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THE BAPTIST PRESS

By G. W. Paschal

I

In the Florida Baptist Witness of March 30 is an article by Dr. W. A. Hobson on "Christianity's Appeal to the Heretic." Dr. Hobson thinks there is no need for discouragement; like John the Baptist we may be behind prison doors and depressed but Jesus has the proper word for us as for the messengers sent by John. Christ is still doing his work for the poor and the needy. Dr. Hobson says: "The Christ of today, as of all days, will be found where he is needed. The work-shop, the fishing-boat, the busy street, the wayside, the sick-room, wherever tolling men, tired women, little children are in need of comfort and a friend." Southern Baptists have nothing to fear; they have had God's favor in the past, which has brought them great increase in numbers and in power; "nothing is impossible for God and His millions of Southern Baptists witnessing and working in the spirit of Christ."

II

The Baptist Record of Mississippi wants no ecclesiastical overlord. The editorial writer says that even Paul avoided assuming the role of overlordship of the churches which he had founded, and quotes from his Second Letter to the Corinthians, "Not that we have lordship over your faith." Paul was an apostle directly commissioned by Christ, but he refused to be a dictator and utterly repudiated the right of overlordship. Had he been a Catholic he might have assumed the right to dictate to the churches, but "Paul was a Baptist and not a Papist. No man has the right of lordship over another's conscience." The editor does not indicate the occasion of writing on this subject. But he is not alone in having this matter of ecclesiastical overlords on his mind. One can see that many of our Baptist editors have at least faintly visualized them. One and all they are tired of them; they seem to have had enough of dictators; what they want is a religious leader, but one who like Paul desires rather to be "a helper of their joy."

III

In the editorial columns of the Texas Baptist Standard for March 30 is the following account of "A Remarkable Woman":

"On March 9 there went out from Covington, Georgia, the news that Dinah Watts Pace, 80, had died of burns accidentally received.

"She was a Negro woman, born a slave of the Alexander family of Athens, Georgia. She worked her way through college after the Civil War, became a teacher, began her great work with two orphans in 1884 and kept 'aching along' until she educated 463 girls and 235 boys. She took boys and girls off the street and educated them.

"Her kind of Negroes do not get into race trouble with whites. And whites with hearts like hers do not get into race trouble with Negroes. The Dallas Express, from which we get this information, also records that she was the grandmother of the managing editor of that paper."

IV

Nearly every Baptist paper in the country has on a campaign for subscribers. Many of their editorial articles are somewhat like the jokes in the patent medicine almanacs, which end up with an admonition to buy a certain cure-all. So of many of the editorial articles in our denominational papers—they introduce an urgent appeal to subscribe for the paper. The following is a portion of an editorial article in the Watchman-Examiner on the "Result of the Bank Holiday":

"Yes it did good. It gave the country a breathing spell and helped to adjust a difficult financial situation. But it did one unfortunate thing. It got the minds of the people of our denomination off the Watchman-Examiner campaign for new subscriptions. We are finding it hard to get the minds of our friends back on the question, and yet it is a question of vast and pressing importance. The Baptist was obliged to discontinue publication because of a gradually dwindling subscription list. The Watchman-Examiner is the only weekly of general circulation left in the Northern Convention. In all its 115 years it has never been so needed as today. Shall it go to the wall because of lack of support? Will not every individual subscriber get at least one new subscriber? Will not our pastors put on campaigns

in their churches and send us lists of new subscribers? Remember that the Watchman-Examiner exists for our denomination and the kingdom of God."

The editor of the Watchman-Examiner is asking help in getting at the meaning of the following extract from the letter of a certain church to the association: "We report that our pastor who has been with us for two years, has left us and gone into evangelistic work. We thank God for his mercies, and feel encouraged in our work."

LOVE'S BEACON EASTER MESSAGE

By Rev. Warren L. Steeves, D.D.

"Early in the morning they came unto the sepulchre." Mark 16:2.

Early in the morning as the day began to dawn, the women through the chill gloom walked toward the garden wherein was the grave that had closed its door upon the sacred body of the Christ. They sought the dead "man of sorrows." They knew where to find Him for Joseph of Arimathea and Nicodemus of Jerusalem had put Him in the tomb. True, He had said that He was life, but now He, who acted like God, and whom the disciples believed to be God, was dead. But, ah, my soul, stop and wait for He promised that He would arise from the dead.

These women came in the spirit of love, but shrouded in doubt and dread, they sought the dead "man of sorrows." But that early dawn knew no dead Christ, that morning found Him saying again, "I am the light of the world." Love to these women was greater than hope or faith. It ever has been the beacon to guide, the feet into paths of truth.

Faith in His resurrection, they had none. Hope lurked like a lonely dove in the shadows, but love is ever love, it never fails. Floods may seek to drown it but cannot, nor can flame quench it or death claim sweet, pure love. It lives on in the soul. Though silent, it is ever watchful. It lives though the stars may fall and the rocks slip into the sea: love never dies.

I have so often feared the stone as these women did, but they had naught to fear; the stone was rolled away, and an angel's presence came in with his radiant white robe. But, you will say I have not found it so. I will remind you that you have not waited until the third day.

It is but the second day; wait until the third day dawns and the stone will be rolled away.

Those women were sad as only great hearted women could be sad. They found not the body of the object of their affection, and the whole world would have joined their sad company had they not found the body of the Lord Jesus. For, if Christ be not risen, love is dead and faith is vain and hope ends in midnight despair, sin is unforgiven and the dead are dead forever more.

But Mary Magdalene, who came while the dew lay thick upon the lilies, interrogates the man she thought was the gardener and asked, "Tell me where you have borne the body of Him whom my soul loves"; and the gardener replied: "Mary" and Mary answered back, "Master." For the Gardener was the God who planted the first Garden. And, friend of mine, be still and listen, that Gardener wants to turn every grave into a garden for you this Easter time.

Waterloo, Iowa.

PROMISES OF PROSPERITY EXPLODED

Rev. E. A. Kinley, president of the Social Service Council of Nova Scotia, in speaking before the annual convention in Truro recently, is quoted by The Maritime Baptist as follows: "Our Province is suffering from an unholy alliance with the liquor traffic. Our people have not shown the statesmanship of Abraham Lincoln, who said, 'I would rather lose my right hand than sign a document that will perpetuate the liquor traffic.' That our law is perpetuating it cannot be denied by even its supporters. It has not filled our provincial treasury as it was intended. It has not eliminated bootlegging or the drinking of substitutes for hard liquor. We will wake up some morning to intolerable conditions created by the liquor selling and the people of Nova Scotia will rise up against it."—Ex.

THE ONE THING NEEDFUL

By Vance Havner

I have just returned from a happy fellowship with the Baptists of Somerset, Kentucky. I went expecting to preach through a Bible conference with Brother Hunter and the First Baptist Church but went to bed with flu after the first sermon and stayed there for the rest of the conference. Even under such depressing conditions the hospitality of that godly home and the fellowship with Brother George Ragland and many other good Baptists made the visit a spiritual blessing. I could not have found a better place to get sick!

"Each loss has its compensation" and while I lay there hearing the singing in the church nearby but unable to attend I thought upon the strange ways of Providence. At first I was inclined to disappointment but then I reflected that the most important thing with us is not that this plan and that should work out always as we expected but that, however plans work out, we may trust the Lord. Most of us base our peace too much upon circumstances. When everything turns out according to schedule we trust easily enough but when the breaks come we are upset. God is not interested so much in making plans all come true. He is concerned that we learn to trust Him in season and out regardless of circumstances.

Our supreme duty is to live in the will of God, in un hindered communion, keeping the life surrendered and tuned in with heaven, with nothing between our soul and the Saviour. Happenings and circumstances are incidental. Whether we get sick, miss this thing and that, whether plans fail, the bank breaks or the best friend is taken, these are secondary. Our business is to abide and trust.

It is not even working for God that is most important. We live in the will of God first, then do the work of God. Some of us have worked ourselves into a frenzy of well-meant activities for God and have worked ourselves clear out of the will of God. Oswald Chambers puts it well: "Christian work may be a means of evading the soul's concentration on Jesus Christ." The old familiar lines of "Trust and Obey" put the order as it belongs. God's main purpose with any life is not that it should preach so many sermons or build so many churches or win so many souls or achieve this or that particular task. His main concern is that the life should be in His will and then sermons and soul-winning and good deeds will flow from it as water from a fountain. We are topsy-turvy because we reverse the order and try to make effects produce causes. "He that abideth in me, and I in him, the same bringeth forth much fruit."

If we are in His will and are trusting Him there can be no disappointment, however awry plans may go. If we do not always understand what the reasons are for the things that occur we do know whose the reasons are, for "we know that all things work together for good to them that love God, to them who are the called according to His purpose."

Around this truth lies the experience of Habakkuk. He begins with many anxious questions about the problems around Him: Why does God allow this and that? But he moves on to the tower of faith and to a vision of God in His glory. Fretfulness gives way to faith and the prophet ends up with exultant confidence: "Although the fig tree shall not blossom, neither shall fruit be in the vines: the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Nowhere had his problems been explained, mind you. He had simply risen above them. "No matter what happens, I will rejoice in God!"

In these days of depression, Christians and churches have magnified circumstances. There is but one thing needful, to get into His will and stay there. Then circumstance pales in the light of confidence. We cannot work ourselves into His will: we must be in His will rightly to do His work.

Foreign missions belong among the first things of Christianity as integral parts of its basic structure. They are as indispensable to the life of Christianity as bones and muscles and nerves are to the locomotion of the human body, or as steam, gasoline, and electricity are to the running of modern machinery.—Selected.

ITEMS OF INTEREST

.... The annual meeting of Editorial Council of Religious Press will be held Tuesday and Wednesday, April 18, 19, in the East Parlor of First Congregational Church, 10th and G Sts., Washington, D. C.

.... Pastor James A. Ivey, West Asheville, is to hold a meeting in his church beginning April 23, with Charles B. Howard, of Cary, doing the preaching. Blessings on these two faithful young men.

.... Dean D. B. Bryan, of Wake Forest, is to deliver addresses at the close of the school at Hamstead, April 22; Calypso, April 24; and Oriental, May 8. The Wake Forest men are in much demand for addresses this season.

.... Since our last report we have received clubs from D. J. Robertson, Knightdale; Miss Hattie B. Marks, Rockingham; Rev. J. Marvin Smith, Rockingham; Herbert Morgan, West Asheville; and Mrs. J. A. McIver, Wilson; and Mrs. N. C. Brooks, Greenville.

.... Correspondents will please note the following changes in addresses: Revs. W. M. Page from Salem, Virginia, R. 1 to Roanoke, Virginia, R. 3; Julius Henline from Old Fort to Spruce Pine; C. A. Lineberger from Oriental to Marshallberg.

.... Mrs. Calvin Coolidge, widow of the late President, is the guest of Mrs. Florence Bannard Adams, of Northampton, Mass., at Mrs. Adams' country estate on White Oak Mountain, six miles from Tryon, N. C. Mrs. Coolidge visited North Carolina with her husband while he was Vice-President, stopping in Asheville.

.... Let every reader of the Biblical Recorder remember the Baptist Hospital on Mother's Day, May 14. Let every Sunday-school make a liberal offering. We hope our people will make that offering amount to \$20,000. This will enable the hospital to continue its charity work which is unusually large this year.

.... In the recent vote on the beer bill the papers reported that Sheriff Haynes, of Surry, paired with Representative Ernest Gardner, of Cleveland, Haynes for and Gardner against the bill. It was just the other way round. Sheriff Haynes is one of the most popular men in Surry County and is holding the banner high for the drys. Everybody who knows Sheriff Haynes knows that he would not be willing to put the beer bottle in his neighbor's mouth.

.... Pastor L. J. Keels, Union, South Carolina, one of our North Carolina exiles, in a personal letter to the editor says: "My work goes well here. The Lord has blessed us in our labors. We are having large attendance at our services, and also additions to the church. We have a church membership of 450; with 325 in Sunday-school; and sixty-eight in our four B. Y. P. U. organizations. We have an average of about 100 in our weekly prayer meetings.

.... In kindly consideration of the high esteem, in which we held our deceased brother pastor, I. D. Harrell, we are recording the following: We looked upon him as a good man, an earnest preacher and faithful pastor. He served churches near his home for over thirty years. His churches loved and trusted him. He loved the Lord and his work. He died as he lived in the faith. May God graciously comfort and sustain his loved ones.—D. F. Putnam and J. L. Jessup, Committee for Baptist pastors, Kings Mountain Association.

.... Professor J. L. Memory, Jr., of Wake Forest, delivered an address before the Greensboro High School last Friday. He is to speak at Weaverville, May 1, at the Edward Best High School, of Lenoir, May 3, and at Allenton, May 8.

.... It was the editor's privilege to supply for Watts Street Church, Durham, April 2nd, due to the fact that Pastor Riddick was in a meeting with Brother W. G. Hall at Angier Avenue, Durham. The people at Watts Street are very enthusiastic about their new pastor—Rev. J. T. Riddick—and the church is going forward in a fine way.

.... Dr. Hubert M. Potent delivered an address on Church Music in Raleigh before the North Carolina Federation of Woman's Clubs last Wednesday. He is to deliver two addresses before Masonic lodges today and tomorrow in Washington, D. C., and is to deliver an address before the Classical Association of Williamsburg, Virginia, on Friday of this week.

.... Dr. J. Rice Quisenberry, Wake Forest College English professor and debate coach has been re-elected governor of the South Atlantic Province of Pi Kappa Delta, national forensic fraternity, in session at Asheville, according to information received here. Dr. Quisenberry's teams won first place in one out of four possible and second place in the other three events of the forensic tournament held there.—J. L. Memory, Jr.

.... Delegates to the Southern Baptist Convention take notice that the Convention convenes in Washington, D. C., at nine a.m., May 19 and will continue through May 22. Hotel rates were published in our issue of March 29. In addition to these hotels there are many small hotels and good boarding houses where good rooms may be had for one dollar per night. Those expecting to attend must get an identification certificate. Write Secretary M. A. Huggins, Raleigh, at once to secure this certificate. You must be appointed a delegate from your church. Do not forget to attend to these matters, and take your card with you so as to be registered without any question.

.... Pastor James C. Gillespie, Reidsville, writes: "Last night we closed a very gracious old time revival at Sharon Church, Route No. 2, Reidsville. Deacon W. A. Hough, of Norwood, was with us and rendered invaluable service in our devotional meetings and in personal work. Ten happy converts have been received on a profession of faith for baptism, the church has been greatly revived and we believe, under the leadership of the Spirit, much better prepared to carry on the work our dear Lord committed to us. In addition to the remuneration paid Brother Hough, our good people presented the pastor and wife a purse of \$40.00 for which they are profoundly grateful."

.... Dr. R. J. Bateman, First Baptist Church, Memphis, Tennessee, closed his second year with that church April 2. Among the things accomplished during the period may be mentioned the following: 400 new members received into the church; one evangelistic meeting has been held with eighty-three additions; the Sunday-school has reached the A-1 Standard with 900 attending; the Young People's work and the Woman's work have grown; the fellowship club has brought many young people together, 138 being present at the February meeting; the men are holding fellowship and council meetings and the increased attendance attests the interest of the men in the work of the church. We congratulate pastor and people.

.... Dr. W. R. Cullom is to deliver the commencement address at the Zeb Vance High School, near Henderson, tomorrow. On May 9 he is to preach the commencement sermon for the Wake Forest public school.

.... The Foreign Mission Board of the Southern Baptist Convention reports amount received during March, 1933, as \$28,283.80, while during March, 1932, the amount received was \$40,481.48.

.... The First Baptist Church, of Kinston, Rev. T. C. Johnson, pastor, will hold a week of Pre-Easter services. The pastor will deliver eight sermons under the title, "The Christian Differential," setting forth the essential difference between the Christian and the non-Christian.

.... Pastor C. B. Austin, West Washington Church, 31st and North Streets, N. W., Washington, D. C., is one of our North Carolina men who is making good in the capital city. Brother Austin has been in Washington for a number of years and the work is prospering in his hands.

.... We were delighted to have the following brethren call at the Recorder office recently: W. G. Hall, Durham; C. L. Dowell, Forestville; A. A. Pippin, Wakefield; Theo. B. Davis, Zebulon; V. H. Harrell, Winston-Salem; Jonathan Ward, Madison, West Virginia; and O. J. Peterson, Dunn.

.... Dr. Parkes Cadman, in one of his recent broadcast talks, advised his thousands of listeners to read religious newspapers. He testified that he owed fully one-half of his training in religion and morals to Christian publications. Every Christian ought, he said, to take his church paper, and every citizen interested in human betterment and the welfare of the race ought to be a subscriber to some religious publication. — Canadian Baptist.

.... We have a communication from Mrs. I. H. Shankle, Raeford, in which she speaks of the ease with which some people seem to have money to buy cigars, cigarettes, gasoline and tickets for the movies and yet always have an alibi when asked to give anything for the spread of the Gospel. Mrs. Shankle is finding what many preachers have found for years—that even among church members many can find money for what they want most and frequently such people have nothing to give to make Christ known to a lost world.

.... The current issue of the Baptist Student reports the following as speakers at the Ridgcrest Students Retreat, June 15-23, 1933: Dr. John Lake, China; Dr. C. Roy Angell, San Antonio, Texas; Dr. S. D. Gordon, Winston-Salem; Dr. R. G. Lee, Memphis, Tennessee; Dr. Charles E. Madry, Richmond, Virginia; and Dr. I. J. Van Ness, Nashville, Tennessee. This insures an inspirational program which will make it worth the time and expense of attending this meeting.

.... "In America I have found Baptists are great at 'banquets.' They believe in them, and the visitor who goes over at the right time of the year is apt to be almost embarrassed by them," writes Rev. M. E. Aubrey, of the Baptist Union of Great Britain. "I remember my first visit. I wonder I had any digestion left. Baptists have made astonishing progress on that side of the Atlantic, and we can learn something from their methods. They do all they can to promote healthy and pleasant social intercourse among their people. It breaks down reserve, overcomes social barriers, 'gets folk acquainted' as they say, and creates the friendships and good fellowships which should be characteristic of Christian people." — Canadian Baptist.

.... Rev. T. L. Blalock, missionary to China now home on furlough, wishes his address changed from Mount Pleasant, N. C., to LaFayette, Tennessee. His correspondents will please note.

.... Rev. B. K. Mason, Box 2030, Winston-Salem, has some open dates he could give to pastors in evangelistic meetings. Brother Mason has the shepherd's heart and has been unusually successful in meetings. Those needing help in meetings will do well to correspond with him at the above address.

