

BIBLICAL RECORDER

VOLUME 103

ORGAN BAPTIST STATE CONVENTION OF NORTH CAROLINA

NUMBER 3

J. S. FARMER, Editor

RALEIGH, N. C., JULY 21, 1937

PRICE \$2.00 A YEAR



SOUTHWIDE SUNDAY SCHOOL CONFERENCE, JULY 25-30, AT PRITCHELLE HALL

THE CHURCH PRAYING FOR ITS PASTOR

By C. V. Brooks, Rowland, N. C.

(Reported by Dorothy Dove, a Campbell College Student)

"It takes more strength of character to be efficient in little things than to be efficient in great things. Little things make up nearly the whole of life." Prayer is the taking hold of God's will and not the overcoming of God's reluctance. Prayer changes us and our relation to God, and improves our attitude toward the church and pastor.

First, consider the pastor's need of moral support. Pray that the pastor may have the courage to warn against the evils of the community. And at the same time common sense and wisdom, to enlist cooperation in eliminating evil customs.

Second, consider his need of spiritual support. If the members pray regularly and sincerely for the spiritual life of their pastor, they will wish for the hour of worship with him on Sunday, they will be prepared to enjoy the exposition of God's Word. "There is no bad bread to a hungry man," and there is no poor Gospel sermon to a soul that is hungering and thirsting after righteousness.

Third, if during the week prayers are offered by the members, a show of indifference and lethargy and laziness and restless worldliness and excuses for staying away from the services may be eliminated. An empty pew is an expense to the church. It may speak in silence of suffering, or of tragedy of a soul.

Fourth, the pastor—his need of physical support. Aaron and Hur were blessed for their assistance to Moses during the battle of Rephidim.—Exodus 17:8-16—"The spirit indeed is willing but the flesh is weak." The pastor has discouragement, temptations, as other men have. The understanding member of his church by faithful praying in his behalf not only strengthens the pastor but helps the membership of the church to effectively destroy the works of Satan. Church treasurers could tell a pathetic story of lack of prayer for material support. Hebrews 13 and 18. "Continue to pray for me, I have a clear conscience. I wish to live nobly. Pray for me in my mission as pastor, as Ambassador of Christ, that I may

live a noble life. I need your prayers. You are my brothers and sisters in worship, in deeper spiritual life. Pray that your pastor may see the good in all. The possibilities for development and not be buried under the clouds of their failures and their faults.

Charles A. Wells, the great Christian journalist, asked a former priest of the Orthodox Church of Russia the cause of the downfall of that church. The priest replied, "The church, it died when it strangled itself trying to save the rubies and diamonds around its throat." The Church of Russia could be alive today if it had lived to serve. Its people were schooled in the school of extortion rather than in prayer. Perhaps the outstanding need of the Christian church in America is a prayer life. Sincere, earnest petitions one for another and for the leadership. "Jesus did not challenge men because they had capacities. He challenged the little things they accomplished with their abilities."

I am not asking you today for any great thing. Or any great sacrifice that would cover you in honor before the public, but I am asking that each one of you will daily pray in earnest to God for your pastor and for your church, and for one another. We may call our church the singing church, the friendly church, but little thought is given to calling it the "praying church." If it is done, truly, then we will be on better terms with God and one another and with all Christians in the work of the Kingdom and our lives will never be the same again. Because, the responses and reactions to pleadings with God for others will enlarge your spiritual interest in all souls and stimulate your activities in Christian service.

THE TECHNIQUE OF POWER

By Talmage C. Johnson

Prayer is the technique by which man lays hold on divine power. If there were nothing outside of man to which he might address his prayers, prayer might still be a technique. It would then be the means by which he calls forth his own latent powers. But Christians root their lives in the faith that there is an external friendly power, and when Christians pray their prayers are ad-

dressed to one beyond them, even the Heavenly Father.

Victories have been won by prayer. All night Jacob wrestled with the angel, but when morning came he had won. Elijah calmly and quietly prayed on Mt. Carmel, after the frenzied petitions of the prophets of Baal had gone unanswered. Victory was his. Queen Esther and her maidens prayed before that valiant woman risked her life for her people. She won. The prayers of Jesus were victorious prayers. Even the conclusion of that earnest prayer in Gethsemane's garden was a victory. We are wrong if we think of the words, "Not my will but thine be done," as signifying weak submission. They were a shout of triumph. But we need not turn to the Bible alone for examples of how prayer lays hold on power. We ourselves have had our victories in life through prayer.

But like any technique for dealing with power, prayer may prove ineffective. It always does unless rightly used. The first law of successful prayer is the law of honesty. Unless you really want what you pray for, you need not pray. To pray for one thing but want another is a travesty on prayer. But many of us are guilty of it. The second prayer law is the law of faith. Unless we believe that we shall receive what we pray for, we need not pray. To pray for a thing and believe that we shall receive something else means that we shall receive something else. And the third law of prayer is the law of willingness to act in bringing about the desired answer. To pray for a thing and not be willing to do that which might accomplish it is to block its realization.

Dr. Ray Jordan, in one of his books, has a sermon on "The Danger of Prayer." And truly there is danger in praying. To fool with power by an unskilled and ignorant technique is always dangerous. Many a Christian has been twisted and warped by his own misuse of prayer. But many a Christian has been helped and blessed by observing the three very simple laws of prayer: honesty, faith, and willingness.

Henry Ward Beecher once said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."—Ex.

NEWS NOTES

Rev. W. Arthur Hoffman changes his address from Gastonia to Grover, N. C. Correspondents will please take notice.

Dr. J. E. Dillard reports that Southern Baptists have reduced their debt by more than one-third within the past four years. It will be a day of rejoicing when all the debts are paid.

Big things are on at Ridgecrest. Drs. Hight C. Moore, J. T. Henderson, J. O. Williams, and George W. Card are taking part in the editors and Brotherhood conferences. Miss Juliette Mather and Miss Pearl Bourne are present to direct the young people.

Rev. J. A. Howard, pastor of the City New Baptist Church, Greenville, S. C., assisted Rev. J. A. Hannicutt and the Chiffside Church in a revival meeting May 24-June 4. There were two hundred and six additions, twenty-one for baptism. Since then others have been coming into the fellowship of the church. During the seven and a half years of work Pastor Hannicutt has seen the regular membership grow from 309 to 1,000 and the church debt decrease \$11,000.00.

Mars Hill College, aided by the federal government, has bought a farm lying within the Pilot Mountain park area and will add the proceeds to the endowment of the college in honor of Mrs. L. Adams McDonald. The farm was the gift of the college of Mr. R. G. Adams, of Cleveland County, in the name of his daughter, Miss Lois Virginia Adams, who graduated in 1934. The proceeds from the sale of the farm, which amounted to approximately \$10,000, will be applied to the permanent endowment of the college under the title of the Lois Adams fund.

Rev. Smoot Baker, pastor of the Enka Baptist Church, left this week to do graduate study at the Union Theological Seminary and Columbia University in New York City. The summer session will begin Monday and last for six weeks, during which time Mr. Baker will pursue courses leading to the doctor's degree. Mr. Baker received his bachelor's degree at Wake Forest College and his Master of Theology degree from Southwestern Baptist Theological Seminary in Fort Worth, Texas. He has been pastor of the Enka Church for nearly three years during which time much progress has been made. Regular services of the church will continue in the pastor's absence. Brother D. C. Martin, of the First Baptist Church, Asheville, acting as the supply pastor.

We recently had in the Biblical Recorder a news note which was misleading. Inference was that Leaksville was waiting for a pastor. Indeed, Rev. R. C. Foster is the efficient pastor and the work is prospering in his hands. Additions are being received in the church at almost every service. In fact, thirty persons have come into the fellowship of the church during the past two months. The Sunday school and B. T. U. are also enjoying increased attendance and doing fine work. Brother Foster has a great way of getting the co-operation of his people. In Leaksville Spray there is a population of about fifteen thousand people and of this number a large per cent are Baptists, and doubtless there are as many Baptists out of the churches as in them in Leaksville-Spray. Leaksville is a strategic point in the Pilot Mountain Association and the opportunities are unbounded. Pastor Foster and his good people will doubtless meet the challenge of the opportunities now before them and at an early

date we hope the Recorder may be of larger service to all the people of this section by an increase of circulation.

Pastor W. G. Camp changes his address from Chesnee, S. C., to Mooresboro, N. C. We are glad to have you back home, Brother Camp, and hope you will stay put this time. We join the Mooresboro section in giving you a cordial welcome.

A tract of land joining the east campus of Mars Hill College has been purchased as a site for the proposed new dormitories for women. President R. L. Moore has announced. This tract, about six acres overlooking the oldest part of the campus, is one of the most beautiful in the town of Mars Hill and will provide space for several buildings. The buildings and grounds committee of the trustees has approved the immediate construction of a dormitory on this site. Plans are being drawn by the architect, Henry I. Gaines, of Asheville, for a modern fireproof building of native mountain stone. Work is expected to begin this summer in the hope that the building may be ready for occupancy during the coming session.

We extend our cordial welcome to Rev. H. K. Masteller, who has just taken up his work at the First Baptist Church, Canton. He succeeds the late and well beloved A. V. Joyner. Masteller will be remembered as pastor at St. Pauls, in Robeson County. He has many friends in North Carolina. He has just finished his doctor's degree at the Seminary, and the subject of his thesis is, "Paul's Contribution toward a Christian World-view." His major work is under Dr. W. O. Carver. During his stay at the Seminary he was pastor at New Castle, Ky. The pastorate at New Castle is a man's job, but H. Masteller has earned his doctorate under Dr. Carver, he can easily do the work of two men. Let more like him come to North Carolina.

In the death of Mrs. Chas. M. Cook, who passed away in Florence, S. C., July 9, but whose home was in Louisburg for many years, we lose one of our most distinguished women. Mrs. Cook was ninety-six years of age at the time of her death. She was the oldest graduate of Louisburg College and the widow of the late Judge Charles M. Cook, who was a former Secretary of State in North Carolina. Mrs. Cook died at the home of her son, Charles M. Cook, an attorney of Florence, S. C. This son is the only immediate survivor. The funeral service was from the First Baptist Church, Louisburg, July 10. Franklin County delighted to honor Judge and Mrs. Cook, and the State of North Carolina will seldom see their like again. They belong to the old school of Southern aristocracy, and served North Carolina, and Franklin County in particular, for a period of many years.

Commenting on the decision of Dr. Selsus E. Tull, of Middleboro, Ky., to retire from the pastorate and give himself wholly to the work of an evangelist, Dr. Arthur J. Barton, of the Temple Church, Wilmington, N. C., says, "It is a matter of more than ordinary interest in denominational circles when a man of Dr. Tull's experience and ability decides to give his entire time to evangelism. Dr. Tull is a man of real ability, of ripe and far-reaching experience and of evangelical passion and fervor. He is at flood tide in health and manly vigor. I understand he is to make his residence and headquarters at Hazlehurst, Miss. In this he answers the call of and expresses his love for his native State. I have every confidence that Dr. Tull will be the Lord's man and the Lord's means for bringing great blessings to the churches with which he may labor as an evangelist. Some of our North

Carolina churches will doubtless demand a portion of Dr. Tull's time, and in so doing will be blessed and happy."

Rev. Walter E. Bond, of Varina, is in a meeting at Juniper Springs Baptist Church, the Rev. Scott Turner, of Erwin, doing the preaching. Juniper Springs is one of our old churches and we understand that this is the sixty-fifth "protracted meeting" held in the church. We hope to have a good report from this meeting.

Professor J. A. McLeod writes: "Mars Hill College has recently received a grant of \$6,000 from the Carnegie Corporation of New York for the development of the library through the purchase of books. The sum, which is payable in three annual installments of \$2,000 each, will supplement the annual appropriations which the college makes to the library, according to President Moore. The Mars Hill library now contains over 12,000 volumes housed in a fireproof building built of native mountain stone, the first unit of which was built by Col. Montague, of Winston-Salem, as a memorial to his wife."

Pastor James H. Butler, of Elm Grove Baptist Church in Nash County, reports a successful meeting at his church held June 27-July 3. Rev. Douglas M. Branch did the preaching in a splendid way. The people were much in prayer and as a partial result of the meeting thirty-five professed faith and six were added to the church by letter. The revival spirit is spreading throughout the community. The enrollment in the church and Sunday school is rising. Mr. L. L. Morgan sent Miss Mildred Averett to the Elm Grove Church, who rendered great service in conducting a Sunday school training course.

We are glad to have the following from Pastor Earle L. Bradley, of Oakdale Baptist Church, Spencer, N. C.: Dr. Luther Little has just concluded a ten-day meeting at my church, Oakdale Baptist, in Spencer. We had a gracious meeting. I have never heard a man present the Gospel with a greater simplicity and make it more attractive and beautiful than Dr. Little. In spite of the intense heat the auditorium was crowded each night, and people came from surrounding towns to hear his great messages. We had fourteen additions by baptism and one by letter, but for a long time to come shall the church and the town reap benefits from this meeting. Dr. Little is so humble and simple in his messages that he won the hearts of the entire town. He truly is an outstanding preacher for God.

The following is from the Winston-Salem Journal: The formal opening services for the recently completed Lewisville Baptist Church were conducted Sunday morning, July 11th, according to an announcement made by Rev. V. H. Harrell, pastor. The regular Sunday school program was started at ten o'clock, followed by the morning worship service at eleven o'clock. At that time Mr. Harrell delivered an appropriate message, using as his subject, "A Band of God Touched Men." Work on the new church building has been under way since the old building burned to the ground last July. The estimated value of the new structure is \$12,000. It is made up of an auditorium with a seating capacity of almost 500, and Sunday school class rooms on the main floor and in the basement. Instrumental in building the new brick church were J. L. Wagner, chairman of the building committee, and Smith Williams, chairman of the finance committee. It was contracted by the Kesler Construction Company. The new and modern building is situated

on the site of the old church, corner of Clemmons Road and the Lewisville Highway. It was organized and built fifty-five years ago, under the direction of Rev. S. F. Conrad, one of the pioneer preachers of this section. Following Mr. Conrad's pastorate, Rev. W. G. Brown was elected to carry on the ministerial work of the church. Mr. Brown was the father of S. F. Brown, editor of the Baptist Journal in Missouri and grandfather of Sanford Martin, editor of the Winston-Salem Journal and Sentinel. Mr. Harrell has been pastor of the Lewisville Baptist Church for the past five years.

We regret to announce the death of J. Harry Bunn, July 14, who died suddenly of a heart attack at his home in Henderson. Brother Bunn was superintendent of the Henderson Cotton Mills and was a civic leader. He was fifty-nine years of age. Funeral services were held from the First Baptist Church July 16, ten a.m., services being conducted by Rev. A. S. Hale assisted by Rev. James A. Jones, pastor of the Presbyterian church. Interment was in Elmwood Cemetery. Mr. Bunn came to Henderson from Canada when only a child and spent practically his entire life in Henderson. Brother Bunn was a deacon in his church and had been associated in the cotton business twenty-five years. He is survived by his widow, nee Mattie Dean, and one daughter, Margaret, who is a teacher in the Wilson Public Schools. To these and other relatives and friends the Recorder extends sympathy.

Dr. Hugh A. Ellis sends us the following from the Richmond News-Leader: Members of the Ashland Baptist Church voted unanimously to call the Rev. Kermit S. Combs, of Wilson, N. C., a graduate of the Southern Baptist Theological Seminary in Louisville, Ky., class of 1937, to fill the pulpit of the church here, empty since the death on January 13th of the Rev. B. Franklin Skinner. The Rev. Mr. Combs is a native of Independence, Grayson County, Mrs. Combs is the former Miss Geraldine Ellis who made her home in Ashland for several years when her father, Dr. Hugh A. Ellis, now of Wilson, was pastor of the Baptist church here. The Rev. Mr. Combs preached at the local church June the 19th. Dr. and Mrs. Ellis were in Ashland from 1918 to 1924. The congregation voted to call the Rev. Mr. Combs as of August the 1st. G. M. Weems, clerk of the church, presided until the election of J. Walton Hall as temporary chairman. Mr. Hall presented the report of the special committee recommending the selection of the Rev. Mr. Combs.

Pastor T. H. Parris, Henrietta, writes: "We began a series of revival services on the fourth. Sunday in May (evening services only) with the Rev. R. P. Hamby, of East Side Baptist Church, Shelby, doing the preaching and doing it well. We closed the meeting on the following Thursday week. About ten days with twenty additions. I baptized eighteen on the following Sunday. But, the church, especially the good deacons urged that we continue the work of evangelism. The following Monday I went to Rutherfordton and secured the services of Brother H. L. Phillips, a fine personal worker, pastor of the Green Street Church there. We worked from house to house doing personal evangelism until the following Sunday. Then we preached each evening for two weeks closing last Sunday week. Last Sunday I baptized about fifty more. And thirty-five came by letter, making a total of about 110 additions for the five weeks. Most all of the church members rededicated their lives. My dream has come true with the exception of the building, and we are planning and talking about that. Yes, dreams do come true."

RESOLUTIONS

Whereas, Dr. Clifton J. Allen answered the call of Western Avenue Baptist Church of Statesville, N. C., a little more than a year ago to become pastor and during that time the church has continued to grow and to exert an influence for Kingdom progress in our association; and whereas by his Christ-like life and his devotion to his work Brother Allen soon won the confidence of the entire association; now that the Sunday School Board of the Southern Baptist Convention has called him to become associate to Dr. H. C. Moore, it is with regret that we give him up, but we rejoice that when the opportunity came for a larger field of service that he was worthy and well qualified to answer the call:

Therefore be it resolved:

That we appreciate the consecration and devotion of this our brother to the work of the Kingdom of God, and the good influence that he has had in our association.

That we commend him to the Sunday School Board of the Southern Baptist Convention, and through the Board to the Baptists of the world, where his influence will be felt in this new relation.

That a copy of these resolutions be sent to Brother Allen, a copy to the Biblical Recorder, and a copy be filed in our records.

Committee appointed by the Executive-Promotion Committee of the South Yadkin Association:

W. L. McSWAIN,
C. C. FOX,
C. H. MYERS.

A PASTOR PRAISES HIS CHURCH

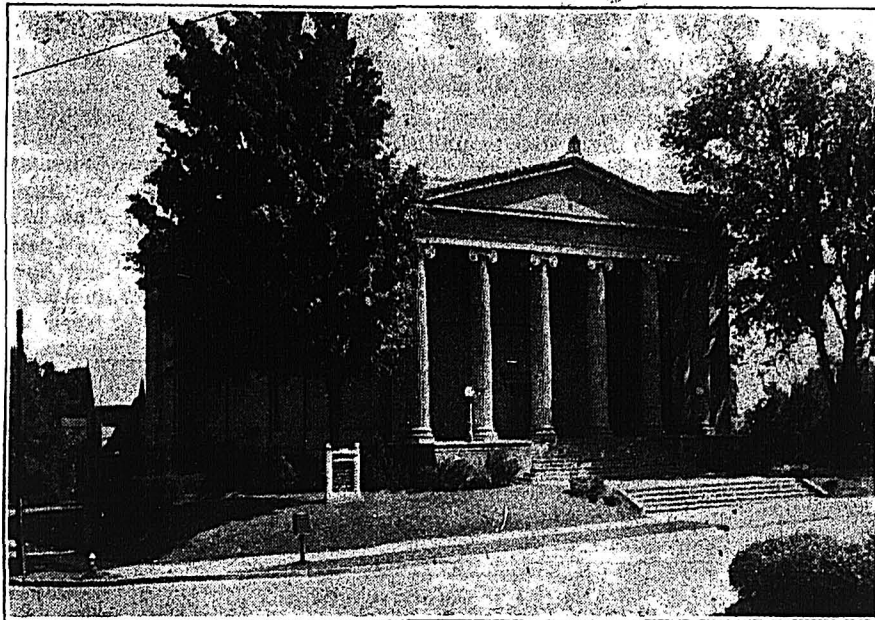
There are several things worthy of mention in the splendid First Church of Siler City. We have one of the best church buildings to be found in North Carolina in proportion to our population, which is about 2,000. This building was erected under the pastorate of Rev. J. C. Canipe, who did a splendid work. On account of the depression, the people were caught with an embarrassing debt; but we are now paying the debt. The principle of our debt has been reduced since January by the sum of \$1,750.00. Besides this, all interest and local bills, including pastor's salary, are met promptly. Our church recently voted to increase our contributions to the Cooperative Program and the Orphanage. Though the increase was not large, it will about double our missionary contributions.

