. The cut above shows a one-room church can be curtailed off to take care of eight classes. This is not ideal, but it is a step toward something better. In many cases pastors and superintendents have led their people to see the need of a new building by the use of curtains. This curtain material can be had for from twenty to twenty-five cents per yard. In many cases a member of the church who is a merchant will be glad to allow the Sunday-school wholesale price on the goods. Brown muslin, denim, kahki, damask or burlap may be used. The curtains should be hung in such a manner that they will not sag, and should be about six or seven feet high when hung, and several inches from the floor at the bottom. The curtains may be hemmed and run on a wire, or small rings may be attached to the curtains and run on the wire. Some Sunday-schools use small gas pipes and run the curtains on them just as they would the wire. In one of our associations where there was not a single Standard Sunday-school we put on an association wide enlargement campaign last April. During the week we bought and put up 1,100 yards of burlap, and as a result eight of those rural churches reached the Standard before the year was out. (To be continued)

L. L. MORGAN.

TO SCHOOLS APPLYING FOR STANDARD RECOGNITION

There were 140 Standard Sunday-schools in North Carolina in 1927. Applications are coming in for 1928. The requirement concerning the Sunday-school Administration Course is holding some schools back from making applications, as early as they did last year. The requirement is met when half of the general officers of the Sunday-school have completed a study of "Building a Standard Sunday-school." The usual number of general officers is seven, viz: General Superintendent; Associate Superintendent; Secretary; Treasurer; Chorister; Pianist and Librarian.

When four of these hold the Administration Course Diploma the requirement is met. In submitting application superintendents should be diligent to see that every question is answered fully. It often saves time if the number of general officers is given as well as the number holding the Diploma. Our goal is 200 Standard schools which is a little more than one every two days. Rush your reports along, brother superintendents, but in doing so don't overlook the Bible requirement, which reads "The Bible shall be used in the school above the Primary Department by at least seventy-five (75%) per cent of the teachers and pupils." Meeting the Bible requirement of the Six Point Record System is not sufficient to indicate that the Bibles are being used. To ascertain that Bibles are used will require observation on the part of the superintendent and reports from the teachers. The Standard can be easily reached where it is adopted as a Program of Work and teachers and officers strive diligently to reach the goal set forth in the various points therein. Standard schools are nearly three times as efficient as non-Standard schools in soul-winning, giving and training workers.

CONCERNING SUNDAY-SCHOOL AWARDS

It is a splendid policy the Sunday-school Board at Nashville follows in keeping a complete and permanent record of all awards of every kind issued by the Sunday-school Department for training work done. In order that the various State Secretaries may know fully what is being accomplished in Teacher Training and Sunday-school Administration in their respective States, and to give them some contact with the training work that is going on the "Educational Department," Dr. P. E. Burroughs, Secretary, and the "Department of Sunday-school Administration," Mr. Arthur Flake, Secretary, require that all applications for awards be made through the office of the State Sunday-school Secretary. Sometimes application is made direct to Nashville, and when that is the case the same is forwarded to the State office for it to take the regular course. This causes delay in delivering the awards. May we urge that all applications for awards be sent to the State Sunday-school office to be forwarded to Nashville. Much time will be saved and inconvenience eliminated. In order to defray expenses of issuing and mailing Diplomas the small sum of twenty-five cents is

charged for "Normal Course Diploma" and "Administration Course Diploma." There is no charge for seals.

BROTHER E. L. MIDDLETON

At the opening exercises of the regular lesson hour of the Jones Bible Class of the First Baptist Church, Raleigh, N. C., held in the class-room on Sunday morning, February 19th, 1928, Brother M. L. Shipman, president of the class, announced the death of Brother E. L. Middleton, which occurred at the Baptist Hospital in Winston-Salem, N. C., on Tuesday, February 14th, 1928. Brother Middleton was for a number of years a faithful and much beloved member of the class, and for twenty years was Secretary of the Sunday-school work for the Baptist State Convention of North Carolina.

As the news of Brother Middleton's death brought a feeling of personal loss to every member of the class, it was on motion ordered that a page in our minutes be set apart in loving memory of our deceased brother, and that the Secretary notify his devoted wife of this action, and that a copy of these minutes be furnished the Biblical Recorder for publication.

This the 19th day of February, 1928.

WILL K. COLEY,

Secretary Jones Bible Class, First Baptist Church, Raleigh, N. C.

Workmen were making repairs on the wires in a school house one Saturday, when a small boy wandered in. "What you doin'?"

"Installing an electric switch," one of the workmen said.

The boy then volunteered: "I don't care. We've moved away, and I don't go to this school any more."—Ex.

HOLY LAND

Splendid Spring Cruise. The Mediterranean, Palestine, Egypt, Europe. Sailings March and April. Also

A Great Christian Cruise

sailing June 15, 1928. Personally conducted. Dr. W. H. Geistweil, lecturer. Visiting Azores, Lisbon, Greece, Turkey, Roumania, all Palestine, Egypt. Price from \$695. Also European extension to Italy, Switzerland, France, Belgium, England and Scotland. Special European Tours. Write today for complete itineraries.

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Relieves the congestion, prevents complications, and hastens recovery.

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While in France with the American Army I obtained a noted French prescription for the treatment of Rheumatism and Neuritis. I have given this to thousands with wonderful results. The prescription costs me nothing. I ask nothing for it. I will mail it if you will send me your address. A postal will bring it. Write today.

PAUL CASE, Plant, 1005 Park Ave., N.Y.

MOTHER

A Cross, Feverish Child is Bilious, Constipated

Every mother realizes, after giving her children "California Fig Syrup," that this is their ideal laxative, because they love its pleasant taste and it thoroughly cleanses the tender little stomach, liver and bowels without griping.

When cross, irritable, feverish, or breath is bad, stomach sour, look at the tongue, mother! If coated, give a teaspoonful of this harmless, "fruity laxative," and in a few hours all the foul, constipated waste, sour bile and undigested food passes out of the bowels, and you have a well, playful child again. When the little system is full of cold, throat sore, has stomach-ache, diarrhoea, indigestion, colic—remember, a good "inside cleansing" should always be the first treatment given.

Millions of mothers keep "California Fig Syrup" handy; they know a teaspoonful today saves a sick child tomorrow. Ask your druggist for a bottle of "California Fig Syrup," which has directions for



babies, children of all ages and grown-ups printed on the bottle. Beware of counterfeits sold here, so, don't be fooled. Get the genuine, made by "California Fig Syrup Company."

Baptist Young People's Union

TRAINING IN HIS SERVICE

JAMES A. IVEY, SECRETARY

Miss Winnie Rickett..... Junior-Intermediate Secretary
Miss Marguerite Harrison..... Eastern Field Worker
Miss Mary Frances Biggers..... Western Field Worker

THE TIME AND PLACE OF THE REGIONAL B. Y. P. U. CONVENTIONS

Eastern Regional Convention—Scotland Neck—April 13-15.
Southern Regional Convention—St. Pauls—April 20-22.
Central Regional Convention—Roxboro—April 27-29.
Western Regional Convention—Andrews—May 4-6.
West-Central Regional Convention—Statesville—May 11-13.

A-1 UNIONS FOURTH QUARTER 1927

143 Unions reported A-1 for the fourth quarter 1927. 43 Seniors, 35 Intermediates and 45 Juniors. There were 9 Standard General Organizations. "Take away the will-nots, and the can-nots will slip like bow-knots."

STUDY COURSE WEEK

South-wide Study Course Week begins Sunday. Has your Union made definite plans for your study course? Every body (B. Y. P. U. speaking) who counts big joins in on Study Course Week, March 11-18. Plan your study course, then work your plans.

A-1 UNIONS FOR YEAR 1927

Forty-three unions were A-1 for all four quarters of 1927. Every B. Y. P. U. member in North Carolina will want to congratulate them. So, here's to forty-three unions which maintained a high standard of efficiency for 1927:

Senior:

No. 1, First, Charlotte; "Geo. W. Truett," "Whitley," Lora, Gastonia; Section B, First, Kings Mountain; Potocasi; Union, Shelby; Mt. Pleasant, Swiss; "Boone," "Kesler," "Mills," Orphanage, Thomasville; East Fourth Street, Winston-Salem.

Intermediate:

Andrews; No. 1, Coolemees; Corinth, Elizabeth City; Franklinville; "Light Bearers," Asheboro Street, Greensboro; Grover; First, Lumberton; Ashley's Grove; Meherrin; Union, Shelby; No. 1, 2, 3, Orphanage, Thomasville; Weldon.