.... We have received a tentative report of the program committee of the Southern Baptist Convention which meets in Washington, May 10-22, 1933. We hope to print this program next week, and those interested are now given notice to look out for the same and clip it for their personal use.

.... We regret to announce the death of Mrs. Pattle Brewer, of Holly Springs. Funeral services were conducted at the Holly Springs Baptist Church last Sunday by the pastor, Rev. Jesse McCarter, assisted by Rev. C. H. Norris. Mrs. Brewer was a devoted Christian mother, loyal to her church and friends. The following children survive to whom the Biblical Recorder extends sympathy: W. H. Brewer, Baltimore, Md.; Harold, Ernie, Wray, Coy, Roy and Elmer Brewer, of Holly Springs; Mrs. Cecil Johnson, McCullers, and Miss Grace Brewer, Holly Springs.

.... The people of Rocky Mount, recognizing the seriousness of our financial and economic conditions, have set each Wednesday morning at 9:30 for a moment of silent prayer. The city fire bells will give three taps, the whistles of the city will blow and every church bell will ring so that the people of the city will hear and be called to attention for a moment of silent prayer for Divine guidance, protection and help during the week. This is an example set by the people of Rocky Mount that our cities generally would do well to follow.

.... Rev. W. W. Davidson, Raleigh, recently closed his pastorate at the Johnson Memorial Church and is open for a call to the pastorate or evangelistic work. Brother Davidson is a strong preacher, a good man, well educated and capable of being pastor of any one of our best churches. His wife is a Training School woman and is greatly interested in the work. Some good church in North Carolina ought to call Brother Davidson at once. For a number of years he was Professor of the Bible at Meredith College before becoming pastor of Johnson Memorial Church.

.... Dr. W. McC. White, pastor of the First Presbyterian Church, Raleigh, celebrated his twenty-fifth anniversary as pastor of that church last Sunday. He came to Raleigh from the pastorate in Petersburg, Virginia. When he came to Raleigh there was one Presbyterian church in Wake County and the membership was 400. There are now eleven Presbyterian churches with 2,000 members in Wake County. This is a gain of 1,000 per cent in number of churches and 500 per cent in number of church members. In addition to his work among the Presbyterians, Dr. White is pastor of hundreds, even thousands, of people who belong to other denominations, or to no denomination at all. He is a Good Samaritan to the poor and needy wherever they are found. He knows more country people possibly in Wake County than any other preacher in the county, and many more needy people than the best politician in the county. Dr. White's father was pastor of the Presbyterian

church in Winchester, Virginia, for thirty-five years, and his grandfather was pastor of the Presbyterian church at Lexington, Virginia, for twenty-five years. During the ministry of his grandfather, Stonewall Jackson joined his church. The church is named for General Jackson. The grandfather also delivered the invocation at the inauguration of General Robert E. Lee as president of Washington College, which institution is now Washington and Lee University. Our Dr. White of Raleigh is a graduate of that institution and later attended the Union Theological Seminary in Richmond, Virginia. He is one of the most influential ministers in the Presbyterian denomination in the South. We congratulate him and the Presbyterians of Wake County upon the splendid record made.

.... Dr. Zeno Wall, of Shelby, closed a most successful revival with the First Baptist Church, of Mt. Holly. Dr. Wall is an excellent preacher. His messages were practical, inspiring and uplifting. Great crowds attended all the services. As a visible result sixty-nine united with the church for baptism and several by letter and statement. Rev. M. L. Barnes has been our pastor less than three years and during his pastorate there have been three hundred sixteen additions. There were more than five hundred in Sunday-school last Sunday and one hundred ninety-three present in B. Y. P. U. The work is going well here and the future never looked brighter for our church than under the present leadership. — A member.

.... Our church (Southside Baptist), of Wilmington, N. C., rounded out Sunday, April 2, our third anniversary of the present pastorate. Under the aggressive leadership of Pastor L. R. O'Brien, our church is doing some real constructive work. We are majoring on thoroughness. While our gatherings have not been in great numbers, yet we have a steady flow of young people coming into our church membership through our Sunday-school from the hands of consecrated teachers. These we are training in our B. Y. P. U.'s for real service in the life of our church. While we have been hard hit by the depression and a number of our people have had to cut their contribution on account of cuts in their salaries, our attendance is good and the general morale of our church is better than it has been in a long time. — W. M. Kelly, Financial Secretary.

.... April showers come as a great blessing to old Mother Earth. The Church Council is making arrangements for a Shower of Gold on Sunday, April 9, 1933. You will find it an inspiration to be at this service, and to share in the blessings that this beneficent shower will bring to our church in its Kingdom building program. The Church Council invites you to bring to this service your old gold and silver lying idle at home, old watches, chains, rings, lockets, brooches, cuff links, medals, bracelets, old spoons, pins, spectacle frames, pen points, and other trinkets. These are things you will never use again. Bring them in for the Lord's treasury. You will enjoy this unusual service on April 9. Help us seek the pot of gold at the end of the rainbow, and help us fill it. It's true no doubt, as you rummage around for old trinkets, you will find something you have cherished, something that brings back fond memories, and you may shed a tear; but just the same you will find pleasure accordingly in turning it over to the Lord for His keeping. It will still remain a fond memory. Let's make it a big shower. — Bulletin West Washington Baptist Church.

.... In the death of Thaddeus Ivey at 9:30 o'clock, April 5, the Baptists of Cary, the Raleigh Association and North Carolina lose one of their substantial men. Brother Ivey was in his seventy-eighth year. He was a son of the late Rev. Stinson Ivey and Mary Ann King Ivey, of Roberson County. Mr. Ivey is survived by his wife, four sons, D. R. Ivey, Durham; A. H. Ivey, Cary; George E. Ivey, Salisbury; Thaddeus Ivey, Paducah, Ky.; four daughters, Miss Ethel M. Ivey, Cary; Mrs. Knud Nilson and Mrs. J. C. Slatore, Riverside, S. C., and Miss Eva Alberta Ivey, Cary. He also leaves two brothers, W. S. Ivey, Atlanta; B. B. Ivey, Albany, Ga.; and a sister, Mrs. Charles Thompson, of Fairmont. To all of these the Recorder extends sympathy. Funeral service was held last Friday afternoon in the Cary Baptist Church.

.... We quote from a letter from one of our missionaries some time ago as follows: "The following story from China has recently come to my notice. It sets forth vividly and ludicrously a trait of character not confined merely to the Oriental. 'A certain prince, desiring an offensive alliance, proposed to send his son-in-law, whose nickname was Grease-pot, because of his oily tongue, as envoy, equipping him with a quite inadequate present for such a mission. Grease-pot thus replied: 'As I was coming along this morning, I saw a husbandman offering up in sacrifice a pig's foot and a small cup of wine; after which he prayed, saying O God, make my upper terraces fill baskets, and my lower terraces fill carts; make my fields bloom with crops, and my barns burst with grain! And I could not help laughing at the thought of a man who offered so little and wanted so much.' Indeed this is like many North Carolina Baptists.

.... We have received copy of The Western Forum, bulletin of the First Baptist Church, El Paso, Texas, and quote the following from J. E. Quaid, chairman of the board of deacons: "A year has passed since God united pastor and people. This has been an unusually hard year, yet we have kept up our obligations and made progress in the business end of the church. Hundreds of people have united with us; and many who have been cold and indifferent are back, doing their duty and serving their Master. The greatest progress made under the leadership of our pastor is the noticeable increase in the spirituality of our people. At no time in the history of our church has the spirituality of our people been so pronounced. This bodes a great future for our church in its usefulness for our Master. As the church goes on under the splendid leadership of our pastor, from victory to victory, let us remember that God is marching on, and that we may count on His richest blessings."

.... Miss Grace Eaton, of the Lockland Baptist Church, has recently given the church a valuable residence for the pastor, and following that she has given to the American Baptist Theological Seminary, (for Negroes) another valuable residence. Our Seminary property is in the beautiful West End section of Nashville, and we are at liberty to sell or rent and use the proceeds. The property is estimated to be worth \$4,000.00. This is a most valuable and timely gift to this growing institution. Miss Eaton has been a faithful worker in the Fireside School here in Nashville for twenty-five years. This school, it will be remembered, was established by Miss Joanna P. Moore soon after the Civil War. Miss Eaton has helped me every year since the Seminary opened with a liberal cash contribution. She intended to leave this property in her

will for the Seminary but decided to give to us while she lived and thus set a good example. — O. L. Halley, Ex. Secretary.

.... It may be of interest to some readers of the Recorder to learn something of the meeting recently held at Winterville Baptist Church. We were assisted by the Reverend Charles H. Dickey, of the Memorial Baptist Church, Williamston, N. C. Readers of The News and Observer and other publications know Brother Dickey as well as many who have heard him preach. He is a most unselfish and consecrated servant of God. I have not worked with a more agreeable man, a more stirring preacher. He won the confidence of our community as few men can and none other has. The meeting has been spoken of by the oldest citizens of the town as the best in twenty years. It was truly a revival and season of soul winning. There were added to the church thirty-nine. Three came by statement, one by letter, thirty-five by profession. The entire community reaped great profit from the visit of Brother Dickey. The pastor was one of the greatest recipients. — E. H. Cannady.

CRIME'S ATMOSPHERE

We are all aware of the fact that to a very large extent climate controls the coming up, growth, and fruitfulness of the various kinds of plant life, whether the desirable or the undesirable. So we have the wheat belt, the corn belt, the cotton belt, and the citrus fruit section. Along with each of these are the weeds and thorns peculiar to the different latitudes.

There is a likeness to this in the realm of morals. The germs of many rights and wrongs lie dormant in the souls of many people till a certain sympathetic warmth causes them to show signs of life and growth.

The only adequate way to cure the evils of any age is not so much to destroy them as manifestations, except by so doing to make life possible, till causes can be found out and removed. No need of blaming sheriff and police with all of our ills. They can only try to restrain immediate offenders. The ones who really cause trouble they cannot reach.

The best law observance in the world is where people fear and honor their Creator, seek to know what He wants them to do and strive to live accordingly. "Love is the fulfilling of the law." We are due to love God with heart, mind and strength and the neighbor as ourselves. The first comes first and without it the second cannot last very long. The more this spirit pervades society the more the virtues of civilization will appear and prevail. If at any point and to whatever extent there is a breaking down here, in like proportion the weaker and worse elements of our humanity are certain to manifest themselves in criminal attitudes and acts. The godless atmosphere that causes one man to be guilty of a wrong that most people will condone, will cause another to be guilty of a wrong that horrifies everybody.

The surest indication of the beginning of moral decay is when man begins to appropriate for gain or pleasure the day which the Almighty has reserved for Himself and then grants back to man for bodily rest and spiritual exercise. At that people publicly show that they do or do not believe in Deity and that they will or will not obey His commandments. It is an open, plain declarative test before God, men, angels and devils. Will the fear and love of God prevail over the desire for news, for travel, for sports, for pleasure, for gain?

When groups of population get into wrong attitudes, their finer senses are dulled, and there will al-

ways evolve a lawlessness, never intended by those who started these loadings, which they cannot now restrain, and which may even result in the robbery of the most honest and the murder of the most innocent.

Much honor is accorded to those who came over to America in the Mayflower in 1620. But they were just plain people who were seeking a place to worship God undisturbed. They landed on an island on Saturday and did not come to the mainland till Monday. They cut into a rock a message which their descendants would do well to heed: "Here we rested on the Sabbath day." Under many difficulties they laid the foundations of a great civilization. Later generations may build big cities and commercialize the holy day of God, but they thereby create an atmosphere that breeds and grows the racketeer, the thug, the thief, the spendthrift, the embezzler, the grafter, the murderer, and the rapist.

There is a specified order concerning things of this kind in second Chronicles 36:21: "to fulfill the word of Jehovah by the mouth of Jeremiah until the land has enjoyed its Sabbaths; for as long as it lay desolate it kept Sabbath, to fulfill threescore and ten years."

If something more modern is wanted take the French Revolution. By decree their government did away with the Holy Day of God. They brought such miseries on themselves that they were glad to go back to it again.

If something more recent still is wanted turn to the files of your paper of November 29, 1930, and read from a contributed article: "Your city council recently passed an ordinance allowing Sunday baseball. . . . You make bid for the rougher element. . . . When a city trains its people to lawlessness against God they need not be surprised if it is turned against themselves in private robberies and public defalcations. . . . The morality and religion and fear of God, which some spurn, are nevertheless the foundation stones of orderly government. "Whatsoever a man soweth that shall be also reap."

But how about Sunday golf for "big business men?" Sometimes we do wonder: "On what meat does this our Caesar feed that he has grown so great?" As this depression goes on a good many people are getting a better estimate of themselves all the time. But no difference how big people are there will always be at least a little spot left somewhere in the universe for a just God to stand and wield "His terrible swift sword." He calls people to judgment both here and hereafter.

Judas Iscariot sold Jesus Christ for thirty pieces of silver. He thereby lost his money, his life, and his soul. It did not pay.

Let ministers everywhere cry out against fundamental lawlessness. Let towns, cities, and nations humble themselves and repent like ancient Ninevah did, and seek the face of God. Then we will have better times in this country.

J. R. CHILES,
in the Knoxville Journal,
Rogersville, Tenn.

William Allen White, the Kansas editor, was talking about droughts. "One summer, during a terrible drought," he said, "a tourist was passing through Arizona. He put up one night in a town so dried up that even the trees had yellowed and withered.

"Does it never rain here?" the tourist said to the landlord of the hot, dusty hole.

"Rain? Said the landlord. 'Why, stranger, there's five-year old bullfrogs in this here town wot ain't never learned to swim yet.' — The Presbyterian Advance.

THE LIBERAL ARTS COLLEGE

By L. E. M. Freeman

The present educational situation in America is a complex one. Its condition is unsettled. We are in the process of experimentation and adjustment. Our developing economic life is making requirements that effect our theories of education and partly determine the content of our curriculum. Our democratic institutions demand an educated citizenry for their proper functioning, and our appreciation of the worth of the individual forces us to provide educational opportunities for all.

The mere mention of the major lines of development in American education will suggest the wide scope of our interests. The old-time local subscription school has developed into our public school system. The few locally-supported unstandardized high schools of a half century ago have given way to a vast number of standardized publicly supported institutions in reach of all students who desire to attend them. Some of the older privately-founded colleges have become universities, and the various states support their own universities as the fitting climax of their systems of tax-supported education. Besides these there are numerous professional schools and vocational schools of various grades.

Within quite recent years there have come great developments along certain lines, showing a deepening interest in education. For example, until the current economic distress there was a rapid increase in funds provided for both public and private educational institutions, the former, however, profiting most, except for a relatively small number of the latter that received large gifts. The productive endowment of colleges increased 500 per cent in the first quarter of the present century. During the same time, the number of college students increased six hundred per cent. At present there are about 4,000,000 pupils in our high schools, and each year over a quarter of a million pass from high school to college. There are now approximately one million students in our colleges and universities. These are pursuing the various vocational, cultural and professional studies offered in our widened curriculum.

In our system of higher education the small college is making its worthy contribution. There are between 400 and 500 of these in the United States. These are owned, supported, and controlled by private or independent agencies, many of them belonging to religious denominations. Taken singly, the enrollment of the individual college of this kind is relatively small, but in the aggregate it constitutes a large per cent of the college students of America.

Most of these smaller institutions belong to the class of schools commonly designated as Colleges of Liberal Arts, in distinction from more strictly vocational and professional schools. The varied demands of our complex life are such that cultural and professional or vocational studies together are needed to equip one for his calling, so that courses of study belonging to these differing fields are found in the same institution. And, in view of our educational ideals and life needs, this is well. However, there is a very real distinction between different types of schools, although their courses of study may overlap at certain points. For instance, the so-called Liberal Arts College usually provides a considerable amount of professional study, as, for example, in the field of education. On the other hand, many vocational and professional schools offer and require courses of study that are cultural, but not directly embodied in strictly vocational or professional training.

In view of these facts, the type to which a school belongs is determined by relative aims, emphases and curricular proportions. A liberal arts college then is one in which cultural studies and objectives are largely represented. Its primary educational aim is to prepare for living as well as for making a living. Its major purpose is the enrichment of the inner life. "A man's life consisteth not in the abundance of the things which he possesseth" might well be the motto of the Liberal Arts College at its best. Its main emphasis is on personal values, rather than on professional or vocational skills; though these latter are cultivated for their true worth. Its ideal is the development of intelligence, sympathetic, appreciative, wholesome, radiant, buoyant personalities, functioning well in their present life-sphere and quite at home in the accumulated culture of the ages.

In view of the present life-situation in America, it is well to ask what place the small liberal arts college has in our educational system. We should remember that most small colleges are in this group, and also that each university includes in itself a liberal arts college, this last being retained from the time when formal education was altogether cultural and professional. And the small colleges, taken collectively, are carrying a large part of the higher education burden. They are financed by the voluntary gifts of friends who believe them worthy of maintenance. Since this is so, it is but fair that patrons and others who support these small colleges should

know why they should live. Many of them came into existence through the sacrificial gifts of persons devoted to high moral and spiritual ideals, and they are still supported in the same way. Interpreted broadly, the Kingdom of God has been extended more fully on earth because such schools have functioned in the past. They have contributed, out of all proportion to their enrollment, persons of outstanding ability in public life. Is this because such schools re-enforce personality in some vital way? Does their emphasis on intangible values supply that spiritual stamina which insures healthy and effectual functioning in all social relationship? At any rate, the service of the graduates of small colleges glorifies their past history, no matter what the future may have in store for them as institutions.

Studies such as those offered in liberal arts colleges are all but indispensable to the highest success in strictly professional lines. Therefore the liberal arts school contributes materially to professional achievement. And this is true because professional success rests largely on a basis of personal culture. Acquaintance with cultural subjects and appreciation of spiritual values give an immense advantage to their possessor.

Another great contribution of the liberal arts college is preparation for the pleasant and profitable use of leisure. In the working hours what one knows about his calling and what he can do in pursuing it are of prime importance. The sum total of his cultural attainments, however, help him to utilize his leisure. And the moments not spent in work are among the most significant for one's life.

There is a financial side to all school education. Its cost has increased enormously in recent years. Improved buildings, better library facilities, laboratory equipment, the introduction of new courses of study and the demand for better prepared teachers, have all added to the cost of higher education. Part of the increased equipment is desirable, part necessary to good work, part absolutely indispensable.