There has been a marked increase in our church attendance this year especially at the morning services. This is encouraging to pastor and people. One brother remarked that he heard another "complaining that the pastor was doing better preaching." Our splendid choir and pipe organ provide a worshipful musical program.

Rev. Charles Howard, of Buie's Creek, recently led us in a ten days' revival meeting. Professor Clyde Dorsett, of Siler City, directed the music. The large junior choir, under the direction of Mrs. Carroll Reynolds, was also a very attractive feature. The music under these very efficient directors was of the highest order. The preaching of Brother Howard was plain, pungent, and Scriptural. His great ability, his consecration and earnestness, coupled with his deep concern for the lost, places him where God mightily uses him for the salvation of the lost. Our people appreciated his fine preaching, as was shown by the large congregations at both morning and night services. As a partial result, the pastor baptized twenty-six and received ten by letter. This makes forty-six additions to our church during this associational year. Our membership is now beyond 400.

The pastor and wife and son attend the Southern Baptist Convention in New Orleans, and the church here and the Hickory Mountain

FIRST BAPTIST CHURCH, BURLINGTON



DEDICATION

The following invitation from the First Baptist Church, Burlington, has been received: "You are invited to attend the fiftieth anniversary and dedication of the First Baptist Church on the morning of July twenty-fifth at ten-thirty o'clock, Burlington, North Carolina." Former pastor, M. W. Buck, will preach the dedication sermon, Sunday, July 25. This is to be a great day in the history of the First Baptist Church of Burlington. Pastor A. D. Kinnett and his good people are expecting many former pastors, members, and friends present at the dedication. This church is rapidly becoming one among a group of the strongest churches of North Carolina Baptists. They have a way of doing fine service in many directions; and if Pastor Buck gets the surprise of his life, though he has been surprised many times, he will not be astonished. Just watch Burlington. Above we give the picture of the handsome new building which is being dedicated.

Church paid most of the expenses of this delightful and helpful trip, and it is greatly appreciated. We thank God for all that has been accomplished, and we appreciate the co-operation of the people that made the above record possible.

The pastor has a rather busy schedule for the remainder of the summer. He has engagements for two revival meetings in Virginia and for three in North Carolina. We appreciate the Recorder and are glad to be on its honor roll.

J. LOUIS PRICE,
Pastor.

AN UNUSUAL REVIVAL

I had an experience in a revival meeting which the pastor, Ernest Averett, and I conducted at Cedar Rock Baptist Church last week (June 20-26) which makes me hopeful that that church will lead us in a demonstration of real discipleship.

During the week when we came together for worship and study there was an atmosphere of seriousness of purpose and a longing desire to grasp and live a vital Christianity. I had the very definite feeling: "This is not just another revival, and these people are not seeking a periodical spasmodic super-emotional religion which will ease their consciences and satisfy them for the rest of the year." We were so absorbed in a love that gives all and expects all that we were not conscious of any desire to find an easier way or a possibility of withholding a part of ourselves or what we have.

I was so absorbed in this search for genuine and whole-hearted discipleship that I lost sight of numbers. I couldn't give the slightest idea how many came forward expressing desires, making resolutions, and proposing to surrender their lives and follow Christ. The thing of prayerful concern was that some one or group would get through in his thinking and living to a complete surrender.

On the last day of the services a number of those who desired church membership met the pastor and me in a class room where we had a new type testimonial meeting. Each one told why he or she had decided to follow Jesus and join the church. A typical statement was made by a girl of about twelve as follows: "I want

to give all of my life and all I have to Jesus; so I am giving myself to Him while I am young. I am joining the church because I think that will please Him, and by joining the church I can serve Him better and help others to know Him and be saved."

With the deep spirituality of those people and the alertness of their pastor, I am confident that many will catch a vision of unreserved discipleship and join the church in the near future.

Cedar Rock Church is near Louisville. Mr. Averett has been pastor of this field, which includes Cedar Rock, Duke Memorial, and Cyprus Chapel Baptist churches, for only about eight months; but in that short time he has made for himself a place of practical leadership. He is proving to be a pastor with real religion, an eye for service, an affection for his people, and a compassion for the lost. This is Mr. Averett's first pastorate. He is a native of Virginia and was graduated from Crozer Theological Seminary last year.

JOHN R. LINK,
Windsor, N. C.

"NORTH CAROLINA'S PUBLIC ENEMY No. 1"

I cannot resist the temptation to speak out against liquor any longer.

Today North Carolina has many enemies, but, as I see it, none of these enemies with all of their powers are doing as much harm to North Carolina's young men and young women as our present day strong drinks.

Yes, they "asked for beer" and got that and then they wanted a little wine to go with that so they could get the "kick." When they got the beer and wine then they soon decided they wanted "old corn liquor." They were given an inch and then they took a mile. Now you see where we are. Oh, yes, they tell us that the liquor control law will help to cut out so much drinking. That is what they say, but I ask you will it?

Let us see how this wonderful liquor control system has worked right up in Danville, Virginia, which is right here in our own fair Southland. Here are some figures that Mr. A. B. Clark, Director Division of Statistics, gave me on March 1, 1937. The gross receipts from the two A.

B. C. Stores for October, 1936—\$66,265.10; November, 1936 — \$63,611.30; December, 1936 — \$95,706.90; January, 1937—\$151,024.80. Control the drinking? Good people of North Carolina, pray tell me what on earth makes you stand back and let the liquor interests stick these A. B. C. hell holes, or something similar to them, in our North Carolina counties? Our boys and girls do not need any such temptation set before them. Arise and go to your brother and warn him of the evils of strong drink.

Let us now turn to our nation as a whole and see what it is doing with the liquor problem. Last June the Internal Revenue Bureau of our nation reported that the drinkers of our "Christian America" spent for liquor during 1935 the sum of \$3,448,302,870. This amount is an increase of a billion dollars over 1934 — another sample of the so-called liquor control. According to S. Carrie McCurdy, had this vast sum been spent for the necessities of life it would have done the following:

750,000,000 loaves of bread @ 11c — \$82,500,000.
750,000,000 bottles of milk @ 12c — \$90,000,000.
150,000,00 dozens of eggs @ 25c — \$37,500,000.
150,000,000 pounds of beef @ 40c — \$60,000,000.
50,000,000 chickens @ \$1.50 — \$75,000,000.
5,000,000 tons of coal @ \$12.00 — \$60,000,000.
275,000 old age pensions @ \$600.00 — \$165,000,000.
375,000 home mortgages @ \$2,000 — \$750,000,000.
50,750,000 men's neckties @ \$1.00 — \$50,750,000.
50,267,000 ladies's hats @ \$5.00 — \$251,336,250.
525 \$300,000 school houses — \$157,500,000.
To the Y. M. C. A. and Y. W. C. A. could be given \$125,000,000.
To welfare and tubercular clinics, \$250,000,000.

To general education and state colleges, \$725,000,000.

To alcohol education, \$443,000,000.

(The above facts were given out by the M. E. Christian Advocate.)

Gov. Clyde R. Hoey said in his inaugural address, "You will never build either a great State or a great county upon profits derived from the sale of liquor." How true these words are, yet our nation is seeking to get back to prosperity in part by the liquor route. Right here in North Carolina we are entering into the liquor business in order to raise tax money (blood money) and in order to raise this tax money we are bringing damnation to our boys and girls.

In conclusion let me say to all who read this: Begin now to put forth every effort possible to defeat man's worst enemy — Liquor. Christian people, it rests with you; so let me earnestly urge upon you the importance of fighting liquor to a finish. Remember Columbus said to his men, "Sail on, sail on, sail on." Let us as Christian men and women say, "We will fight on, fight on and on and on until we again establish Prohibition Law here in our own dear North Carolina and in our Christian America."

LATTA B. RUTLEDGE.

A student celebrated the holiday by lunching in one of the swankier restaurants. After finishing his meal, he was approached by the waiter, who, angling for an additional dime, politely inquired, "How did you find your steak, sir?"

"Sheer luck," answered the student. "I happened to move a small piece of potato, and there it was!" —Ex.

EDWIN McNEILL POTEAT

[Remarks by William Louis Poteat, Greenville, S. C., June 28, 1937.]

I appear here not to praise my brother, but to exhibit him, not for his credit, but for our profit. For if I have not misread his life and career, he was a Christian. The contemplation of an authentic example ought to be profitable. He lived in the depths of the Christian experience and was equipped not only to interpret it, but also to illustrate it. When he was explaining why he declined to leave the Memorial Church of Philadelphia for the Wake Forest pastorate, which drew him strongly, he said, "There are acres of people around this city church who do not understand the Christian proposition." I feel sure he did understand it. And that is precisely what gives elevation and significance to his career.

As a boy he was full of mischief and didn't love his lessons. But neither of these facts was an unfavorable prophecy. He begged not to be sent to college, and after his first year at college he begged not to be sent back. But his wise mother packed him off, and, strange as it may appear, he was absent from no duty all his five years. He insisted that my mild comment of regret on his failure in a Greek examination when he looked for a searching rebuke revolutionized his attitude and set his feet solidly in the path to scholarship. Five years in the Seminary followed his graduation from Wake Forest, then two years in psychology and philosophy at Johns Hopkins, ten years in lecture courses at Yale, and a summer under Pfeiffer at Berlin. He read widely in the serious literature of his day. His stores of his learning he added to a wide practical experience, as preacher, lecturer, president, and teacher. He had contact with all types of men, and his originality and insight won him thousands of friends. At college professor in Furman, Shanghai, and at various universities, he was a stimulating interpreter of the Christian Gospel. He wrote all too little being content, like Epictetus, to stir men's minds to the best things. Beside some magazine articles, we have only three small volumes from his pen: "The Religion of the Lord's Prayer," 1914, "The Withered Fig Tree, Studies in Stewardship," 1921 "The Scandal of the Cross," 1925. He wrote more directly on the fleshly tablets of men's hearts. He was the preacher's preacher, because he had insight and a rare gift of exposition. And students in his classes, whether in college, summer conferences, or preacher schools, tell how he waked them up, emancipated them from baseless traditional conceptions, and brought them, in his own phrase, into raw contact with New Testament teaching.

Naturally some good men misunderstood him and thought him dangerous because he was not orthodox, for "he followed not with us." But he was careful not to be orthodox, but to be true. To him the Bible was precious and authoritative, and he was not embarrassed by criticism of its verbal accuracy. He found no warrant in Scripture or reason for calling it the word of God. It was, rather, the record of the word of God which came to chosen spirits of old. The theory of its verbal inspiration was a late invention. Its language was the language of appearance, and so he did not hold it to strict scientific accountability when it dealt with scientific material. Even its revelation of religious truth was progressive, culminating in the teaching of Jesus. Not all of it, therefore, was of equal importance. The New Testament was his life and the joy of his life. Every morning, at home or abroad, on lecture platform or pulpit, he read it in Greek. It was his *vide mecum*.

And he brought everything to the bar of its standard of morals,—personal, social, economic, political, national, international, relations and policies. Jesus was master of all areas of human life, and nothing so awakenend his flaming enthusiasm as the vision of the coming Kingdom of God.

A radiant personality, if ever there was one, the life of any company, abounding vigor down to his last illness, bubbling over at times with gaiety and anecdote. The secret of his contagious happiness was, like his Master's, his inward peace springing forever out of his consciousness of integrity and noble aim and harmony with the divine will. Like the Arab physician's Lazarus of Browning, his feet walked earthly paths, but his head was in heaven.

To such a man death is the opening of the gates of day, a transmutation into a finer type, escaping limitations, mounting up into wider horizons of being and knowing. Find me, if you can, something to mourn in such a life closing so! He

was fond of quoting a sonnet of the English poet Monkhouse:—

"From morn to eve they struggled, Life and Death.
At first it seemed to me that they in mirth
Contended, and as foes of equal worth,
So firm their step, so undisturbed their breath;
But when the sharp, red sun cut through its
sheath

Of western clouds, I saw the brown arm's girth
Tighten and bear that radiant form to earth,
And suddenly both fall upon the heath,—
And then the wonder came; for when I fled
To where those great antagonists down fell,
I could not find the body that I sought,
And when and where it went I could not tell.
One only form of those who fought,
The long dark form of Death, and it was dead."

Hail, bright one on the heavenly highway!
From our low level we salute you, and we follow soon.

FROM E. W. NORWOOD

Dear Brother Farmer:

The Lord has graciously opened the way through the efforts of the Leaksville-China Mission and leadership of Pastor Erskine K. Heatherly, of the King Memorial Baptist Church, Leaksville, N. C., for Mrs. Norwood and me to return to China to witness for Him—(The Foreign Mission Board was not disposed to return us).

We arrived in Shanghai December 1, not knowing to what section of China the Lord would lead us. Before leaving America we wrote several of our missionary friends in various parts of China advising them that we were on the way, but our final destination was a matter that was still open. We expected the Lord to lead us definitely after we reached Shanghai. We asked our friends for information as to the particular openings in their fields.

We had been considering seriously of going to Manchuria. Though we realized that it would entail an extra expense to go by Shanghai should Manchuria be the field, we were led never-the-less to go to Shanghai first. Not expecting anyone, we were much surprised and delighted to have ten former associates to greet us at the wharf. How happy we were!

Before landing we received a letter from Missionary W. B. Johnson that was sent aboard telling us of an opening and giving us an invitation to Kunshan, Kiangsu Province, a place some thirty miles west from Shanghai. The invitation was not from missionaries only but the Chinese. The Chinese pastor of the Kinshan Church went to the wharf to greet us but was too late. Our letter advised us that a dear old Chinese grandmother was offering us a Chinese house in which to live free of rent—at least for one year.

The next day we went to Kunshan to see Mrs. Zee, the Christian lady. We found her very busy making ready the house and the grounds which she wished us to use. She had half a dozen servants sodding the lawn, trimming trees, and cleaning the house. She told us with tears in her eyes that she had been praying God to send missionaries to Kunshan to tell her people of the Saviour and she believed our coming was a definite answer to her prayers. In fact she believed it to the extent that she had already commenced repairs on her house. We say her house; it is hers to be used as she pleases, but it is the property of her daughter and son-in-law, Dr. and Mrs. W. S. New, of Shanghai. They, too, are zealous Christians and have requested Mrs. Zee to use the property as she sees fit.

Mrs. Zee is the daughter of Zung Ta-Ta, who for many years was Miss Willie Kelly's Bible woman.

After our conference with Mrs. Zee and seeing the house and garden, we climbed a small mountain on the outskirts of the city that juts abruptly from the flat valley of the Yantze River. From the hill we could view in four directions the flat country, green with patches of vegetables and cut in squares like a checker-board by the numerous canals. We were able to count more than thirty villages in walking distance of Kunshan. We were told that Dr. Matthew T. Yates on visiting Kunshan knelt in prayer on that mountain requesting God to send missionaries to spread the Gospel through that field. It is true the Gospel is preached in Kunshan, but there are thousands in those villages and the hundreds of villages beyond that have never heard the Good News.

Just a week ago, as I was accompanying Missionary H. H. McMillan to an outstation after he had preached to the passengers on the launch, I had the pleasure of witnessing to a young doctor from Shanghai who had graduated from a Chin-

ese university there and since had studied medicine for two years in Japan. He said he had never before heard of Jesus. The following day I was again thrown with this young doctor for three hours on the return trip. He promised me he would investigate further the Jesus religion and would like the privilege of corresponding with me. What opportunities—even before we have the use of the Chinese language! Join us in prayer that God will save your Dr. Yin.

We heard of the opportunities in other fields, but the invitation from Kunshan coming first; meeting the earnest Christian Mrs. Zee; being offered a home and that by a Chinese; Kunshan being in the neighborhood of our former residence in China and the people using the same dialect which formerly we started; and the numerous villages in the proximity that would afford a splendid opportunity to do country evangelistic work as well; altogether made it very clear to us to be the leading of the Lord.

What a contrast to Dr. M. T. Yates's reception in Shanghai some ninety years ago! He had difficulty in renting a home at all, and then, only one that was "haunted" or infested with rats and no one else would have it. Now we are offered a home without rent and lent many articles of furniture that our temporal comforts might be met—why? Because the love of God is shed abroad in the hearts of Mrs. Zee, Dr. and Mrs. New. Praise God for His goodness and guiding hand.

Baptist Mission,
Kunshan Ku, China.

ASHAMED OF THE CROSS

If a child likes you, he extends you sympathy and affection. If he does not, his dislike is similarly obvious. He does not conceal his emotions. But as he grows older he gets ashamed, shuts himself in, and considers it a reproach to be himself. Christianity has fallen into similar evil habits. The early Christians were outspoken and demonstrative, and uttered rejoicing testimony of their faith. But as the church grew, it became selfish and corrupt, and its early outspokenness, enthusiasm, and open-countenanced simplicity vanished.

What a picture of our own hearts! In early Christian life we have revival spirit, joy that the Lord is our strength. Then things grow dim and we become ashamed of our enthusiasm of faith. We need to get back to the old simplicity, and we can only do it if we let the Lord take full possession of our hearts and return to our first love. We are becoming ashamed of Christian doctrines, especially those in which our body of God's people may differ from others. It humiliates our pride to concede that we are desperate sinners, such as the Bible reveals man to be. In our own experience we know about the "reproach of Christ," and we shirk from bearing it. We become ashamed of the Cross.

How is it in our lives and in our religious meetings? In our worship do we express naturally what is in us? If we have the Spirit of God, we cannot but speak forth what we have seen and heard. If we are His, there is a power that compels utterance. Our emotions become so strong that we cannot help speaking out, and thus others see something of our inward lives and are by it influenced.

How we need to put into our Christian lives the same intellect and energy and frank sincerity that men put into their business! Our Lord wants in the church service all that we have of emotions and will and devotion and worship and work. Let us pray that God may send forth His Holy Spirit to bring us back into that spiritual state in which we shall not be ashamed of Jesus, and in which we shall "count the reproach of Christ greater riches than the treasures of Egypt."—Augustus H. Strong, in Chapel Talks before Students in Rochester Theological Seminary when Dr. Strong was President.