Junior:

Alexis; No. 1, Andrews; "Light Bearers," First, Durham; Elkin; Harrellsville; Christian Harbor, Harrellsville; "Bradshaw," First, Hickory; Mill Springs; "Farabow," Union, Monroe; First, Roxboro; First, Sanford; Union, Shelby; "Faith," "Love," "Loyalty," Orphanage, Thomasville, Meherrin; Woodland; Flat Rock.

The B. Y. P. U. Office carries a large variety of free literature. We list here the tracts. Order as many as you can use judiciously—Address B. Y. P. U. Department, "Recorder Bldg., Raleigh, N. C."

Senior:

"The Meaning of the B. Y. P. U."
"How to Reach and Maintain the Standard of Excellence for the Senior B. Y. P. U."
"The Aim of the B. Y. P. U."
"Modern Methods in Senior B. Y. P. U. Work."
"The B. Y. P. U. Department of the Church."
"The B. Y. P. U. Director."
"The B. Y. P. U. President and His Program."

"The B. Y. P. U. Instruction Committee."

"The Vice President and Membership Committee."

"The Chorister and Pianist of the B. Y. P. U."

"The Corresponding Secretary and Social Committee."

"How to Make the Daily Bible Readings and Weekly Bible Drill Go."

"The Eight Point Record System."

"Gospel Music."

"The Associational B. Y. P. U."

"How to Make the Associational B. Y. P. U. Go."

"The B. Y. P. U. Round Table."

"The B. Y. P. U. Treasurer and Missionary Committee."

"The B. Y. P. U. Study Course."

"B. Y. P. U. Work Among Southern Baptists."

"After Baptism, What?"

Intermediate:

"The Intermediate B. Y. P. U."

"The Sponsor for Junior and Intermediate B. Y. P. U's."

"The Intermediate B. Y. P. U. Leader."

"The Intermediate B. Y. P. U. President and Program Committee."

"The Intermediate B. Y. P. U. Vice-President and Membership Committee."

"The Intermediate B. Y. P. U. Group Captain."

"Secrets of Success for the Intermediate B. Y. P. U. Secretary."

"The Intermediate B. Y. P. U. Treasurer and Missionary Committee."

"The Intermediate B. Y. P. U. Corresponding Secretary and Social Committee."

"The Intermediate B. Y. P. U. Bible Reader's Leader and Instruction Committee."

"The Intermediate B. Y. P. U. Chorister and Pianist."

Junior:

"Plans for the Junior B. Y. P. U."

"The Sponsor for the Junior and Intermediate B. Y. P. U's."

"The Junior B. Y. P. U. Leader."

"A Letter to the Junior Leader."

"For the President."

"For the Vice-President."

"For the Group Captain."

"For the Secretary."

"For the Social Committee."

Mr. J. O. Reynolds, Educational Director of First Church, Shelby, writes as follows: "On last Tuesday night, February 21st, we held our regular Monthly Program Planning meeting. There were 79 out of 85 leaders and officers present. Can you beat that for loyalty? Sure am proud of them all. Of course none of us are perfect, but one thing sure, Shelby folks are trying earnestly to attain the highest in efficiency." That spirit always wins.

March 11-18 is an especially good time to have your Study Course. A fine young man, capable and efficient leader of his B. Y. P. U. Department, sends a word assuring us of his cooperation: "You know," said he, "our folks took study courses in December, but we want you to know we're for the South-wide Study Course Week; so we are planning about four classes, Junior, Intermediate, Senior, and Leader's classes to be held during the week of March 11-18."

Chinese Hospital Head Finds New Way to Stop Colds, Grip and Flu

During the 1918 Influenza epidemic Dr. J. R. Wilkinson, Presbyterian Medical Missionary to China and Head of Wilkinson Hospital, Soochow China, used this treatment in Greenville, S. C., and Central, S. C., and Mr. C. P. Tarrant, Supt., Isaquena Mills, Central, S. C., writes:

"Fluco Laboratories, Greenville, S. C.
"Dear Sirs: We understand that you are putting Dr. J. R. Wilkinson's prescription on the market under the trade name of 'Fluco.' We are very glad to learn that this is being marketed, as Dr. Wilkinson stayed with the writer at Central during the Flu epidemic in the year 1918. During this time Dr. Wilkinson treated around 400 cases without a single death, and it is the only place we have any record of such wonderful success. We had no cases of pneumonia to develop while being treated with this prescription. I highly recommend this remedy and wish you success in marketing 'Fluco.'
Ask your druggist for the new cold remedy 'Fluco.' If he cannot supply you, send 60c to Fluco Laboratories, Inc., Greenville, S. C."

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And Will Harmonize with Any Color Decorations
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For heavy pictures, etc., use Moore Push-less Hangers
They strongly grip the wall 100 pts. Everywhere
Send for Sample New Enamel-Ed Cup Hook
Moore Push-Pin Co., Phila., Pa.

Great Openings for reliable salesmen handling our line of flowering shrubs, evergreens, roses, fruit trees, etc. Man wanted in each county, either part or full time. Write W. C. Daniels, Sales Mgr., Lindley Nurseries.

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Black Seeded Simpson Lettuce Seed,
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with our illustrated catalog of Seeds and Nursery Stock for the South.

Or we will be glad to mail you our catalog and price list of Farm Seeds free on request. 49th year in Seed business.

D. R. MAYO

KNOXVILLE :: TENNESSEE



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is a Prescription for
Colds, Grippe, Flu, Dengue,
Bilious Fever and Malaria.
It kills the germs

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MEMORY SKETCHES

No. 8—Preachers—Continued

By Oscar Haywood, D.D.

While I am treading on the toes of heresy, I will ask the brethren with corns to step to one side, please.

Ten years ago a woman, journeying from New York to Chicago, stopped off at Buffalo and went out to visit a school which had discarded athletics and substituted manual training—or, in plain words, work. This woman's husband was a teacher of history in Columbia University; and when she saw on the bulletin an announcement indicating the hour for special instruction in Greek History, she asked who taught that class, and learned that the same was taught by the blacksmith.

"What! A blacksmith teaching Greek History?"

"Yes, of course."

"Show him to me."

In the blacksmith shop the man was pointed out to her, and as he stood surrounded by his busy helpers, all hitting the iron while it was hot. "No," she said, "I don't want to talk with him; he might prove disappointing. I just want to go away and remember that a man may be a teacher of history and something more." Why her surprise? Is the making of useful things out of iron degrading? Oh, no. Robert Collyer was a blacksmith. Elihu Burritt was a shoemaker. Paul was a tent-maker. Jesus was a carpenter.

I would not dispute the right of a minister to make money, but abruptly would I deny the right of any man to make money by preaching. Professional evangelists have brought open scandal upon the church by the use of secular schemes for gathering sheekles, and then advertising in the next town how many dollars they received at the last stop with a view to an enlargement thereof. Mr. Sunday now announces that he received one hundred and twenty-five thousand dollars ten years ago for six weeks of preaching in New York, and gave it all to charity. The use whereto he put it he hopes will redeem him in the public eye for accepting a sum of money that was out of all just proportion to the amount of labor expended, and the time devoted to it. Mr. Sunday is the big daddy of all the evangelistic money-makers, and I make use of him as an example, not as the chiefest of transgressors. In his prime he really had something to sell in the way of entertainment and diversion, with an admixture of Gospel truth. He had a baseball reputation somewhat exaggerated; he was active on his feet; and, while standing poised atop a table on one foot he could deliver a joke with all the trimmings, after the most approved style of the vaudeville artist. I do not question the value of his testimony as an individual Christian, and the forty-three persons who were added by him to the churches in New York, I admit justified his efforts. The value of those forty-three souls cannot be told in dollars. This was not the basis of Mr. Sunday's payment. He was paid in money and a sum exceeding that other sum paid all the ministers in New York for the six weeks.

What is money? 1. It is a commodity having a value of its own. 2. It is a common measure of values. 3. It has general exchangeability, and hence is a general medium of exchange. In the light of this three-fold definition let us ask, what was Mr. Sunday paid for? What did this large sum of money, as a medium of exchange, as a standard of valuation represent? For what was it a legal tender? For labor? Yes. The affirmative is inevitable, and why? Because the other elements involved have no monetary value; in character they are intangible and non-commercial. He was paid for his labor. Admittedly it was expert labor. It was hard work, combining the exercise of body and mind, certainly memory when he laid aside his manuscript. Every muscle and member of his body from his nose to his toes was taxed three or four hours a day. He would come off exhausted; for much of his doing was unnatural play acting.