Obviously the small privately-owned college is at a financial disadvantage in a system of tax-supported schools. The small colleges care for about 500,000 students. It is necessary to have buildings, laboratory equipment and other facilities in order to do the most effective work. These things can be secured by the highly-endowed independent university or by those in the public system. However, such schools cannot serve all who should attend college. The great masses of our youth cannot attend the larger universities. Multiplied thousands would miss higher education entirely but for the existence of the small colleges. These have been referred to as "the innumerable little colleges which exist at the cost of struggle, but are the salt of education." The south is the home of a large number of these institutions. They afford information and opportunity, and contribute much to the preparation of students for further professional studies. Commenting on their work, Wm. Lyon Phelps of Yale says: "The small college does work that cannot be done elsewhere, because it furnishes education to young men and women in the same locality who would grow up without it, for they cannot attend a distant university." We have no means of estimating the worth of the influence of these schools to the religious, educational, professional, domestic, business, and social life of our people. Their complete loss to America would be a tragedy of the first magnitude. The further crippling of their efforts would entail irreparable social handicap. These small colleges scattered through the country are principally responsible for the widespread diffusion of higher education among us. President Few has spoken as follows: "I have always believed and I still profoundly believe in the value of the small college to American life and American civilization, and especially the small college that rests upon moral and religious sanctions, provided it can also be made educationally strong. This sort of college has an exceptional opportunity to emphasize quality rather than quantity in education, to strengthen the personal and moral elements in education. And this, I profoundly believe, is the new emphasis that is needed in higher education." Dr. Phelps says he thinks the endowment of small colleges absolutely necessary for the cause of higher education. And he adds: "I believe every dollar spent in assisting these small colleges to be a magnificent investment for the future manhood and womanhood, and for the welfare of America."

CARE OF THE BODY

Remember you are in the body, and it is the lodging-house; and you may not, without offending the Lord, suffer the old walls of that house to fall down through want of necessary food. Your body is the dwelling place of the Spirit; and therefore, for the love you carry to the sweet Guest, give a due regard to His house of clay.—Samuel Rutherford.

AUTOMATIC PROGRESS, OR GOD? WHICH?

By M. Katharine Stinson

The fight to keep faith in the earth has been the fight of a God, and the order is not changed. Moral progress is the opposite of automatic, it is the other extreme. It is neither self invoked nor self propagated, so far as man is concerned, but rather it has its initiation in self-surrender. This principle being projected in the earth by a God-conquered, God impelled and God used man, and moral progress has been fostered by such a minority that time and again in the world's history God and one man used of Him served to lift humanity into a broader vision of truth, while moral progress has always been fostered by such a minority group as to be overshadowed even in the organized church. It is the still small voice, that is not heard in the clamor of material things, nor in the noises of the physical universe. Non-resistant, tender and compassionate yet a mighty conquering force, against which the world captaincy marshals itself in vain. It has been one chasing a thousand and two putting ten thousand to flight all the way. It was from Elijah's experience on Mt. Carmel to the overthrow of Baal. From Jonah's confession salvation is of the Lord, to the redemption of Nineveh; from the testimony of a captive maid to the healing of Naaman and the bringing of the house of Rimmon to recognize Jehovah as God; from Mordecai's trust in God's watchcare over his people to the deliverance and elevation of the Jews to rule and authority in the land of the Medes and Persians. From the steadfastness of Daniel to the turning of the Babylonians away from idols; from the martyrdom of Tyndale to the printing of the Bible in the language of the people; from the burning of Latimer to the placing of it in the hands of the individual; from the hanging of Savonarola to the downfall of the house of Medici and the moral salvation of Florence. From Luther's cry, "The just shall live by faith" to the reformation; from Cary's vision of the Universal Kingdom to the modern missionary movement. From Abraham Lincoln to the abolition of slavery; from Francis Willard to a world-wide temperance movement. These characters became spokesmen and leaders for God's seven thousand, all the knees of which have not bowed to Baal, and every mouth of which hath not kissed him. And that few in Sardis that have not defiled their garments, but still walk with the Lord in white. There it is written on every page of history, in all the experiences of men, the story of moral progress, one and the same with the story of Christian faith, and while "The thoughts of men are widening with the process of the suns" moral progress has been slow, this is partly due to the inertia of the race, fear of ventures into the unknown, men ever viewing revolution as dissolution; the people perishing for lack of vision. And though each leader had presented to him a broader horizon of truth, he has had to content himself with dying on a Nebo overlooking his promised land, committing his task into the hands of that of another.

The world of today needs to be reminded anew of the part the Christian religion has played in the making of what we are pleased to call modern civilization. Let us not be surprised if we find that the secret of cosmos, the secret of everything that is worth preserving, is tied up with a faith founded and grounded in the assurance of God, the Creator and Father of mankind. The author and finisher of morals, before he was the author and finisher of faith. He having created a moral universe before He created man to live in it, creating the moral law, before He created man to live in obedience to that law, giving him a free will, and leaving him a creature of choice, to merit his freedom. This being the only freedom possible to any man till the order of the universe is changed.

This is an age of chaotic thinking, and chaotic thinking leads to chaotic living. Materialistic philosophy has led many to lose their hold on the Rock of Ages and left them floundering in the flotsam, jetsam of the tides of modern thought. The apostles were wiser in their generation than the people of today, for when Peter was asked if he would give up his faith because it was a difficult sacrificial thing, he replied in such a way as to imply that he would if he had anywhere to go, but since he had nowhere to go, he preferred to stay, where he was, and try to measure up to the demands made upon him by being a follower of Christ. Any man is capable of becoming a prodigal, but not one in ten thousand is capable of returning to the Father's House. Yes, we are going to find that all that is worth saving in this boasted age of realism, is due to a religious mysticism. "To as many as received Him to them He gave the power to become the Sons of God." This statement embodies the whole secret of cosmos, the whole doctrine of salvation, it's the law and the prophets, the Alpha and Omega, the beginning

and the end of moral progress. To as many as received Him, how did we ever come to call a man who claims a definite experience of God a mystic? Did he not come into the church if he came as he should come, if he came at all, by a mystical union with Christ in the new birth? And since birth implies a subsequent period of growth, he lives, if he lives at all, to develop a deeper, fuller experience of this new life in Christ. "He that hath My commandments and keepeth them, he it is that loveth Me, and he shall be loved of My Father, and I will manifest Myself unto him." Then Judas, not Iscariot, said unto Him, "Lord how wilt Thou manifest unto us and not unto the world?" and Jesus said unto him, "If any man will keep My words, My Father will love him, and we will come and take up our abode with him."

Now, three spirits associated together, one being a twice-born man, and the other being the Son of God and the Holy Father, unquestionably make a foundation for a religion of mysticism. New Testament Christianity makes every converted soul a mystic, and any one entering the fold in any other way than through Christ is a thief and a robber, and for this very reason the church of today does not reflect the Christ. "To as many as received Him to them He gave power to become the Sons of God." Not to as many as joined the church on Decision Day or responded to a membership drive. Our motive may have been worthy, but our method is proven impossible by an unregenerate church membership. While every church has its few that know the meaning of having received Christ, they are overlooked in the crowds of those who do not know. Every life that is functioning for the salvation of others knows that the statement means, "Without me ye can do nothing," and "I can do all things through Christ which strengtheneth me." The church of today consciously or unconsciously has come to ignore the claims of a Christian experience. They look upon it as impracticable and unwholesome. There is no false position than this. Our missionaries are the sanest and most practical of men and women, while our great religious reformers lived and moved in the midst of life and were with few exceptions the most humane and sympathetic of men. No, it is not the unwholesomeness of this religion of mysticism makes men criticize it, it is the very wholesomeness of it. They do not want to face a conscience that will not be appeased with anything less than a righteous life.

We are being defeated on our mission fields in the East by the example of the Western Church. The Easterner should be disillusioned of the idea that any nation, or any church in the Western World taken as a whole represents the Christian religion in its purity and power. They should be taught that the heaven is still hidden, but at the same time it is working for the leavening of the whole lump. The heathen religions make no claims when it comes to power, growth or experience on the part of the individual. The member is expected to be a more ardent worshipper, a more enthusiastic propagandist but not a better man or woman at heart. His religion does not restrain him from immorality, violence and bloodshed. Rather his baser passions are fanned into flame by his religious zeal. Sensuality enters into the worship of the Mohammedan. The Brahman knows not the meaning of virtue, while the Confucianist is so void of tenderness and compassion as to toss his baby girl to the dogs of the street. The member of a heathen cult does not have a twinge of conscience over deeds the Christian turns from in horror. If ethics alone could save men, this would not be true. There is little fault to be found with the ethics of heathen religions, but intellectual beliefs alone bring no reform, provoke no revolution in the hearts and lives of the people, and the heathen religions fall utterly for the soul of man, while on the other hand, Christianity meets her claims by demanding a spiritual birth as foundation for the attaining of her ethical ideals, and the world lies indifferent between the two. Jesus said, "Ye must be born again, that which is born of the spirit, is spirit, that which is born of flesh, is flesh, marvel not that I say unto you, ye must be born again."

God working through the hearts of His followers is building for moral progress and we are moving no faster than men are being born into the Kingdom through the operation of the Holy Spirit. And if modern civilization is rescued from her debauch of realism, naturalism, and materialism, she will be saved at the hands of the supernatural, at the hands of mysticism, the new birth, a regenerated soul.

O magnify the Lord with me, and let us exalt His Name together.—Psalm 34:3.

DR. M. L. KESLER, D.D., APOSTLE OF SOCIAL SERVICE

R. F. Hough

On August 19th, about midnight, death shut its door upon the earthly service of Dr. Martin Luther Kesler. Whatever door it may open to other forms and spheres of activities, we do not know, but there are many intimations that service beyond the grave is both unceasing and untiring; the blessed dead "rest indeed from their labors"—tollsome and painful tasks—"but their works"—activities for God—"do follow them" where exertion is without exhaustion.

Truly he was a great apostle of social service. His life and character warrant the apprehension that "take him for all in all we ne'er shall look upon his like again."

His form was tall and slim, always neatly attired, and very erect, and his step firm and strong. His countenance, in repose, might have been thought stern, but for the smile which so habitually lit up his eyes and played over his features, that it left its impress on the lines of his intelligent face.

His manner was one of simple courtesy and unstudied dignity; no one in his presence would have felt like vain trifling, and there was about him a certain indescribable air of authority and majesty that reminded one of a born prince; and yet, there was mingled with all this a simplicity so childlike that even orphan children felt themselves perfectly at home with him.

Those who knew but little of him and saw him only in his serious moods might have thought him lacking in that peculiar human quality, HUMOR; but he was not devoid of that element of innocent appreciation of a good story which seems essential to a complete man. His habit was sobriety, but he relished a joke that was free of all taint of uncleanness and that had about it no sting for others. To those whom he best knew and loved he showed his true self in his playful moods.

Nature, even in the partial distribution of her favors, generally limits the attainment of great men within distinct and particular spheres of eminence, but he was a favorite of nature, and privileged beyond the rest of her favorites. His mind caught at a glance that perfect comprehension of a subject for which others are indebted to a patient labor and investigation. In whatever capacity he was called upon to serve, whether it was a matter of preaching, orphanage problems, expounding the principles underlying mother's aid, as its founder, or on the floor of a national welfare conference, no matter what capacity he was called on to serve, he always displayed an intuitive knowledge of its duties which gave him an immediate ascendancy over those who had made them the study of their lives.

Dr. Kesler has no equal in the field of social service for the past quarter of a century. One has only to review the achievements of his busy life to be convinced of this fact.

As an orphanage executive he stands in a class alone. In my intimate association with Dr. Kesler, two things will ever stand out in my mind concerning him. First; he was a master of administration. The management of the farm and dairy, the securing and directing of help, the modes of discipline among children and co-workers alike, and his relation to the school work, together with the many other varied activities, he handled all of these things with maximum success and minimum friction.

In the second place, it has been my privilege to observe at close range, particularly that affection both those who have gone out from Mills Home and those at Kennedy Home had for Dr. Kesler. I do not believe there has ever been a child under his care who has not learned to love and cherish his memory. He stood for more than twenty-five years, as much as it was humanly possible, in the place of father to every orphan child he touched.

Dr. Kesler's ability to lay upon the hearts of North Carolina Baptists the idea that you ought to do everything for an orphan boy or girl that you would do in a Christian home, placed orphanage work in an entirely new and dignified field of service, and by so doing, his influence has been felt far beyond the confines of his native State.

Dr. Kesler faced all of his welfare problems in the light of modern social service ideals and his activities became a part of the whole program of social welfare work. He was closely linked up with other social agencies. He was firm in his belief that the day has passed for the isolated institution, therefore he believed that the interest of our institutions ought not to be disassociated from the interest of other organizations doing local or Statewide work in the field of family relief or child care and protection.

His ability has been recognized by all leaders in the field of social service. He was president of social service conference of Southern Baptist Convention, and served on county, state and national welfare committees and boards of directors. His mature thought and practical judgment have permeated the whole system of social order for the last quarter of a century.

Someone has said in commenting upon the 23rd Psalm that the coach in which the Lord's saints ride has not only a driver, but two footmen "Goodness and Mercy shall follow me."

Surely these two footmen of the Lord, in their celestial livery of grace, followed Dr. Kesler all the days of his life, and bore him to his Master's bosom on that fateful night.

What goodness and mercy followed him in the strength he ever had to bear the heavy loads of care incident to his life's work! The Lord's coach bore him and his burdens together. Day by day his kind loving Master preserved his peace unbroken, though fit homes and work must be found for outgoing orphans, and fit care and training for incoming orphans; crises were constantly arising and new needs constantly recurring, grave matters daily demanding prayer and watching, and perpetual diligence and vigilance were needful. I am persuaded that being faced with numerous perplexing problems, he was not disobedient unto the Heavenly vision.

Orphanage work had, to Dr. Kesler, many, many charms which grew on him year by year. While his highest hope was to be the means of spiritual health to these children, he had the pleasure of seeing how God used Mills Home for the promotion of their physical, mental and moral welfare. Children are often brought to our orphan homes thoroughly permeated by poison of bad blood, with diseased tendencies, and in many cases undernourished, having had neither proper foods nor medical care.

The plan known as "Mother's Aid" owes its authorship to his fertile brain. He it was who led North Carolina Baptists to spend as much as \$25,000 annually in order that mothers, and children alike, who had been bereft of father, might still live and enjoy the sweet fellowship of mother and child. Dr. Kesler believed that no one save God had the right to tear a babe from a real mother's breast, for no reason beyond poverty, and thousands of widowed mothers and fatherless children will rise up to call him blessed because of this noble service rendered through his leadership.

As associate superintendent of Kennedy Memorial Home it was my privilege to be intimately associated with Dr. Kesler. When I found myself face to face with problems seemingly as impregnable as a brick wall, I felt secure in his safe, sane and sound advice. No one will ever know just how I prized his friendship. He was as firm with our problems as my father, but he was also as tender and sympathetic as my mother could be. I shall miss his Christian view point on all problems of social service. His life was a blessing to me and countless others whom he touched. A great life never dies. Noble deeds are imperishable. Dr. Kesler's services and character will continue undiminished in influence, and advance in estimation of mankind so long as the welfare of childhood shall continue to occupy the best thoughts of our leaders.

Surely he was a courageous man to the end of the journey. Then may we not say of him that he fought a good fight, he finished the course, he kept the faith, henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day; and not to him only but to all them also that love His appearing.

The closing scene of this beautiful and eventful life has an interest not altogether pathetic. To me Dr. Kesler's life seems like an elevated mountain, on whose summit the evening sun shines in lingering splendour, and whose golden peak rises far above the ordinary level and belongs to Heaven more than earth, in the clear, cloudless calm of God.

The psalmist says that the "steps of a good man are ordered by the Lord" and someone quaintly added, "Yes, and the stops." Surely God's death angel bore him away on his snowy wing to his eternal home.

Given at Kennedy Memorial Home,
Kinston, N. C., October 9, 1933.
In memory of Dr. M. L. Kesler.

And there the answer to the needs in your life, in your home, in your business, in your church, in your nation, must be found. All other questions must wait upon the answer to the question, "In whom do I put my trust—in whom do I believe?"—The Builder.

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NAMES OF GOD

In his volume, *The Pearls of Faith*, Sir Edwin Arnold gave to the world ninety-nine short poems illustrating "the ninety-nine beautiful names of Allah," Allah being the Mohammedan name for God. These names are such as "The Merciful," "The Compassionate," "The Holy One," "The Peace," "The Forgiver," "The All-Knower," "The All-Seeing," "The All-Hearing," "The Clement," "The Strong," "The Preserver," "The Bountiful," "The Watchful," "The Hearer of Prayer," "The Almighty," "The Quickener," "The Good," "The Avenger," "The Awarder," "The Ever-Indulgent," "The All-Sufficing," "The Light," "The Guide," "The Patient," "The Loving." All the remainder of the ninety-nine are like these. Each is an attribute of God and names one aspect of His character. They are names of God, not because God alone has the qualities the names indicate, but because He has them to a superlative and unlimited degree. Men may be merciful, God is "The Merciful"; men may be patient, God is "The Patient."

In our Scriptures, from which practically all "the ninety-nine beautiful names" are derived, God has no personal name. When Moses at the burning bush asked God to give him His name God told him that His name was "I am that I Am." After this in accord with the eternal purposes of the great I Am no personal name for Him was ever given to the Jews. Perhaps this was because a personal name would have caused men to have a narrow conception of God; our God is too great to be comprehended in a name; He can be known only by His attributes, and these only very partially reveal Him. The name Jehovah of which some are so fond is a manufactured word and at the best a conjecture. Moffatt in his new translation does not use it, but instead uses "The Eternal" as the most probable though still uncertain interpretation of the mystic symbol for God's name found in the Old Testament. Jesus did not use the word Jehovah, nor did He have any other personal name for God. But He had a name sweeter and better than any of "the ninety-nine beautiful names of Allah," which the Mohammedans count off on their three strings of beads, thirty-three beads on each string. The name our Master used was "Father," and He taught us to say "Our Father." There is no other name of God so beautiful, so assuring, so sweet, so all-embracing. John might say, "God is love," and others in the New Testament writings and in song and sermon and prayer may give Him various beautiful names and all of them be true and good, but the word "Father" comprehends them all.

THE HOPE OF AMERICA

One of our life-long, esteemed subscribers, Mrs. J. L. Memory, of Whiteville, whose husband is clerk of court of Columbus County and the best loved man in the county, writes: "I believe that if everybody would read Leviticus 26:12 and obey the suggestions made the blessings promised there would come to our people. I am thinking especially of the observance of the Sabbath. I am glad our Legislature did not enact a law making the Sabbath a holiday.

I have been reading the Indian story 'The Jesus Way' by Dr. Beagle. I have always felt a special interest in the Indians." The Scripture to which Mrs. Memory refers reads as follows:

Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them: Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.