WINSOMENESS IN LIVING

Years ago Dr. Temple in an address to a group of newly-ordained ministers said: "Young men, believe me, you will make more people Christians by being Christians yourselves than you will by all the sermons you will ever preach."

All will admit this much at least—that sermons need the backing of Christian living. Probably it is true that more Christians are made by what we are than by what we say. A good life is both an unanswerable argument and a real power for Christ. This opens a door of usefulness not only to ministers but to every child of God, for every Christian may have the qualification most effective in winning men to the Saviour.—Ex.

God is love.

KINGDOM NEWS FROM MANY LANDS

FOREIGN MISSION BOARD

CHARLES E. MADDRY, EXECUTIVE SECRETARY

CLAUD B. BOWEN, EDUCATIONAL SECRETARY

INABELLE G. COLEMAN, PUBLICITY SECRETARY

FROM OVER THE SECRETARY'S DESK

Dr. Charles E. Maddry, Executive Secretary, Foreign Mission Board, shares the following pertinent paragraphs with Southern Baptists:

Publication Society Reorganized:

The China Baptist Publication Society, owned and conducted jointly by the Northern and Southern Baptist Foreign Mission Boards, is to be completely reorganized. For more than two years, the two boards and their representative committees in China have been making a painstaking survey of the whole subject of religious literature in China. Out of this study has come the new plans for the China Baptist Publication in China. Dr. John Y. Lee, a native of Canton, a graduate doctor of philosophy of Chicago University, president of the board of trustees of Shanghai University, has been elected Executive Secretary. Dr. P. H. Anderson, missionary of the Southern Board has been elected associate secretary and Dr. E. S. Burket, missionary of the Northern Board has been elected business manager. A great and inspiring opportunity opens before the Society.

New Plans for China's Finances:

The Foreign Mission Board has for years been working toward the plan for the unification of all of our missions in China under one financial management. For sometime now Dr. J. T. Williams has been treasurer of the Central, Interior, and North China Missions. Last year Manchuria was organized into a separate mission with Dr. Williams as treasurer. With the beginning of 1938, the South China Mission will be brought under the same financial direction, and all matters pertaining to the work in South China will be handled from the Shanghai office by Treasurer Williams. This will make for greater efficiency in the handling of our budget in China. Missionary H. H. Snuggs, the present treasurer of the South China Mission, is due to come home on furlough next year and will spend a year in seminary in study, and will then go back to teach in the Graves Theological Seminary in Canton.

Seminary for Mexicans:

The Mexican Baptist Theological Seminary, conducted last year as an experiment, by the Texas State Board, the Home Mission Board and the Foreign Mission Board, at San Antonio, will be continued for another year. The Foreign Mission Board will cooperate by furnishing six of our missionaries to Mexico and will also pay the expenses of the students that come from old Mexico. The Woman's Missionary Union of Texas will contribute twelve hundred dollars toward the support of the Woman's Training School in connection with the Seminary at San Antonio. There were thirty-two students enrolled in the Seminary at San Antonio this past session. Twelve came from Old Mexico. It is believed that San Antonio will enroll at least fifty students this next session.

Veteran Passes in Brazil:

A cable from Brazil brings the news of the homegoing of Missionary Albert L. Dunstan, of Pelotas, state of Rio Grande de Sul, Southern Brazil. Brother Dunstan was appointed on June 23, 1900, and has spent nearly thirty-seven years in Brazil. He was a devoted, faithful missionary, and we record our loss with great sorrow. Mrs. Dunstan and Miss Pearl, his daughter, also a missionary, are left to carry on in Brazil. Miss Pearl Dunstan is now at home on furlough and Mrs. Dunstan is left alone in Brazil. Immediately, the question presses upon us: Who is to take his place and carry on the work in that great field? May God raise up the man of His choice for this needy field.

Yugoslavia Calls:

Plans for the reinforcement and enlargement of our work in the Balkan Kingdom of Yugoslavia are going forward. "Soon we hope to cut our way out of tedious delay of governmental red-tape and secure a site and go forward with the building of our chapel and missionary home in Belgrade, the capital city. We are diligently searching for an outstanding couple for this important outpost in Paul's old Macedonia.

When Russia is Opened to Christ:

Bessarabia, the old Russian province now belonging to Rumania offers an unparalleled oppor-

FINANCIAL REPORT FOR JUNE, 1937

Foreign Mission Board of the
Southern Baptist Convention,
Richmond, Virginia

Cooperative Program	\$28,729.69
Designated Gifts	16,487.22
Debt Account	3,974.83
Little Moon Christmas Offering	226.45
Miscellaneous Income	1,413.58
Total Income	\$50,831.77

tunity for constructive missionary service. The majority of the people are Russian and Greek Catholic. Our work in this province has grown in a marvelous way in fifteen years. We should send a missionary couple at an early date to reinforce the Craigheads. We are anxious to open a small Bible training school at Kishnef on the Russian border. We could here train a large number of lay preachers and evangelists for work in Bessarabia. This Bible school could be a feeder to our Seminary in Bucarest, and when Russia is opened again for the preaching of the Gospel, we could be ready with a force of Russian evangelists and preachers, all ready and trained for the purpose of giving the Gospel to great and needy Russia.

Training School in Hungary:

Miss Ruth Mahan, the directress of our new Training School for women in Budapest, Hungary, writes hopefully about plans for the opening of the school in September. This will be the consummation of a dream of many months and will mean a great step forward in the training of our young Baptist women of Hungary for service in our rapidly growing churches of Hungary.

The Challenge of Rumania:

A recent letter from Dr. Everett Gill, our European Representative brings the good news that the Seminary at Bucharest recently graduated fifteen young preachers, and the Woman's Training School graduated thirteen young women. Baptist stock in spite of persecution is rising rapidly in Rumania. The Seminary and Training School property, once rather far out in the city, is now considered downtown property and has become very valuable with the rapid growth of Bucharest, the "Little Paris of the Balkans." It will be necessary for our Seminary and Training School to secure more space for enlargement. Taxes on our present property are very high and going higher all the time. We hope to secure a campus of eight or ten acres in the suburbs and sell the present property for a sufficient sum to rebuild the plant we need for our schools on the larger campus.

Women Finance Jerusalem Building:

Missionary H. Leo Eddleman writes that a new school building, costing \$3,500 is being erected on our Baptist compound in Jerusalem. This will relieve the great congestion in the present school equipment. The new building is being erected out of funds given by the Woman's Missionary Union of the South.

Wedding Bells:

Missionary H. Leo Eddleman, of Jerusalem, will come home in July on a brief furlough. He is to be married to Miss Sarah Fox, of Tennessee. They will return to Jerusalem in September and on January 1st, will open the Board's new work in Tel Aviv, the all Jewish city of 130,000 inhabitants near Jaffa. We are hoping to secure property in this important center for our chapel and home for our missionaries.

Reinforcement Needed:

We must reinforce our work in Palestine and Syria at the earliest possible moment. We need two married couples and a single woman for this work in the Near East. They must be outstanding young people, because they must master both Hebrew and Arabic, and none but our best should be sent.

Young Missionary Succumbs:

With profound sorrow we record the death of

Miss Frances Jones, missionary nurse at Lagos, Nigeria, West Africa. Miss Jones was appointed on April 12, 1936. A cable from Dr. George Green brings the distressing news that Miss Jones died from the effect of an attack of influenza and other complications. She was studying the language at Lagos and was soon to take up her work in our hospital at Ogbomosho, relieving Miss Kathleen Manley who is coming home on furlough.

Miss Frances Jones was the daughter of Dr. E. Pendleton Jones and a granddaughter of Dr. J. William Jones. She was a graduate nurse of Johns Hopkins and a young woman of great culture and charm. Thus dark Africa has claimed another precious missionary life. We now find ourselves in desperate need of a nurse for our hospital at Ogbomosho. Who will take the place made vacant by the homegoing of Frances Jones?

Pray for This Young Missionary:

Miss Alberta Steward, missionary at Bahia, Brazil, has been ordered home for a serious operation. We commend her to the Lord of missions and ask all of our people to pray for the complete and speedy recovery of Miss Steward.

Unto the Mountains:

Foreign Mission Week at Ridgecrest has grown to be a meeting of great importance and power. The indications now seem to justify the belief that a great crowd will come to Ridgecrest August 8-13 for Foreign Mission Week. About fifty foreign missionaries will be present and a splendid program has been arranged.

All friends of foreign missions are invited.

New Recruits Needed:

As soon as the Foreign Mission Board can find missionary candidates properly qualified, recruits must be sent to the following countries: A man for the department of English in the University of Shanghai. He must have an M.A. or Ph.D. degree. A man for English in Seinan Gakuin, our college for men at Fukuoka, Japan. He must have his Master's degree at least. Two graduate nurses, who should be college graduates. A nurse must be sent at once to Nigeria to succeed Miss Frances Jones, deceased.

Two medical missionaries are desperately needed at once for China. Several couples for evangelism on various fields are needed. A young woman for kindergarten and good-will center work is needed for Mendoza, Argentina. We must send another teacher for proposed new seminary in China as soon as possible.

These are a few of our immediate needs — "Whom shall I send and who will go for us," saith the Lord. (Isaiah 6-8.)

PUBLICITY SECRETARY TO VISIT EUROPEAN MISSION FIELDS

At its last meeting, the Foreign Mission Board voted that Miss Inabelle Coleman, Publicity Secretary of the Board, visit the mission fields of Europe during August and September. The Board is granting Miss Coleman a two months' leave-of-absence and friends of missions are financing the expenses for this missionary journey.

Miss Coleman will attend the Youth Congress of the Baptist World Alliance in Zurich, Switzerland, August 7-11, and the National Baptist Conventions of Rumania and Hungary.

One of the major objectives calling for Miss Coleman's immediate survey of these fields is the collecting of facts and data for the editing of a manuscript that will be published next year. She will also gather other missionary material, moving pictures, and snapshots for the educational department of the Board.

Miss Coleman expects to return to her Richmond office the first of October. She will sail at midnight, July 23, from New York City, aboard the S. S. Europa of the North German Lloyd Lines.

FREE FOR THE ASKING

Miss Mary M. Hunter, Assistant Educational Secretary, has recently issued a new catalogue of new mission study books. This bulletin is free for the asking.

O thou invisible spirit of wine! if thou hast no name to be known by, let us call thee devil!—Shakespeare.

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BIBLICAL RECORDER PUBLISHING CO.
(Organized 1901)

"Our Advertising Department is in charge of JACOBS
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J. S. FARMER Editor and Business Manager
GEORGE W. PASCHAL, Ph.D. Contributing Editor
R. F. Terrell Circulation Manager

Price \$2.00 A YEAR

Entered as second-class matter at the post office at
Raleigh, N. C.

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PRINTED BY BRYNUM PRINTING COMPANY

SAFE IN THE ARMS OF JESUS

"Safe in the Arms of Jesus"—only a woman could have written that hymn. There is nothing like it even in the Bible, for the very good reason that men and not women wrote the Psalms. But now, after Jesus has called womanhood to its true glory, women have added songs of a new type to our Christian psalmody. No man could have written "Nearer, My God, to Thee" or "Father, What'er of Earthly Bliss" or "I Love to 'Steal a While Away," or "One Sweetly Solenn Thought." They all bespeak the woman, a woman—sweet gentleness and trustfulness. The writer of these hymns are twin sisters of her of whom as she looked to her Lord, the poet said: "Her eyes are homes of silent prayer." If one would realize the true womanly quality of "Safe in the Arms of Jesus" let him compare it with such masculine hymns as "My Soul, Be on Thy Guard," or the theological "Jesus, Lover of My Soul," or the equally theological "Rock of Ages."

Ira D. Sankey has many stories to tell of "Safe in the Arms of Jesus."—of rough sailors won to Christ on hearing it, of little girls with it on their lips and in their hearts as the angels carried them to a better land, of groups of travelers unknown to one another and hidden from sight by ridges of the Alps greeting one another by singing its stanzas alternately, of the peace and satisfaction it has given to so many mothers who have lost their darlings. As Miss Crosby conceived it, however, the blessed state of safety is already realized in this life. Only the gentle soul of a woman could have conceived it as she conceived it, but with her hymn she has brought some measure of her own unquestioning trust even to men.

Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershadowed
Sweetly my soul shall rest.

WHAT IS WRONG?

With the Spanish war entering its second year and no end in sight, with unrest and imprisonments and executions in Nazi Germany and Soviet Russia, with Japan provoking first Russia and then China and threatening war, and with daily strife and bloodshed in the steel-mill areas of the United States, we might ask the question, What is wrong?

We do not like to shape our thoughts in the words of the old song, "The world is very evil." We had rather believe that the world is not so bad after all; that it is getting better year by year, decade by decade, century by century. In fact, we do believe that year by year there is a nearer approach to the time when "Jesus shall reign, where'er the sun, Does his successive journeys run," and with the sun never setting on missionaries of the Cross preaching the gospel of a Saviour's love, that day may be nearer than we suppose.

But there is still something wrong, very wrong.

The world is full of bitterness and hatred and bickerings and back-biting; the ideal men and women of countless thousands are those lewd and divorced and divorcing actors and actresses of Hollywood whose wanton deeds are played up every morning on the front pages of our newspapers; it is only the strong arm of the law that puts any kind of check on racketeering in white slaves and kidnapping. Something is wrong. That something is comprehended in one little word, sin. Sin is what is wrong with the world.

It is the basic trouble. Knowing the nature of the trouble, the Christian has a remedy to offer, Jesus, whose name signifies that He saves from sins. The preacher of Christ knows that sin is an individual thing, and this being so, he knows that the salvation of the world does not depend upon any form of government, but on winning individuals to a saving knowledge of Jesus Christ. The world will be as full of the knowledge and glory of the Lord as the waters cover the sea, when men individually turn from sin, and not till then. Let the preacher keep right on preaching; the tide of righteousness may be almost imperceptible in its flow but it is all the time rising.

It is in this faith that the true preacher of Jesus proclaims his message. He knows that the trouble with the world is sin, and that the remedy for sin is Jesus Christ. Such a preacher, Dr. John A. Brunson, writing in the Baptist Courier, after discussing the evil, writes thus of the remedy:

Salvation from sin then is the greatest thing in the world. And since salvation from sin is effected by the power of God through the gospel, and in no other way, it follows that preaching the gospel is the greatest work in the world. And, as has been said, the work of the church is to preach the gospel. And when the church sticks to its mission and in humble dependence on God preaches the gospel, then the power of God is manifested and people are saved from the guilt and power of sin. And these saved people are the church's contribution to social betterment. The more saved people there are in any community the better are the social conditions. For by precept and example saved people propagate truth and righteousness and uplift the standard of morals.

ORDAINING MINISTERS

We trust that our readers have read the article by Dr. A. J. Barton on the question of ordination of ministers raised by a report on the matter to the Northern Baptist Convention. In this report it was recommended that "each state convention appoint a standing committee or permanent council on ordination to organize associational committees and provide suggestions for procedure and standards." Dr. Barton sees in this a purpose to take the ordination of ministers out of the control of churches and he protests, as he has a right to do without violating any form of courtesy, since the Northern Convention committee asked that the Southern Convention join with them in their program.

The ordination of ministers has always been troublesome in Baptist churches. According to Baptist usage from the beginning two ministers have been necessary to perform a valid ordination. Only a church can call a minister to ordination, and in early years of Baptist history, in many instances if not in all, the ordination was only to the ministry of the church that called for the ordination; it seems that if he became a pastor of another church which was not a branch of the church that had called him to ordination a new ordination was thought necessary. This practice was soon discontinued, since the other churches had been represented in the ordination by the ordaining ministers, and a minister once ordained was regarded as competent to serve any Baptist church, so far as concerns ordination. This simple rule has not worked without some friction. Under it some unworthy ministers have been ordained and protests have been made. If we mis-

take not, the question of improvement in method of ordination has been introduced at some of the meetings of our State Convention, but nothing came of it. After all, it seems impossible for Baptists to make much improvement on the method they have all along pursued. Probably, this is just what the Northern Convention will find when they hear another report on the matter next May. Let us say further, that the request that the Southern Convention join with the Northern in this matter was proper, since it is expected that ordination in a church of either will, as heretofore, be considered valid in Baptist churches everywhere.

There is some suggestion in the committee's report that the purpose is to limit the number of ordinations by stricter standards, just as in the same way it is sought to limit the number of lawyers and doctors. The Baptists of the North have long had many more ministers than pastorates. Elder James Purefoy, writing in the Biblical Recorder of May 5, 1875, says: "I find in Boston, New York and Philadelphia, quite a number of what I call chance preachers, having no particular charge, but lying around loose, ready to fill some minister's pulpit in case of emergency, and receive for such service \$10—more or less." Today the number of such Northern Baptist ministers without churches is estimated at 1,500. They do furnish a problem, but the proper approach to it would not seem to be in any standardizing committee, but through the local churches. With ministerial education so easily obtainable our churches should insist that those they ordain should take advantage of it and show ready knowledge of the Bible and religious subjects and all matters of church polity and work.

SOMETHING TO DO

There is much complaint of unemployment in the business and industrial world; but if one is a member of a Baptist church one will find that in that relation he has full opportunity for work; one may sow or one may reap; one may work in the country or in the city, in the home field or in a foreign land; the appeal of our various boards and agencies all the time is for more workers. The task of the denomination as portrayed by the heads of these boards is stupendous; Baptists have something to do. One is struck with this fact as one reads their articles in the current number of the Baptist Courier. There are our orphanages, seminaries and hospitals with unlimited possibilities for work in them all. There are also our mission fields, of which alone we speak now.

Take our Home Missions. The first sentence in the outline of its work by Secretary J. B. Lawrence is: "The old frontiers of Home Missions are passing and new frontiers are taking their place." The field is no longer the frontier, but cities, the crowded streets of which are "more and more becoming pagan in their thought and life." In the city is the focus of all the problems of our changing social order. The cities are having remarkable growth and 21 per cent of their population is foreign-born. We do have a country problem, however, especially in the Southern mountains, with a population of 6,750,000, who constitute a great field for Home Mission work. "There is as much ignorance, squalor, poverty, dirt, superstition, sin, and spiritual need in the mountain fields of the South as can be found anywhere." Then there is the problem of races, mostly European immigrants in the South—Foreign Missions at home. Of these there are nearly three million and in addition nearly two million Mexicans, and others from other Latin American countries. Next Dr. Lawrence mentions the French country of Louisiana, whose people, Americans but speaking a foreign language, are dominated by a priesthood that has largely controlled education as well as religion, 700,000 of them, "a people without the gospel." In addition there are 200,000 Indians in the South, and a half-million Jews, 11,000,000

Negroes, and the people of Cuba and the Republic of Panama, and the Canal Zone. In the Home Mission field surely there is something for the Baptists of the South to do. The problem is to get the doers in the field and keep them there.

Next hear Dr. C. E. Maddy for the Foreign Mission Board, as he speaks about the world-wide missionary program of the Baptists.

"First, looked at from the standpoint of numbers, it is world-girdling in its sweep. We have work in sixteen nations—among them China and Japan with a total population of more than one-fourth of all the peoples of the earth.