Now a man engaged in this manner of toil, let us admit for the sake of argument, deserves more money at the end of a day than a bricklayer for laying brick, than a ditch digger for digging. Surely. But will you suppose that the bricklayer or the ditch digger at the close of the day mounts a soap box on a corner and preaches the Gospel to the unchurched multitudes and actually exercises a larger area of his gray matter than Mr. Sunday of his employers? Remember our definition of money and hold it up against this parallel. Well, you reply, Mr. Sunday's reputation is worth something. No doubt of it. In a field of secular employment like that of the lecturer, the fun-maker, his reputation is worth about two hundred dollars a night. As a witness for Jesus, if his testimony be honest and truthful, his reputation as a man of parts has no measurable value.

Every dollar represents a dollar's worth of labor or a dollar's worth of investment. The dollar must be earned. If it is not earned its acquisition is immoral.

In the last North Carolina General Assembly, when the revenue bill was under discussion, I made a motion that all itinerant evangelists should be taxed for funds they collected in this State above a fair compensation. I put the maximum compensation at two hundred dollars per week. It was too high. A half dozen politicians, their eyes kindling with professional ambition, sprang at me and declared it unlawful to tax ministers. They hoped to curry favor with the churches. The politician who had made the motion was on the inside and knew it was what the churches everywhere would approve. With intelligent, thoughtful churchmen the evangelistic coin collector never has met with unqualified favor; today there is open and general revolt. If the best of these evangelists have any self-respect, any hope for an open door in the awakened church of tomorrow, they will have to quit taking collections. Nor will that alone assure them space big enough for saying, "Behold we all are here," for some one will cry aloud, "do you go back to the rearmost pew and be set on," unless these same aforesaid evangelists shall repent and make restitution, and pay their income tax as fixed by law.

This line of statement brings under review the whole matter of ministerial hire. This is a field for constructive criticism. It should be surveyed by eyes bolder than my own. "Field" is not the term one should employ here. System it is, and it is loaded. A persistent campaign has been under conduct for years to foster an increase of ministers' salaries.

It has done good, but not all the good it should do. The rural church is the hope of the Kingdom. I have had much joy in the fellowship of preachers who are giving their lives to the service of these little congregations in the solitary places. I know them in my own county and the counties that adjoin. Their lives are more eloquent than their words, and their words reflect the truth. Day and night their prayers hold the world together. They comfort and encourage the hard-pressed farmers who fight against hunger and pay taxes to an extravagant state. I verily believe these preachers, preaching peace and tolerance, are smothering the fires of rebellion and revolution. Many of them toil six days and preach the seventh day. While no amount of money can measure the value of their service, their salaries are beggarly.

May I suggest that a movement be started among the ministers who receive \$5,000 and up for the relief of country preachers who are paid less than they deserve? If the city preacher will reflect a moment, he will not be disposed to condemn this proposition. Let him count the supporting members of his church and find how many of them came to him from the country. Let him look backward with a smile and remember his own beginning. Let him recall that the city is a new thing in North Carolina. May I beg him to be grateful to the untrained preacher in the country who understands his people and preaches the gospel in their language? May I warn him that the country church is dying from a lack of preachers? May I advise him that the country church should not be made a trial ground for novices? It is a battle ground where the forces are in retreat. The few faithful preachers who remain there should be maintained there.

I shall revert now to the story of the scholarly blacksmith at the beginning of this sketch. The country minister needs to be reminded that manual labor is not dishonorable. All over the world the dangerous Russian doctrine is growing and gaining apace. It was a Jewish doctrine three thousand years ago. What? That every man should be industrially productive, should be able to make something with his hands or grow something from the ground that has monetary value. I am unable to find anything wrong with it; although it has worked around and got into Russia and taken root there, and is now bearing seed that the wind is scattering abroad. You say it is dangerous. I say that ninety-nine per cent of all the misery, injustice, agony and the multiplied hells upstairs and down that have bled and burnt to whiteness and blackness the earth-bound toilers in the fields and the factories, in tenements and on farms are due to the false hypothesis that a professional idle class is essential to the perpetuity of organized society. No man in his senses can believe for a moment that the Saviour would lend countenance to such an idea, or give comfort to an institution that believes it.

The minister is worthy of his hire and should be paid well. There is something else just as true as this, namely: a minister has inherent rights

outside of his calling. One of these is the right to learn a trade that will cause him to become a producer. There is a pastor in North Carolina who is making money in bee culture; another is a chicken fancier. Dr. Woelfkin was a carriage painter. Wood carving is one of the fine arts within reach of an intelligent man. There is farming, even a minister can do that. One day I sat in Mr. Thomas Dixon's office on Thirty-Seventh Street, New York, and fought back the tears as he talked of his father. His father was a Baptist preacher who worked six days and preached the next day. True preaching is telling what you learned while you worked. Every time a man meets God he meets Him in the path of toil. The man who found gold first in California was not looking for gold, he was digging a mill race.

The Haywood Plantation, Mt. Gilead, N. C.

(The following letter to Dr. Haywood, which we are permitted to publish, will be read with interest.—Editor.)

Dr. Oscar Haywood,

Mt. Gilead, N. C.

My dear Mr. Haywood:

I am reading with interest and pleasure your Recorder articles in regard to outstanding characters that you have known. Your analysis is such as to allow the reader to see the features of each character, and your style is sufficiently vivid to make each one stand up before the reader.

I note one remark in your reference to Dr. Russell H. Conwell in regard to your never having seen him eat. I may say that I had that observation several years ago when he was here to deliver a lecture. He was invited for supper—yes, supper, not tea—in a home of one of my members, and I was honored with an invitation to be there. Dr. Conwell in the home circle was just as simple and engaging as he was on the platform. He was easy and unaffected at the table. He ate a round meal. He commented on one dish that was served in a way to please his hostess.

I hope that you will continue your articles.

Yours very truly,

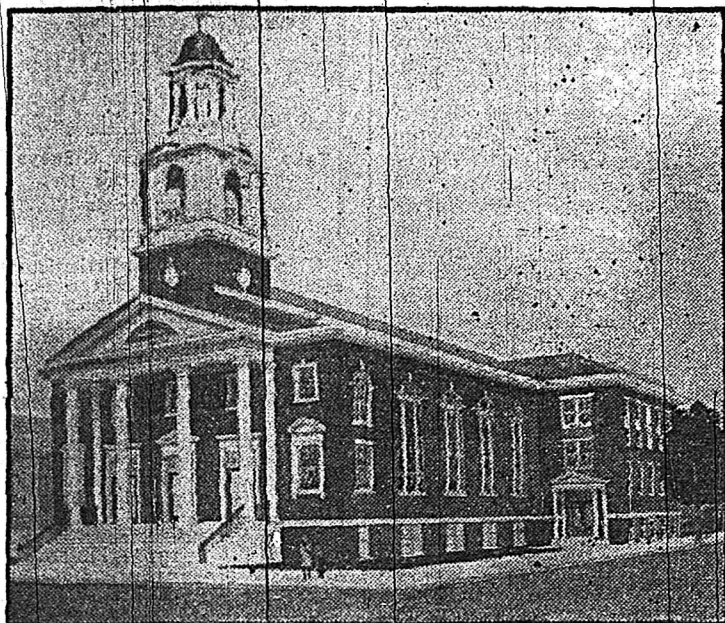
JOEL S. SNYDER.

THE GETHSEMANE OF LIFE

For every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle, poverty and care; it may be the Gethsemane of long weary sickness; it may be the Gethsemane of farewells that wring the heart by the deathbeds of those we love; it may be the Gethsemane of remorse and of well-nigh despair for sins that we will not, but which we say we can not, overcome. Well, my brethren, in that Gethsemane—aye, even in that Gethsemane of sin—no angel merely, but Christ Himself, who bore the burden of our sins, will, if we seek Him, come to comfort us. He will if, being in an agony, we pray. He can be touched, He is touched, with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; He, too, has lain face downward in the night upon the ground, and the comfort which then came to Him He has bequeathed us—even the comfort, the help, the peace, the recovery, the light, the hope, the faith, the sustaining arm, the healing anodyne of prayer.—Dean Farrar.