Mr. and Mrs. Memory exemplify in their lives the suggestions made in this letter. They have walked in "The Jesus Way" from their early days. It is no wonder to us that one daughter, Mrs. H. H. McMillan, is a missionary in China; that another daughter, Mrs. William Watkins, is the wife of a distinguished Oil Geologist of the Standard Oil Company in South America; that Jasper L. Memory, Jr., is a professor at Wake Forest College; that Duncan Memory is a construction engineer of splendid ability; that Miss Mary Memory is Assistant Clerk of the Court of Columbus County; that Miss Fay Memory is an artist and trained nurse of ability; and that John Charles Memory is a young attorney of promise. About homes like this the nation is builded strong. Such families have made America what it is, and the responsibility of the present generation is to hold the line and to advance in righteousness that the blessings promised the people of God may continue with America.

DR. CODY ON ELECTION

Dr. Cody, the venerable and learned editor of the Baptist Courier, loves the doctrine of election; it is basic in his sermons and in all his writings on religious matters. From time to time he says a word editorially to call attention to this or that beauty of what the old Baptist preachers used to call "the glorious doctrine of Free Grace." In a recent issue of his paper is found one of these articles, entitled "Election, a Practical Doctrine." It is practical in that it gives the elect that assurance of their salvation and final welfare which those of certain communions such as the Roman Catholics try to find in the church; since God has elected they know their salvation is fixed beyond recall of peradventure. Thus in a most practical way the doctrine frees believers from "the enslaving power of the church," and makes them willing to commit all to God, and ready no longer to regard the claims of a church which teaches that salvation is to be found only in itself. As an evidence of this, "Calvinism," says Dr. Cody, "wherever it spread, dried up the Catholic Church."

Probably, in making the above statement Dr. Cody was thinking primarily of Scotland, but of course the learned editor is aware that the same claim of "drying up" the Catholic Church might be made for Lutheranism in the Scandinavian countries of Europe and in large parts of Germany. As for us, we like certain statements of

Luther in regard to this matter. He says: "The doctrine of predestination should always be treated as a supplement of Christology, since what God has predetermined concerning our salvation from eternity He has revealed in the Gospel, and therefore the Gospel itself exhibits the contents of God's eternal decree concerning salvation. The blessings of salvation, to be realized, must be appropriated by faith; but this faith is God's gift."

Baptists were once much divided on this matter; some were Calvinists and preached Free Grace; others were Arminians and preached a General Provision. The latter tended to a loose form of church government and Universalism; the former tended to harshness of attitude and Hardshellism. Such was the situation when Shubal Stearns and his Separate Baptists began their work at Sandy Creek in 1755. Stearns was not a Calvinist, nor could he be properly called an Arminian; his views were much the same as those of Luther. He and his followers preached Christ and let Calvinism and Arminianism take care of themselves. Relying on the Holy Spirit they went everywhere preaching the Word and establishing churches from the Potomac to the Savannah. It was their evangelizing zeal that gave type and character to our Baptist people, and which continued by generation after generation of Baptist preachers has brought that great development of the Baptist cause in the South and in our Baptist missionary fields.

We read the five points of Calvinism, to wit, election, or predestination; limited atonement; total depravity; effectual calling; and the perseverance of the saints; and we subscribe to the most of them. Then we read the counter proposition of the Arminians, to wit, conditional election; universal provision; salvation by faith through the regenerating power of the Holy Spirit; man may resist the Spirit's power; man may fall from a state of grace. However inconsistently, we subscribe to the most of these also. We hold to neither Calvinism nor Arminianism to the extent of disregarding the plain teaching of any Scripture. It is the Christian's duty to know Christ and lead others to Him.

It must be said that as modified by the theologians of various schools there are several types of Calvinism; one of these is harsh and rigid which seems to regard man as made for Calvinism; the other is of that appealing type preached by Dr. Cody. In one of its aspects we like this better than any thing in Arminianism. It is this: it teaches man humility before God, self-respect among his fellow men. The Christian is God's chosen one and he has no overlord among the sons of Adam. He is free indeed, free from the bondage of sin and free from human bondage, with allegiance primarily to God. Since God has honored him by choosing him he learns to think of himself as a citizen of that eternal city whose builder and maker is God. A Christian with these views tends to become a much nobler type than that one who is a saint today and a sinner tomorrow; who thinks he can play truant in his religious life and get away with it; who revamps his religion at every revival; who does things on the sly that he would prefer his preacher should not know; who comes to live in fear of priests and prelates.

KEEPING FRESH

We observe with much satisfaction that our Baptist ministers generally desire to keep their minds and thinking fresh. For this purpose some of them meet with their fellow ministers at regular times and discuss topics that pertain to the people generally among whom they labor, and exchange views with other ministers both of their own and other denominations. Others join in groups in which they pursue a definite line of study, say the Greek Testament or the Psalms. Others still attend weekly lectures designed especially for active pastors by college or university

professors. Such things must be stimulating and helpful socially, mentally and spiritually. We wish that all our Baptist ministers had the advantage of them. But as many as do not have the advantage of such things need not fear growing stale if they will use such advantages as are in the reach of all, and such as no minister can disregard except at his own peril. Books and papers and other periodicals put it into his power to follow the progress of the world and know the best in contemporary thought. Furthermore, one does not have to go far from his own door to find a thousand things that will excite his wonder and admiration. "Just look at those shells of wistaria seed-pods," said a gentleman to a friend the other day, "you see them lie curled and empty ten feet from the vine. I was watching them the other day and they were bursting, throwing their seeds twenty or thirty feet to find a fit place to germinate and form a new vine, thus propagating their kind." And one does not have to go far from his door to find things of human interest. For his evening hours the preacher has his own fireside, at which he like all others may, if he will, find a new joy every day by open and free conversation with wife and children and other loved ones. Then there is the Bible. If a preacher can read Greek he should read a portion of the New Testament every day in that language. The ability to read Greek will often prove of more value than a commentary. But all, both those who read Greek and those who do not, should not forget to read their English Bible; read it and study it, and seek to know its inmost meaning. We heard a noted Presbyterian minister of a great city church saying that this was his plan. He read the Bible every day and tried to understand its teachings. He preached what he learned from it and never lacked for fresh subjects and texts. So may all preachers and others for that matter if they will faithfully study the books of the Old and New Testaments be constantly transformed by the renewing of their minds. Their congregations too will find that they bring to them treasures new and old.

CURRENT TOPICS

Legal Beer.—Much to our regret the General Assembly has made legal the sale of beer in North Carolina. The editor has stated some of the grounds of his opposition to this action in these columns; he also appeared twice before a committee of the Legislature. But neither his work nor that of many more able men and women was of any avail—the sale of beer has been made legal. Under the provisions of the Act of the Assembly, beer may not be sold to minors under eighteen years of age, and may not be sold in a saloon, though we believe the name saloon is not found in the Act. It can be sold only as a sideline in connection with some other business, possibly in such places as drug stores and filling stations. Definite regulations for licensing and definite restrictions as to hours of sale and such matters are promised in a supplementary bill. Every seller of beer must have a State license for which the price is \$25; in addition the county may charge a further license of \$10. On the beer itself the seller must pay a tax of two dollars a barrel, or if in bottles a tax of two cents on a twelve-ounce bottle. In addition to this there will be a federal tax of five dollars a barrel on all beer sold.

Now that beer is to be sold and seemingly sold generally all over the State it is our duty as citizens and as Christians to use our influence to see that its sale is attended with the least possible harm. It will be easy to buy a glass of beer, but we advise our readers not to buy it; do not buy the first glass or the first bottle, and do not drink it; do not cultivate the beer habit. Let our conduct in this regard be an example to all men. This will be a good rule for each one personally; every one who acts in this way will exercise a silent but a considerable influence against beer-drinking. Especially do we urge our people to let beer alone; they will often hear some one say, "Oh, come along and have a glass, it will do you no harm; it will be good for you."

But when drinkers so entice them let them not consent. A glass of water is better any time, and it is certain that beer will do them serious harm. If they form the beer-drinking habit it will certainly cost them a great deal of money, and it may lead them into alcoholism and to a drunkard's grave. Our churches too must realize that they have a most serious obligation in this matter; they must teach the evils of intemperance. In many churches such teaching has been greatly neglected in recent years; perhaps our prohibition laws gave us a false sense of security; but at any rate the seriousness of the situation can no longer be denied; the one means of combatting the liquor evil for our North Carolina boys and girls is to teach them total abstinence. This is the only safe rule and will prove our sincerity.

Law Against Intoxicated Drivers.—The Legislature will do a good thing if it enacts into law the bill providing for the proper punishment of intoxicated drivers. According to the press report of the bill one convicted of a first offense would be imprisoned for thirty days and be deprived of driving privileges for six to twelve months; for a second offense the jail sentence would be ninety days and deprivation of driving privileges for as long as two years. No judge would have the right to modify the sentence; the sentence would be mandatory. We have needed such a law for many years. Its best feature is that it makes the punishment mandatory. Extenuating circumstances cannot be pleaded in court to secure the release of the intoxicated driver. Heretofore weeping mothers and voluble lawyers have succeeded in making the present law of no appreciable effect. The compassionate judge would shed a few tears and suspend sentence, and the dangerous driving has continued. Under the proposed law there would be an end of this. If the guilt is proved the sentence is automatic. England, where drinking is much more public and probably more common than in this country, has had such a law for many years, only a much more stringent law. One convicted of driving a motor car while intoxicated gets a year in prison and is deprived of the right to drive for a period of five years. If after the end of his year in prison he is caught driving before expiration of the five years he is without further trial sent up for another year in prison, and so on until the five years have passed. It is said that very few intoxicated drivers of automobiles are to be found in England. The English law is certainly and pitilessly enforced.

State and Nation.—A new administration came into power at Washington with the inauguration of President Roosevelt on March 4. On March 9 the new Congress convened having been called into special session by the President. In his inaugural address Mr. Roosevelt called for action and there has been action both by the Executive and by Congress. The President immediately after taking the office declared a bank moratorium; on March 9 the new Congress passed a new banking act; carrying out the express words of the party platform for an immediate and drastic reduction of government expenses the Congress on the recommendation of the President passed an act reducing salaries and reducing by \$400,000,000 the amount paid to ex-service men of our various wars; next, Congress, catering to the base element, passed the beer bill, legalizing the manufacture and sale of beer and other liquors of not more than 3.2 per cent of alcoholic content; next came the farm relief bill, which the House of Representatives promptly passed and which the Senate seems at this writing ready to pass after its leaders have had a conference with the President; work in reforestation has been instituted by an act which will give employment to 250,000 men; a bill for the protection of security buyers has already become a law, with further laws for the regulation of stock exchanges in prospect; for the relief of the unemployed the Wagner bill has been passed authorizing \$500,000,000 for that purpose if needed; the President has laid before Congress a proposal for the relief of mortgaged farms to the extent of a billion dollars through lower rates of interest, which is soon expected to take the form of law; Mr. Roosevelt also had a proposition for the reorganization of the railroads on which Congressional action is expected soon. In the meantime Mr. Hull, Secretary of State, is busy discussing plans for trade agreements with foreign countries, by which it is expected to obtain greater freedom of trade with them and a better market for our products of farm and factory. All this and more in one month.

Contrast this with what is being done in Raleigh. Two full months before Mr. Roosevelt be-

came President and the present Congress met, Mr. Ehringhaus was inaugurated Governor and our Legislature met. What record of achievement has our State Government to show? What economy has it effected? Has it cut expenses for this impoverished State as the national government cut expenses? Has it consolidated departments and cut our useless officials and employees as a special reorganization committee after three weeks of labor recommended?

It played with this last recommendation for a few days and then effectually put nearly all of it in a pigeon-hole where it seems destined to remain. After much parley the Legislature passed a bill allowing the counties to make a flat cut in the assessed value of property, and not a revaluation, piece by piece, as justice demands. The Legislature has also passed a bill authorizing the sale of beer, which we could have easily done without. It seems committed to passing an extravagant appropriation bill in which nearly all former employees of the State government are taken care of; it has been warned by one of the ablest papers of the State that our people will never be able to raise in taxes the nearly eighty-five millions voted by the Senate as the biennial appropriation, but our Legislature has taken the bit in its teeth; it is determined to take care of certain office-holders and certain institutions at all costs. No one can be proud of what the Legislature has done and failed to do in more than three months; contrasted with what President Roosevelt and Congress has done in one month, it is pitiable indeed.

Other Costs of Our State Schools.—In the Appropriation Bill as it passed the Senate an appropriation of \$832,240 a year is made for the Greater University. But this is far from including all the annual cost the Greater University will be to the State in the next two years. The \$163,279.00 spent on the lake will call for more. In addition the State must pay the interest on the bonds for the educational and charitable institutions of the State which amount to \$17,394,000, the lion's share of which went to the educational institutions, the charitable institutions being only a smoke screen behind which to hide the big sums allotted the University and the other colleges. The interest on this is around a million dollars, which the State must pay and keep on paying for an indefinite period for the institutions which now make up the greater University. In other words the State of North Carolina is bound to pay every year on the account of these institutions an amount twice as great as one would suppose in looking at the appropriation figures alone. But these facts are not proclaimed when appropriations are sought.

When President Frank Graham was before the committee of the Legislature he made the statement that North Carolina makes a very poor showing as compared with other states in its provision for higher education. The same statement is in this speech as published in School and Society. We wish he had not made such a statement; it is discouraging to our taxpayers after they have done so much for the University, and surely President Graham must have left out of his calculation the amount of interest our taxpayers have to pay every year on account of the University. It is probable that President Graham also left out of account that North Carolina has a mixed population, two-thirds white and one-third colored. In comparing our State with states like Wisconsin and Minnesota this should be borne in mind. They have provision for all races in one university, and they unite all their schools both literary and technical and both male and female in one great institution. We should also remember that in per capita wealth North Carolina is not far from the bottom. Furthermore, in North Carolina there is provided at no expense to the State another great university, Duke, and there are also provided other denominational institutions which have all along relieved the taxpayers of the State of fully half the burden of providing for college and university education. In Minnesota and Wisconsin nearly the whole burden is assumed by the states.

We are publishing these figures not because we are in any way hostile to the State institutions. The Baptists of the State are not hostile to them for they are stockholders in them to the extent of forty per cent of the entire plants, since the Baptists are forty per cent of our White population. But we do think in public institutions nothing should be concealed; the taxpayers are entitled to know just how their money is being spent and they should be told. Furthermore, let us say that we have tried to publish only the facts; if at any point we have made a mistake, we invite correction.

SUNDAY SCHOOL DEPARTMENT

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"That all men through Him might believe"

PERRY MORGAN, Secretary, 200 Biblical Recorder Bldg.
L. L. MORGAN, Field Worker

Raleigh
Raleigh

OUR STATE SUNDAY-SCHOOL CONVENTION

Our Annual State Baptist Sunday-school Convention scheduled to meet at Meredith College on the night of June 6 will in many ways be the best Convention we have yet had. From all sections of the State the Sunday-school office has received messages expressing pleasure in the fact that this meeting will be held at Meredith College. Let it be remembered that the Baptist Religious Institute will open Thursday night, June 1, and continue through Friday noon, June 9. All Sunday-school workers are invited and urged to attend the Institute, which will be climaxed with the State Sunday-school Convention. Such outstanding teachers and speakers already secured are: Dr. B. W. Spillman, Winston; Dr. J. B. Weatherspoon, Louisville; Dr. L. E. M. Freeman, Raleigh; Mrs. Taul B. White, Chapel Hill; Rev. T. H. King, Clinton; Dr. Clay I. Hudson, Nashville, Tennessee; for the Religious Education classes. Some speakers who will appear on the State Sunday-school Convention program are: Harold E. Ingraham, W. A. Harrell, Miss Mattie C. Leatherwood, and Miss Mary Virginia Lee, of the Sunday School Board, Nashville; Mrs. F. A. Bower, Albemarle; Mrs. Aurora M. Shumate, Birmingham; and Rev. E. Gibson Davis, of Asheville, and many others of State and South-wide prominence.

MEREDITH COLLEGE STUDENTS TAKE VACATION BIBLE SCHOOL TRAINING

Forty-five Meredith College students enrolled in a class in the Daily Vacation Bible School Guide taught by Secretary Perry Morgan during the week of Sunday-school training work at the college, March 20-24. Thirty passed a written examination on the book and received certificates or diplomas. Twenty-two of this number have had previous experience in the actual work of conducting a Vacation Bible School. These young ladies are prepared to assist churches planning to have Vacation Bible Schools next summer. Many of them stated they would gladly give their services to the home church first of all and then to another church. The Sunday-school Secretary has a list of their names and will gladly furnish information to any pastor desiring help. Churches using these workers would be expected to pay travelling expenses and furnish entertainment. Nearly all of these young ladies expressed a desire to return home after commencement at Meredith and assist in conducting a D. V. B. S. in their home church.

DAILY VACATION BIBLE SCHOOL ASSISTANCE

Mr. M. L. Jones whose address is First Baptist Church, Durham, N. C., is giving some time to the promotion of Daily Vacation Bible School work. His services are made possible by an appropriation given us by the Daily Vacation Bible School Department, Dr. Homer L. Grice, Secretary in Charge, Sunday School Board, Nashville, Tennessee. Mr. Jones is a young man of considerable experience in this phase of our work. He is available for conferences, instruction, and round table discussion to the churches and pastors who feel they need some help in planning for and launching a school. Correspondents will write him at Durham or in care of the State Sunday-school Department, Raleigh.

DAILY VACATION BIBLE SCHOOL FACULTY SHOULD BE SELECTED NOW

Churches planning to have Daily Vacation Bible Schools should select the members of the faculty May 1. When the selections are made text books should be placed in the hands of department superintendents. All text books should be ordered from the Baptist Book Shop, Raleigh. The price has been reduced from \$2.00 to \$1.50. The principal's book from seventy-five cents to sixty cents. Thorough preparation should be made by faculty members since the pupils themselves do not have text books.

THE CHURCH LIBRARY

The State Sunday-school Department has been notified that a church library text book written by Miss Leona Layender of the Sunday School Board, is now off the press in lieu of the leaflet previously advertised "How to Organize and Operate a Church Library." This new book is a practical treatise based on the author's extensive study of our Southern Baptist churches and of library science and its adaptation to the use of our Baptist churches. Set Five in the Course in Sunday-school Administration, optional with "The Sunday-school and Church Budget" and "How to Plan Church Buildings" will be awarded to those who study the book. The price is forty cents paper, sixty cents cloth. Orders may be sent to the Baptist Book Shop, Raleigh.

WEST DURHAM HAS STUDY COURSE

Rev. Chas. F. Hudson, pastor of the West Durham Baptist Church, and W. P. Phillips, Jr., superintendent of the Sunday-school reports a splendid training course held in that church recently. The following books with the number of awards granted were taught: "The Sunday-school Manual," 0; Second Division, 1; "Working with Primaries," 1; "Working with Juniors," 1; "Old Testament Studies" completes the course and receives the Blue Seal. We congratulate these. The West Durham church is a great church and a leader in the work in the Mount Zion Association.