"In the province of Nigeria, West Africa, we are at work among 19,000,000 black people who have never had a chance at the gospel. In South America there are 70,000,000 in the four republics where we are at work. In Europe we have assumed the responsibility of Baptists for the evangelization of Spain, Italy, Hungary, Yugoslavia, and Rumania. We have said to the Baptists of the world that we will assume responsibility for the evangelization of Palestine and Syria in the Near East. Surely in the light of our assumed responsibility for these lands, we are duty bound to do something about it.

"Our program is world-wide and our responsibility is clear and unmistakable in the sight of God and men. We humbly pray that Southern Baptists will not fail the perishing nations in this hour. Everywhere we went in China, we heard earnest entreaty: 'Send us missionaries and teachers to tell us something about a living God.' They have gods many and idols many, but they are dead and have no power to save. We have a living Christ adequate for a lost world. The nations are waiting. They have been waiting two thousand years. Our Christ is able to save all men. We have the witness. What will we do about it?"

Something to do? Southern Baptists need not be idle one minute. We need not say "there are yet four months and then cometh the harvest." Under the challenging statements of Secretaries Lawrence and Maddy we can easily see that the fields are already white for the harvest. There is something for every Southern Baptist to be doing right now. What a glorious thing to have a part in this great work!

DR. ROUTH ON THE DENOMINATIONAL PAPER

Among the excellent articles found in the doctrinal and associational number of the Baptist Courier is one by Dr. E. C. Routh, editor of the Baptist Messenger, on the denominational paper. Its general character is indicated in its first sentence: "For several reasons the denominational paper is the most effective means of propagating Baptist doctrines and stimulating interest in Baptist missionary activities."

Among the reasons Dr. Routh gives for the value of the denominational paper are these: (1) It reaches a wide constituency, including people of all lines of business, trades and professions, both rural and urban. No pastor can reach so many people, and no book has so many readers. (2) It remains in the home for careful reading and reflection, and guides its readers in doctrinal thinking. (3) A Baptist paper carries messages written by the best and ablest students among Baptists, on the things that are believed among us, and thus are the best agency for preventing readers from being swept off their feet by every wind of doctrine. The printed page is most important in giving a knowledge of doctrine. By the free use of it Christian Scientists, Russellites, Mormons and others gain adherents. Why should not Baptists do the same? (4) The denominational papers keep before their readers the achievement of workers in mission fields and in other places, and in this way causes them to be more liberal contributors to their support. (5) The denominational paper is an inexpensive means

of counteracting in our homes the influence of pernicious literature. (6) Coming week after week with its vitalizing message the influence of the denominational paper is cumulative. It has answers to many questions that rise from time to time in the minds of Christians. (7) The denominational paper discusses the numerous matters of religious and denominational interest and offers a great variety of interesting reading on important subjects, emphasizing now this, now that. (8) State denominational papers seem better able to serve their constituencies than national papers. The problems of states differ and one set of problems is sufficient for readers. Finally (9). "The denominational paper in the homes is a tremendous factor in directing the decisions and determining the destinies of young people. Many preachers and missionaries testify that their first impressions leading to kingdom service grew out of the visits of the denominational paper to their homes. For the sake of our growing sons and daughters every home should have a Baptist paper."

A PERVERSE USE OF THE WORD "KILL"

In the report of an execution of a murderer in the News and Observer of July 10, occurs the following sentence:

"The State of North Carolina yesterday killed Robert Glenn Brown, 19-year-old Negro, for slaying a 75-year-old storekeeper and robbing him of \$36."

We submit that such a use of the word "killed" is calculated to bring into discredit the process of justice in North Carolina. It is probable that no one knows better than the reporter who writes such reports—there have been several like reports—and the editor who approves them that this is a perverse use of the term "kill." This is indeed the general word for depriving of life, but the way in which the report above uses it classes the State of North Carolina with stickers of hogs, assassins, homicides and murderers. That this is not an extravagant statement is shown by the fact that "kill" and "murder" are synonymous in the Bible. In various versions of the Ten Commandments the word "kill" is used with the same meaning as "murder." For instance, the King James version has, "Thou shalt not kill," and the Prayer Book, copied from the Bishops Bible, has, "Thou shalt do no murder." More and more in modern times "kill" is gaining a bad implication, implying putting to death in a careless, vindictive or murderous spirit. Clearly, a word which so often has on it "the slime of the serpent's trail" ought not to be used of a legal execution by a state. Any one reading the report above might be unable to determine which was the more guilty and irresponsible party, the State of North Carolina or the person executed. To bring the State into such contempt cannot be justified by any plea of freedom of the press.

Probably the word "kill" in these reports is used designedly, and the real purpose is to horrify readers with the thought of capital punishment, and thus bring about its abolition in our State. At least the character of the reports makes this inference easy. It would be better to let that question rest on its merits. The proper and respectful word to use of putting a criminal to death by legal process is "execute." There is no suggestion in it that the State is on an equality with murderers.

The lack of concern for lost souls is the church's greatest weakness in winning the world. The great masses of church members have lost their soul-mindedness. Satan has persuaded the rank and file of the Christians to give over exclusively to the "clergy" that part of the Kingdom program. The distinction between "clergy" and "laity" is an unscriptural relic of the darkest ages of Christian history. Laymen cannot pay preachers to do their soul-winning any more than they can pay preachers to get their souls into Heaven.—Roland Q. Leavell.

CURRENT TOPICS

Cardenas and Mexico—Cardenas is proving to be one of the most remarkable men of this generation. Elected President of Mexico, July 1, 1934, and taking his seat five months later, he has instituted an economic and political regime that is attracting the attention of the world. He owed his election to Calles, the former president, and was expected to be only a puppet of Calles. But when Calles sought to interpose Cardenas sent "the strong man" into exile and has since run the government unrestricted, and has instituted those economic and governmental reforms which are attracting so much notice. He has the advantage of acting under the very liberal constitution which the Mexicans adopted in 1917. With less than half of his six-year term complete he is pleasing the Mexicans greatly, who at the recent elections elected a Congress of Cardenas supporters.

The reforms, amounting to a revolution, which Cardenas has either instituted or forwarded are: (1) a new system of free public education, taking education out of the hands of the priests and putting it into the hands of teachers and superintendents chosen by the state; (2) the expropriation of property held by the Roman Catholic Church, which has brought the destruction of the great power before exercised by the Catholic Church in Mexico; (3) the nationalization of railroads—can a government successfully own and operate railroads? We shall see the matter tried in Mexico; (4) the taking complete governmental control of all oil lands and oil production in Mexico, even the holders of leases in the United States being required to pay royalties to the government; (5) "complete government control of agriculture, including regulation of production, of minimum and maximum prices, of exports and imports; (6) a program like that of agriculture for other industries.

It is evident that to a great extent Mexico will hereafter be a socialistic state. Cardenas has so directed affairs that this is done with the consent of the Mexican people, who in the enthusiasm for the new order have forgotten to foment new military revolutions, such as have been the curse of Mexico for a hundred years. But Cardenas is provided for any trouble. He has a loyal army and an efficient air force. Of course the people of the United States are interested in all this, some of them greatly interested. Will the experiment of a socialistic state be successful?

The Bright Child—Two weeks ago we had a word about the concern of our State Superintendent over the problem of the exceptional child. For many years the makers of curricula for our public high schools have been stressing the importance of giving the dull pupil all the education he can take and, to solve the problem, have mapped out courses that the ten per cent in the lowest intelligence group can pass. In their solution of the problem they have been heedless of the interests of the mediocre and gifted pupil.

The State has done and is doing its full duty by the dull pupil by giving him education and training to his limit in his formative years. At the same time it has been progressively for many years requiring less and less of more talented pupils. It is bringing them up in habits of idleness. About all the gifted pupil has to do to pass creditably many of the modified modern courses is to sit in class and pay a little attention. In the race of life an acquired habit of idleness is going to be a more serious handicap than deficiency of intellect.

No one would approve of difficulty for the sake of difficulty, but it seems to us axiomatic to say that no boy, however gifted, can develop into a strong man unless in his high school years he has had to meet difficulties and has acquired the habit of overcoming them, and has also learned the joy that comes from doing with his might whatsoever his hand findeth to do. He may not find them in his high school course, but when he goes out to do the work of the world in any line of endeavor he is going to find difficulties and plenty of them. If as a schoolboy he has been allowed to go off at the line of least resistance in the selection of his courses, or if these courses are so cheapened as to require no work, he will enter life already defeated or at least serious handicapped.

A great challenge confronts those engaged in the never-ending task of mapping out curricula. No one would have the dull pupil neglected, but

(Continued on page 10)

BAPTIST WORK IN

M. A. Huggins, Raleigh.....General Secretary and Treasurer
Miss Margie Murchison, Raleigh.....Office Secretary
Miss Esther Ivey, Raleigh.....Bookkeeper

DEPARTMENT - OF - CHRISTIAN - EDUCATION

W. PERRY CROUCH, SECRETARY

DIVISION OF SUNDAY SCHOOLS

L. L. Morgan, Raleigh.....Secretary
Mr. and Mrs. John B. Lane.....Field Workers
Miss Bessie Morgan, Raleigh.....Office Secretary

DIVISION OF BAPTIST TRAINING UNION

Nathan C. Brooks, Jr., Raleigh.....Secretary
Miss Mabel Starnes, Raleigh.....Associate Secretary
Miss Mary Lou Wall, Raleigh.....Office Secretary

STILL ON THE JOB IN WESTERN NORTH CAROLINA

The summer workers sent out to conduct Training Union Revivals have been having varied experiences. While in the Western North Carolina Association, Norman Blythe, of Harrellsville, had to leave the Hewitt's Church because "mumps" was getting such a hold on the community.

At Franklinton, in the Macon Association, Woodrow Hill, State B. S. U. President, from High Point, had to "turn aside" for an operation—appendix trouble! At this writing Woodrow is getting along just fine. His many friends are trusting that he will have a speedy recovery.

On July fifth a "fellowship outing" was arranged for the workers. Taking a picnic lunch with them, the group visited Highlands, Bridal Veil Falls, and Dry Falls. All returned to work strengthened in body, mind, and spirit by the outing.

Miss Dorothy Crutchfield spent a week at work in Mrs. Winnie Rickett Pierce's home church, Valley River. At the beginning of the week of work, there were no functioning unions in the church; but by the end of the week of special effort a Junior, an Intermediate, and a Senior Union were organized.

Remember to continue to pray for our summer workers in the hills.

A LETTER FROM THOMASVILLE

Gary Pridgen, of Thomasville, writes, "Our association is humming these days, big attendance all the time, and the weather doesn't bother us." This association made reservation at Ridgecrest, during the State Assembly, for fifty-eight people. Writing before the Assembly, Gary said, "When this bunch spends a week at Ridgecrest, no telling what we will do in the next twelve months." Keep your eye on the Liberty Association!

LOST! LOST! LOST!

Everywhere men are lost in sin. Everywhere the need for evangelism is great. Evangelism depends in a large measure upon personal soul-winners, and fruitful soul-winners depend largely on TRAINING. As a leader in your association, you must try to enlist the churches of your association in the training of soul-winners. Have you studied *Winning Others to Christ* and *Witnessing for Christ*, or *The Fine Art of Soul-Winning*? Have the churches of your association studied these books? DO SO NOW! Hold up "The Light of the World" to the LOST in your association.

TRAILERS!

Our highways are full of trailers these days; but when the obstacle of cold weather comes along many of these will be sidetracked. Trailers are all right in their place, but not in a church program. Mr. Pastor, is the Training Program of your church a "trailer" or a main part of the church program?

TRAINING COURSE AWARDS DURING JUNE

During the month of June, 1,329 Baptist Training Union Study Course awards were given by the Sunday School Board in North Carolina. We call your attention to the fact that 2,302 were given in Tennessee, 1,675 in Missouri, and 1,637 in Texas, for the sake of comparison.

SERVING OUR COUNTRY

The best Christian is the best citizen. Any Christian who is negligent in his citizenship is by the same measure negligent in his Christianity.

Christ set the example in citizenship for his followers. His "Render unto Caesar the things that are Caesar's" calls for loyalty to country, but in the same sentence he adds, "and unto God the things that are God's."

A Christian citizen, then, must be loyal to Christ and to country. Evil men are not good citizens. Winning them to Christ is the first step toward making them into good citizens. The winning of souls is therefore the highest sort of service to one's country.

Every soul out of Christ is potentially a powerful factor for evil. Christ's church is the world's greatest champion of righteousness and justice in its government. Loyalty to one's church, in its essence, is therefore service to one's country. The building of stronger churches in our country will mean the building of a greater nation.

While it is true that the churches are the stronghold of a nation's righteousness, it is also true that some church members have an idea that they should have nothing to do with politics. Of course, a church member should not be a party to corrupt political practices, but he should be a power against such practices. Politics is the science of government, and one of the greatest needs of our day is for political leaders who are Christian statesmen—men who will put service to country above spoils for party. The Christians of our country could stamp out all corrupt political practices—local, state, and national—if they would inform themselves and assert themselves.

A Christian is a patriot. He loves his country and carries it in his heart. This does not mean that he is arrogantly proud of his country, and that he looks upon the citizens of all other countries as being lower in the scale of humanity than he is. He knows that God is no respecter of persons. Therefore, he serves his country by loving all men of all races and nations. He is a genuine promoter of international Christian brotherhood. He is able to make this effective in other lands largely through the world-wide cooperative missionary enterprise, and at home by the conduct of his life every day.

"He (Jehovah) will teach us of his ways, and we will walk in his paths."—Isaiah 2:3b.
J. E. LAMBDIN, Nashville, Tennessee.



*Last Call
for
Ridgecrest!*

Several associational superintendents should rent a cottage and take enough leaders to fill it for the conference. They could do their own cooking, or eat in the dining room.

Note: The First Church, Greensboro, has rented a cottage for the summer and has arranged for the members to go when they can at a very low cost.

COME UP HIGHER!

OUR SUMMER WORK

We have been on the field four weeks now and 82 churches have held Sunday School Revivals. When you read this we will be in the Liberty Association with headquarters at the First Church, Lexington. We have a great group of young people.

VACATION BIBLE SCHOOLS

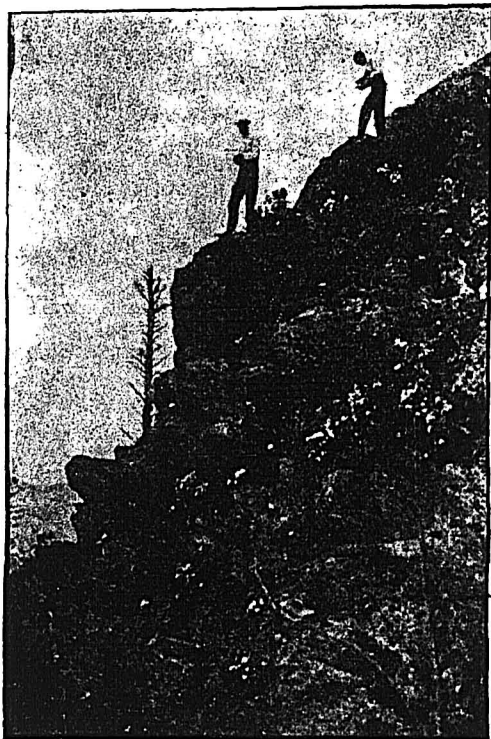
The following information has just come from Dr. H. L. Grice. You will notice that North Carolina has third place as of July 1. If you have not sent in your report, please do so at once and help us reach our goal of 300. If you know of a Union School that Baptists had a part in, please report it. Read carefully Dr. Grice's report, which follows:

"Our total Vacation Bible School goals for 1937 was 3,330. Today 505 reports are in Nashville. Of these, 87 came today, and 355 before July 1. Here are last year's totals and this year's to date:

State	Total 1936	Total 1937
Alabama	67	5
Arizona	1	1
Arkansas	52	23
Distriet of Columbia	1	0
Florida	39	1
Georgia	84	8
Illinois	55	13
Kentucky	167	37
Louisiana	62	10
Maryland	14	0
Mississippi	54	0
Missouri	114	67
New Mexico	21	13
North Carolina	177	71
Oklahoma	147	68
South Carolina	144	9
Tennessee	271	89
Texas	196	85
Virginia	144	5
Total	1,810	505

AT WORK WITH COLLEGE STUDENTS

Not long ago, the State Training Union Secretary had the privilege of attending a Training organization in a church of another denomination. He was impressed with the fact that a number of college students, just home from school, were being lined up with the Training activity of that church for the summer months. He found out the reason why—the church to which they belonged went after them in a special way as soon as they arrived at home.



A VIEW FROM THE HEIGHTS
NEAR RIDGECREST

NORTH CAROLINA

R. T. Vann, Raleigh.....Secretary Department of Benevolences
M. O. Alexander, Cary.....General Missionary
J. C. Pipes, Asheville.....General Missionary

N - THE - CHURCHES

MISS VELMA PRESLAR, OFFICE SECRETARY AND STUDENT FIELD WORKER

DIVISION OF MEN'S WORK

DIVISION OF BAPTIST STUDENT UNION

REPORT OF RIDGECREST BROTHERHOOD CONFERENCE

The first southwide Brotherhood Conference to be held at Ridgecrest closed Wednesday, July 7. The conference did not have large crowds attending, but the program and discussions were unusually fine. There were men present from Missouri, Kentucky, Louisiana, Georgia, Florida, Tennessee, South Carolina, and North Carolina.

Many states now have either full- or part-time Brotherhood Secretaries. Florida, Louisiana, and Missouri have full-time men. North Carolina, Tennessee, and one or two others have men giving part time to the work among men.

Mr. Lawson Cooke is the Associate Secretary of the Brotherhood of the South, with headquarters in Memphis, Tennessee. Mr. Cooke spends most of his time on the field in the various southern states.

Dr. J. T. Henderson, who for many years was the only worker among the men of the South giving his full time to the work, is still wonderfully active. Although Brother Henderson has more than passed the three-score-years-and-ten mark, yet he makes all conventions and travels fifteen to twenty thousand miles each year in field work. His influence for good is felt all over the South.

Our North Carolina Day was a marked success, although we did not have as many men as we had hoped for. The program was unusually fine. Mr. Guy T. Carswell, an attorney of Charlotte, brought a most profitable message on "A Man's Part in a Program of Righteousness." Dr. D. H. Wilcox, Associate Pastor of the First Baptist Church of Winston-Salem, brought a searching message on "A Man's Part in Our Denominational Program." W. Perry Crouch reported on the men's work in North Carolina the past spring. Mr. R. N. Simms, Sr., closed the session with a powerful message on "A Man's Part in His Local Church."

We are grateful to Pastors E. S. Summers, Concord; R. A. Kelly, Belmont; B. A. Bowers, Gastonia; O. K. Webb, Morganton; Ralph Herring, Winston-Salem; L. E. Snipes, Morganton, for bringing groups of men from their churches to the Conference. Those who did not come missed a real program.

ARE THE MEN IN YOUR CHURCH AT WORK?

The suggestion was brought to the Men's Conference at Ridgecrest that a men's committee be appointed in every church to study the work of the men. The idea met with good favor, and so we are passing it on to you.

The suggestion is this: That the church elect a standing committee on men's work, perhaps at the same time other church officers are elected. The purpose of this committee to be (1) to study the church roll of men members, (2) to find what percentage of men are attending church, (3) to find if places of leadership in the church are filled with men (for instance, everybody's class in Sunday school above the Primary Department should be filled with a man), (4) to find if men are properly trained and organized to best serve through the local church, (5) to study the advisability of organizing a local Brotherhood, and (6) to cooperate with associational and state committees.