THE BIBLE'S SOLE REMEDY FOR SIN

The only remedy for sin that the Bible declares, and hence that the church knows, is the Son of God, who was sent into the world at a definite point of time in its history, by the Father, in the likeness of sinful flesh and for sin; who was tempted in all points like as we are, yet without sin; who offered Himself without spot to God as an atonement for the sin of the world in one sacrifice forever; who was raised from the dead by the glory of the Father and is now alive for evermore at His right hand in Heaven; and who communicates the power of His own endless life to all those who, in response to His claim, yield to Him the government and guidance of their being, and thus "save to the uttermost them that come unto God by him." This is a brief conspectus of the essential outline of the Christian Gospel which is our entrustment, that God in Christ has done something adequate to reconcile the revolvers against His will to that against which they revolted, to redeem them from the consequences to themselves of their alienation, and to re-create their lives around a new center under the imperative of a new and constant motive.—J. Stuart Holden, in The Biblical Review.



FIRST BAPTIST CHURCH OXFORD

The first service was held in this beautiful building February 26. This was followed by a week during which several speakers occupied the evening hour.

SPECIAL OPPORTUNITIES IN OUR SCHOOL FOR PREACHERS

II. Dr. Lynch

Those who had the privilege of taking work with Dr. J. W. Lynch in our School for Preachers in 1925-26 will be delighted at the announcement that he is to be a member of the faculty in this school for 1928. Dr. Lynch is to be with us for the full ten days, June 4-14. He will not teach a class but will occupy the hour in the middle of the day when his purpose will be to bring to the whole Assembly the most elementary things in our Christian religion. It is hoped that as a result of these ten messages, we may all experience an enrichment of heart and life that will have an effect on the personality that might be compared to the generous application to the soil of a fertilizer that was exactly suited to its needs. With this thought in view Dr. Lynch is announcing tentatively the following subjects for these noon-day addresses:

1. The Name Above Every Name.
2. The Challenge of Jesus to the Heroic.
3. Paul's plea for a Rational Service.
4. The Bridge of Christian Brotherhood.
5. The Ministry of Weakness.
6. Building Souls on the Rock of Ages.
7. God's Reserve Forces.
8. The Unseen Things.
9. Religion Before God.
10. The Scope of Redemptive Love.

Let me say again that if I were seeking to develop a personality whose main business should be fruitfulness in kingdom work in any capacity, I should want to feed my soul on what is to be given in these messages.

W. R. CULLOM

SOME CHARLOTTE NOTES

The coming in of the new year has been attended with striking and peculiar things. The new census, which was made in self defense, growing out of some figures sent out from Washington, as estimates of the population of cities in the State, gave Charlotte at 55,000 and Winston-Salem at 77,000. This so stirred up Charlotte that a subscription was taken to pay for a direct new census, and the Government sent a special census taker and the figures as

reported were 80,911, which puts Charlotte ahead of all others until 1930. Possibly in my thirty years stay in Charlotte, no new year has started off with a brighter prospect. The building program already has reached up to about \$6,000,000 in new buildings to be erected this year.

The Cyclone Mack Meeting

For five weeks Cyclone Mack has been the chief attraction. He came to Charlotte under great disadvantages, as most of the city pastors openly declared non-cooperation and some with criticisms. He secured the "Made in Carolinas" Building and seated it up to hold six or seven thousand people, and as it was so far from the center of the city, it looked like on the face of things the meeting was destined to be a failure—but it has proved a wonderful success.

Mr. Clarence Kuester, Secretary of the Chamber of Commerce, says it is one of the greatest revivals that ever came to Charlotte. The meeting has been largely attended and grows in interest all the time. The meeting will possibly last two weeks longer. Converts are numbered by many hundreds.

A Remarkable Preacher

It can be truly said that no preacher ever visited this city who has hit sin with greater sledge hammer blows than Cyclone Mack.

Many old-time moss-back sinners have been converted. Strange to say the Methodist ministry have stood aloof from the meeting more than any other denomination. Why, it may be because Mack was so conscientious that he had to be immersed. Some preachers are very liberal and broad in their preaching but a little narrow in their practice. After all these close-fisted, narrow Baptists are about the broadest-gauged people of all. No preacher that ever came to Charlotte left more friends behind him than will Cyclone Mack when he goes away.

Baptist Campaign

At this writing over \$40,000.00 has been subscribed by all the churches. It looks like the Mecklenburg and Cabarrus will reach its quota.

But the education of the Campaign will not die, as it certainly has been largely helpful. Our cause in Charlotte is not what it ought to be, Rev. W. L. Griggs, my pastor at 9th Ave., will use his best endeavors to come up to the standard. Certainly there

is no lag in his work, and he is heart and soul for our schools.

Durham Memorial has called Rev. G. H. Johnson for pastor with a unanimous call. He will have a fine field for service and a cordial welcome to Charlotte.

We have been regaled by a week's series of lectures by a Dr. Pratt, a Modernist from the First Unitarian Church, Richmond. He is a fine skeptic maker and faith wrecker. "If the foundations be destroyed what shall the righteous do?"

Rev. Robert C. McOulkin, of Columbia, S. C., at the Y. M. C. A. for a whole week, lectured on the parables, which was largely attended and regarded the finest lectures ever given in the city. If any city in North Carolina needs to be looked after sharply by the Baptists, it is Charlotte.

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ADMINISTRATION NOTICE
Having qualified as Administrator of the estate of J. C. Caddell late of Wake County, this is to notify all persons having claims against the estate of said J. C. Caddell, deceased, to exhibit them to the undersigned on or before February 8th, 1929 or this notice will be pleaded in bar of their recovery.
All persons indebted to said estate will please make immediate payment to me.
This February 1, 1928.
J. C. CADDELL, JR.
Adm. of J. C. Caddell

W. M. UNION

Edited by Mrs. Edna R. Harris
Corresponding Secretary

W. M. U. STATE OFFICERS

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Mrs. Edna R. Harris, Corresponding Secretary and Mission Study Superintendent, 215 Recorder Bldg.
Miss Elsie K. Hunter, Office Sec.-Treas., 215 Recorder Building.
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MISSION STUDY REPORT

"The field is the world," and as I make this report of mission study I am constrained to believe that more and more we are realizing that in order to make our contribution in service and money worthwhile we must know of the complex problems of the day in our State, and in the South and must be informed of world conditions which so vitally affect every one. During the world war we learned how happenings in other countries affected our own; and today we feel the effect of upheavals and disorder in other nations.

While not so many classes have been reported as last year the number of seals show that a larger number have been studying, and the increasing number of those continuing their work shows that the story of missions has a grip on the heart. Eleven of our women are pursuing the Advanced Course. Mrs. C. C. Coppedge of Greenville, Roanoke Association was awarded her diploma at Louisville last year; and Mrs. R. L. Harris, Greenville and Mrs. E. L. Mayo, Bethel, have completed the Advanced Course since then. Roanoke also led in W. M. S. awards with 917 seals and 54 official seals. Mount Zion led in awards to young people with 445 seals.

Great stress is placed upon mission study at the Association camps, many of the young people completing two studies during the week. More schools of missions have been held this year and our missionaries have been most helpful in these. Many new books are coming out and no more gripping messages can be found anywhere than in these.

Back of all our study should come first the reading and studying of the Bible for how shall we carry on the Master's work unless we know His way and His Word? Hence let me urge every W. M. U. worker to select some definite plan for reading and studying God's Word this year.

Record Cards	2,049
Silver Seals	5,752
Certificates	154
First official seals	154
Second Official seals	41
Home and Foreign Certificates	44
Gift seals	177
Red seals	10
Blue seals	10
Garnet official seals	9
Questions	486
Leaflets	1,370
Personal letters	1,137
Circular letters	19
Classes	844
Postals	261
Honor Certificates	8
Reading Cards W. M. S.	96
Reading Stamps W. M. S.	160
Advanced Cards	7
Seals for Advanced Course	47
Laymen's Certificates	28
Laymen's seals	47
Third Honor Certificates	1

Young People's Awards

Certificates:	
Y. W. A.	532
G. A.	591
R. A.	200
S. B.	1,179
Monogram seals:	
Y. W. A.	900
G. A.	963
R. A.	211
S. B.	1,101
Red seals:	
Y. W. A.	52
G. A.	150
R. A.	92
S. B.	474
Blue seals:	
Y. W. A.	19
G. A.	40
R. A.	13
S. B.	223
Reading cards:	
Y. W. A.	9
G. A.	41
R. A.	38
S. B.	74
Reading stamps:	
Y. W. A.	18
G. A.	78
R. A.	37
S. B.	88
Y. W. A. official seals	15
Intermediate G. A. Certificates	57
Intermediate G. A. seals	69
Intermediate G. A. blue seals	1

EDNA R. HARRIS.