THE ASSOCIATIONAL SUNDAY-SCHOOL

We have just received the Monthly Bulletin from Secretary Barnette giving a summarized statement on Associational Sunday-school work in the South. In the Southern Baptist Convention there are 908 associations. From eighty-five of these came reports of the work in 760 churches during February. These eighty-five associations held rallies attended by 8,475 people. Nine new Sunday-schools were organized during the month. The statement shows 490 baptisms reported from eight states. Of this number 241 were from North Carolina. The number of churches from nine of the states stating they use the plan of weekly giving is 502. Of this number 256 are in North Carolina. We call upon our associational superintendents to rally with mighty power to the support of the plan of weekly giving in the churches and a monthly cash contribution to the Mills Home. These noble men who are leading in the work in the associations, single handed in many cases, are doing much to build up our organized work and in otherwise promoting the work of the Kingdom.

NEW HOPE HAS TRAINING CLASS

New Hope Church, Cape Fear-Columbus Association, Miss Rosalie White, secretary of the Sunday-school, makes request for thirty-four awards as a result of a training class held in that church recently. Congratulations to New Hope. There are hundreds of other rural churches that would profit greatly by having training classes. We hope they will plan for such a class during the spring weeks.

God desires truth. A hypocrite cannot please Him. The hypocrite believes that he can deceive God. He pretends to offer all, and gives nothing. He desires to deceive those around him, and gain by his deceit. Christ loved the worst sinners, but denounced hypocrites.—Young People

Pile Sufferers

Can You Answer These Questions?

Do you know why external remedies do not give quick and permanent relief? Why cutting does not remove the cause? Do you know the cause of Piles is internal?

That there is congestion of blood in the lower bowel—the veins flabby, the parts almost dead?

Do you know that there is a harmless internal remedy for itching, bleeding or protruding piles discovered by Dr. Leonhardt and known as HEM-ROID that's guaranteed?

HEM-ROID banishes piles by removing the cause. It stimulates the circulation in the lower bowel—drives out the thick impure blood, heals and restores the affected parts.

So why waste time on external remedies or worry about an operation when you can get from any druggist a bottle of HEM-ROID Tablets (a 3 weeks' supply) for \$1.25 with guarantee of money back if they don't end your Pile misery? Write for FREE booklet, "How to End Piles without Cutting." Dr. Leonhardt Co., Buffalo, N. Y.

Build Up Strength and Energy

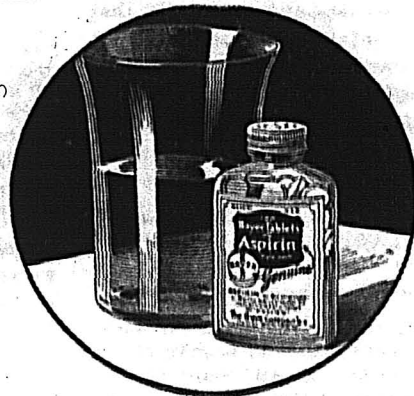
Colds, flu and other diseases are hard to fight off if your system is run down and your resistance weakened. It is easy to gain the strength and energy to resist infection, or to rebuild healthy vitality after illness, if you will take this well-known tonic regularly for a few weeks.

YERKES
PALATABLE EXTRACT
COD LIVER OIL

Renew Your Health By Purification

Any physician will tell you that "Perfect Purification of the System Is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cents. Family package, 35 cents. All dealers.



SAFE!

The popularity of Bayer Aspirin is due in large measure to its speed. There is no quicker form of relief for a bad headache, neuralgia, neuritis, or other severe pain. But even more important is its safety. Anyone can take Bayer Aspirin. It does not depress the heart. It does not upset the stomach.

No one need ever hesitate to take Bayer Aspirin because of its speedy action. Its rapid relief is due to the rapidity with which tablets of Bayer manufacture dissolve. You could take them every day in the year without any ill effects.

For your pocket, buy the tin of 12 tablets. For economy, bottles of 100 at the new reduced price.

And Bayer has Speed!



Baptist Young People's Union

WINNIE RICKETT
MABEL STARNES

"We Study That We May Serve"

Secretary
Field Worker

BON VOYAGE

Last September the Good Ship B. Y. P. U. embarked at Woman's College with a cargo of two unions, a crew of enthusiastic officers and members, and with Almeria Russ, of Hendersonville, N. C., in command. The ship under her able command found itself sailing over the sea of increased interest and enthusiasm and added a new union to its cargo. Everyone aboard the ship is receiving practical training in the church program and an informative inspiration in Bible study.

The new cargo came aboard named for Miss Cleo Mitchell. It is under her direction as well as that of the membership committee that this union has been organized. The union has made and is trying to uphold an ideal indicated by each letter in Miss Mitchell's name. The work of this crew is guided by these officers: President, Annie Bower Bench, Lenoir; vice-president, Floy Greene, Marshville; corresponding secretary, Margaret Liverman, Columbia; recording secretary, Ruby Kelly, Newport; Bible readers leader, Sara Howard, Greensboro; and group captains, Katharine Cagle, Carthage; and Christine Mooney, Davidson.

The other two cargoes on this ship are Woodcock and Battle unions. The former is named for Rev. Wilson Woodcock, pastor of Forest Avenue Baptist Church, where the B. Y. P. U.'s meet for their Sunday evening programs. The other is named for Dr. and Mrs. J. T. J. Battle, good friends of the college girls.

Roberta German, Boomer, is president of Woodcock union working with these officers: Vice-president, Corinne Pannell, Bakerville; secretary, Genevieve Whittington, Snow Hill; recording secretary, Jincy Owen, Canton; Bible readers leader, Irene Brown, Rocky Mount; and group captains, Hessantine Borders, Shelby; and Lois Marsh, Marshville. The president of Battle is Pauline Hambricht, Grover; vice-president, Joyce Cates, Mebane; corresponding secretary Mary Mooney; recording secretary Naomi Daniels, Goldsboro; Bible readers leader, Alberta Craft, Lewisville; and group captains, Lucille Massey, Holly Springs and Ann Crawley, Norwood.

Other general officers are: Secretary, Mildred German, Boomer; reporter, Ida Mae Shearin, Rocky Mount; pianist, Gertrude Cates, Mebane; and chorister, Betty Wilson, Marion.

The work done during the week by the crew results in good programs on Sunday night. They are interesting and offer to the students inspiring and nourishing spiritual thoughts. Among the novel programs that have been put on have been mission programs in costume, Bible speaking devotional programs, and programs put on by one union for the others. U. N. C. boys have brought two very good programs to us, and we have given two for them. Wake Forest boys recently gave us an excellent program. These exchange programs have meant a great deal to us for they have given us a glimpse of what other campuses are doing as well as inspired us to sail on.

A feature of the evening service that is always interesting is the general assembly. The evening service in the church is the young peoples' service and is one continuous program. When the unions assemble, the program then given is the opening of the church service, followed by the pastor's evening message. We

find that this plan encourages church attendance.

Interesting general assembly programs given this year have been music programs consisting of hymns, special musical numbers, and readings carrying out the theme of the lesson; tableaux; and pageant; and a combination of all. The college girls cooperate with the local young people in giving these programs.

The efficiency of the work of the crew has been enhanced by the monthly business meetings. Except for general officers two sets of officers have served this year which has enabled more students to have the training. Early in each semester the B. Y. P. U. officers together with all other B. S. U. officers met in an officer's training camp with competent leaders for each group. In a monthly business meeting recently, we were privileged to have Mr. Jerry Lambdin, the Southwide B. Y. P. U. Secretary, aboard to demonstrate a business meeting for us. We will use his suggestions in our unions at home as well as here.

We pray for our Good Ship a very successful voyage ere it pulls in harbor early in June, and we are wishing for the crew which will take command next September a successful journey and may the Holy Spirit be their compass and the Holy Word their chart.

MARY GILBERT.

WESTERN REGIONAL CONVENTION

All roads lead to Asheville!! That will be the truth as the Baptist Young People of the Western Region turn to their annual Regional Convention. The young people of Asheville are enthusiastic and will welcome all those who come. The program will begin at 2:30 on Friday, April 14, and it will close Saturday afternoon at four. David T. Mashburn, the Regional President, who has long been one of our most aggressive leaders, has the love and confidence of Western North Carolina young people and he will expect you there.

NEW UNION IN EASTERN ASSOCIATION

Mr. W. T. Campbell, pastor of the Beulah Baptist Church in the Eastern Association, has organized a B. Y. P. U. for his young people. This is the first B. Y. P. U. that the church has had. Mr. Campbell has just finished a study course and he used the Senior B. Y. P. U. Manual. We are happy for this new union and Mr. Thel Smith, the president of the union, has a great opportunity to train the young people.

PRITCHARD MEMORIAL STUDY COURSE

When smiling Ben Favell begins working on any project we generally hear good news. Recently he smiled his way right into the high privilege of teaching the Pritchard Memorial B. Y. P. U. study course for Seniors. And Ben says it was the finest class of young people he ever taught. That's saying a lot, for he has taught a lot of people. It was his own church, but even so, thirty-one passed the examination on the General Organization. And their average grade was ninety per cent. Good class—and a good teacher.

WANTED

You to get our prices before buying that cemetery work. Satisfaction guaranteed. Salesmen wanted in uncovered territories. Salisbury Marble & Granite Co., Salisbury, N. C.

NOTICE

Having qualified as administrator of the estate of Charity Helen Moody, deceased, all persons having claims against said estate are hereby notified to present the same to me on or before the first day of March, 1934, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate are requested to make immediate settlement.

OTH O. S. MOODY,
Administrator of estate of Charity Helen Moody, deceased.
Wake Forest, N. C., R. 2.
February 25, 1933.

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Nothing gives such quick relief from headaches, neuralgia, rheumatic or periodic pains, or aches due to colds, as Capudine because it is liquid and its ingredients are already dissolved. Your system can absorb them at once. No need to prolong your suffering, waiting for a solid remedy to absorb. Capudine's action is immediate, gentle, and delightful. 10c, 30c, 60c.

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The following special rates quoted those attending the

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Single rooms with bath, \$3.00 and \$3.50 per day.
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CONVENTIONS OF THE

NORTHERN AND SOUTHERN BAPTISTS

The Following Special Rates are in Effect

MAY 18 to 29, INCLUSIVE:

Single Rooms	-	-	-	-	-	\$3 to \$4 per day
Double Room, Double Bed, Two Persons	-	-	-	-	-	\$4 and \$5
Double Room, Twin Beds, Two Persons	-	-	-	-	-	\$5 to \$7
Room with Single and Double Bed, Three Persons	-	-	-	-	-	\$7
Large Room 4 Beds \$8, 5 Beds \$10						

All Rooms have Tub and Shower, Running Ice Water, Ceiling Electric Fans, Extension Phone in Bath-room and floor clerk service on every floor

S. E. BONNEVILLE

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WINTERSMITH'S CHILL TONIC

A most successful remedy for
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for over

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A Reliable General Strengthening Tonic
AT ALL DRUGGISTS
Wintersmith Chemical Co., Inc., Louisville, Ky.

THERE MAY BE POISON IN YOUR BOWELS!

STEP out tomorrow morning with the fresh buoyancy and briskness that comes from a clean intestinal tract. Syrup Pepsin—a doctor's prescription for the bowels—will help you do this. This compound of fresh laxative herbs, pure pepsin and other pure ingredients will clean you out thoroughly—without griping, sickening or discomfort.

Poisons absorbed into the system from souring waste in the bowels, cause that dull, headachy, sluggish, bilious condition; coat the tongue; foul the breath; sap energy, strength and nerve-force. A little of Dr. Caldwell's Syrup Pepsin will clear up trouble like that, gently, harmlessly, in a hurry. The difference it will make in your feelings over night will prove its merit to you.

Dr. Caldwell studied bowel troubles for forty-seven years. This long experience enabled him to make his prescription just what men, women, old people and children need to make their bowels help themselves. Its natural, mild, thorough action and its pleasant taste commend it to everyone. That's why "Dr. Caldwell's Syrup Pepsin," as it is called, is the most popular laxative drugstore sell.

BOOK NOTICES

Courage That Propels

By G. Ray Jourdan. The Cokesbury Press. \$1.00. "There is always the need for courage. But there are occasions when the need is intensely felt. It is hardly necessary to refer to the fact that all of us are going through such testing difficulties just now. It is a world wide state of affairs. Both as individuals and as nations we need some strong, steady force. Sounding this note in his preface, Mr. Jourdan proceeds to give fifteen timely messages, rich in practical, fresh illustrations, calling upon all of us to measure up to the needs, and responsibilities of the hour. These several chapter titles indicate the kind of courage to which the author calls: Faith that Counts—Conquering Fear—Invincible With God—Power to do the Impossible—Sunshine at Midnight—Riches You Cannot Lose. The messages in "Courage that Propels" points the way to a living faith that gets things done. Particularly will they help individuals in need of faith in themselves and in God. North Carolina readers will be interested to know that the author is pastor of the Wesley Memorial Church in High Point.

W. Eugene Sallee—Christ's Ambassador

By Mrs. Annie Jenkins Sallee. Published by the Sunday School Board. Price \$1.50. This biography of an outstanding missionary of our Southern Baptist Foreign Mission Board is written by his wife, the one best fitted for the task, for she entered fully into all his missionary work. She portrays Dr. Sallee in a splendid way—those who knew him and loved him feel deep satisfaction when finishing the book, that their friend will thus be known to the many who never saw him in the flesh. It is a gripping biography, and will stimulate an interest in the great cause to which Dr. Sallee gave his life. Especially should our young men and women read this book, for they will find in its pages the highest ideals of consecration of Christian home life, and of Christian service.

The dedication page reads: "This record of Mr. Sallee's life is lovingly dedicated to the salvation of those in the 'Uttermost Parts' for whom he gave twenty-seven years of his young manhood and mature years. The gift of the publication of the book by the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, makes it possible to donate all proceeds from sales of this volume to help bring in the Kingdom of God in order that His will may be done on earth as it is done in Heaven."

Three Arrows, The Young Buffalo Hunter

By E. Ryerson Young. Published by the Friendship Press, New York. Mr. Young is the son of the late Egerton R. Young, a famous missionary to the Indians of Canada. "Three Arrows," the hero, was an Indian boy who was so tiny and deformed at birth that his grandmother, the chief's mother, wanted to strangle him, but his mother pled for his life. In spite of his deformity, he overcame difficulties, and with his beloved horse "Whirlwind" had thrilling adventure. He was led to know Jesus by the missionaries, and in his turn, led many of his people to his Saviour. The story is well told, and will hold the interest of boys, and older people, too. In this year of emphasis upon Indians in mission study, this book will be especially helpful with classes for R. A. and G. A.

Jig-Saw Puzzles—Bible Pictures
Thos. Nelson and Sons, 381 Fourth Ave., New York. There are two

Bible pictures in the popular Jig-Saw puzzle shape in each box, at fifteen cents a box. There are twenty-five of these boxes to be had. There are both Old and New Testament subjects. These will doubtless stimulate the interest of children in the Bible stories. Each puzzle gives the title, and the Scripture reference.

Friends In My Garden

By Marquise Marie Aline de Kero-sett. Published by Christopher Publishing House. Price \$1.50. The gifted author of this book is known equally well as a poet, and a musician of distinction; and the prose of this work possesses all the inspiring charm of both poetry and music. The author's sensitive soul personifies the flowers, as well as all living creatures, large and small, and she feels that they live, love and suffer, even as we do—but in silence. She has spent hours in her garden making observations about flowers and insects, and as a result feels quite able to penetrate into the secrets of their lives, of their feelings, their smallest sufferings.

Teamo

By Edwin Nuland. Published by the Christopher Publishing House. Price \$1.50. This is a piece of work that will interest readers not only for the value of the poems, but because it is a literary effort of great merit, including poems written from the age of fourteen, to nearly twenty-five. The author is a young school teacher, who is at present attending St. Cloud Teachers College. The poems in this book are written in widely different meters and moods, reflecting as the author feels, the transitional stage into which America has entered.

The Ransom

By Grace Livingston Hill. Published by J. B. Lippincott Company. Price \$2.00. Charmian had builded a world of luxury and unreality about her, but now she was gone from it all. Christobel felt a passing pity for this woman who hated her, but she revelled in the thought of living alone with her father and brother, Randall. Then Randall disappears. And it is during the terrible days of anxiety that Phillip offers his assistance, and in his quiet, pleasing way wins respect and love, and then Randall returns to a new world and new life.

The Sante Fe Trail to California

By Irwin Warren Delp, B.A., M.A. Published by the Christopher Publishing House. Price \$2.00. "Give me some boys, an automobile and some old trails for my summer." This is Mr. Delp's idea of a good time, and it is not hard to guess that it would also be the boys' idea of a good time to go along on such a summer outing.

The author is principal of a high school, has been a Scout-master for nearly twenty years, has supervised play-grounds, directed Boy Scout camps, received the Boy Scout award of Silver Beaver for distinguished service to boyhood, made four transcontinental trips with boys, and other shorter trips with boys, which total in all about fifty thousand miles. He gives the reader a very interesting account of this trip with the select group of boys.

Time, Matter and Values

By R. A. Millikan. Published by the University Press, Chapel Hill. Price \$1.00. The book deals with experimental physics, dogmatism in science and religion, and the author declares that dogmatism is greatly waning. The book is modernistic in its presentation, and is likely to have a rather large reading, though some may read it to criticize it.

The Bible Looks You Over

By Arthur Stevens Phelps. Published by the Judson Press. Price \$1.50. A busy housekeeper slipped a pan of gingerbread into the stove, and sat down to dip into "The Bible Looks You Over" for just a few minutes while it baked. The smoke from the burning bread ascending to high heaven recalled her to earth a great many minutes later. So fascinating is this book. It is a rare book indeed, full of practical help for every day, full of humor, and full of new light on the Scriptures, and on one's self. The minister will find in it rich suggestions for his sermonizing; the humblest layman will find food for his soul. Read it and see for yourself.

Sons of Sheba

By Stuart Bergsma. Published by Wm. B. Erdmans Publishing Co., Grand Rapids, Michigan. This story is a historical romance with Jan Daraba as the hero. Jan Daraba is the Eunuch who was Queen Candace's treasurer, and the story concerns his search for the true religion. It is very logically worked out, and makes interesting reading.