The purpose of this is not to begin another organization, but to provide a check-up committee with the thought of putting our men to work in our local church program to a larger extent than heretofore.

WHAT ARE THE MEN OF YOUR CHURCH DOING?

If the men of your church are active, write us about it.

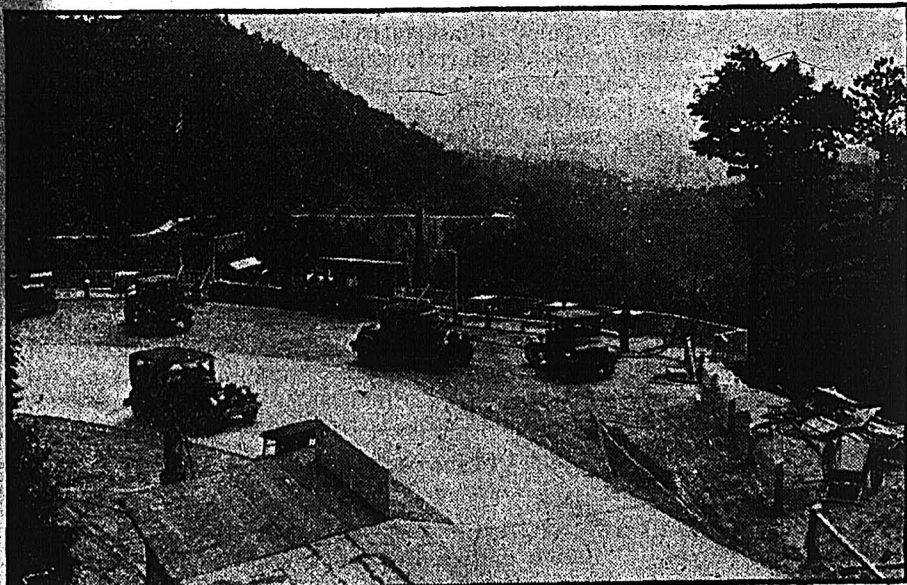
If you have an active Brotherhood, write us about it.

If you need some help with the men of your church, write us for it. Write us about your men!

W. PERRY CROUCH.

BULLETS OF LIGHT

A new pistol is being used to frighten away wild animals or lurking thieves. It fires a bullet of light—the "Very" light used in the World War—which bursts overhead and makes the scene as light as noonday. One woman who heard a burglar frightened him away with one bullet, and saw him so clearly that she could identify him later.—Ex.

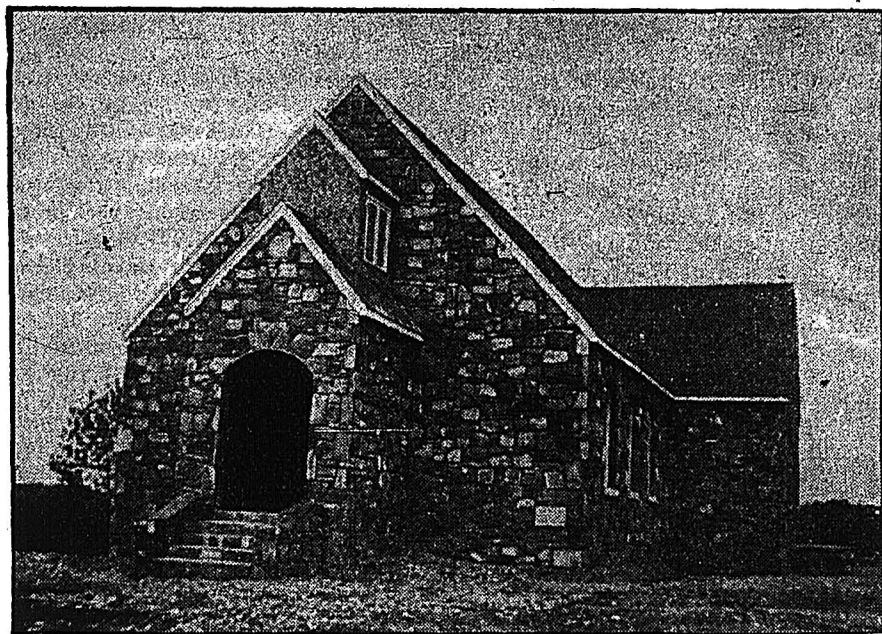


POINT LOOKOUT ON ROUTE TO RIDGECREST

THE WORK IN GENERAL

BY

M. A. HUGGINS



ARLINGTON CHURCH BUILDING

We are glad to present to Recorder readers a picture of the new Arlington church building. A little band, led by Rev. L. Grady Burgess, has done a remarkably fine piece of work there, and we are happy to pass it on, not to praise them but to stimulate others.

In this achievement Brother Burgess has had the complete support of several whose efforts are worthy of men. The church was organized on July 19, 1936, with nine charter members. In this organization Rev. J. S. Hinson, Rev. Creech Simmons, and Rev. Bradley Mathis had a part. From the beginning also Brethren J. H. Dunman, John Wall, Smith Cabiness, Rayford Bryant, and Oscar Martin, as well as others, have manifested sincere loyalty. The present membership is about sixty, a growth of some fifty members in a year.

The beautiful new building was begun October 1 and is now all but completed. It is interesting to note that the congregation has been building on a cash basis, and that around \$2,000 has been raised since July 1, 1936. All bills have been paid and only about \$100 is needed to complete the inside of the building. The auditorium will seat about 350, and there is room for eight classes.

The leaders are hopeful that they will be able to dedicate the church free of debt on the first anniversary of its organization. This loyal and self-sacrificing group need just a little more to complete the inside of the building and equip it. The General Board has not been able to extend any help at all. Friends over the State who may read this have a splendid opportunity to make an investment here of a dollar, or more, to help this loyal band. All gifts should be sent to Mr. Mont Swaim, Jonesville, N. C.

What has been accomplished there is simply another evidence of what can be done when a loyal group work together in undertaking a worthy task.

FIRST BAPTIST CHURCH OF CONCORD

On May 1 the congregation of this church began the tither's test plan. The response from the beginning was heartening and helpful. A statement which appears in the church bulletin on the day the plan was begun is worthy of note: "This is a Baptist church—a New Testament church—wherein no principle of compulsion ever enters, save the principle of loyalty to Jesus and His church as the individual Christian with an open mind and known Bible discovers that loyalty as led by the Holy Spirit. The action of our church, however, and the renewed loyalty of many of our members, should challenge all of us to renewed study of God's Word on this subject and to a willingness to do His will in the matter at whatever cost of former opinion or personal opinion or amount of money we may have to make. If and when God's Word teaches that the TITHE is the Lord's, and that we should bring the whole tithe into the storehouse, there should be no spirit in our hearts to disobey the Word of the Lord. To some of us the Lord has come with His call for that which is far beyond the tithe—of some He may require the ALL. The tithe, as a minimum, in no wise interferes with the larger and more glorious gifts of some of God's honored servants as more than the tithe if being given for His glory."

The initiation of this plan by Pastor Summers and the membership of the church is of particular interest in one respect. Churches who have entered into this plan have done so usually under the pressure of heavy local debt. The plan was tried because no other way seemed likely to succeed in meeting the immediate situation. We do not know of many churches who have tried it except as a means to an end. The situation of the Concord Church is different. They had no debt at all. A feeling grew in the heart of the pastor and others that the church ought to make a great forward step, and that this thing of stewardship, manifested in the tithe as a minimum, ought to be an end in itself; or at least it ought to be a means by which the church would aid in the development of its own members. We do not know just how many members joined in the movement. We do know, however, that at the present time the church has all bills paid, has increased its offering to the denominational program, and has several hundred dollars in the treasury.

THE BAPTIST PRESS

By G. W. Paschal

I

The Baptist Courier makes its issue of July 8 "a doctrinal, denominational, and associational number." The editor was encouraged to produce this enlarged number of forty-eight pages, three times the usual size, by the hearty reception accorded the "Doctrinal Number of the Baptist Courier" which appeared on March 11, 1937. In explaining his purpose he says: "Doctrine or teaching is vital and important, but it is also fundamental in its relation to the denomination and Baptist work as expressed through the association, the most important general meeting of Baptists." This issue contains about a score of interesting articles, most of them by able writers who write with clearness and force. Among the better are: "Why I am a Baptist," by Dr. Henry Alford Porter; "Baptists Keeping Step," by Dr. C. E. Burts; "The Denominational Paper as an Indoctrinating Agency," by Dr. E. C. Routh, editor of the Baptist Messenger; "Baptists and Evangelism," by President W. W. Hamilton, of the Baptist Bible Institute, and other articles by denominational officials such as Drs. Maddy, Lawrence, and Scarborough. There are in this number many articles on doctrinal questions quoted from other Baptist papers which readers will find most valuable. Editor Allen is to be commended for getting out this valuable issue of his paper. It is a good thing for Baptists to be informed from time to time of the things for which the denomination stands and the work it is trying to do in its various fields.

II

The Texas Baptists are now in the midst of their planned revival season, extending from June 13 to September 15, in which they hope to win 100,000 souls to Christ. The work seems to have started well. It began with an enthusiastic conference of more than a thousand Baptist preachers in Fort Worth in the early days of June. In the Baptist Standard of July 8, General Secretary R. C. Campbell says: "Reports coming from various sections of the State are indicative of rising spiritual tides of evangelism. In some communities sweeping revivals are being experienced. Many souls are being saved and many of God's children are being quickened to a new sense of responsibility in behalf of the unsaved. Many churches not having a regular series of revival services are being gripped by a great revival spirit." Then he follows with reports from individual churches, in one church 90 baptisms in the last six Sundays, in others great numbers of conversions and baptisms. Another writer, Rev. C. E. Matthews, warns against hoping to win by organization alone, or by standing on the sidelines, or treating the matter of soul-winning as of secondary importance. Mr. Matthews was the one who reported the 90 baptisms.

III

Two paragraphs from separate articles in the Western Recorder of July 8 emphasize the necessity of preaching what is basic and fundamental in our religion. The first is in a sermon by H. A. Ironside, pastor of Moody Memorial Church, Chicago, on the subject, "Christ's Call to Repent." It reads:

God's holy eye discerns the sinfulness of every heart and calls upon all to take sides with Him against themselves. Until this is done, saving faith is an impossibility. This is not to limit grace. It is to make way for it. And be it remembered, repentance is not a state automatically produced. It is the inwrought work of the Holy Spirit effected by faithful preaching of the Word. But how seldom today do we hear the cry, "Except ye repent."

The second passage is from an editorial article on "The Place of Dogmatism in Preaching," and reads:

Every American body of Christians which was founded to preach the supernatural Christ, but which through miseducation and worldly conformity has weakly turned away from its God-given message, has failed or will fail. Self-savers and self-servers miss Christ's salvation. Declaring that they will preach "applied Christianity," and avoid the hated dogma, it later becomes known that they have no Christianity to apply. Seeking to win favor by rejecting the offense of Christ's cross, and its doctrine of human need and sin, they have reaped from the world itself precious little favor and deserved contempt. Better prayers merit this.

These compromisers propose that the words of Jesus shall be substituted for the teachings that become possible only through His crucifixion and resurrection and ascension. Dr. Charles E. Jefferson, of New York City, writing of this says in part:

"It sounds plausible enough, but when analyzed it is nothing but the talk of fools, for only fools take up the thoughts and follow the commands of strangers. If one commands me to go and preach His gospel, and if necessary lay down my life in the doing of it, I want to know first of all who He is, and whether all power has been granted to him both in heaven and on earth."

IV

The following from the Watchman-Examiner may well raise the question with Southern Baptists as to what is the condition in our churches.

"During the past Northern Convention year a special committee was hard at work gathering facts about the present condition of our local churches. The results of their search may be found in **Burning Facts**, a pamphlet which may be had by addressing the Council of Finance and Promotion, 152 Madison Avenue, New York City. The facts are most illuminating. They will open the eyes of many people. Who, for instance, knows the following facts? Our churches have in them 61 per cent of females and 39 per cent of males; of our total membership 25 per cent is nonresident; 4,272, or 55 per cent, of our churches have under 125 members, while only 250, or 3 per cent, have over 700 members; 71 per cent of our members do not serve in the local church, 6 per cent do community work outside the churches, while 23 per cent do all the work in the churches; 47 per cent of our members are inactive, 14 per cent worship or give occasionally, while only 39 per cent worship, give, or serve regularly; for every 100 members in our churches there are 20 unrelated Baptists in the average church community; the average church has a new pastor every three years; 27 per cent of our members give all money received for missions while 73 per cent give nothing."

CURRENT TOPICS

(Continued from page 7)

the time has come, if we are to make the most of our brightest and best, to cease sacrificing them on the altar of stupidity. The hope of the world lies in equipping our more gifted boys and girls as best we can for the duties of tomorrow. We shall need wise leaders; the public school is our agency for supplying this leadership. If it fails us by requiring little where much has been given, North Carolina will be in sad case.

Possibly a dual system of courses should be set up in every subject taught in the school; the great objection is the cost of such a system. A writer in the May Atlantic would require the gifted pupil to go to class only four times a week while the dull pupil attended class every day, and then set up a fifth subject for the brighter pupil. We are not sure that the solution is good, but we are sure that any educator who can offer a workable solution of the problem will be a benefactor to his state and country.

The farmer has long treated a similar problem in a common sense way: if he has a fine pig, calf, or colt, he devotes special attention to it. In the praiseworthy desire to help the dull pupil the makers of high school curricula have acted on the theory that the gifted pupil can take care of himself and have given him little thought. The farmer does the best he can for the runt, but he knows that only his fine calf can be developed into a prize-winner.

A Threatening Situation—For those who love peace there is not much encouragement in recent international events. In North and South America indeed, thanks to the labors of President Roosevelt and Secretary Cordell Hull, there is less thought of war than ever before, but in the other three quarters of the world the threat of wars is portentous.

Most serious of all is Japan, which is clearly bent on expansion by conquest. Two weeks ago Japan felt out Russia by occupying disputed islands in the Amoor River which separates the territory of the Soviets and that part of China which Japan has already occupied. Finding that Russia was not prepared to cause her trouble in this quarter Japan's next move was to pick a quarrel with China, by provoking the Chinese to a skirmish with a Japanese garrison near Peiping, the capital of China, which garrison has no more right there than a German garrison would have on the Potomac. When exactly what Japan had

planned has happened she professes to have war forced upon her and has sent her troops in large numbers into China and her men of war to Chinese ports. It is clear that her purpose is to subjugate the Chinese and in a way reduce them to a state of slavery, since the fruits of their labors would go to enrich Japan and the Japanese. The Chinese are resisting and are expected to fight for their lives, but they will fight against great odds. One of the advantages of Japan in the war will be that she can send her ships here and buy what she can pay for, all except guns and munitions of war, and have the people of the United States help her subjugate China. China in the meantime can get no possible help from us, since she has no ships to send after any of our goods. Such are our neutrality laws. We let only those who come after them have our goods.

It bodes ill for the world and even for the United States for Japan to be extending her tyrannical power as she is doing.

**The Senate Battle Over Court Reorganization**

It is very probable that any supporter of the bill for the reorganization of the Supreme Court which is now before the United States Senate could state in an hour the complete argument for it, and that any able opponent of it would need no longer time to state with some detail all objections to it. And these arguments pro and con could be stated in language so simple that even the dullest United States Senator could understand them, and understanding them be able to make up his mind which way to vote. Certainly, after a day, a calendar day and not a "legislative day," every Senator should be ready to vote and the matter disposed of for good and all.

But that is not the way politicians—probably we should say statesmen—do things. Instead they, the Senators, take weeks and weeks to wrangle and call names and get heated and abuse every man in public office, President, Supreme Court Justice, and one another, and actually go to the extent of "reading one another out of the party," about the most calamitous thing in the world. The opponents start a filibuster; the proponents put on the screws; then comes angry pointing of fingers and extreme exacerbation. The battle royal is on, and the public is invited to the spectacle, while the other business of the Government is neglected. It is a sorry show at best. The question should have come to a vote and been decided one way or another after two days.



Miss Earhart—Just one woman, and incidentally one man, her navigator, and yet she was the major interest of the people of the United States for two weeks. Of only secondary importance were such things as argument over the court bill in the United States Senate, the Spanish War, Japan's purpose to subjugate China, the bloody and murderous strife of the steel mills and the strikers. A woman was down with her airplane in the middle of the Pacific Ocean and there was a chance to save her. Four times a day the radio news reporters were heard conveying their hopes and fears, and both morning and evening papers were read. Even the United States Navy turned aside from its usual task of training its men to handle their battleships and sent them to the rescue. It was only one woman, it is true, but she might be rescued, and if only all the naval forces of the nation could effect the rescue, to the rescue they would have gone. So highly do our people and their government value one individual—or two, as we should say, although we almost forgot the navigator, Frederick Noonan, and thought only of Miss Earhart. It is a new high record, and makes us think better of our United States and its people.

Some characteristic weakness of us poor wretched mortals came out in the days of suspense as we hung between hope and fear. One of these was the ability of certain listeners-in to hear wireless signals where none existed. Time and time again one or another claimed to have heard distress signals from Miss Earhart's plane, and in one instance signals which gave the location by latitude and longitude. In all probability no such signals came from Miss Earhart. Following them proved in every instance to be a jack-o'-lantern chase. Of course, the ugly possibility remains that those who reported the signals were victims of hoax broadcasts, but we think rather of a heated imagination.

A MATTER OF PERSONAL EXPERIENCE

"Interest in missions," says Dr. M. E. Dodd, "is more a matter of personal experience with Christ than of knowledge or information. A deep, real, vital experience with Christ will create a desire to share Christ with others."—Ex.

STRUGGLE OF LIGHT AND DARKNESS IN MANCHUKUO

Having just finished teaching a Bible class last night, I was supposed to go then into the gospel hall and preach, but was met in the church yard by Evangelist Chia, who said: "I'll ask you not to preach tonight, if you don't care. One brother is speaking now, and Mr. Hwang would like to witness when he is through." It is always a joy to see our Manchurian brethren take hold, to realize that earnest believers are willing and sometimes waiting to testify to the saving power of God.

The "Virtue Society" Teaches "Salvation by Works"

Just back from a long trip of six weeks, my desk still loaded with unanswered correspondence, I excused myself from the meeting, hoping to answer some letters before retiring. On the way home I stepped inside the small packed public meeting room of the "Virtue Society," to hear for a few minutes what a young woman was preaching, but the head of the Society forced me to the front.

A half dozen women from Virtue Societies in other cities have been here for a month speaking every night. This young woman assured her audience that the Society is not a religious organization, but claimed that "since its teachings include all the important tenets of every religion, the Society is universal in its scope and complete in its teachings." She praised Christianity, but told the two hundred men and women present that adherence to any one religion was not necessary, that all people need is more instruction of the kind that the Virtue Society gives.