SUMMER IS NEAR

(Report of Young People's Leader)

Are we optimistic enough to believe—in spite of the chill of early March days—that summer is near? It was Shelly who asked: "O Wind, if Winter come, can Spring be far behind?" In turn we may ask the buds on the trees "If Spring time come, can Summer be far hence?" In the Twentieth Century translation we read Luke 21:29: "Look at the fig tree and all the other trees. As soon as they shoot, you look at them, without being told that summer is near." And in the next sentence is Jesus' application: "And so may you, as soon as ye see these things happening know that the Kingdom of God is near." He taught of the summertime of hearts—the Kingdom of God.

When that summer will come—who knows? But we do believe that faithful work of W. M. U. members has in some small way helped to nip the frost of winter, and I wonder if we could compare the growth in the work of the young people to the shoots and buds on the trees. Such growth promises that, like the summer season comes, in His own good time so shall the Kingdom of God.

The awarding of 4,308 mission study seals and 2,559 certificates proves that scores of young minds budded with new interest in missions. Reading cards 162; reading stamps 221. Y. W. A. official seals 15.

I believe you will be interested to know that 1,700 of your 2,700 W. M. U. organizations are young people's societies. Five hundred and fifty-eight are new societies organized during 1927 as follows: Y. W. A., 109; G. A., 154; R. A., 116; Sunbeam, 179. Note the gain over the 353 new societies reported in 1926.

The teaching of tithing to the young people, and the increase in their gifts prophesy that some day they will do much more than we do to bring the Kingdom of God near. Sunbeams gave \$8,514.40; R. A's, \$3,517.65; G. A's, \$5,972.90; Y. W. A's, \$21,816.48. Total, \$41,257.64.

For the first time our state has over reached its quota of World Comrades subscriptions. There were 1,587.

There is a marvelous swelling in the number of A-1 societies. In 1926 there were 86 in 1927, 156. Sunbeams 65, R. A's, 26, G. A's, 40, and Y. W. A's, 25.

Those association young people's leaders, superintendents, and voluntary helpers who gave such valuable service in camps last summer will agree in saying, "Be it ever so vigorous, there is no place like camp" for teaching, training, and inspiring our Baptist girls and boys. The first week in June Wilmington Association had separate G. A. and R. A. camps at Wrightsville Beach, and simultaneously Bladen Association held one for G. A's and Y. W. A's at White Lake. Then followed the South-wide Y. W. A. Camp at Ridgecrest. Many pastors have paid tribute to the inestimable influence brought back by the girls. Several associations around Mountain View Institute joined together there for two weeks of camps. During the first week the girl's dormitory was filled with G. A's and Y. W. A's. The second week R. A's held theirs in the boys' dormitory, while mothers and Sunbeams occupied the other building. The Raleigh Association had an over-night house party at Meredith College, with a two day program. The Chowan Association Encampment at Virginia Beach came in the middle of July. The Virginia W. M. U. kindly granted the use of their buildings which were erected

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Take Salts to Flush Kidneys and Help Neutralize Irritating Acids

Kidney and bladder irritations often result from acidity, says a noted authority. The kidneys help filter this acid from the blood and pass it on to the bladder, where it may remain to irritate and inflame, causing a burning, scalding sensation, or setting up an irritation at the neck of the bladder, obliging you to seek relief two or three times during the night. The sufferer in constant dread; the water passes sometimes with a scalding sensation and is very profuse; again, there is difficulty in voiding it.

Bladder weakness, most folks call it because they can't control urination. While it is extremely annoying and sometimes very painful, this is often one of the most simple ailments to overcome. Begin drinking lots of soft water, also get about four ounces of Jad Salts from your pharmacist and take a tablespoonful in a glass of water before breakfast. Continue this for two or three days. This will help neutralize the acids in the system so they no longer are a source of irritation to the bladder and urinary organs, which then act normal again.

Jad Salts is inexpensive, and is made from the acid of grapes and lemon juice, combined with lithia, and is used by thousands of folks who are subject to urinary disorders caused by acid irritation. Jad Salts causes no bad effects whatever.

Here you have a pleasant, effervescent lithia-water drink which may quickly relieve your bladder irritation.

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\$50 Reward

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for camps. The Johnston camp at White Lake, and that of the Little River Association at Bule's Creek were fortunate to have Miss Gertrude Mattison in charge. At the latter there were 98 G. A.'s and R. A.'s registered for the entire camp. Stanley Association successfully carried out the camp idea on a small scale. All W. M. U. organizations of Brunswick Association joined the Carolina Association camp for G. A.'s and Y. W. A.'s at Fruitland Institute, and your young people's leader boarded the east-bound train while singing "Be it ever so humble, there's no place like home." I wish there were time enough to thank individually those to whom the credit for the camps belongs.

There was genuine interest of all those campers in Bible, mission study, and methods classes. The total number of seals awarded was 452. Scores of titheers were enlisted, and quite a number of new organizations resulted from the explanation of Ruby Anniversary plans.

We might describe each loyal member of a college like Hawthorne described Phoebe with "all her little womanly ways, budding out of her like blossoms on a young fruit tree." Little do we realize the excellent work done in these college organizations. Study courses were taught at the following schools: Mars Hill, Fruitland, N. C. C. W., Meredith, Chowan, Campbell, and Wingate. Every member of the Y. W. A. at Wingate took the course, and one hundred and twenty-five seals were awarded for study in the colleges.

Last fall North Carolina imported one blossom which we have not had the privilege of enjoying for several years. It came in the person of Miss Juliette Mather, Young People's Leader of the Southern W. M. U. She taught classes at N. C. C. W., The First Baptist Church, Greensboro, and Meredith College, and generously added helpful joy by speaking at a number of other places.

As you have glanced at the tender shoots on our young people's trees, "You know as you look at them, without being told" that eternal summer is a bit nearer than ever before. Oh God help us to tend Thy orchards diligently!

Miles traveled	7,884
Conferences	18
Talks	85
Classes (week's course)	18
Annual meetings	8
Weeks spent in camps	8
Weeks spent in colleges	7
Letters and postals	660
Circular letters	10,017

DOROTHY KELLAM.

MISSIONARY CHATAUQUA BY LOUISVILLE SEMINARY STUDENTS

Students at the Southern Baptist Theological Seminary conducted a Missionary Chatauqua recently in which members of the faculty, returned missionaries, and students from the United States and foreign lands participated. Bro. C. N. Parker, of Virginia, was chairman of arrangements.

The themes for the five divisions of the program were: Do Present Conditions Suggest a Reduction of Foreign Missionary Activity? Are Foreign Missions Succeeding or Failing? The Missionary at His Task; The Call of the Homeland; and A Survey of Baptist Work and Responsibility in the World.

The latter theme was discussed by Dr. W. O. Carver, professor of Missions and Religions. Dr. Gaines S. Dobbins, professor of Christian Education and Church Efficiency, spoke on the Call of the Home Land. Other speakers were from among the students and were: Dr. G. W. Boul-

din of Japan, W. H. Tipton of China, Hui Young a native of China, Yoshio Mizumachi, a native of Japan, J. F. Soren a native of Brazil, John Christea, a native of Roumania, Geo. A. Bowdler of Argentina, M. T. Rankin of China, A. R. Crabtree of Brazil, Dr. E. Dargan Smith of China, H. C. Etter of China, W. G. Tyler of Mississippi, and John L. Riffe of Arkansas.

Devotional was conducted each evening by C. M. Townsend of N. C., John G. Buysse, a native of South Africa, R. L. Chadwick of Va., H. M. Reaves of S. C., and A. S. Gillespie of N. C. J. Davidson Taylor of Miss. conducted the music.

Professor J. McKee Adams who teaches Biblical Introduction in the Louisville Seminary recently arrived in Jerusalem on his tour of the Holy Land and adjacent territory. Prof. Adams is spending his sabbati-

cal year studying in the cradle land of Christianity. He will resume his Seminary duties next fall. Rev. H. C. Walker has been acting instructor in his stead.

Founders' Day of the Southern Baptist Theological Seminary was observed January 11, with Prof. J. B. Tidwell of Baylor and Prof. Chas. S. Farris of Stetson as the speakers.

Dr. Everett Gill, European Representative of the S. B. C., is on furlough and is making his home in Louisville where he recently delivered a special series of lectures at the Southern Seminary on European conditions.