An American Doctor at Work in India

By Sir William Wanless, K. B. K. I. H., M. D., F. A. C. S. Published by Fleming H. Revell Company. Dr. Robert E. Speer says in the introduction that this book is "the record of the work of a sincere, self-forgetful, and tireless Christian medical missionary." Dr. Wanless went out to India in 1889, and accomplished there a monumental work in Miraji, where, with the aid of Dr. Chas. E. Vail, a man of like spirit and ability, he built up "a great plant, with a score of buildings, three or four fully equipped operating rooms, between one and two hundred beds, crowded almost all the year round, with thousands of out-patients—all, with the exception of a few gifts, acquired by the earnings of the hospital. Dr. Wanless might have enjoyed an income of tens of thousands of dollars annually, but he was content, instead, with his missionary salary, and every dollar that was earned was devoted to the work." (Quoted from Dr. Speer's introduction). Every one who reads this book will be amazed at what marvels a man wholly dedicated to God can accomplish. We commend this heartily to every lover of missions. It will strengthen your faith, and give you new determination to put your best into Kingdom work.

Any book reviewed in the Biblical Recorder may be ordered from the Baptist Book Shop, Raleigh, N. C.

FIVE YEARS AS BUILDING EVANGELIST

Feeling that the brotherhood should know more about the work that has been accomplished during the period from October, 1927, to October, 1932, we submit the following facts:

Church Building

Twenty-eight new church buildings completed at a cost of \$209,600.00; fourteen old church buildings remodeled at a cost of \$27,180.00; eleven buildings now under construction the total cost to be about \$90,000.00 of which amount there has been already raised \$60,000.00. Total, \$296,780.00. Of this amount the Board paid on one job about \$19,000 and on two other jobs about \$300.00 each, \$19,600.00. Net raised, \$277,180.00.

Most of these churches were not able to employ architects and build in the regular way and would not have done this work except for the help rendered by your representative.

On some of these jobs the assistance required was little more than

help in getting the right plans and supervision in a general way of the building program. In others it was necessary to spend weeks in looking after details. The policy has been to do whatever was necessary to put over the job.

More than half of the churches have no debts at all on their buildings, and only two have burdensome debts and they refused to follow the financial plans suggested to them.

Your representative is trying to help in the solution of the problems of five churches that are about to be sold for debt.

One of the distressing facts that the Baptists of North Carolina are having to face is large church buildings not half filled with people with the congregation struggling under a crushing debt while masses of people in other places have no adequate place to worship.

There are many churches contemplating building programs and are only waiting for economic conditions to justify them in starting the work.

General Work

Your representative attended about seventy associational meetings in the interests of the Board, personally collected about \$10,000 in centennial pledges, earned and turned into the Board \$4,586.24.

While many of the revivals held have been for the purpose of promoting building campaigns and toning up of the churches generally we have received for baptism 254 and have delivered 860 sermons and addresses. Many of these have been on the Convention work in debt raising campaigns, etc. J. M. PAGE

WAKE FOREST PUBLICATIONS

Howard M. Phillips, of Lumberton, today was elected president of the Wake Forest College student body for the 1933-34 session. E. C. Shinn, of Lockhart, Texas, was chosen vice-president, and Fleming Fuller, of Franklinton, will assume the duties of secretary and treasurer, which office was held by Phillips this year.

Editors of all three campus publications next year will be members of the junior class, a set-up that perhaps has never existed before in the history of the college. "Old Gold and Black," weekly, will be edited by Slade Hardee, of Winston-Salem; "The Howler," yearbook, by Charles U. Harris, Jr., of Raleigh; "The Student," literary monthly, by M. T. Greenwood, of Jonesville.

Business managers of these publications, respectively, will be Jerry Hamer, Rockingham; R. F. Van Landingham, Scotland Neck; E. E. Prince, Fair Bluff.

JACK MURCHISON.

CAMP JUNALUSKA

Lake Junaluska, North Carolina

1933 session begins June 29 and closes August 24. Director, Miss Ethel J. McCoy, Virginia Interment College, Bristol, Virginia. Camp Junaluska is delightfully located at Lake Junaluska, in the midst of the mountains of western North Carolina. Good roads and convenient railroad schedules make the camp easily accessible.

Camp Junaluska is trying to meet the demand for wholesome life for girls in a refined and congenial atmosphere. Special attention is given to the health of the girls. Various forms of exercise, hiking, horseback riding, boating, swimming on Lake Palcoy, a beautiful private lake owned by the camp, etc., are under the direction of experts. Instruction is given in many lines. Any normal girl would be delighted and greatly benefited by spending the summer in this camp. For catalogue or further information write Miss Ethel J. McCoy at the above address, mentioning the Biblical Recorder.

THAT SUNDAY SERVICE

By Jonathan Scribblerius

Is not the Sunday service the pivot around which the life and work of the church revolves?

It has become a sort of proverb that the thermometer of a church is its Wednesday night prayer meeting. Why not the Sunday service? That service will reveal far more concerning the pastor, the members, the program and general spirit of the church than a week night prayer meeting. This article has chief reference in the case of city churches—to the Sunday morning service.

If we would discover the value of a certain pastor to his church let us study his leadership in his Sunday service. The members also reveal their spiritual attitudes and activities by the manner in which they enter and settle in their seats, and by their bearing throughout the service. Every church service has its own characteristic atmosphere which a visitor can easily detect and feel, and the dominant ideals of the church are apt to unveil themselves in the Sunday service.

But that service is not only an index to the life and work of the church but it sets the pace for that life and work. The ideals which bear fruit in the Sunday service are very apt to send their roots into the services held in the other departments of the church. If the aim on Sunday seems mainly to make the service entertaining and "drawing" that aim will become contagious, and the other organizations will catch it. If the Sunday exercises are formal and mechanical such formality will throw its chilling spell over the other services of the church. If the sermon is made the chief objective in the Sunday program with the other items merely preparatory for the discourse, then the leaders of services in the other church departments will be tempted to build their service-programs around the discourse, or the "talk," which is to be made by them. As the pastor lifts that Sunday service to higher and higher spiritual levels he will be lifting the level of all the other departments of church life.

But the spiritual ideals presented in that Sunday service will affect not only the various agencies in the church but the daily life of the individual members. If the members are raised to spiritual heights in the public sanctuary on the Lord's day they will walk upon a higher plane during the week.

If then the Sunday service is the fountain from which flow streams of blessing into all realms of church and individual life the pastor's opportunity in that service is tremendous. It is his battlefield where victories are won or lost for the church.

It might startle many pastors to know how small a contribution to the spiritual upbuilding of the church is made by the average sermon, as compared with the contribution that might be made by the so-called "preliminary" service if it should be made a period during which souls were holding secret communion—in confession, thanksgiving, praise, and petition—with God. The sermon that is preceded by such spiritual communion under the leadership of a Spirit-filled pastor will then be simply a continuation of that spiritual worship and the entire service will be powerful and will send its tides of spirituality throughout the church and its membership.

But how shall a pastor prepare for such a service? Suppose his training and aptitudes fit him merely for following formal preliminaries leading to the accustomed chief event—the sermon?

Blessed is that church whose pastor can lead his congregation on Sunday to the Heavenly heights—not merely by the sermon, but by his handling of the entire service—the most important part of which is the so-called preliminary part. From the moment that such a pastor steps upon the platform it seems clear to his congregation that he has come to them from the "secret place," and is under the spell of the divine Presence. They see it in the subdued light in his eye. They detect it in his voice as he announces the opening hymn and even more as he reads the Scriptures. Instead of making effort to be reverential and spiritual he is manifestly struggling to control the spiritual fires within him that are seeking to burst forth. When he prays they find themselves saying in their hearts "This is none other than the house of God and this is the gate of Heaven." Gradually, as he has been leading them up the stairway of that worship-service, their wandering thoughts have fallen away and they find their hearts being humbled and opened before God and looking to Him. The hymns—so carefully selected—furnish wings to their aspirations and praise and they hear God speaking to them through the Bible reading.

But it is during the quiet season which the pas-

tor provides—not of a few seconds, but of several minutes—during which, heads are bowed and there is perfect silence—except, perhaps, when the pastor quietly quotes one or two passages regarding worship. Ah, what a season is that! Souls dealing with their divine Master—in confessing sins, giving thanks for recent mercies, giving praises to God for His greatness and goodness, and crying to Him for needed blessings—right there in the service. Hearts that have not prayed for weeks are praying now. It is then that the service touches its high point. It is then that contacts and covenants are made that will reach into eternity. When a sermon follows such a quiet season—ah, what a hearing it will receive! It then comes bathed in a spiritual atmosphere. The congregation and the preacher have both been preparing for it—there in the service.

Sometimes a quiet season of several moments is provided immediately at the close of the season. With bowed heads the congregation has an opportunity for a final dealing with God, and with their own thoughts, before scattering to their various homes. In those quiet moments the impressions of the sermon—and of the entire service—may be reviewed and deepened and riveted. Prayers may then be uttered, new purposes formed, and—let it never be forgotten—it is then that the most important and the most permanent work of the entire service may be done.

Suppose a pastor has not learned the divine art of such leadership. If not he is poorly equipped for his work, but he need not despair, for many pastors are learning it. Many are studying the wonderful subject of worship as presented in the Bible and as being sorely needed today, and their study is bearing fruit in their services, and especially in their own prayer closets. Such pastors are finding, of course, that the price, in time and prayer, to be paid for such spiritual equipment is a very large one but they are paying it.

Are our theological seminaries, with their splendid courses, training our young preachers, not merely to preach and to be good pastors, but also, and chiefly, how to conduct spiritually worshipful services? Almost any preacher can stand in the pulpit and "preach," but how many can lead the individuals in their congregation into a heart-communion with God that will continue throughout the entire service? If a pastor cannot lead his congregation into vital converse with God during the "preliminary" service how can he do so during the sermon, and if the sermon does not bring them into such communion, of what high avail is the sermon?

Is it not a fact that
As goes the Sunday service
So goes the church?

THE OBEDIENCE OF FAITH

Faith is not merely assenting with the mind to a doctrine or a fact. "The devils also believe and tremble"; they do not obey or yield. They remain just as disobedient and rebellious notwithstanding their belief. Nor is that a saving obedience which is not the fruit of faith. There may be an obedience like that of the Pharisee, that is most particular about the least things of the law, but covers a heart that hates God, and seeks to earn salvation by good works. Such obedience may therefore be a real disobedience to God, in rejecting His Son. On the other hand, when obedience comes from faith, it is really faith in action.

Many years ago an Englishman, happening to be in Charleston, South Carolina, and seeing a slave being sold, bought and gave him money to begin life in the North as a free man. The purchased slave henceforth refused to leave his purchaser, but became his voluntary servant. He was an obedience that was the fruit of redemption. He did not offer it to secure his freedom, but in gratitude for a free gift of liberty. When we obey, not to merit justification, but because of grateful love for a redemption that cost the Lord Jesus everything, but cost us nothing, then we learn what is the obedience of faith.

So simple and plain then is salvation to a willing soul. A little child, who had found it by this short and simple path, was warned by an old man who had come to the cross after long despairing struggles, that perhaps her way was too easy. "Why," said he, "you do not seem to have been in the Slough of Despond!" She only dropped a courtesy, and said, "Please sir, I did not come that way." Nor need any of us, if we only believe like a child that God means what He says and at once come to the cross for eternal life!—A. T. Pierson in Western Recorder.

REVIVAL

F. A. Merrill

The great need of our people today is a revival of faith and consecration of self to the Kingdom of God. The call of the hour is not so much for more money, more lands or more securities as for more self-control, more faith and more courage. Our present troubles are deeper seated than our material condition. That is but a symptom of our illness, just as a headache is a sign of physical disorder. Like the capable physician, we should treat the disease and not the symptom if we are to obtain a real and lasting cure. We are passing through an epidemic of fear that has paralyzed our spiritual attitudes as well as our physical abilities. Only a return to the simpler faith of our fathers will lead us from our morass of despondency.

We have wandered so far from the teachings of Jesus that we may well stand aghast at the mess we have made of our social civilization. Christianity is not on trial, it can never be, but our interpretation of it is and our application of it has been certainly faulty. Someone was asked once if Christianity were not a failure and he replied that he did not know as it had never been tried.

We are today spending millions on competitive armaments in spite of the fact that at no time in the world's history has warfare ever settled any question equitably. Instead of mankind accepting the teachings of the Man of Galilee, it still harbors suspicions and hatreds that breed all of the horrors of Hell. Our so-called diplomacy is but the game of shysters and our agreements between nations are not worth the paper they are written on. Our jurisprudence no longer commands respect and it sometimes appears that our courts render decisions without regard to honorable amends or exact justice. The accumulation of wealth has an undue influence in delaying and shaping court procedure until it has become certain that the rich criminal will seldom receive deserved punishment. Pope's few lines were never truer than they are today:

'Tis mean to rob a hen-roost of a hen
But stealing millions makes us gentle.

Our indifference to the social cancers growing in our midst evinces an apathy toward what is suicidal to a people that is appalling. Vice in all its degrading forms is rampant in most communities and yet it is only the few who dare to raise their voices in protest. We gloss over our social conditions with the veneer of personal smugness that tries to convey the idea of a social purity that does not exist. So long as our vicious tendencies are shaded from direct public gaze, we deem ourselves moral saints.

Our desire for complete individual freedom of expression has led us into a license that is abhorrent. We have built up a democracy that has gradually become a plutocracy and we know not how to reform it. We have divorced our school and state and so are breeding a race of citizens whose spiritual development is left to the uncertain ministrations of the church which in turn is crippled in its work by an indifferent membership. If ever we needed an Elijah to lead us out of our wilderness it is today. If ever we needed one of the prophets of old to lash us back into the paths of righteousness it is now.

To whom shall we turn in this our day of travail? To our too often supine ministry, to our churches, to whom? There are few prophets in Israel now. We can cry with the Psalmist, it is time for God to visit His people and to revive them again. We need His presence as never before, we need His guiding hand, His grace and His wondrous peace. May the Lord come speedily and revive His people, otherwise they will surely perish.

The revival that we need is not the usual emotional affair we associate with this term. The tricks of the professional revivalist are not the wonder workings of God. It is not numbers, it is not the brassband element, it is not the sawdust trail we need now, however valuable they may have been in the past, but it is that quiet, self-consecration to the commands of the Nazarene that must come to us. It must be a re-dedication of ourselves upon the altar of Christian faith, a renewal of our allegiance to the Christ and all that He means. It must be a more complete surrender of our lives to the Master than we have ever made before. It must be a resolve to minister, even as He did, to our fellowmen. Our economic recovery will not come until we have had our spiritual revival. It is up to our leaders to guide us into our Canaan of promise. Will they be equal to it?

W. M. UNION

Edited by Mrs. Edna R. Harris
Corresponding Secretary

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PRAYER IN AFFLICTION

Keep me from bitterness. It is so easy
To nurse sharp, bitter thoughts each dull, dark hour!
Against self-pity, Man of Sorrows, defend me
With Thy deep sweetness and Thy gentle power!
And out of all this hurt of pain and heartbreak
Help me to harvest a new sympathy
For suffering humankind, a wiser pity
For those who lift a heavier cross with Thee!
—Violet Alleyne Storey.

NOTES

See that your "Gather up the fragments" collection of gold and silver is sent to Mr. M. A. Huggins, Recorder Building, Raleigh, N. C., soon as you have it in—and finish it up now.

It is not too late to send in your special Thank Offering for Home Missions. We cannot supply our wants and then supply the needs of our missionaries.

Teach stewardship in each organization this quarter. Sunbeams are not too young to learn that "the tithe is holy unto Jehovah." If all leaders of young people's organizations would teach this Bible truth, it would surely find lodgement "in the heart of a child," and the organizations would not send in quarterly financial reports of three cents, six cents, eight cents, ten cents, etc.

Mission study has fallen off to the minimum the first quarter. "Where we do not know we do not care."

STATE-WIDE MISSION STUDY INSTITUTE

In connection with the Baptist Religious Institute (in place of Preachers' School) June 1-9 there will be a mission study institute.

Georgia has led out in Mission Study Institutes and has one or more each year; this is our first one.

Institutes for training mission study teachers are wisely recommended by Woman's Missionary Union in their plan of work. The art of applying methods to different age groups needs to be acquired. Classes for all groups will be provided. Expense will be twenty-five cents each meal and twenty-five cents for room, individuals furnishing linen.

CAN THEY TRUST US?

Eighteen years ago two young people were "led" to a great missionary field in North Brazil. Taylor and Ginsburg and others had preached the Gospel in the great State of Bahia,

many believers had been baptized, but little attention had been given to the "teaching" section of the Great Commission. Hundreds of church members waited for the teacher. The young man, Red White, of South Carolina, as he is affectionately called, threw himself into that fruitful but often trying task of organizing the scattered, untaught Christians. Much of his time has been spent away from the city of Bahia, away from his home and family. He has wrought well, but these years have been trying years both for himself and — for his wife.

His partner in this great building enterprise has had no easy task. Every day she has used more energy than her strength supplied. The wife of an itinerant missionary must meet many emergencies in his absence. The mother of two husky boys and a dainty little daughter must be their governess, as well as disciplinarian and practical nurse. House-keeping in the ant-ridden old mansion in Bahia is not all fun. As State W. M. U. Corresponding Secretary of Woman's Missionary Union in an undeveloped field, without adequate literature or trained co-workers, her time might be entirely absorbed in organizing and strengthening the women. She is instructor in Home Economics, with many of the society folk of Bahia in her class. Since hers is the only cooking class in the city, many pupils come who would not otherwise be reached with the Gospel. With her recipes, Mrs. White presents the Bread of Life. Private classes in English have furnished funds for many a missionary venture, while presenting a matchless opportunity to evangelize the promising young business men who eagerly study English and study also their missionary teacher.

Strength will no longer stretch far enough to cover these and many other daily duties, but she has been determined to "hold on" until furlough time is due. In 1933 she had been promised a year of rest in the United States, with the privilege of securing educational advantages for the children whose future she must protect and make as secure as possible. Missouri friends had already gathered traveling expenses to North America, but a letter comes to Maxey White and Kate Cox White saying, "If you come home, you may have to stay here. We cannot guarantee your expenses back to your field." What would you do? What would you say? Kate Cox White writes, "May the Lord lead us to do his will. Then everything will be all right."

Turning quickly from these problems, she goes on merrily to tell us about her experiences in—

Housing a Hundred Delegates

Have you been complaining of too heavy responsibilities? Have you entertained a hundred delegates recently? If not, please apologize for your murmur of complaint and find out how 'tis done. Missouri's daughter will teach you, as you follow Kate Cox White through these hectic days.