Three young women spoke. They bemoaned the increase in cigarettes and opium smoking, the wide use of morphine, so much gambling, the lack of filial piety and other sins, but gave no real remedy for these. It was pathetic to see how far they missed the mark. At the close some of the speakers and others promised to come to the church to hear a Christian message. A good number followed me down the street, where I preached to them. A characteristic illustration used by one of the speakers was that man is like a rough stone: he needs only to be polished. It was not hard, however, to lead those who heard us on the street corner to realize that the illustration does not really fit man, for whereas the farther one goes into a stone the better one finds its content, the deeper one goes into the heart of man the more sinful it is found to be. Peter the "rock" was not "true to the core" until he was truly "born again."

During the afternoon an evangelist, Mrs. Leonard, and I had been to a detention camp where the Gospel was preached to hundreds of men and women—opium, morphine, and other drug fiends, taken in from the streets to be given forcible treatment against the use of drugs. Surely one could find nowhere in all the world a more broken down, dejected lot of human beings! As we distributed tracts and Gospels among them, it was noticeable that more than fifty per cent could read, while only ten per cent of the people generally are literate. During the last twelve months more than twelve hundred dead bodies of opium, morphine, and other drug addicts were gathered up from the streets of Harbin. Their bodies are piled up on carts and carried to the outskirts of the city, where in winter, in piles they await the springtime, when holes are dug and they are buried as so much refuse. Had others not been gathered into pest houses, they too would have died in the same way. Among those who thus threw away their lives and were carried away as so many dead dogs, there were likewise a high per cent of educated people. The most terrible and

desperate crimes committed in this city these several past years were either by men supposed to be polished, or by their accomplices. Many of the worst bandit leaders have had the "polish," advocated by speakers of the Virtue Society, who claim that this is enough, but it is hopelessly deficient, as seen on every hand. The Gospel of Christ makes "new creatures," and what fine characters these people do become when born again!

Anything will do, the devil contends, just so trust in the blood of Jesus Christ and the power of His Gospel are left out. But really nothing else will do, for "there is no other name given among men." The opposition to Christianity was great at one time. Now the devil sees he is losing out; so he offers compromises. "Yes, Christ was a good man, but there are others. Christianity is all right, but it means giving up too much and its acceptance is not necessary," he insists. The people generally were never so willing to hear, never were they so friendly, never has our work been so encouraging.

Many Saved by the Gospel in Manchuria

Turning back to the evangelistic meetings at the city church, referred to above, as I pushed my way out through the crowded gospel hall to the front door, Christians outside were inviting people into the meetings. A brother from an outstation greeted me with a smile, and, under the electric lights of the new church building, told with joy of the progress being made at Chuhehsien, one of the outstations. "Since Pater Liu came back from his visit home," he said, "the work has gone forward as never before. The enlarged Bible class room is full three times a week with around thirty people." Then he added with pride: "Another forty-odd were baptized recently, among them some more Koreans."

"But," I asked, "what about your enlarged church house? Is it full?" (I had feared that they could not be able to fill it.) "Why," he said, "it too is full at nearly every service. On the day the forty-two were baptized the house was packed; and what a gracious service we did have! You know we have been afraid," he continued, "that we would not be able to pay off the money borrowed to enlarge the building; but God has now added this good number, among whom are some excellent people. So contributions have increased. We are advancing in a fine way."

At another of the outstations eighteen were recently baptized. At another twenty-two followed the Lord in baptism, and at still another twenty. Mr. Koon returned a few days past from Angangshi, one of the hardest places we have known to get work started, but now there is a revival there where forty-one have just been baptized. Twenty or more will be baptized here in Harbin next Sunday. And so the work goes on. Reports from every one of our twenty outstations bring encouragement. The total number of baptisms last year was more than five hundred. We are hoping and praying for not less than seven hundred this year. It looks as though the Lord is going to give that many, or more. But, of course, much preaching and teaching is required, and there are plenty of difficulties.

God's faithful in the homeland, who are supporting the work out here through the Cooperative Program and with designated gifts should certainly feel encouraged that He is using their money in such a gratifying way. It encourages us to learn of the movements to increase the number of members to the Hundred Thousand Club for reduction of the debts. When our Foreign Mission Board is free of debt, then Southern Baptists will be better able to go forward as they should in this

new, growing, and promising part of the world.

CHARLES A. LEONARD, SR.
Harbin, Manchuria.

THE FALLACY THAT ALL RELIGIONS ARE THE SAME

I shall never forget the arguments of the small-town agnostic to whom I listened as a young man as we used to stand in front of the post office on Main Street on Saturday night. "Oh, pshaw," I have heard him say many a time, "Christianity is about like the other religions of the world. Why, Confucius taught the Golden Rule in negative form hundreds of years before Christ ever came to earth."

Is Christianity just one of the religions of the world? Until we can believe with Christ that "there is no other name under heaven by which men can be saved," our Christian faith will not be as virile and strong as was that of the apostolic followers of Jesus.

Of course there is much good in the other religions of the world. We must recognize that, but at the same time we must hold fast to the utter uniqueness of Christianity.

There is a legend which says that a man was caught in a bed of quicksand. As he was sinking, Confucius passed by. Pointing his finger at the hapless victim, the great teacher philosophized: "There is evidence that men should stay out of such places." Buddha came along. "Let your life be a lesson to the rest of the world," he said. Mohammed passed. "Alas! 'tis the will of Allah!" he cried. A Hindoo saw the sinking man. "Cheer up, my friend," he said; "you will return to the earth in another form." Jesus came, and seeing the wretched creature, He walked to the edge of the quicksand bed. He stretched out His hand and said: "Give Me your hand, my brother, and I will pull you out."

Christianity is not just one of the many religions of the world. It is the unique and redeeming power of the world's salvation.—Ben Morris Ridpath, in The Christian Advocate.

A JAPANESE LAD'S SECRET

Seest thou a man diligent in his business? he shall stand before kings (Golden Text).

The greatest defeat I ever had in my life was to take second place in an oratorical contest in college; to bow to a Japanese lad who had been in this country but five years. When he landed at Ellis Island in New York, having come through England, he could not speak twenty-five words of English; and yet he stood up there the master of English oratory. Why? I can give you the secret; I learned it; I wanted to know it. That lad rose every morning at five o'clock and with his open Bible before him he spent the next hour in reading it and in prayer. And on Friday mornings, he, along with his fellow Japanese students, rose at four o'clock and spent two hours in prayer and went fasting without their breakfast to their classes in order that they might know the meaning of discipline and prayer. That is the power of religion in the life of youth. But how many of our colleges or great universities of today are teaching, are encouraging, that sort of thing?—From address of Elmer Ward Cole at Christian Action Week, Lake James. Sent by Albert Mygatt, Henry, S. Dakota. Prize illustration.

SLANDER

A farmer's wife had spread a slanderous story about her pastor through the village and soon the whole countryside had heard it. After half a year the woman became sick and then confessed that the story was untrue and after her recovery came to the parsonage to ask for pardon. The old pastor said: "Of course, I will gladly pardon you, if you will comply with a wish of mine." "Glad-

ly," replied the woman. "Go home, kill a coal black hen, pluck the feathers and put them into a basket and bring them here." In half an hour she was back. "Now," said the pastor, "go through the village and at each street corner scatter a few of these feathers, the remaining ones take to the top of the bell tower and scatter them to the winds, then return." She did so. "Now go through the village and gather the feathers again, but so that not one is missing." The woman looked at the pastor with astonishment in her face and said, "Why, that is impossible! The wind has scattered them over the fields and every where!" "And so," said he, "while I forgive you gladly, do not forget that you can never undo the damage your untrue words have done!"—Five Thousand Best Modern Illustrations, by G. B. F. Hallock, Harper and Brothers, Publishers.

THE MAKING OF CHARACTER

As always, so now also Christ shall be magnified in my body, whether it be life or by death:

Character is the result of thinking, speaking, acting. The phonograph takes the record of your speaking or singing. Your soul is a million times more sensitive than any record that Edison has ever invented. Every time you think or speak or act there is engraved upon your soul the results. The record we call character.

The Greek word for character means to engrave. The result of the engraving is what you are. Let your character be stamped with the image of Jesus Christ. Let your words be the expression of that character. Let your life be such that when the world looks into your face, sees the service you render, and beholds the beauty of your spirit, they will say, "Behold a Christian."

I am told that Stratford Hospital has a portrait of Queen Mary painted by Frank O. Salisbury. Mr. Salisbury was about to go to New York for an exhibition of his work. He was especially requested to bring a portrait of Queen Mary. He cabled to the effect that he could not bring a portrait of Her Majesty in full regalia, but that he had one in ordinary dress as she appeared in France during the War. The American committee replied immediately, "This is precisely what we want—the Queen just as she is."—J. Whitcomb Brougher, Sr., in Watchman-Examiner.

A \$5 AUTO

The whole story of this democratic and industrial civilization is summed up in the adventure of the one-eyed Negro driver and his \$5 automobile, says the New York Times. He was charged in the Homicide Court with responsibility for the death of an aged pedestrian up in Harlem. The fatal accident occurred while the automobile was being tried out. Its driver, a good American, had bought it on the installment plan. He paid \$3 down, and was to pay the remaining \$2 if it proved to be as good as warranted.

It illustrates the lawless phase of our democracy that a man with defective eyesight should be let loose on the highways with a lethal weapon in the form of a \$5 automobile. —Clipped.

An ounce of church is worth a pound of police court.—Holmes.

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W. M. UNION

Edited by Mrs. Edna R. Harris,
Corresponding Secretary

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NOTES

AN UNUSUAL OPPORTUNITY

Word has come from Miss Helen Mallory that some boxes for other missionaries are sorely needed now. Two splendid missionary couples, faithful witnesses in N. Y. also, are greatly in need. They are Rev. and Mrs. David Jackson, and Rev. and Mrs. A. T. Coleman. The first two societies which communicate with our office will be given the opportunity of thus helping these deserving missionaries. Lists of needed articles and measurements will be sent upon request.

OUR W. M. U. SPECIALS

Please remember the W. M. U. Training School and the Margaret Fund during July and August. For vent prayers and worthy gifts on behalf of these is expected from all societies.

Mrs. Edna R. Harris, who has been out of the office on account of illness, is much improved and hopes soon to be filling her usual place.

CENTRAL W. M. U.

The Women's Missionary Union, Auxiliary to the Central Association, met in the Franklinton Baptist Church on Wednesday, June 23. The superintendent, Mrs. D. B. Bryan, had arranged an interesting and helpful program, and the meeting was most profitable. The reports of the officers and chairmen of committees showed encouraging progress, yet were challenging in the presentation of work still to be done.

Mrs. W. N. Jones, president emeritus of the State W. M. U., and Mrs. Ira D. S. Knight, of Durham, superintendent of the Greensboro Division, made inspiring addresses during the morning session. Mrs. A. W. Fleischmann, of Greenville, was the principal speaker for the afternoon and, even at a late hour, held the spell-bound attention of her hearers as she presented the duty, privilege, responsibility, and joy of parents and young people's leaders.

Mrs. Carl M. Townsend set a high note for the whole day in the morning devotional talk on "Tarry ye . . . until ye be endued with power from on high." This was Mrs. Townsend's first appearance in our Association, and we feel that God is gracious to us in sending her in our midst.

Mr. Shulchi Ozaki, of Fukuoka, Japan, who is studying in the sum-

mer school in Wake Forest, conducted the afternoon devotionals. After reading the Great Commission from his Japanese Bible, he spoke of the influence of Christianity in Japan, and stressed the opportunity for missionary work there just now, when the people are hungering for a knowledge of the one true God.

As Mrs. Bryan is unable to serve as superintendent another year, Mrs. C. F. Gaddy, of Raleigh, was elected to lead the work, and five assistant superintendents were chosen: Mrs. W. L. Wyatt, Mrs. G. D. Mangum, Mrs. Mamie Kimball, Mrs. J. Q. Newell, and Mrs. Russell Wiggins.

At the noon hour the hostess society served a delicious and bountiful dinner in the gymnasium of the school building. The reputation that Franklinton has for gracious hospitality was well sustained.

The next meeting will be held with the Society in Rolesville.

"ONLY ONCE TO LIVE?"

"You only live once" stood out in bold relief from the pages of a magazine, and these words have remained a challenging statement ever since. Yes, a challenging statement of something a right-thinking man cannot accept, and a Christian never. If we accepted that statement the once that we are reputed to have to live would mean little. It was advertising one of the latest moving pictures, of which we know nothing, but it almost goes without saying that it would present a little of anything except what the title signifies—a materialistic idea of life in this world and in the end no hope or indifference to what lies beyond.

A young man for whom we have been praying finally made the full decision and was received into the church in Wai Chow (South China) for baptism. As he met me after his public testimony, he said: "I once was dead, but now I am alive," and his beaming face showed the light which shone in his heart. He had a touch of the new life.

Can we imagine that the fine countenance and the stalwart form of a youth is cut down and goes back to dust—and that is all? A life that was so buoyant and hopeful lost forever? No! But we shall borrow the words of a poet to answer:

"And your bright promise withered long and sped,
Is touched, stirs, rises, opens, and grows sweet
And blossoms and is you, when you are dead."

As Paul wrote to the Christians at Ephesus—"And you did he make alive (quicken) who were dead through your trespasses and sins." No, indeed, our sins will not live, but we shall live in Him. Not once, but through eternity.

ARTHUR R. GALLIMORE.
Wai Chow, South China.

If time be of all things the most precious, then wasting time is the greatest prodigality; for lost time is never found again.—Benjamin Franklin.

Young People

Y. W. A., G. A., R. A., S. B.

YOUNG PEOPLE IN GREENSBORO DIVISION TO MEET



Rev. C. K. Djang

A series of W. M. U. Associational young people's meetings will begin in the Greensboro Division on July 27. The dates are as follows: Mt. Zion, at Grace Baptist Church, Durham, July 27; Raleigh and Central Apex, July 28, Piedmont; Piedmont, July 29. Rev. and Mrs. C. K. Djang, Shanghai, China, will be at all of these meetings. Counselors, get busy today and take your young people to the meeting in your Association. It will mean much to you and them.

MR. AND MRS. DJANG COMING TO NORTH CAROLINA

C. K. Djang, B.A., University of Shanghai, M.A., University of Louisville, and Th.B., Southern Baptist Theological Seminary, is a Christian missionary from far away China.

Before coming to this country, he was Director of Extension Department of University of Shanghai and Secretary of China Baptist Publication Society. He has traveled extensively with Dr. M. E. Dodd, ex-President of Southern Baptist Convention, Dr. Charles Maddy, Secretary of Foreign Mission Board, and many other Southern Baptist leaders who have visited China during recent years.

Mrs. Djang is a graduate of Dodd College at Shreveport, La. For the coming year she will be studying in the W. M. U. Training School and is particularly interested in Sacred or Church Music. Mrs. Djang was formerly Student Secretary of Eliza Yates Girls' School in Shanghai, China.

Both Mr. and Mrs. Djang will be in our State July 26-August 10. They will attend the associational young people's meetings in the Greensboro and Wilmington Divisions.

ECHOES FROM 1937 Y. W. A. CAMP

"I had really never known what it meant to be a Christian before I went to camp. I had always felt that, 'Oh well, I'm as good as any other girl in my community,' but I never stopped to think that that was all I was; that I had not given myself wholly to God and His cause. Now I realize that there are so many ways I might serve my Lord and Master.

"It meant much to me to know and hear about people who have had to go through many ordeals in order to serve God and yet they did not give up. It makes me appreciate more and more all the wonderful blessings

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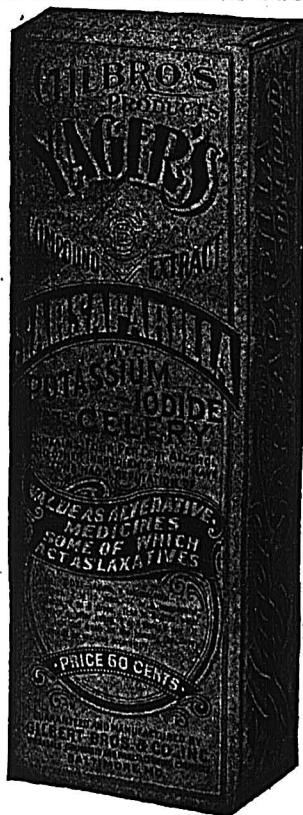
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Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cents. At drug stores. (Adv.)

and privileges God has bestowed upon us.

"I am so thankful for our Bible teachers at Ridgecrest, I had really never known how much the Bible could mean to one until I was up there.

"Ridgecrest really meant the transforming of my heart and soul and I am so thankful for the opportunity of going there."

DOROTHY CLARK,
Virgilina, Virginia.

"I had never been to Ridgecrest until I went to the Y. W. A. Camp in June. Before I went to Ridgecrest I had heard people tell about the marvelous experiences they had at Ridgecrest and the spiritual atmosphere they found there. For some unknown reason I could not see how everything they said could be true. But now I know that it was all true, and that there was much they could not say; for it is so hard to find words to express those things that stir us very deeply. Now that I have come down from the mountain top, I can look up and think of the many instructional, recreational, inspirational, and spiritual blessings I received while I was at Ridgecrest.

I received instructional blessings in that I learned more about the Bible, the work of our State and Southern Baptist leaders, and the work of Foreign and Home Mission Boards and their missionaries.

"The recreational camp leaders provided hikes, tours, swimming, parties, and other recreational games for our entertainment in the afternoon.

"Through the various speakers, the music, and Christian fellowship with one another I was inspired to live a more Christlike life.

"I am unable to express in words written or spoken the spiritual blessings I received while I was at Ridgecrest Y. W. A. Camp, but I can say there is a spiritual atmosphere on the mountain top at Ridgecrest that I have not found down in the valley."

THERESA SNOW,
Kernersville.
(Student at W. C., U. N. C.)

"The very happiest days of my life were spent at Ridgecrest. Since I was a very little girl I had been promised that when I was seventeen I could go to Ridgecrest, so through the years I have longed for the days when I would be in the Y. W. A. The few months before time to go were about the longest months I had to wait in all my life.

"Of course, I had (in my mind) a picture of what Ridgecrest would be like, and I am very glad to say that in no way was I disappointed. If anything was different, or not like I had imagined, it was so superior to my expectations that I was thoroughly satisfied.

"As this was my first trip to the mountains, I was naturally thrilled by the majestic views. The quietness and the beauty helped to make God nearer and dearer to each girl.

"The two most impressive services of the day to me were the morning watch and the vespers in the evening by the lake. In these two meetings I truly felt closer to God than I have ever felt before.

"For many years I have felt the call from God to be a missionary, but as I thought about it and realized what a hard life it would be I was not quite willing to enter this field of service. I avoided the call and tried to satisfy myself by saying that I could mean more in my own State or country than I could in a foreign country. But I have not found any contentment until I listened to the call. At Ridgecrest I found this contentment. Through Dr. Maddy's sermon and the pleas of the missionaries at Ridgecrest I became willing to go

anywhere that God should direct me. If I had only obtained this I would have considered my trip most helpful and worth while.

"Three things impressed me a great deal at Ridgecrest. First, I didn't see anyone smoking while I was there; second, I heard hardly any slang or silly conversation; and third, I was so impressed by the frankness of the confessions of the girls on that last night.

"I love Ridgecrest and I am now looking forward to next year when I can go again for Y. W. A. Camp."

MABEL DARE COUNCIL,
719 Chapel Hill Street,
Durham, N. C.