The Norton Lectures at the Southern Baptist Theological Seminary were delivered this session by Dr. Luther A. Weigle, Professor of Religious Education at Yale Divinity School, who spoke in The Bearing of Modern Psychology on the Psy-

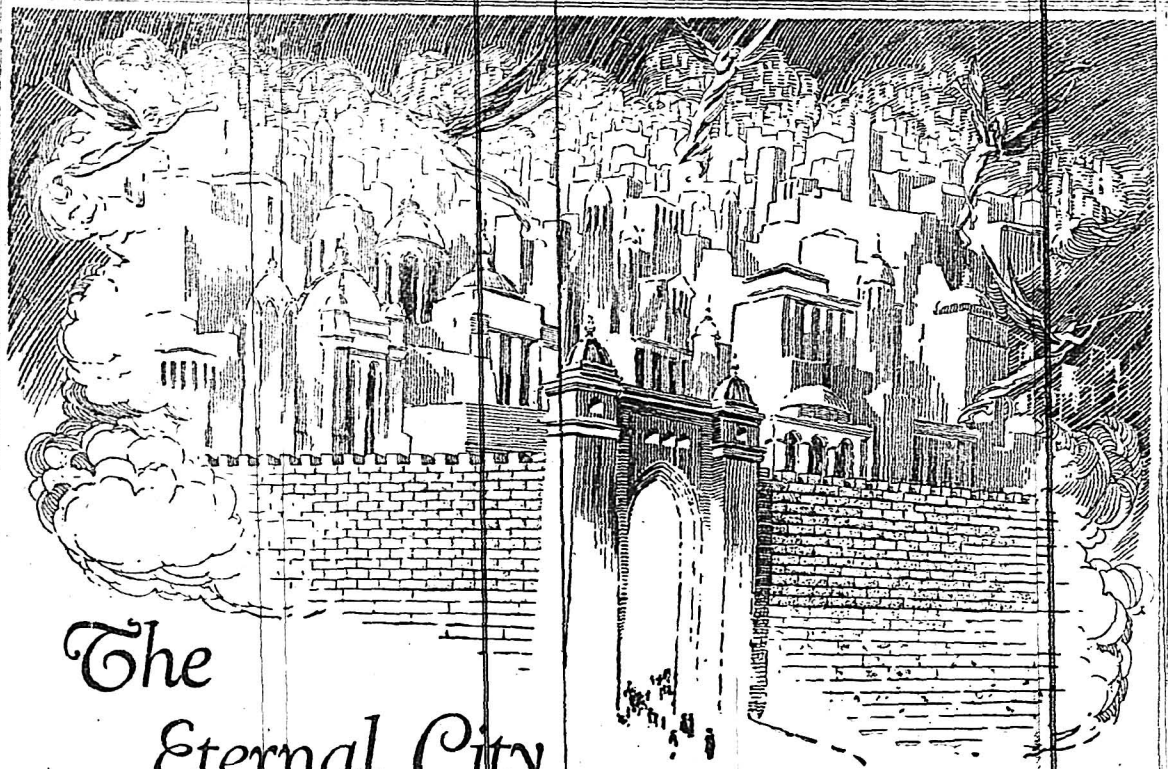
chology of Religion. The chapel was filled for each of his lectures on Behaviorism, Freudianism, and Psycho-analysis.

One of the most unique addresses ever given at the Louisville Seminary was made by Dr. Gabriel R. McGuire of Clarksburg, W. Va., who punctuated his striking verbal portrayal of conditions in Africa with dramatization and a rapid exchange of costumes, weapons, reptiles and animal skins, etc.

CHARLES F. LEEK.

Peggy: "The man I marry must be brave as a lion, but not forward; handsome as a Greek god, but not conceited; wise as Solomon, but meek as a lamb; a man who is kind to every woman, but who loves only one."

Peter: "How lucky we met!"—Ex.



The Eternal City

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."

Revelation Ch. 21. vs. 19, 20.

John, the beloved disciple, in the above, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city,—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems, every one of which appears in the minute crystals of

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When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the scintillating beauty and color of these jewels becomes visible.

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OBITUARIES

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

DAVIS—On Sept. 7, 1927, the Death Angel visited the home of Brother and Sister S. S. Davis, and removed from their midst their beloved daughter, Susie, aged eighteen years. She had been sick about three weeks with typhoid fever. All that love and medical skill could do was done, and many an earnest prayer was sent up to the loving Father for her recovery, but it was His will to transplant her to His Kingdom above. On Wednesday morning, the 7th of September, her loved ones, with a few friends who had watched through the night, saw her pass from this life to the glorious beyond. May the dear Lord comfort the loved ones as He alone can comfort.

She had been a member of Calvary Baptist Church since it was organized a few years ago, always taking an active part in the work of the church, and Sunday-school. In our minds and thoughts, we can see her, not on her bed of sickness, or lying in her casket, but the picture we see is Susie standing in the choir singing that beautiful hymn that she loved so well to sing: "He's a Wonderful Saviour to Me," and then comes the vision of Susie in the Paradise of God singing the songs of the redeemed of the Lord.

About four years ago the chain in Calvary Baptist Church was broken. One by one the links are slipping away, but we trust that one day when we gather around the blood washed throne there we may find the chain unbroken, with not a link missing.

"There is no death, the stars go down

To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine forevermore."

T. E. L. CLASS,
Calvary Sunday-school.

SHEARIN—Sallie D. Fleming, daughter of Simon P. and Nancy Davis Fleming, was born April 23, 1851. She was married to Joseph W. Shearin December 1st, 1869 and died at their home near Macon, N. C. November 23, 1927. She was born, reared, and spent her life in Warren County, having spent her early life with her parents at their home near Warren Plains, N. C., and her married life with her husband in their home in the Churchill section.

Such, briefly, are the facts in the life of a good woman whose life has been a blessing not only to her family, but to all who knew her, for, "None knew her but to love her, None named her but to praise."

In early womanhood she united with Gardners Baptist Church and was a most loyal and consistent member until her death. Until the infirmities of age prevented her she was always one of the first to go to any in her community who were sick or in trouble and to minister unto them.

She was devoted to the interests of God's cause and contributed her time many times over to the support of His work. Especially was she interested in the orphans and gladly sacrificed that she might contribute liberally to their support. She loved to study her Bible and next to that enjoyed reading Biblical Recorder and Charity and Children.

For a long while she was too deaf to hear her pastor's sermons, but enjoyed attending the services of her church and liked to sit near the

choir that she might hear and enjoy the music.

She loved flowers and rarely was there a time when she did not have some beautiful bloom to brighten the home, show to the guest, or take to some one in need of cheer.

Truly of her could it be said, "Ye are the salt of the earth, Ye are the light of the world."

Four children preceded her to the better land. Her devoted husband and eight children, who "rise up and call her blessed," are left, whose coming she awaits on the other shore. May these, the thirty-eight grandchildren, and the large number of friends and relatives, who miss her sorely, find comfort in the assurance that when she slipped away so quietly on the eve of Thanksgiving Day, it was to join the heavenly hosts in songs of praise and thanksgiving around our Father's throne.

A FRIEND.

DAVIS—Elizabeth Hamilton Davis died at her home in Olive Branch, February 4, 1928. She was married to Rev. A. C. Davis, October 12, 1871. Through many years of his ministry as a country pastor she was a true help meet, gladly taking as much of the responsibility of the home life as she could, that he might be free to devote his time to the ministry. She was also liberal in the support of her church and was a teacher in the primary department of the Sunday-school continuously for more than thirty years. May her example of devotion and faithful service be an inspiration to those who are left behind.

PASTOR.

GREGG—On January 27, 1928 the sweet spirit of Mrs. Minerva Gregg passed into heaven's eternal rest. She was a charter member of the Gibsonville Baptist Church. She was loved by every one.

"She is not dead—oh, no; but borne beyond the shadows into the full clear light;

Forever done with mist and cloud and tempest, where all is calm and bright.

Not even sleeping, called to glad awakening in heaven's endless day, Not still and moveless—stopped from earth's rough places.

To walk the king's high-way,
Not silent, just passed out of earthly hearing to sing heaven's sweet, new song.

Not lonely, dearly loved, and dearly loving, amid the white robed throng.

Not forgetful, keeping fond remembrance of dear ones left awhile. And looking gladly to the bright reunion with hand clasp and with a smile.

Oh! no, not dead; but passed all fear of dying, and with all suffering o'er.

Say not that she is dead when Jesus calls her to live for evermore."