She "ate" and "slept" all of the out-of-town delegates, about one hundred of them. Everything but the kitchen tables was used for beds and she confesses that she shut one eye when she looked in that direction, and, therefore, cannot guarantee that they were not used. One of her guests followed her into the kitchen one morning and said, "Dona Kate, who was that nice-looking lady who led the chorus choir?" She looks like she's mighty smart." Dona Kate, whose hat had covered the crown of glory which is not yet white, but which must have been a little "torn" by the many emergencies which had presented themselves, smiled feebly and replied, "er—ah—Why, yes." It was a shock, after all, to find that her own guest had not recognized her

EYES TIRED? Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail \$5c. **DICKEY DRUG CO., BRISTOL, VA.**

Weakness of Women



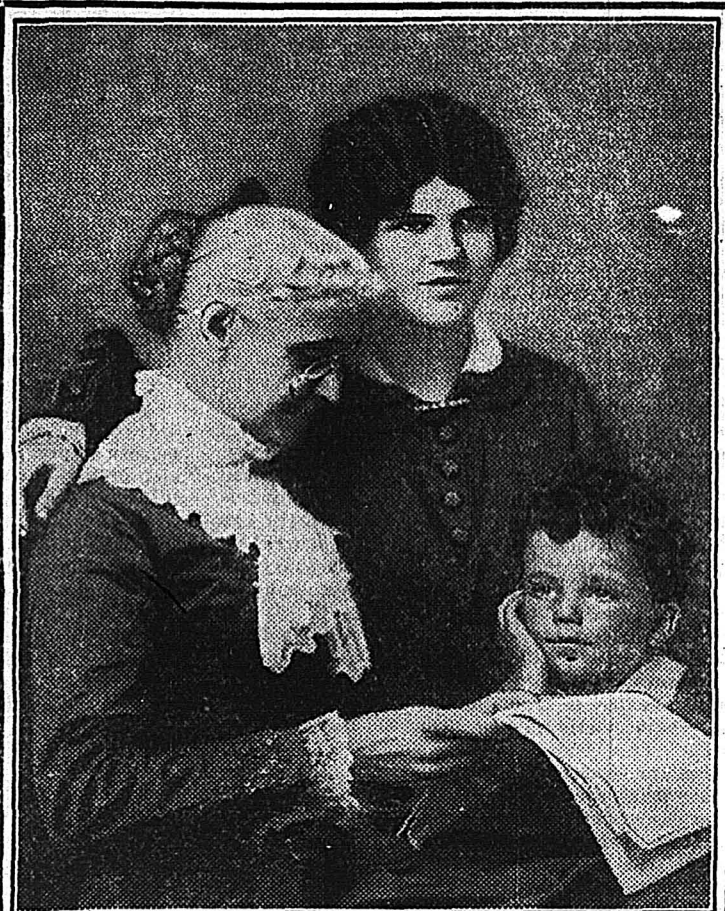
MANY women are troubled with monthly bearing-down pains, weakening drains, backache or sideache and nervousness. They should take Dr. Pierce's Favorite Prescription. Mrs. Mary Lemons of 19 Vine St., Proximity Sta., Greensboro, N. C., said: "I had pains in my back, was so nervous I couldn't sleep, felt all rundown, had no appetite, food soured and caused a distressed feeling, also gas. I felt miserable all the time. It was necessary for me to take but one bottle of Dr. Pierce's Favorite Prescription when my trouble was completely cleared up. It not only relieved me of the nervousness but I also gained in weight and strength." Write to Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

WOMAN LOST 10 LBS. IN A WEEK

Mrs. Betty Luedke, of Dayton, writes: "I am using Kruschen to reduce weight—I lost 10 pounds in one week and cannot say too much to recommend it."

To take off fat easily, SAFELY and HARMLESSLY—take one-half teaspoonful of Kruschen in a glass of hot water in the morning before breakfast—it is the safe way to lose unsightly fat and one bottle that lasts 4 weeks costs but a trifle. Get it at any drugstore in America. If this first bottle fails to convince you this is the safest way to lose fat—money back.

But be sure and get Kruschen Salts—imitations are numerous and you must safeguard your health.



LYDIA E. PINKHAM and Her Great Grandchildren

If Lydia E. Pinkham were alive today she would be 114 years old. Her descendants continue to manufacture her famous Vegetable Compound and the integrity of four generations is behind the product. By accurate record, this medicine benefits 98 out of every 100 women who report after taking it. You can be almost certain that it will help you, too.

Lydia E. Pinkham's Vegetable Compound

hostess. At the risk of losing some of her good looks and her intelligent expression, Dona Kate omitted her hat when the time came for the Women's Annual Meeting. She wanted to be recognized.

"If you want a hectic life," Dona Kate writes, "just you be landlady for a State Convention, corresponding secretary of Woman's Work and have to get your report made out after the delegates arrive (for that's when the reports come in), lead a chorus, make addresses on school work and woman's work, and an address at a memorial service."

One night during the Convention, Mrs. White went to sleep after midnight. Since the house was full, she had chosen the porch as her bedroom. A black woman who feels that her special duty lies in the personal care of the dear missionary friend, finding her clothes out on the porch, carefully put them away. When the hostess-secretary-choir-leader-special speaker, and so forth, arose at five o'clock, there were no day clothes and all rooms were occupied. It was impossible to conduct a search. So to the kitchen she went to start breakfast preparations. Before the breakfast the black woman found the missing clothes and the pantry offered itself as dressing room.

What did she feed her guests? Why beans, deliciously flavored and supplemented by three or four kinds of meat, parsley, onions, garlic, tomatoes. With the beans she served delicious bananas right out of the back yard. A dozen bunches of bananas were consumed during the Convention and imagination fails to rise to the point of trying to guess how many barrels of beans were eaten.

Who wants to exchange places with Dona Kate White, of Bahia, Brazil? What State Secretary of Woman's Missionary Union or General Convention would apply for the privilege of entertaining the entire roll of out-of-town delegates?—Home and Foreign Fields.

MRS. WHITE SPEAKS FOR HERSELF

Caixa 184, Bahia, Brazil,
January 9, 1933.

My dear Friends:

Here it is January 9th, and I fully intended having all my correspondence up to date, long ago, but vacation days are as strenuous as school days. We have had one-half day to ourselves this vacation. The rest of the time, there has been a constant stream of guests. Yesterday afternoon, I finished a D. V. B. S., out in one of the suburbs of the city. It is the fifth one we have had, and a sixth one is starting today. As a continuation of the one finished yesterday, we are organizing a primary department with about forty-five children. It is a preaching point of the Dois de Julho Church. This week, I must write letters and do some visiting, and next week I must go to the Brazilian Baptist Convention, in the city of Victoria. We embark Saturday on a coast boat, and should get there Monday.

Some of you have written that you are certain that I am lonely. But you are mistaken. Although I haven't a single American friend in this city, I have scores and scores of delightful Brazilian acquaintances and a few very precious, intimate friends—Brazilians. Some of them are Roman Catholics. They dress in the very latest styles and some of the women and girls are very beautiful. They speak a very beautiful, musical language—the Portuguese.

Our older son, Maxey, sixteen years old, was in the Baptist High School in Rio de Janeiro last year. Over 700 miles south of here. He came home for vacation, first of December. (It's summer here now.) The other boy, John, age thirteen, studied with me last year. Oh, but they were

happy to be with each other again. But show it in the usual boy way, wrestling, scuffling, etc. The Mission House where we live is perched on a cliff, overhanging the beautiful All Saints Bay. We can see boats from all over the world entering this port and leaving. All must pass our house. But most beautiful is to see the fleets of fishing boats coming across the bay in the morning, with the rising sun on the white sails. This bay has been the boys' swimming hole all their lives. They get their boy friends here, and all go in swimming about twice a day. Then they come back to the house, tracking all over, raiding the ice box and cupboard. Then out under the mango trees and suck mangoes till they can't hold any more; then lie in the shade. When Maxey came home from Rio this year, he would exclaim several times a day, "Oh, mother, this is the best place on earth—no place like home." He doesn't want to go back to Rio, and it is best that he doesn't, for if he went, we should have to find a place for John there, too, and the trip and the board for two would be far too expensive. So they will both study here. It is the only way, since we can't take them home. They will study English and math here with us. Maxey plays the violin and John plays the piano. Last week Maxey helped with the D. V. B. S. and also at night in the evangelistic services. The boys have a bird cage that they made themselves. It is about 9 feet high, and four feet in diameter. They have many beautiful song birds in there, that they have caught themselves. They have made a chicken yard, where they have chickens and pigeons. But I haven't said anything about our nine-year-old girl—Nell. She will be in the fourth grade when school opens in March. She can swim and she is studying the piano. Right now she is playing dolls.

It's very hot here now; too hot to want to work. But there is so much to be done. Then the Foreign Mission Board has been forced to cut all appropriations, so much so, that this year there is nothing with which to pay even the taxes on the property of the Board—much less for any repairs. Before school opens in March, we must fix the roof. The white ants have eaten some of the rafters in the house. Eaten some of the fence posts in the yard. Our school dining room must be cleaned. The kitchen must be cleaned—the kitchen stove rebuilt. It's a Brazilian stove, built by bricklayers. Pans and dishes to be bought for after five years, my pans are all gone, used for the school; and taxes must be paid, some splendid Christian girls must be taken in for school work. Girls who are too poor to study if they are not helped. But no money. So the first of March, besides my regular work, I shall begin teaching English, piano and cooking to pay for all these things. It is too full a schedule for one who has worked in the tropics continually for five years and half. But our Father will give the strength I am sure. For I couldn't give up my Y. W. A.—the Sunday-school work (morning and afternoon), a large chorus choir, the street evangelistic work, the corresponding secretaryship of the state W. M. U. and the training of the girls in the boarding department here in school, running the house-boarding department, and make ends meet, teach our children and visit. It's a real full life, but don't anybody feel sorry for me. If you want to help, just pray and then help the Lord answer your prayers.

Yours in Royal Service,
KATE C. WHITE.
Address: Mrs. M. G. White, Caixa 184, Bahia, Brazil, S. A.

Postage on letters to Brazil: three cents for first ounce or fraction there-

of; three cents for each additional ounce or fraction.

NOTE: Miss Blanche White in March Home and Foreign Fields gave us a glimpse of Mrs. White's work, and her letter following closely, adds to the vivid picture of a missionary's daily life.

How can she do it all? Our failure to support our foreign mission work adds new burdens each year.

Young People

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

MAGAZINE SUBSCRIPTION

March was set apart as subscription month but the "Banking Holiday" crippled our efforts so Miss Juliette Mather, our Southern Young People's Secretary has suggested that May be urged as catch up month for subscriptions and gifts also. Unless we study and read our missionary magazines how can we love MISSIONS and be inspired to give. North Carolina's goal in magazines is — World Comrades, 1,460; Window, 685.

There are 588 Sunbeam Bands; 508 Girls' Auxiliaries and 328 R. A. Chapters in our State. If each society would take three copies which we think is necessary we would have 4,284 subscriptions. Boost your magazine. Put on a World Comrades playlet and a drive for subscriptions. We should have World Comrades in every home where there are young people.

If every one of our 381 young woman's societies took two copies of the Window we would far surpass our goal. The Standard requires one-fourth of members subscribing. I know of two Y. W. A.'s that are 100 per cent in subscriptions to the Window. Young people do your best.

Y. W. A. CAMP

Have you made your plans to attend Ridgecrest Y. W. A. Camp, June 27-July 7? It is simply the biggest event of the year for Y. W. A.'s. And is the experience of a life time to spend ten whole days at Y. W. A. Camp. If you cannot take your entire gang and rent a cottage, provide the expenses and send at least one representative. The North Carolina Y. W. A. Stewardship Contest winner is to be there and try out for Southern championship. Come let's boost her up and bring honor to our State. Plan and pray for Ridgecrest Y. W. A. Camp June 27-July 7. Mark the date in red on your calendar.

R. A. SPECIALS

Father-son Banquet in every church during the year. Have you planned yours? Lexington First is the only one that sent a write up to our office about such an affair. Let us hear from others.

R. A. CONCLAVE PLANS

The State Conclave has been postponed to the fall. This we plan for Wake Forest College. Your chapter can plan its own conclave of one, two or more nights. What about a city-wide conclave for the week-end? Associations will be planning the same for the boys to help celebrate Boys' Year. Write for helps or suggested plans.

RANKING SYSTEM

A mimeographed copy of the ranking system may be had by writing our office. These are also incorporated in the new R. A. Manuals. Two additional ranks are added for Intermediates. We want many North Carolina Ambassadors. Begin working now and make 1933 the best year ever. Did you hear North Carolina's message to the Southern R. A. Broadcast, March 10 over station KWKH?

"More and better R. A. chapters"

(Continued on page 14)

Ease that sore spot and SLEEP



"A little Sloan's will soon put an end to that twitching pain."
"I hope so. I've hardly slept since this last damp spell started."

DAMP-DAY PAINS

—stiff joints

Don't let pain keep you awake during damp weather. Warm those stiff sore joints with Sloan's—and you'll sleep soundly. For Sloan's rushes fresh blood to the sore spot, kills pain, relaxes stiffness. No rubbing is needed with Sloan's—simply pat it on. Gives the quickest relief in the world... and costs only 35¢!

SLOAN'S

World Famous Liniment
used by 133 Nations



We will cooperate with any church desiring to minister to one of its own members who is sick and who is too poor to pay for hospitalization, by sharing with the church the actual cost of such case on a 50-50 basis. That would be practical cooperative Christianity. Surely any church would be willing to bear one-half the actual cost of caring for one of its own members.

For further information address

Leah J. Pittman
Superintendent.

PEACE

A JUNIOR COLLEGE FOR WOMEN

(1) College courses for first and second year work; (2) Preparatory courses; (3) Special courses in Art, Music, Home Economics, and Commercial subjects. Intimate home surroundings; Highly trained faculty; Wholesome religious atmosphere. For information, write to William C. Pressly, Pres., Peace, Raleigh, N. C.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

RANKING SYSTEM

(Continued from page 13)

is our wish for the South. Do your best.

R. A. PROCLAMATION

TO THE OFFICERS AND MEMBERS OF ALL W. M. S. GREETINGS:

WHEREAS, The Order of the Royal Ambassadors has been adopted by the Woman's Missionary Union of the Southern Baptist Convention, and also by the Woman's Missionary Union of Association, as a Baptist missionary organization for boys, and

WHEREAS, The objects of this organization shall be to study God's Word for a better knowledge of Him; to study the lives and works of great missionary heroes, who have been His ambassadors here and in other lands; to endeavor by conduct and contributions to make Christ known to all the world; whose motto shall be "WE ARE AMBASSADORS FOR CHRIST"; therefore

WE BELIEVE, That every church should have an organization of Royal Ambassadors, that our boys may receive missionary training, and so develop into world citizens; that every member should advance in rank from Page to Squire, then to Knight, and at last become an Ambassador, which is the highest rank; that the arm band should be worn as an indication of the rank held by a member of the chapter; that each chapter should be named for one of our present day missionary heroes; therefore

BE IT RESOLVED BY THE W. M. U. OF ASSOCIATION: That we do everything in our power to extend the work of the Order of Royal Ambassadors through-out our association,

NOW THEREFORE, I, SUPERINTENDENT OF W. M. U. do hereby proclaim that on the day of 1933, a conclave will be held at to observe the twenty-fifth anniversary of the organization of the Order of Royal Ambassadors. That all the organized chapters in the association act as hosts, and invite all boys between the ages of nine and seventeen from all our churches, to attend this conclave.

IN WITNESS WHEREOF, I have hereunto subscribed my name and caused the seal of the Order of Royal Ambassadors to be affixed, attested by our present chapter counselors dated at North Carolina, this day of A. D., 1933.

(Names of association chapter counselors.)

Name of association superintendent.

(Prepared by Mrs. George E. Lovell, Clayton, N. C.)

ASSOCIATION YOUNG PEOPLE'S PROGRAM, 1933

Keynote—Light Bearers.

Aim: To have representatives from each church in association.

Song—Send the Light.

Prayer—That young people of association may be real Light Bearers for the Master.

Devotional—

John's testimony—John 1:1-12.

Jesus' testimony—John 8:12-16.

Jesus' Admonition—Matt. 5:14-16.

Lights as they shine at home—Reports from each organization represented.

High Lights—Special announcements and goals for the year.

Bright Lights—Recognition of Rank of R. A.'s and Forward Steps of G. A.'s. Playlet—"Girdling the World With Light." (Order from W. M. U. Office, Recorder Bldg., Raleigh, N. C.)

Talk—Bearing the Light Afar.

Lunch.

Song.

Sentence prayers.

Stewardship Dec'amation Contest.

Closing devotional.

APPEALING MOUNTAIN SCHOOL FACTS

Statistics for session 1931-32: schools fourteen, students 1976, teachers 114, ministerial students 110, conversions and baptisms 158, volunteers 140, graduates 237, income \$110,610, students helped 658, students turned away for lack of funds, scholarships or work 722. Schools are opening for 1932-33 session with increased enrollment.

We have a two year Bible course. Records for same last session were Old Testament 395, New Testament 510, miscellaneous books 708, Sunday-school diplomas awarded 192, awarded 351.

Our greatest need is scholarships. A tuition scholarship costs \$25.00 to \$45.00. Board is from \$8.00 to \$16.00 per month. Nowhere will an investment count for more. Will you not take at least one scholarship?

This department, formerly a part of the Baptist Home Mission Board work, but now the work of the Baptist Mountain School Association, has been in operation for thirty-two years. During that time more than 125,000 have been under our instruction, 3,000 have been prepared for the ministry, 5,000 as teachers, fifty bankers, sixty foreign missionaries, hundreds for the home work, 500 trained nurses, 2,500 farmers, and scores of doctors, lawyers, business men, congressmen, senators, college presidents, school executives, and

those filling all stations in life.

Our schools are mostly high schools. A few have the grades. Two are junior colleges. Home economics and manual training are special departments in most of the schools. Alexander Schools, Inc., is a home for motherless children as well as a school supplying all the features in other schools. The purpose is to train for life citizenship and service.

Students who work to pay expenses wash dishes, sweep floors, fire furnaces, chop wood, milk the cows, work on farms, run errands, repair buildings, dig ditches, and do any necessary work connected with our schools. Ministerial students are given free tuition. Some students operate barber shops, pressing establishments, laundries, and do other things to make expenses. Many bring produce or farm animals and exchange for an education. One family sold the washing machine to get money for a girl's education, doing the washing by hand. One girl brought a pig, a boy brought a calf. Struggling for an education! Does not this make its appeal to you?

Our aim is to run Christian schools. Rarely does a session close with an unconverted pupil in one of our schools. We have many volunteers annually. Spirituality, service, citizenship, home-making, strong character, helpful, worthy life service are our aims.