"Y. W. A. Camp made me open my eyes to the greatness of God and realize how insignificant are the things of this world in comparison with the qualities of real character, as love, mercy, and truth. Each day there was something to take into my life, something indescribable, because of its meaning for my soul. It was at Y. W. A. Camp that I dedicated my life all over to the Master and promised to serve in my church and home completely for Him. There is a lingering sense of beauty for your life in those hills that remains with one. Every young woman needs to capture that feeling of Christ's completeness in order to realize that there is no time for worldly pleasures, when there is so much to be done for Christ.

"I loved every moment of my stay at Y. W. A. Camp."

SABRA LOUISE PRUITT,
First Baptist Church,
Hickory, N. C.

"I am sure there is a span of time in the life of every individual that is set aside and referred to as the happiest and most sacred experience of one's existence. To me this time would be the 1937 Y. W. A. Camp at Ridgecrest.

"Having been reared in a Christian home, I know no other life, and until this year I just took my Christian home for granted. Now, however, I have a new appreciation of it and of the real opportunities that have been mine. I have a new conception of what Christianity really means.

Y. W. A. Camp will always be set aside in my mind to refer to when I am depressed and I know that living again, in thought, those wonderful hours with Him in the land of the sky I shall always be strengthened."

MARY KELLAM GARRISON,
Tabernacle Church, Raleigh, N. C.

"It gives me great joy to tell others what the Y. W. A. Camp meant to me. Words, however, cannot express how grateful I am for ten wonderfully inspirational days spent on the mountain top with Him and His followers. Truly one could not have been there and not experienced a closer walk with God, for His spirit was certainly manifested in everything.

"Because I went my faith in God was strengthened. I realized that I belonged to God and that He had a definite work for me to do. 'Because I am His,' I dedicated my talents, my money, my all to Christ and to His service.

"Again, while on that sacred mountain, for it shall always be that to me, I felt the definite call to be a missionary—a medical missionary to Africa.

"How I am to finish school I know not, but I have faith that He will provide a way for me.

"Aside from these glorious personal spiritual experiences, the fellowship with the God-filled personalities and with these other Y. W. A. girls was something that shall never be forgotten.

"We had good times hiking, swimming, playing tennis, and many other things, but the spirit of God reigned over all our activities regardless of what they were.

"You see Camp meant everything to me."

MARIE COMPTON,
Greensboro, N. C.
President College Y. W. A. at
Mars Hill College.

"Y. W. A. Camp was indeed ten days in which we established in our own lives firm foundations which enabled us to look afar and get a glimpse of distant horizons. As Mr. Charles Wells introduced us to the world in which we live, he brought those far horizons nearer home, and we understand more clearly that we are indeed brothers through Christ with all of His people."

JESSIE CURRIN,
Henderson, N. C.
(Student at Meredith College.)

WHAT Y. W. A. CAMP MEANT TO ME

"It would be impossible for me to tell all the many things that our Southwide Y. W. A. Camp meant to me. There were lasting impressions that will linger through the years.

"It was a great privilege to sit at the feet of our beloved missionaries and great speakers of our Southland. How they inspired our hearts to do greater things for the Master!"

KATHAREEN OVERBY,
Norlina.

THANK YOU, GREENSBORO G. A.'S
"We thank you for the lovely plans you made for our happiness and inspiration during the House Party. You were so thoughtful and kind in every way and we do appreciate it.

"The program was beautiful and the gates that were opened gave us a vision of greater things. We want to show our appreciation to you by following the Master closer than ever before, and by making our G. A. the best we've ever had.

"G. A.—Gates Ajar! Pray for us as we pray that all girls everywhere may enter these beautiful gates."

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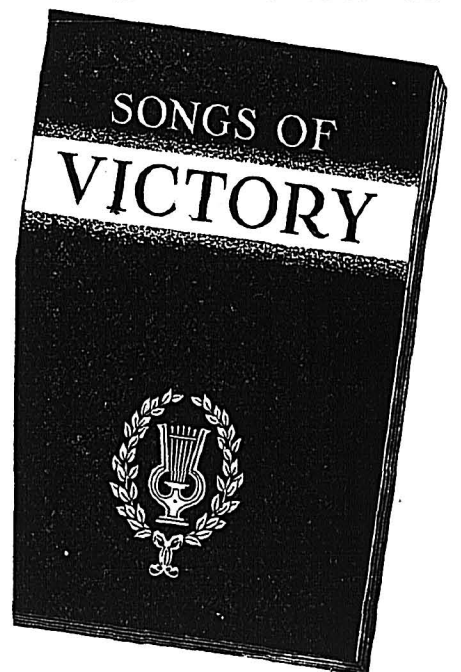
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1937 COOPERATIVE PROGRAM AND ORPHANAGE RECEIPTS JANUARY 1-JUNE 30

We are giving you statement of all funds received for the Cooperative Program whether designated or for the General Fund. These figures include credits for funds sent direct to the Foreign Mission Board, Baptist Hospital at Winston-Salem, to Oteen, and W. M. U. Specials to W. M. U. Headquarters.

Orphanage figures include all cash receipts for Current Fund.

If our records do not agree with yours please write and we will check to see where the difference occurs.

M. A. HUGGINS,

Treasurer Cooperative Program Funds.

R. D. COVINGTON,

Treasurer Thomasville Baptist Orphanage.

Alexander

	Coopera- tive Program	Orphan- age
Antioch	\$ 6.00	\$ 4.75
Bethany	3.71	.00
Bethel	.00	.00
Bethlehem	.00	.00
Beulah	4.00	4.00
Concord	1.00	1.00
Danvers	.00	.00
Dover	.00	.00
East Taylorville	5.00	4.15
Fairview	2.00	.00
Gays Creek	.00	.00
Hidolite	.00	.00
Lebanon	.00	.00
Lilledown	.00	.00
Linnets Grove	2.72	.00
Little River	3.19	.00
Macedonia	.00	.00
Milledale	.00	.00
Mt. Hebron	.00	.00
Mt. Hermon	.00	.00
Mt. Olive	.00	.00
Pilgrim	1.00	.00
Pleasant Grove	1.00	.00
Pleasant Hill	.00	.00
Poplar Springs	.00	.00
Smyrna	.00	.00
Stony Point	6.15	8.75
Sulphur Springs	3.00	.00
Taylor Springs	.00	.00
Taylorville	.00	.00
Three Forks	.00	.00
White Plains	.00	.00
Total	\$ 28.82	\$ 18.85

Alleghany

	Coopera- tive Program	Orphan- age
Bellview	\$ 2.00	\$.00
Chestnut Grove	5.25	.00
Laurel Fork	.00	.00
Laurel Springs	61.27	8.00
Liberty	5.17	3.61
Mt. Carmel	5.74	.00
New Hope	.00	.00
Pine Fork	1.00	.00
Scottville	7.52	1.41
Sparta	53.97	7.61
Totals	\$ 149.90	\$ 23.66

Anson

	Coopera- tive Program	Orphan- age
Brown Creek	\$ 87.35	\$ 15.26
Clay Grove	3.00	4.25
Fall Branch	.00	.00
Mt. Beulah	12.00	.00
Mt. Zion	.00	.00
New Home	.00	.00
North Wadesboro	.00	12.59
Oak Hill	.00	.00
Rocky Mount	35.76	11.33
Rocks River	2.56	.00
Totals	\$ 140.67	\$ 43.49

Ashe

	Coopera- tive Program	Orphan- age
Apple Grove	\$.00	\$.00
Bald Mountain	7.25	.00
Baptist Home	.00	.00
Beaver Creek	10.80	.00
Bethel	10.00	.00
Big Flats	19.34	5.92
Big Laurel	1.00	.00
Bristol	1.50	.00
Buffalo	9.60	.00
Chestnut Hill	8.00	.00
Clifton	3.05	.00
Friendship	15.10	.00
Glendale	7.60	.00
Grassy Creek	6.32	.00
Healing Springs	10.00	.00
Jefferson	.00	.00
Landmark	17.76	.00
Laurel Knob	6.65	.00
Liberty Grove	1.00	.00
Little Helton	7.25	.00
Long Branch	6.41	.00
Mission Home	20.88	11.84
Mountain View	.00	.00
New River	3.98	1.70
Oak Hill	.00	.00
Obids	5.00	11.18
Old Field	28.73	14.92
Orion	10.62	.00
Peak Valley	.00	.00
Phoenix	27.00	9.26
Pilot Mountain	.00	.00
Pleasant Branch	.00	.00
Pleasant Hill	.00	.00
Pleasant Home	4.25	3.00
Pleasant Valley	.00	.00
Sabbath Home	.00	.00
Smethport	.00	.00
Sturgills	.00	.00
Tuckerdale	.00	.00
Valley Home	10.33	.00
Warrensville	2.00	3.50
Welcome Home	6.40	.00
West Jefferson	44.75	3.60
Miscellaneous	1.11	.00
Totals	\$ 318.93	\$ 64.92

Atlantic

	Coopera- tive Program	Orphan- age
Atlantic (C)	\$ 25.33	\$ 6.00
Atlantic (O)	.00	24.61
Bayboro	5.60	.00
Bayview	9.53	.00
Bear Creek	5.00	2.00
Beaufort	260.97	.00
Bethlehem	8.29	3.35
Cove	12.58	5.30
Davis	35.25	6.50
Dover	.00	.00
Enon's Chapel	.00	.00
Ft. Barnwell	4.00	5.00
Grant's Creek	.00	11.00
Hobucken	4.50	1.00
Kellum	13.71	.00
Marshallberg	62.44	13.50
Mayesville	56.94	.00
Morehead City	332.98	75.34
New Bern Ist	369.97	85.45
North Harlowe	8.56	2.15
Oriental	50.76	12.99
Piney Grove (J)	13.85	10.79
Piney Grove (O)	5.00	1.75
Pollockville	69.02	16.32
Richlands	48.50	15.26
Smyrna	.00	.00
Spring Garden	14.90	8.25
Swansboro	52.83	20.42
Tabernacle	65.36	20.71
Tar Landing	8.69	.00
Trenton	.00	.00
Vanceboro	17.12	6.63
Vandemere	12.14	3.00
Woodville	.00	.00
Totals	\$ 1,563.62	\$ 357.32

Avery

	Coopera- tive Program	Orphan- age
Aaron	\$.00	\$ 2.37
Beech Mountain	13.44	.00
Big Meadows	.00	.00
Bellview	2.00	.00
Chestnutdale	.00	.00
Cranberry	12.66	6.40
Crossnore	2.60	4.27
Elk Park	2.35	.00
Elk Valley	.00	.00
Flat Springs	.00	.00
Green River	.00	.00
Henson Creek	.00	.00
High Ridge	.00	.00
High Springs	.50	.00
High Valley	.00	.00
Highland	75.21	21.42
Highway	.00	.00
Highway	3.42	3.88
Highway	.00	5.56
Highway	1.00	1.00
Highway	.00	3.00
Highway	.00	.00
Highway	.00	1.50
Highway	2.75	.00
Totals	\$ 115.93	\$ 51.34

Beulah

	Coopera- tive Program	Orphan- age
Antioch	\$ 18.75	\$ 2.15
Baynes	32.56	2.00
Bethel	28.63	9.63
Beulah	.00	.00
Blanchie	41.58	7.12
Chement	4.28	6.60
Ephesus	6.69	6.75
High View	8.65	.00
Kerr's Chapel	49.43	2.46
Lambeth Memorial	30.97	7.60
Lea Bethel	60.50	3.00
McGregor Memo.	22.73	11.45
Mill Creek	56.83	.00
Milton	33.00	.00
North Roxboro	50.50	15.55
Providence (C)	71.23	30.00
Providence (P)	29.61	17.71
Roxboro	965.24	.00
Semora	82.90	26.40
Shiloh	16.97	7.50
Theresa	4.14	.00
Thompsonville	14.97	.00
Trinity	38.10	.00
Vanceville	97.97	14.46
Totals	\$ 1,806.54	\$ 169.78

Bladen

	Coopera- tive Program	Orphan- age
Abbotsburg	\$ 5.00	\$.00
Beards Chapel	7.74	.00
Bethel	45.00	6.00
Bladenboro Ist	594.80	64.53
Brier Branch	4.31	2.20
Butters	48.34	23.06
Center Roads	9.90	.40
Clarkton	31.83	17.03
Cypress Creek	5.75	3.57
Elizabethtown	110.02	20.00
Galeed	40.75	9.92
Hickory Grove	123.50	7.94
Lagoon	.00	.00
Lisbon	7.75	2.00
Nat Moore	.00	.00
Richardson	.00	6.00
Riverside	21.67	8.99
Sandy Grove	14.06	6.28
Shady Grove	6.02	14.40
Suggs Grove	15.00	.00
Tar Heel	19.04	8.00
West Bladenboro	29.42	14.00
White's Creek	2.00	4.75
White Lake	4.68	.00
White Oak	32.11	7.09
Zion Hill	15.90	.00
Totals	\$ 1,194.59	\$ 226.16

Blue Ridge

	Coopera- tive Program	Orphan- age
Bethel	\$ 22.50	\$ 12.50
Bethlehem	3.70	.00
Catawba Falls	.00	.00
Chapel Hill	.00	3.95
Cherry Springs	55.97	.00
Clear Creek	22.15	22.00
Clinchfield	366.45	56.83
Cross Mt	27.38	16.04
Dysartville	22.83	6.00
East Marion	71.05	24.00
Garden Creek	5.00	.00
Greenlee	3.50	4.00
Hall Town	.00	.00
Harmony Grove	.00	4.00
Laurel Hill	2.56	.00
Macedonia	5.10	.00
Marion Ist	500.17	82.50
Nebo	6.46	2.53

North Cove	.00	.00
Old Fort	52.26	.00
Peppers Creek	.00	.00
Stone Mtn.	.00	.00
Sunny Vale	3.43	.00
Turkey Cove	.00	.00
West Marion	.00	.00
Woodlawn	.00	.00
Yancey Street	6.00	7.00
Zion Hill	.00	.00
Totals	\$ 1,176.61	\$ 241.35

Brier Creek

	Coopera- tive Program	Orphan- age
Antioch	\$ 3.35	\$.00
Bethel	8.00	.00
Brier Creek	4.07	.00
Cranberry	6.60	5.10
Dennyville	.00	.00
Full Creek	.00	.00
Fishing Creek	2.50	.00
Grassy Knob	.00	.00
Ham's Grove	2.10	.00
Hebron	21.40	24.51
Holly Springs	1.11	.00
Hunting Creek	.00	.00
Lewis	2.50	.00
Mt. Pisgah	11.75	.00
Mt. Sinai	.00	.00
Mt. Vernon	12.00	.00
Mountain View	5.00	.00
New Hope	6.10	.00
New Prospect	.00	.00
Oak Forest	.00	.00
Oak Grove	.00	.00
Pleasant Grove	.00	11.08
Pleasant View	2.72	1.75
Roaring River	6.17	.00
Rocky Hill	.00	.00
Ronda	2.94	.00
Shady Grove	.00	.00
Shiloh	5.50	.00
Sweet Home	6.31	10.00
Union	.00	.00
Zion	17.20	11.00
Totals	\$ 137.32	\$ 73.44

Brunswick

	Coopera- tive Program	Orphan- age
Antioch	\$ 13.19	\$ 12.92
Bethel	8.00	8.50
Beulah	4.70	8.00
Bolivia	5.80	17.25
Chapel Hill	2.14	5.43
Cool Run	13.32	7.75
Elah	.00	.00
Farmers Chapel	.00	.00
Friendship	33.82	19.57
Goshen	2.88	21.48
Jennies Branch	7.54	10.16
Lebanon	17.10	12.00
Mill Creek	61.12	8.00
Mt. Olive	3.50	.66
Mt. Pisgah	59.24	16.91
Oak Grove	.00	.00
Prospect	6.00	3.00
Sabbath Home	6.24	6.89
Silent Grove	.00	.00



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Brushy Mountain

	Coopera- tive Program	Orphan- age
Beaver Creek	1.45	.00
Cub Creek	.00	.00
Edgewood	8.00	6.75
Elk	1.68	3.00
Fishing Creek	23.50	15.00
Gordon	1.00	3.00
Goshen	3.50	6.00
Harmony	43.00	.00
Hinshaw Street	10.80	13.41
Lewis Fork	.00	5.00
Liberty Grove	12.00	.00
Little Rock	.00	3.35
Moravian Falls	11.45	10.11
Mt. Carmel	1.00	.00
Mt. Pleasant	44.96	30.64
Mt. Zion	4.94	4.52
New Hope	.00	.00
N. Wilkesboro 1st	903.20	137.36
N. Wilkesboro 2nd	.00	.00
Oakwoods	15.63	6.50
Pilgrim	1.00	.00
Pleasant Grove	.00	.00
Pleasant Home	11.00	.00
Stony Hill	11.03	.00
Walnut Grove	7.98	.00
Wilkesboro	105.72	20.00
Zion Hill	.00	.00
Totals	\$ 1,227.84	\$ 264.64

Buncombe

	Coopera- tive Program	Orphan- age
Antioch	13.05	5.00
Asheville 1st	2,177.09	240.58
Beaverdam	115.09	26.33
Berea	85.54	26.07
Bethel	.00	.00
Beuna Vista	.00	6.55
Big Ivy	27.50	6.80
Biltmore	156.86	48.26
Bingham Heights	.00	.00
Black Mountain	199.67	40.00
Brown Chapel	1,200.54	90.00
Chestnut Grove	17.75	.00
Chunn's Cove	47.15	8.55
Craven Street	95.00	50.00
Deaver View	16.00	.00
Elk Mountain	5.00	.00
Emmas Grove	.00	7.00
Enka	58.35	.00
Fairview	62.11	26.97
Flat Creek	38.20	14.15
French Broad Ave.	77.59	54.25
Gash's Creek	12.00	10.00
Grove Stone	30.00	.00
Hominy	137.28	34.36
Inanda	.00	.00
Jupiter	5.50	.00
Laurel Pines	.00	.95
Liberty	9.15	10.00
Macedonia	.00	20.75
Morgan Hill	.00	6.50
Mt. Carmel	85.00	32.42
New Bridge	16.69	58.47
New Found	28.85	19.00
New Morgan Hill	19.43	10.56
New Salem	12.00	12.00
North Asheville	83.20	11.50
Oakley	24.00	.00
Oteen	118.00	18.00
Pleasant Hill	.00	.00
Pole Creek	18.90	17.67
Reeds Memorial	251.85	38.00
Ridgecrest	166.00	50.03
Ridgeway	28.60	14.20
Riverside	34.96	10.00
Swannanoa	233.00	60.00
Victory	2.49	.00
Weaverville	161.07	28.39
West Asheville	415.54	60.00
West End	23.25	5.00
White Rock	.00	23.92
Zion Hill	12.00	.00
Miscellaneous	15.00	.00
Totals	\$ 6,387.63	\$ 1,202.23