We extend to those who were nearest and dearest to her, our deepest sympathy.

Resolve, that a copy of these resolutions be spread on our church records, a copy to the family and the Biblical Recorder.

MRS. S. V. MAY,
MRS. B. W. LOY,
MRS. J. J. PHILLIPS,
Committee.

RESOLUTIONS OF RESPECT

Our eyes are blinded with tears and we can not see clearly when we realize that Mrs. A. W. Eearly was suddenly snatched by Fate from us on January 2nd. Our hearts are filled with gratitude when we remember that God granted her more than her allotted three score years and ten—years of loving service to her

family; years of serving lovingly her community and her church.

To a life such as hers, there is no death. Her influence lives on and on. For her example, for her un-falling generosity to her church, for her faith in humanity and in God, we are humbly thankful. We thank the All Father for having given her to us, and for having spared her to her eighty-second year.

Her obituaries have been written and published. We, the members of the Woman's Missionary Union of Sandy Run Baptist Church, do resolve:

First—that in the death of Mrs. Early we have lost one of our most generous members, and the oldest member of our church.

Second—That her going leaves a vacancy that none other can fill. Her memory we love, cherish and honor.

Third—We extend to the family our heart-felt love and sympathy. We beseech the son and daughter to be comforted, and to know that their sorrow is not theirs alone, but ours as well.

Fourth—That a copy of these resolutions be sent for publication to "The Biblical Recorder," and "The Ledger Advance," and one recorded

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Does YOUR Church use this sanitary method? Send for Catalog and Special Offer at reduced prices. Tray and 36 crystal glasses, \$6.50 up. Outfits on trial. Bread and Collection Plates. Thomas Communion Service Co., Box 571 Lima, Ohio.

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3 From Norfolk—Arrives 7:00 a. m.
31 For Charlotte—Departs 7:30 a. m.
17 From Washington—Arrives 12:50 p. m.
18 For Washington—Departs 3:00 p. m.
30 From Charlotte—Arrives 6:15 p. m.
1 From Norfolk—Arrives 8:30 p. m.
4 For Norfolk—Departs 9:45 p. m.

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In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, including Industrial and Commercial Art, Education, Sunday School, Teacher Training, Piano Pedagogy, and to the complete School of Music.

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SAMUEL B. TURRENTINE, President
Greensboro, N. C.

on the minutes of our Missionary Union.

MRS. J. T. JILCOTT,
MRS. CHAS. C. TYLER,

RESOLUTIONS OF RESPECT

Whereas, on the 3rd day of January, 1928, our Heavenly Father, in His wisdom, saw fit to remove our Brother J. N. Stephenson, in the sixty-second year of his age, from a life of usefulness and service here to a life of bliss beyond.

Resolved, First, That we the members of the First Bible Class, not only recognize Brother Stephenson's worth as a Christian gentleman, but also that we bow in humble submission to the will of Him who doeth all things well.

Second, That the church and Sunday-school have sustained a great loss.

Third, That we extend to the bereaved family our deepest sympathy, praying that they may see in this visitation the loving, guiding hand of Him who is too wise to err and too good to be unkind.

Fourth, That this tribute of love and respect be inscribed upon the records of our class, a copy be sent to the family and a copy to the Biblical Recorder.

A. W. H. JONES,
T. B. YEAMAN,
J. L. JOYNER,

RESOLUTIONS OF RESPECT

Mrs. Lucy Ann Adams went to her Heavenly home Feb. 3rd, 1928. In memory of her beautiful life and Christ-like spirit we have an example to follow. Therefore, we, the members of the Woman's Missionary Society of Holly Springs Baptist Church, offer the following resolutions:

1. That while we loved her, we bow in humble submission to the will of our Father who doeth all things well.

2. That we bear testimony of her many virtues and useful life and

that we hereby perpetuate the memory of one of our oldest, loyal and most consecrated members.

3. That we extend to the bereaved family our sympathy in their sorrow, believing that their loss is her eternal gain.

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

MRS. W. J. ADAMS,
MRS. W. L. HOLLEMAN,
MRS. C. C. WHEELER.
Holly Springs, N. C.

RESOLUTIONS OF RESPECT

Mrs. T. B. White of Huntersville, N. C., R. F. D., departed this life Jan. 1, 1928, at St. Marys Hospital, Rochester, Minn., age 65 yrs., 8 mo., 29 days. Mrs. White was an active member of Hopewell Baptist Church, Mecklenburg-Cabarrus Association, and by her loving and cheerful disposition, was loved by all who came in contact with her. And her last words to the writer speak not only of her life, but her love for her Master. When asked about going to Rochester for a serious operation, she said, not my will but His be done. I've placed myself in His hands, whatever His will is mine. What could be more beautiful? And we the members of Hopewell W. M. S. are resolved:

1. That we, while having lost one of our most devoted members, do bow submissively to His will.

2. That in memory of Sister White we will be more in earnest in doing the will of Him who doeth all things well.

3. That a copy of this be sent the family, one to the Biblical Recorder, and a copy be placed in the minutes of our Society.

MRS. J. W. WINECOFF,
MRS. EDD KERLEY,
MRS. H. C. GURLEY,
Davidson, N. C.

REMEMBER THE MISSION RALLIES

By Charles E. Maddry, General Secretary

We have not held more important meetings than these Catch-up Rallies. We are counting on the pastors and a group of laymen and women from each church to attend the Rally that is most convenient to them. The General Secretary will have associated with him at these meetings the following speakers: Dr. John R. Jester, Pastor First Baptist Church Winston-Salem, Dr. S. H. Templeman, pastor Brown Memorial Church Winston-Salem, Dr. J. M. Kester, pastor First Baptist Church Wilmington, Rev. Elbert N. Johnson, pastor First Baptist Church Dunn, Missionary L. Buam Olive, Raleigh, Rev. Trella D. Collins, pastor Temple Church Durham, Rev. Walter M. Gilmore, Raleigh, and others.

The meetings will begin at 10 o'clock in the morning and close around 3 o'clock in the afternoon. Time will be given for a round-table discussion of our problems.

Rallies will be held in the other associations of the State during the remaining weeks of March and April, of which due announcement will be made.

The following is the list of Associations, place and time of meeting for the next two weeks:

Roanoke-Tarboro—Monday, March 12.
West Chowan—Winton—Tuesday, March 13.
Chowan—Center Hill—Wednesday, March 14.
Neuse—Atlantic—Kennedy Home—Thursday, March 15.
Wilmington—Wilmington, First—Friday, March 16.
Tar River—Warrenton—Monday, March 12.
Beulah—Yanceyville—Tuesday, March 13.
Johnston—Mt. Moriah—Wednesday, March 14.
Little River—Dunn—Thursday, March 15.
Sandy Creek—Jonesboro—Friday, March 16.
Eastern—Warsaw—Monday, March 19.
Cape Fear—Columbus—Chadbourn—Tuesday, March 20.
Bladen—Bladenboro—Tuesday, March 20, 7:30 p. m.
Robeson—Barnesville—Wednesday, March 21.
New South River—Salem—Thursday, March 22.
Mt. Zion—Chapel Hill—Friday, March 23.
Surry, Elkin, Brier Creek—Elkin—Monday, March 19.
Brushy Mountain and Stohs Mountain—Wilkesboro—Tuesday, March 20.
Ashe and Alleghany—West Jefferson—Wednesday, March 21.
Three Forks and Stony Fork—Boone—Thursday, March 22.
Avery—Newland—Friday, March 23.

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For love has eyes so keen and bright, my friend
That they do clearly see beneath the word

Of one who speaks and scan his inmost heart

As't were a book and read from end to end.

'Tis pride or prejudice that dims the sight,

And stains the mirrors of the mortal soul,

And shows the world in a fantastic light,

And takes a folly from the jaundiced eye

And reads a bitter blight into the whole.

By J. M. Ballantyne in Kind Words.

"AND THE CHOIR SANG"

The sun was slowly sinking down behind the leafless snow-laden trees of the park, making them cast long wavering shadows on the snow that wrapped the ground in a spreading white blanket. The north wind swept over the city, howling dismally as it whipped around the corners of the tall buildings. The few people who were on the street went hurrying along with their furs and coats fastened snugly around their throats, each one eager to reach his home where the open fire waited to welcome him with its ruddy glow and cheerful warmth.

The choir of the Park Avenue Baptist Church had come together for their mid-week practice and occasionally above the howling of the wind the sound of their voices drifted out on the street. Song after song they had practiced until at last the pastor said, "I want us to sing a few of the old songs now, and then we shall be dismissed. First let us sing, 'Only Trust Him.'"