Dormitory life is real home life. Vesper services each evening in various groups, chapel services each day, and personal contact with consecrated, capable Christian teachers, whose lives are examples for growing boys

and girls, are forceful and formative factors. Results from these contacts are far reaching. We try to make it easy to live right and difficult to go wrong.

Mountain boys and girls only seek a chance. Economic conditions have made the struggle of life difficult. Will you help them out on life's highway to effective service?

For further information, please write Dr. J. W. O'Hara, superintendent, Asheville, North Carolina.

THE NOBILITY OF WORK

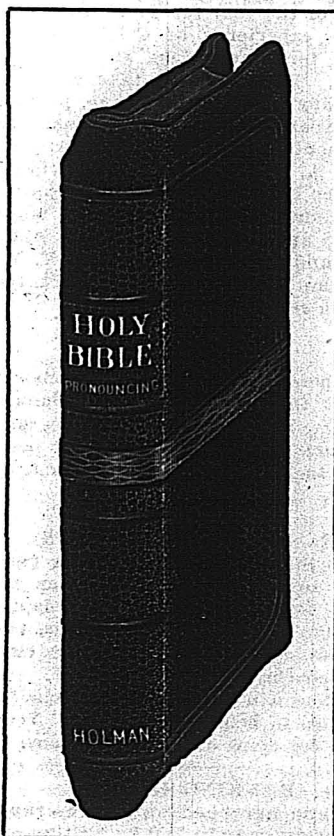
They are the best comforters and helpers of their fellowmen who go about with large hopefulness and cheerfulness in their hearts, trying to put a little more hope and cheer into the life of everyone they meet. What most people really need in their troubles, is not to have the burden lifted off, but to have their own hearts strengthened with fresh hope and cheer, so that they may overcome in their struggles.—J. R. Miller.

AS MEN PRAY

World conditions and the spiritual life of the church constitute an urgent call to God's people to repentance, confession, and surrender to the will of God. Nothing else reaches the heart of God like sincere prayer. "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land." —Exchange.

Holman Teachers' Bibles

WE OFFER THE BEST BIBLE BARGAIN
WE HAVE EVER KNOWN



Through Special Arrangements with the Publishers we Have Secured a Limited Number of These

Holman Teachers' Bibles

of Helps to Bible Study.

A Practical Course in Bible Reading.

Ready Reference Hand Book of Biblical History.

Tabular Chronologies and Specially Arranged Subjects.

Complete Concordance.

Four Thousand Questions and Answers on the Old and New Testaments.

Indexed Atlas to the Holy Bible including Maps in colors on enameled paper.

COMPACT IN SIZE—LIGHT IN WEIGHT
Printed on finest thin Bible paper and measuring only 4 3/4 x 6 3/4 x 1 1/4 inches.

SUITABLE FOR ADULT YOUNG FOLKS, TEACHERS AND BIBLE STUDENTS

A Bible that will not be outgrown with the advance of years, but will meet the requirements of a lifetime.

Self-pronouncing with complete column references, 1,400 pages, including over 300 pages

4308¹—Durable Morocco Grain Binding, Overlapping Covers, Gold Titles. Publishers List Price - - - - - **\$3.25**

Our Offer:

This Bible will be sent to any reader of the RECORDER who will secure 2 NEW SUBSCRIPTIONS at \$2.00 Each. Four six-month's New Subscriptions will be recognized as two for one year each. Secure the Subscriptions, send them with \$4.00 to the BIBLICAL RECORDER, Raleigh, N. C., and receive this handsome Bible.

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.

RESOLUTIONS OF RESPECT

Whereas, Jesse L. Pritchard departed this life on the seventh day of March, in the year of our Lord 1933, in the city where he had lived the greater portion of his life.

And whereas, he was a member of the board of deacons of the First Baptist Church for twenty-two years serving this great period of time with unswerving loyalty to all the interests of the church, and the Kingdom of Christ on earth, and whereas he gave without measure of his time and his substance to all the interests of the church, and all other agencies that promote the welfare of his fellow man.

THEREFORE, Be it resolved that the board of deacons individually and as a body, do hereby present these resolutions of respect to the memory of Jesse L. Pritchard to the church to which he rendered such conspicuous service during his long tenure of office, service that now appears to be almost incalculable and inestimable. And as he daily traversed life's highway he gave a beautiful, noble and inspiring influence not only to his church, but also to those with whom he was associated in his daily life.

THEREFORE, Be it further resolved, that these resolutions be adopted by the church and the same be spread upon its minutes.

First Baptist Church board of deacons.
W. C. MORSE, JR.,
J. C. WICKER,
I. A. WARD.

Elizabeth City, N. C.

WUSHI, CHINA

Problems! I am inclined to believe that if we can only solve the problem of ourselves the debt will be taken care of. We could tell about Wushi problems. While Dr. Ray was here, it was decided that Wushi become a main station. How just as land was bought and two residences built, the contributions began decreasing and Wushi is still only half equipped. How, having no money for a wall, we put up bamboo and barbed wire fences which are very little protection, and are occasionally cut or broken open for thieves to disturb us. Thus far only my house and Pastor Kao's have been entered, but many other things have been stolen. The fence has decayed and we have no funds to replace it.

How when our pastor left we lost the part the Board gave on his salary and nothing has been sent to take its place. How the cuts in 1926 closed our school. How cuts closed Brother Britton's and my chapels. How finally rent for the church was cut off and has not yet come back. How it seemed to the missionaries that the station was approaching its close. But how through struggles of a few years personal contributions built a little house of worship on our own compound. How almost five years ago Brother Britton was taken ill after overworking in Shanghai, just as he was ready to sail for furlough and has been practically helpless ever since. How I was on furlough, refugee in Japan a year, taught in Ming Jang Academy two years, thus leaving the Hamletts to themselves in Wushi for four years, or the part of the time that they could be there.

How Ming Jang Academy and Eliza Yates Academy needed missionaries when I was there and much

more so now. Mr. Ware and Dr. Bryan plan to take furlough in 1933, leaving no other man in the schools, and one lady giving full time and one giving part time. The six residences were once occupied. Death took one missionary, ill health others, no recruits have come. Each school could accommodate three or four hundred students, and I believe they are powerful in molding young lives for Kingdom service.

We are not asking for anything, except prayer and God's will to be done. We are enjoying the blessings of giving. The Evangelistic Board reported a deficit of \$650 for the 1933 budget and asked the Executive Committee of the mission to approve asking the Board for this special. Later the Wushi Station notified the secretary not to ask the Board but to accept this amount from the Wushi Station. One or two native workers in our field have been practically paid personally.

Our fund for women's Bible classes has been cut off, but not the classes. Last November we had the largest number yet and two weeks' of blessings of evangelism and Bible study at a cost in dollars of about \$180. Hearts were melted and surrendered to the Saviour. Christians were helped to grasp the real motives of the Master.

There are seventeen children including those of our workers studying under a Christian teacher paid by one of us, otherwise they would be in heathen schools.

The Hamletts have no fund for renting a boat, but they rent one and live on it and the Lord is blessing their work, and His Kingdom is coming in our Wushi field as in other parts of China.

J. E. JACKSON,

"We must pioneer through rubbish today, not through beautiful forests."
—Rev. C. O. Johnson.

START RIGHT

It is fairer to train the boy to do right than to restrain him from doing wrong; it is easier to cultivate good habits than to remove bad ones; it is cheaper to prevent crimes than to cure criminals; it is businesslike to form character instead of trying to reform it.—A. F. Harms.

Don't Send A Penny Until You Have Cured



MANGE

A new product called Scott's Mange Remedy is so remarkably effective that the manufacturer will gladly send a bottle to any dog owner, without payment of any kind until mange is cured. After four weeks, if mange has been cured send 50c. If mange has not been cured, return the empty bottle and you don't owe a penny. Send your name and address today, and take advantage of this remarkable offer.

SCOTT DRUG CO., Charlotte, N. C.

REDUCED ROUND TRIP EASTER FARES

One Cent Per Mile to Southeastern Points

Corresponding fares to New York, Philadelphia, Atlantic City, Baltimore and Washington, April 14 and 15. Limit April 22.

One Fare Plus \$1.00

To Southeastern Points, April 10 to 13, inc. Limit 15 days.

NORFOLK SOUTHERN RAILROAD

NORFOLK-SOUTHERN RAILROAD PASSENGER SCHEDULES

Effective November 20, 1932

From Raleigh, N. C., Daily

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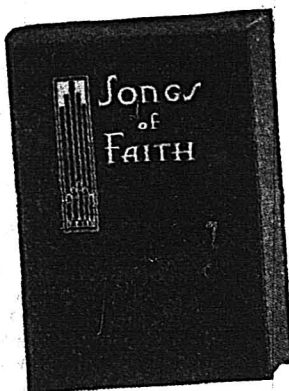
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Home Circle

CHILDREN

By Henry Wadsworth Longfellow

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood,—

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

Come to me, O ye children!
And whisper in my ear
What the birds and the winds are
singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks?

You are better than all the ballads
That ever were sung or said;
For ye are living poems,
—And all the rest are dead.

THE FOUNTAIN OF YOUTH

It was the search for a mythical land named Bimini that brought about the discovery of Florida. The natives of the Bahamas were constantly talking in the presence of the Spaniards of a mysterious land where there was a fountain, at the quaffing of whose waters, age and its disabilities immediately disappeared. Near it there also ran a river whose waters worked miracles. These stories found their way back to Spain through returning soldiers. They told of a spring of running water of such marvelous virtue, that the water, perhaps with some diet, made the "old young again." The tales of the miraculous fountain fell upon the credulous ears of a former companion of Columbus on his second voyage to the New World, and aroused his deepest interest.

The discovery of Florida is one of the most romantic episodes in the world's history. Juan Ponce de Leon came from a distinguished family of the province of Leon, in Spain. From his earliest youth he received a military training, and he had evinced a special aptitude in that activity. In personal bravery he was excelled by none, for he was one of the bravest of the brave. Columbus recognized his talents, and he achieved high honors in the conquest of Cuba.

Promising as his career had seemed, the star of destiny seemed to fall for Ponce de Leon. Commissioned to conquer and colonize Porto Rico, he had succeeded only after many hardships and tremendous discouragements. A large personal fortune was his reward, but he quickly fell a victim to intrigue and was superseded. Thus it was that at the early age of forty-two years he had become embittered by what he termed injustice, and almost eagerly presented his ears to the prospect of a venture at the waters of eternal youth.

No time was lost in seeking permission from the king to explore and subdue for the Spanish crown this new land. His permission was dated February 23, 1512. With the wealth that had come to him through his public employments, he was enabled to purchase and equip vessels for his expedition. It was not difficult to obtain followers.

He touched at Porto Rico, and found the authorities there so hostile that his single vessel was seized.

He was delayed on this island for a year by order of the home government. In March, 1513, the situation on the island cleared, and De Leon was ready to start on his new venture. On the twenty-seventh, he came within sight of land, which proved to be the mainland of Florida. For several days the vessels cruised along the shores, and a landing was finally made on the second of April. From the green appearance of the shore, and because he first came upon the coast on Easter Sunday, which is Pascua Florida in Spanish, it was given the name of Florida.

For two months Ponce de Leon led his little band along the shores of Florida. They then embarked and turned toward the southwest, along the coast. Less than two weeks later, another landing was made near an Indian village. In attempting to leave here, the currents were found to be too swift, and one ship was driven out of sight. Seeking to land again, the natives evinced so much hostility that Ponce de Leon was compelled again to put to sea. Continuing his voyage, he sailed around Cape Corrientes and discovered a chain of islands which he named The Martyrs. The Fountain seemed as far away as ever, but the search was still continued.

When Ponce de Leon reached the Spanish outposts once more, he brought back with him nothing but the story of his discovery, but he determined to gain whatever credit was possible from his discovery of a new country. In order to enhance its importance, he doubtless made a most flattering report of its riches and value in the highly imaginative style so characteristic of the Castilian. Then it was that the commander decided to return to Spain, leaving one boat under Juan Perez to continue the search for the marvelous fountain. It is said that he was rallied a good deal about the Fountain of Youth by the wits around the Spanish Court. So glowing was the account given by Ponce de Leon, that a new patent authorizing him to settle "the island of Florida and the island Bimini" was granted to him. He agreed to transport three hundred men thither, and to settle and colonize it.

Ponce de Leon absorbed his entire fortune in fitting out at his own expense vessels for the enterprise, and embarked in February, 1521. One of his instructions was that the natives of Florida were to be required to submit to the Catholic religion, and they were to be unmolested unless they declined to swear allegiance to the King of Spain.

"I return to that island (Florida), if it please God's will, to settle it, being enabled to carry a number of people with which I shall be able to do so, that the name of Christ may be praised there, and your majesty served with the fruit that the land produces. And I also intend to explore the coast of said island further, and see whether it is an island or whether it connects with the land where Diego Valasquez is, or any other; and I shall endeavor to learn all I can." Ponce de Leon wrote to his sovereign when finally permitted to embark. About four hundred men accompanied him, including priests and friars, and he also transported a number of cattle, sheep and horses. After encountering severe storms at sea, in which his vessels narrowly escaped shipwreck, he succeeded in landing his expedition. The exact place of his disembarking is not known, but he began at once the work of erecting habitations. While engaged in this work, the Spaniards were attacked by hostile Indians, and the gallant leader himself was seriously wounded. Sickness spread among his followers, and he quickly realized the futility of remaining

longer. Grievously wounded in body and sick at heart over the ill fortune that seemed to attend all his enterprises, he decided to abandon all its prospective honors. The attempt at colonizing Florida was abandoned by Ponce de Leon, and he conducted his followers to Cuba. He died on this island from the effects of his wound after a long and painful illness. On his tomb was placed a modest epitaph which read, "In this Sepulchre rests the bones of a Man who was a Lion by name (Leon means lion) and still more by Nature."—The Ambassador.

RICHARD MAKES A PROMISE

Richard twisted and squirmed in his seat. School was a very dull place. If a fellow could just be let alone and not sent to school!

"I'd learn enough to do me, anyway," he thought rebelliously. "And I'd have plenty of time then to do interesting things like flyin' my kite, and skatin', and goin' to the zoo. I wish I lived on an island where there wasn't any school."

Daddy and Mother and the law were all bent on giving him an education.

"Richard!" It was Miss Emory's crisp voice. "What is five times nine?"

Richard's head was suddenly in a whirl. He wished earnestly that whoever it was that invented the multiplication table had never been born. "All right, Richard! Five times nine?" Miss Emory's patience was running low.

"Er—five times nine equals sixty-three," said Richard desperately. He knew it wasn't right. But when he had to write five times nine equals forty-five twenty times, and hand it in, he was crosser than two sticks.

So he stopped by on the way home to tell Uncle Benny. Uncle Benny, mind you, was no more kin to Richard than he is to you or me, but there are some men every one calls "uncle," and Uncle Benny was one of them. Richard loved Uncle Benny. He was one-legged and old and rather dirty always. But he had a kind, funny, wrinkled smile and a soft, drawling voice, and he knew any number of first-class stories. He had a tray that hung from his shoulders with pencils and shoe-strings and matches in it. But he didn't have many customers; so he had time nearly always to talk to Richard.

So that day Richard stopped by and began to tell Uncle Benny how he hated school, and how he could not learn the multiplication tables, and then he said wistfully, "Did you have to go to school, Uncle Benny?"

The old man's leathery face puckered into a rueful expression. "No, sonny," he said, "I didn't have to. I could-a-went, though. But I was like you. I didn't like it. And them days they didn't make children to go to school."

"I 'lowed I'd sell papers and get some money to do as I pleased with."

Richard nodded. He had known Uncle Benny would understand.

"And so," went on the old man, "I did, and I liked it fust rate. No teacher to boss me, and no books to bother me. I did just as I pleased. I got along all right them times. But after a while, when I was grown and married and had a little boy of my own, I wanted to do better."

"And, sonny, I found out then that you need to know somethin' 'bout books to get along much. And I didn't have no time then to go to school. I had to work hard to make enough to eat. And, long time later, when my little boy was grown and gone, I was too old to learn books. Then the street cars ran over me and I lost my leg. I was in the hospitals for a long time, and when they brought me this wooden leg it was very hard at first to get about. I have been sellin' pencils and such ever

since. Now, you see, if I'd a learnt somethin' when I had a chance I could use my head now when my body's worn out, and I could live nice and decent. And my boy 'ud be proud of me like you are of your daddy. I bet he studied at schools!"

Richard's chest swelled a bit. "He did!" he said, "And he was very poor then. But he learned everything he could. And everybody respected him. And he kept learning till he got a fine job and made lots of money."

"That's it," nodded Uncle Benny. "Now, when you get to hating school, you mind about me. And you think about what education done for your daddy. And when you're old like me you won't be thinkin' about havin' to go to the poorhouse, either!"

Richard looked at the worn old face, so dismal and hopeless looking. He felt mighty sorry for Uncle Benny. But he nodded very solemnly and said: "All right, Uncle Benny, I'll remember." And he did.—The Weymouth Baptist.

Spice Box

In the days when Colonel Lindbergh with his aeroplane used to make the rounds of all the country fairs he was accosted one day at a Georgia fair by two old women.

They made their bargain with him, and then one of them said:

"Now, young man, you promise to bring us back safely, do you?"

"Oh, yes, ma'am," said young Lindbergh, "I never left anybody up there yet."—Ex.

The managing director of a big firm who took a great personal interest in his employees was passing through the factory when he saw a boy he did not recognize.

"Well, my lad," he said, "when did you start to work here?"

"Only this morning, sir," replied the boy.

"I suppose you have seen the foreman and he has told you what to do?"

"Yes, sir."

"And what did he tell you to do?"

The boy hesitated, then he said: "Well—er—he told me to wake him up when I saw you coming."—Ex.

What was the noise I heard in your room last night?

Poor John had a dream that he was in town and he was moving the bed around from place to place, so he wouldn't be arrested for parking too long in one place.—Baptist Courier.

Slim. "Will you go walking with me?"

Jim. "What for?"

Slim. "Oh, my doctor told me to take my exercise with dumb-bells."—Haversack.

"Just what good have you done to humanity?" asked the judge before passing sentence on the pickpocket.

"Well," replied the confirmed criminal, "I've kept three or four detectives working regularly."—St. John's Telegram.

"Meouw—owr—owr," wailed the Tabby cat.

"I'm sorry to have to do this," said little Johnny as he spread the strawberry jam all over the cat's face, "but I can't have suspicion pointing its finger at me."

The dear old lady stood on the cliff watching the revolving beacon on the lighthouse.

"How very patient those sailors are!" she exclaimed. "The wind has blown out that light a dozen times at least and they still keep on lighting it again."—Methodist Herald.