Burnt Swamp

	Coopera- tive Program	Orphan- age
Antioch	.00	.00
Bear Swamp	8.18	.00
Berea	28.70	.00
Bethel Hill	9.70	.00
Burnt Swamp	7.60	.00
Cape Fear	.00	.00
Cedar Grove	5.00	.00
Deep Branch	1.80	.00
Gray Pond	.00	.00
Harpers Ferry	9.62	.00
Mt. Airy	22.35	.00
Mt. Elm	.00	.00
Mt. Moriah	2.04	.00
Mt. Olive	13.25	.00
Oak Grove	.00	.00
Pembroke	10.25	.00
Pleasant Hope	.00	.00
Pleasant View	.00	.00
Reedy Branch	14.35	.00
Sandy Branch	.00	.00
Smyrna	4.30	.00
Ten Mile Center	1.38	.00
Zion Hill	1.25	.00
Miscellaneous	4.00	.00
Totals	\$ 143.77	\$.00

Cabarrus

	Coopera- tive Program	Orphan- age
Center View	198.96	63.31
Cold Water	6.80	4.25
Concord 1st	911.97	76.72
Harrisburg	1.50	.00
Howells	20.50	10.50
Kannapolis 1st	798.65	244.20
Kerr Street	86.31	27.02
McGill Street	881.71	150.00
Miami	4.35	.00
Midland	15.94	.00
Mt. Pleasant	7.30	12.00
North Kannapolis	162.75	46.80
Oak Ridge	3.00	1.00
Roberta	5.38	6.00
Southside	58.27	25.00
Stowe's Memorial	2.50	.00
West Concord	70.10	28.85
West Point	42.07	19.81
Young Street	81.56	31.23
Totals	\$ 3,450.60	\$ 746.69

Caldwell

	Coopera- tive Program	Orphan- age
Antioch	.00	5.90
Bethany	.00	.00
Bethel	2.40	.00
Blairs Fork	.00	.00
Buffalo Cove	4.65	.00
Center Grove	4.50	4.20
Clarks Chapel	.00	.00
Concord	142.42	31.47
Conway's Chapel	.00	.00
Dudley Shoals	15.94	15.80
Fleming Chapel	3.00	.00
Globe	4.00	.00
Grandin	77.64	.00
Granite Falls	123.41	39.25
Grand View Park	.00	.00
Green Rock	.00	.00
Harris Chapel	13.55	4.89
Hartley Hill	.00	.00
John's River	3.00	.00
King Creek	48.88	.00
Lenoir 1st	1,060.85	26.02
Lovelady	9.39	.00
Lower Creek	244.96	44.30
Mortimer	.00	.00
Mountain Grove	3.85	.00
Mt. Zion	4.95	.00
Mulberry	.00	.00
Nelson's Chapel	10.00	.00
North Catawba	3.24	.00
Piney Grove	6.00	7.67
Pisgah	5.55	5.00
Pooveys Grove	.00	.00
Poovey's Chapel	7.57	6.82
Rhodhiss	46.47	29.43
Rocky Springs	12.31	21.01
Sardis	42.00	37.85
South Lenoir	132.38	60.00
Union	6.63	9.01
Union Grove	6.21	.00
Whitnel	157.15	30.83
Wilson's Creek	.00	.00
Yadkin	17.80	26.26
Yadkin Valley	3.50	.00
Miscellaneous	100.00	.00
Totals	\$ 2,524.20	\$ 533.89

Columbus

	Coopera- tive Program	Orphan- age
Antioch	17.20	3.50
Boardman	.00	.00
Bolton	44.40	2.25
Cedar Grove	4.25	7.25
Cerro Gordo	44.67	.00
Chadbourne	23.70	25.55
Cheerful Hope	.00	8.00
Cherry Grove	15.60	29.40
China Grove	7.57	.00
Clarendon	.00	2.25
Corinth	6.00	15.04
Council	10.60	2.04
Delco	2.00	2.93
Evergreen	42.30	8.35
Fair Bluff	104.05	.00
Hallsboro	73.74	10.12
Hinsons Cross Roads	3.05	.00
Lennons X Roads	19.23	10.97
Livingston's Chapel	88.02	66.05
Macedonia	.00	.00
Mt. Tabor	368.93	30.65
Mt. Zion	11.42	.50
New Hope	20.00	26.58
Oak Dale	1.00	.00
Piney Forest	63.96	28.25
Pleasant Hill	8.95	5.68
Pleasant Plains	35.04	12.23
Porter Swamp	2.01	5.07
Sandy Plains	.00	3.70
Smyrna	4.25	14.00
Union Valley	12.75	.00
Waccamaw	4.68	.00
Western Prong	61.87	71.25
White Marsh	15.10	4.00
Whiteville	259.13	169.57
Williamsons X Roads	6.48	.00
Totals	\$ 1,382.03	\$ 565.19

Carolina

	Coopera- tive Program	Orphan- age
Balfour	30.10	30.35
Barnwell	.00	.00
Bat Cave	38.55	17.81
Bear Wallow	.00	12.51
Berea	.00	.00
Beulah	16.50	.00
Broad River	.00	1.00
Cedar Springs	.00	.00
Cross Roads	.00	4.88
Crab Creek	.00	.00
Dana	38.53	7.31
Double Springs	.00	.00
East Flat Rock	70.95	128.67
Ebenezer	.00	.00
Etowah	.00	6.00
Fletcher	.00	.00
French Broad	.00	12.01
Friendship	3.00	.00
Fruitland	76.70	14.80
Green River	.00	.00
Hendersonville 1st	1,581.91	81.25
Hoopers Creek	.00	.00
Horse Shoe	4.10	4.71
Jones Gap	.00	.00
Laurel Springs	.00	.00
Liberty	.00	.00
Mills River	9.25	.00
Mountain Home	.00	2.00
Mt. Gilead	.00	.00
Mt. Moriah	.00	1.40
Mtn. Page	.00	.00
Mt. Zion	.00	.00
Mud Creek	34.46	17.69
Oak Grove	.00	.00
Pacolet	45.00	12.00
Pleasant Grove	.00	1.37
Pleasant Hill	2.60	.00
Refuge	31.67	7.94
Saluda	93.77	4.00
Shaw's Creek	.00	.00
Tryon 1st	131.59	15.28
Tryon 2nd	.00	12.00
Tuxedo	22.89	11.30
Valley Hill	.00	.00
Warrior Mountain	16.42	1.06
W. Hendersonville	12.53	6.55
Miscellaneous	3.00	.00
Totals	\$ 2,263.52	\$ 413.89

Catawba River

	Coopera- tive Program	Orphan- age
Abee's Grove	87.20	11.75
Burkmont	10.00	8.93
Calvary	611.11	148.00
Catawba Valley	.00	9.25
Drexel	215.50	42.00
Enon	24.81	4.25

Glen Alpine	5.20	.00
Grand View	.00	.00
High Peak	14.95	15.29
Hopewell	27.71	12.86
Morganton 1st	681.73	120.00
Mt. Home	12.40	.00
Mt. Olive	.00	4.05
Mountain View	.00	.00
North Catawba	32.39	32.54
Oak Grove	.00	.00
Pleasant Hill	33.21	12.52
Pleasant Ridge	10.00	.00
Pleasant View	22.00	7.50
Silver Creek	3.15	.00
Smyrna	5.00	.00
Valdese	381.51	75.00
Zion	5.00	5.95
Totals	\$ 2,082.87	\$ 509.39

Central

	Coopera- tive Program	Orphan- age
Bay Leaf	2.00	16.72
Bethany	15.32	.00
Bethlehem	2.31	.00
Brassfield	51.05	24.54
Falls	3.30	5.85
Flat Rock	103.11	20.68
Forestville	68.80	18.59
Franklinton	83.33	15.97
Glen Royal	3.08	2.99
Harris Chapel	55.66	13.00
Hayes Barton	515.09	40.00
Hopkins Chapel	8.75	.00
Johnson Memorial	286.51	6.28
Mary's Chapel	3.00	.00
Millbrook	282.03	23.62
Mt. Olivet	.00	.00
Mt. Vernon	.00	.00
New Bethel	.00	.00
New Hope	9.75	12.16
New Light	.00	.00
Oak Grove	57.00	.00
Oak Ridge	4.73	1.83
Perry's Chapel	33.21	17.23
Raleigh 1st	6,365.67	322.02
Itollesville	142.60	87.50
Samaria	8.65	.00
Stony Hill	2.55	.00
Union Chapel	2.00	.00
Wake Cross Roads	29.32	17.81
Wake Field	56.73	29.98
Wake Forest	1,319.09	60.75
Wake Union	1.77	.00
Woodland	.00	5.79
Youngsville	137.29	40.00
Totals	\$ 9,653.70	\$ 783.31

Cherokee

	Coopera- tive Program	Orphan- age
Cherokee	21.00	.00
Totals	\$ 21.00	\$.00

Chowan

	Coopera- tive Program	Orphan- age
Ballards Bridge	\$ 72.67	\$ 17.59
Berea	71.72	23.11
Bethel	63.09	8.15
Beulah	37.07	11.41
Blackwell Memorial	1,067.89	107.53
Calvary	23.20	19.73
Center Hill	169.51	53.45
Chappell's Hill	.00	.00
Coinjock	3.00	.00
Cool Springs	32.80	.00
Corinth	174.43	44.65
Ebenezer	86.90	37.45
Edenton	649.76	133.74
Elizabeth City 1st	446.50	143.97
Eure	29.09	.00
Eureka	98.52	30.00
Gatesville	160.65	32.74
Great Hope	.00	.00
Hertford	474.86	41.79
Hobbsville	94.57	18.37
Macedonia	23.05	.00
Manteo	126.19	34.23
Middle Swamp	32.63	.00
Moyock	36.02	16.87
Mt. Sinai	74.11	15.66
Oak Ridge	.00	.00
Poplar Branch	41.09	9.65
Powells Point	.00	.00
Providence	53.11	22.43
Ramoth Gilead	19.46	19.83
Rehoboth	28.00	.00
Reynoldson	107.56	17.60
Riverside	99.64	25.33
Roanoke Island	23.79	8.00
Rocky Hock	246.39	99.83
Roduco	3.00	.00
Salem	38.75	23.00
Sandy Cross	71.02	25.00
Sawyers Creek	115.80	32.23
Shiloh	178.46	37.99
Warwick	42.28	49.83
Whiteville Grove	11.75	3.43
Woodville	29.45	7.53
Yoepim	.00	1.20
Miscellaneous	30.00	.00
Totals	\$ 5,187.78	\$ 1,173.45

Home Circle

A PSALM OF LIFE

Tell me not, in mournful numbers,
Life is but an empty dream!—
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Find us farther than today.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad fields of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living Present!
Heart within, and God o'erhead!

Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

—Henry Wadsworth Longfellow.

KEEP IN THE TRAIL

I have given you an example (John 13:15).

We are told that men going through the Rocky Mountains used to find Indian trails where there is a trace of only one pair of footprints, as if only one man had gone over the mountains. The chief of the tribe went before, and all the rest of the tribe followed him, putting their feet exactly into his footsteps. Christ, our Lord, has made a sacrificial trail of footprints over the mountains and through the swamps of life. Through sunny meadows and close by living springs of happiness leads this holy trail. He asks us to follow him. We do not deserve the name Christian if we do not strive to keep in the trail. —Record of Christian Work.

FOOTPRINTS

Long years ago I stood, in the glad summertime, on a certain street, where a company of workmen were building a cement sidewalk. They were just finishing their task.

A little girl, bare of feet and bright of eyes, was watching them with no little interest. She gazed in wonder at the smooth blocks, stretching far down the street, and protected, by a rude barricade, from the feet of passersby. At last, she turned away, walking slowly beside the freshly built track.

She seemed beset with a curiosity to test the hardness of the cement. Finally, slipping cautiously through the barriers, she timidly touched the hardening material with her foot. To her surprise, it seemed to be quite firm. And now she placed her full weight on the cool surface, and was much frightened, on lifting her foot, to find an exact imprint of it on the block. Doubtless fearing detection,

and, possibly punishment, she hurried away.

I gazed at the footprint for a moment, and passed on. Nor did I think of the incident again until a full score of years had been added to the history of things. Again, quite by accident, I was on that same street and walking on that same sidewalk, when, once more, I beheld the impression of the little girl's foot. Yes, there it was, clear and distinct, apparently unchanged by the changing years. Instantly I saw with almost startling vividness the scene of twenty years ago.

It seemed wonderful that this tiny footprint should have outlived so many things! I wondered about the little girl. Ah, she would be a woman now! Perhaps she had little girls of her own, who were trying similar experiments in a world full of mystery and strange, untried things. I wondered if she lived in the neighborhood, and whether she ever laughed as she thought of her childish escapade. Then, possibly, she was no longer living on this earth. Perhaps her dust was resting in one of the many graves which had been dug since she stepped on the yielding cement in life's early morning.

But her footprint was still there! And, looking at the footprints, I thought of her!

Oh, these footprints! These reminders of other days!

When your life is over, and mine, there will be nothing left but footprints.

May they always point in the right direction and end at the right place. Watchman-Examiner.

TRAILS

Many things leave no trail or mark behind them. Ships in the sea, fishes in the streams, birds in the air leave no sign of their passage. But everything that creeps or crawls or runs over the surface of the earth leaves its trail. This is so scientifically true that if the human eye were keen enough the trail of a cricket could be discerned.

Persons leave their trail. Warriors do so in desolated communities, statesmen in beneficent institutions, artists in noble productions, philanthropists in benevolent projects; and less conspicuously persons in very limited spheres leave their trail in good or evil words and deeds and influences.

The trail which Jesus left was one of saved souls, redeemed lives, and happy hearts. He may be easily traced from place to place, all the way from Nazareth to Calvary, by people healed of wasting diseases or lifted out of all kinds of ruinous depravities and put back into the stream of useful living and healing ministries to their fellow men.

It is marvelous that by the grace of Christ every one may leave trails of faith and hope and love, good cheer and unselfish service as they pass from time into eternity.—R. L. Beam, in The Christian Observer.

ROCKING-HORSE RIDE

Aunt Sybil and Little Sybil were enchanting guests. Even Jimmy could spare a few minutes from his stamp collection to watch Little Sybil joyously ride her rocking-horse. Marian showed Sybil her book of kodak pictures, and wasn't even cross when Sybil tore one of them. Betty held Sybil in the window.

"See the yellow warbler?" she pointed out. "And there's a baby robin!"

"Birdies," said Sybil.

"You seem to know a lot about birds, Betty," Aunt Sybil remarked.

"I love them," Betty replied. "I'm going to be a naturalist when I grow up."

"I just don't know what to be,"

Marian sighed, as she pasted her latest snapshots on a new page. "First I think one thing, then another."

"Jimmy'll never be anything but a stamp-fiend," Betty observed. "He flunks everything. Won't take time to study. He practically eats stamps."

Suddenly Little Sybil burst into a roar. "Go, go!" she wailed, kicking her unresponsive mount.

"She's tired of rocking in one place!" Betty cried. She seized the bridle and began pulling the rocking-horse about. "Go! go!" Sybil cried delightedly.

Marian slapped her notebook shut impatiently. "I'm tired of that," she complained. "Don't hobbies get boring after a while, Aunt Sybil?"

"If they don't take you anywhere," Aunt Sybil answered gently. "If they only rock you back and forth in the same spot, like Sybil's rocking-horse! But sometimes hobbies carry people a long way—to being a distinguished naturalist, for instance!"

Suddenly another roar burst from Sybil. Jimmy, walking toward the window with a stamp held up to the light, had collided with the speeding mount.

"Don't let your hobby-horse ride you!" Aunt Sybil cried, rescuing Sybil from beneath the rocking horse. "Stay on top, and keep hold of the reins!"

Jimmy blinked. "You mean me!" he mumbled. —Eleanor Crannell Means, in Young People's Leader.

THE LOW COST OF LIVING

In the Toronto Health Bulletin we find the following facts: We hear very much of the high cost of living, but we overlook the fact that many of the best things of life can be had for nothing. It costs nothing to stand up and breathe properly.

Fresh air in the home is free.

It costs nothing to take exercise each morning.

It costs nothing to chew our food thoroughly.

It costs nothing to select the food best suited to one.

It costs nothing to clean the teeth twice each day.

It costs nothing to stop taking patent medicines.

It costs no more to read good books than to read trashy literature.

It costs nothing to have a cheerful, happy disposition, and stop being a grouch.

These things cost nothing, yet they will bring content and reduce the doctor's bill to a minimum.—Richmond Christian Advocate.

MY PRAYER

Day by day,

Dear Lord, of Thee three things I pray:

To see Thee more clearly,

Love Thee more dearly,

Follow Thee more nearly,

Day by day.

—Richard of Chichester.

"Say 'ah.'"

"Aw."

"No, 'ah.'"

"Noah."

"No!"

"No."

"No! Just an 'ah.'"

"Anna."—Ex.

First Partner: "In what position does your son wish to enter business?"

Second Partner: "Well, as far as I can make out, he wants to start near the top and loaf upward."—Ex.

Little Boy: "Dad, what are all them holes in the board for?"

Dad (a carpenter): "Son, those are knot-holes."

Little Boy (after a long silence): "If they are not holes, what are they?"—Our Paper.

Spice Box

An experienced mariner was teaching a recruit sailor how to sail a ship.

Mariner: "What would you do if a storm sprang up and the waves reached the upper deck?"

"Sailor: 'Throw out an anchor.'"

Mariner: "What would you do if another storm sprang up?"

Sailor: "Throw out another anchor."

Mariner: "Well, what would you do if another storm sprang up?"

Sailor: "Throw out another anchor."

Mariner: "Where are you getting all of those anchors?"

Sailor: "Same place you are getting those storms."—Ex.

* * *

Dietitian: "Take a few leaves of lettuce without oil, and a glass of orange juice. There, madam, that completes your daily diet."

Mrs. Amplewaite: "And am I to take this before or after meals?"—Goblin.

* * *

Minnie applied for a job in a continental restaurant. The manager asked her if she could do any foreign cooking.

"Oh, yes," replied Minnie. "I can cook Spanish onions, Brussel sprouts, German sausages, and French beans."—Ex.

* * *

"She is a woman who has gone through a great deal for her belief."

"Indeed? What is her belief?"

"She believes she can wear a No. 5 shoe on a No. 7 foot."—Ex.

* * *

"Was there any shade in the desert?"

"Yes, but one couldn't get in it."

"Why not?"

"Have you ever tried to sit in your shadow?"—Ex.

* * *

"Boys," asked the teacher, "which of you can tell me the pine that has the longest and sharpest needles?"

Up went a hand in the front row.

"Well, Tommy?"

"The porcu."—Ex.

* * *

The color scheme when Miranda wed Revealed her folk as patriots true; The groom looked red and the bride looked white

And her dad (who paid the bills) looked blue.—Ex.

* * *

Two young Scotsmen were at loggerheads over the sharing out of the estate which had been left jointly to them in their father's will. As a last resort they agreed to accept the decision of an old friend of the family.

"Boys," said this wise man. "Donald will divide up the estate exactly as he thinks fit."

At this, Donald's face beamed, but that of Hamish grew visibly longer.

"And then," continued the arbitrator, "Hamish will take whichever half he prefers."—Ex.

* * *

Teacher: "Is there anything that hibernates in the summer?"

Pupil: "There's Santa Claus."—Ex.

* * *

An old man was crossing a busy corner when a huge police dog dashed into him and bowled him over. The next instant an Austin skidded around a corner and bumped him, inflicting more severe bruises.

Bystanders assisted him to his feet, and someone asked him if the dog had hurt him.

"Not exactly," he replied, "it was the tin can tied to his tail that did the most damage."—Ex.