The winds outside sank down for a moment's calm and the words of the song floated out across the street.

"Come ev'ry soul by sin oppressed,
There's mercy with the Lord,
And He will surely give you rest
By trusting in His word."

A man, ragged, dirty and unkempt, who was passing by the church paused to listen, but the winds possessed the city again with a raging fury and the music could not be heard. Turning, the man walked slowly up the church steps while tender memories that he had tried to crush tugged at his heart. "What's the matter with me?" he asked himself while a vile oath trembled on his lips.

"Am I going daffy or what's eatin' on me?" Then the music came again.

"Yes, Jesus is the Truth the Way,
That leads you into rest,
Believe in him without delay,
And you are fully blest."

"Only trust him, only trust him,
only trust him now;

He will save you, he will save you,
he will save you now."

Shivering with the bitter cold the man noiselessly pushed the church door open. The warmth of the room came out to him and he crept in and sat down unnoticed on the back seat.

With a great rushing flood the memories of his childhood swept over him. He sat again beside his mother in the plain little country church and heard her sweet voice "fled in song, saw the venerable old man of God stand before his small congregation and read the Word of God. He bowed

his head on his hands as these memories and a hundred others just as poignant tore his heart.

"Now let us sing, 'I Heard the Voice of Jesus Say,' the pastor said, and the choir lifted the sweet words up.

"I heard the voice of Jesus say,
Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast."

"I came to Jesus as I was,
Weary, worn, and sad;
I found him in a resting place
And he has made me glad."

The man tried to pray, but his lips would not speak the words. Not a prayer had they uttered since he had knelt at his mother's knee and felt her hands upon his head. Life had dealt hard with him: or had he lived it in the wrong way? True, his early life had been hard, as his father had passed on to the great beyond while he was yet a mere boy. Soon after that he and his mother had gone to the city to live, where she had made their meager living by washing and scrubbing. There he had not been able to hold his own with the boys of his age; not because his mind had been inferior, but because he had lacked sufficient warm clothing for the bitter cold weather. He had always been an overgrown, boisterous boy, full of the joy of living. In school his teachers had always repressed him and in Sunday-school he had been passed from class to class. No one had ever taken the trouble to love him and be interested in him. He had always just been Widow Wilson's bad boy. Once in a boyish tussle he had thrown a hymn book through one of the costly stained glass windows of the church. His mother had not been able to pay for it. There had been a committee meeting and they had come to his mother asking, if she could not make her son behave, that she keep him away from the church. Well could he remember her grief-stricken face as she had told him of their visit; and the piteous prayer that she had prayed as she knelt beside his chair in their bare, cheerless room. "Son," she had said, "your mother can't stay here with you much longer, but promise me, my child, that you will meet me up in heaven, where we shan't be hungry and cold any more; up there where Christ has gone to prepare us a home not built with hands. There, there will be no pain or sickness or death, son."

Mother had been right. God had soon called her home, but not until he had wrung her heart time after time with his sinning. Since her death he had lived a wild, sinful life of debauchery and shame. The prison doors had closed on him. The blood of an innocent man had stained his hands and ten long years of his life had been spent behind the prison bars. When he had come out he had wandered from city to city, up and down the land. He had loved no one and felt that no one could love him. His heart had ached time after time with a lonely hunger for his dear dead mother. But never would he have called her back to him. His sins had made her suffer too much, and heaven, as she had sung to him of it, had seemed such a sweet, beautiful place.

Hark—the choir was singing—
"Oh, they tell me of a home far beyond the skies,
Oh, they tell me of a home far away;
Oh, they tell me of a home where no storm clouds rise,
Oh, they tell me of an unclouded day."

When they had finished the song the man raised his bowed head. The last rays of the afternoon sun shone on the stained glass window over the pulpit. It contained a figure of

Christ bearing his cross. With a feeling of repentant longing the stranger studied the figure in the window. He saw the thorn-crowned Jesus with the heavy, cruel cross. Saw the drops of blood as they came from his thorn-plerced brow. Noted the look of pleading tenderness in his eyes.

Suddenly he knew that the song had changed, and he listened as the organist played the prelude and the choir sang.

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave my life for thee,
What hast thou given for me?"

What had he given the thorn-crowned Jesus? What could he give him? He bowed his head again and sat for a few moments and the determined to leave the church. "That Jesus they sing about did not mean me." And he arose to go, but again the song had changed, and soft and low these sweet words came to him.

"When I was but a little child how well I recollect

How I would grieve my mother with my folly and neglect;

And now that she has gone to heaven, I miss her tender care:

Oh, Saviour, tell my mother, I'll be there.

Tell mother I'll be there—
Tell mother I'll be there, in answer to her prayer;

This message blessed Saviour, to her bear.

Tell mother I'll be there,
Heaven's joys with her to share;

Yes, tell my darling mother I'll be there."

He sank down in the seat again and sobbed as a little child. "Oh, if mother were only here she'd help me pray. Oh, God," he cried in his anguish, "how can I prepare to meet my mother in heaven?"

And the choir sang out in clear, sweet tones:

"Come ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and pow'r.

I will arise and go to Jesus,
He will embrace me in his arms;

In the arms of my dear Saviour,
Oh, there are ten thousand charms.

Come ye thirsty, come and welcome,
God's free bounty glorify;

True belief and true repentance,
Ev'ry grace that brings you nigh.

"Come ye weary, heavy laden,
Lost and ruined by the fall;
If you tarry till you're better,
You will never come at all.

Let not conscience make you linger,
All the fitness he requireth

Is to feel your need of him."

When the last notes had died away the man arose unobserved from his seat and started down the aisle.

Then the pastor saw him. Saw the tears in his eyes and the pathetic quivering of his lips and he walked down to meet him. Clasp the stranger's hand in both of his own the pastor asked, "What is it, brother? Can I help you?" At the kindly words and hearty handclasp, the man dropped on his knees and said, "Preacher, fer I guess that's what yer are, I ain't never bowed on my knees to aiy man before, but if you can, won't you, for God's sake, tell me how to come to Jesus right now."

The pastor opened his Bible and read, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

"But preacher, can he or will he save me, a man who has been as low down as I have?"

And the pastor read, "Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"Now let us pray," he said, and he poured out his heart in fervent prayer for the poor lost man.

"Now, can't you pray?" And he put his arm around the stranger.

"Preacher, I don't know how."

"Just tell God you have repented of your sins, and that you are willing to accept Jesus Christ as your own Saviour."

Like a little child the stranger prayed. From the depths of his heart his cries of anguish went up to the throne of God, and his sins were forgiven him.

"Preacher," he cried with a glad new happiness in his voice, "God, for Christ's sake, has saved my poor soul."

And the choir sang:

"Praise God, from whom all blessings flow;

Praise Him, all creatures here below;

Praise Him above, ye heav'nly host;

Praise Father, Son, and Holy Ghost."

—Edna P. McAmis in Kind Words.

Spice Box

Another little girl's report of what happened in Sunday-school was to this effect: "All the ladies talked to Baby."

"That's nice," said mother, "what did they say?"

"They said, 'Keep still, little girl.'"

—Exchange.

Hilda: "Aunt Ella, does the cake taste good?"

Aunt: "Yes, indeed, it's delicious."

Hilda: "How strange! Mamma said only yesterday that you had no taste."—Thiegeude Blatter.

Jimmy: "My dad's awful smart."

George: "What does he do?"

Jimmy: "Why he's a mechanic and makes locomotives."

George: "Gee, that ain't nothing; my father's a commuter and makes two trains every day."—Smiles and Giggles.

Aunt: "Are you glad you've got a little sister?"

Hans: "No, I would rather have had a brother!"

Aunt: "Can't you get it changed?"

Hans: "No. We've used it."—Vikingen (Norway).

Grover: "Don't you find that a baby brightens up a household wonderfully?"

Woman: "Yes, we have the electric lights going most of the time now."

—The Progressive Grocer.

A visitor said to a little girl, "And what will you do, my dear, when you are as big as your mother?"

"Diet," said the modern child.—Tid-Bits.

Mrs. Kindly (to neighborhood urchin): "Why aren't you polite and nice like Jimmie?"

Freddy: Aw, ma'am, he ain't nice—dat's jus' manners!—Life.

"A moth leads an awful life."

"How so?"

"He spends the summer in a fur coat and the winter in a bathing suit."—The Boys' Monthly.