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THE ART OF QUIETNESS

By John R. Link

"Be Still and Know That I Am God."
Psalms 46:10

The Psalmist who penned these words was conscious of an art which we Baptists have almost—if not completely—lost. Our Roman Catholic brethren are far ahead of us in this particular matter. Is this not an art worth retrieving? How often we have returned from some of our church services with a feeling of nausea because there was a total absence of any quietness! No doubt many of our leaders think that the more "ado" they have the better the service has been. The people in the pews follow their lead blindly by chatting, romping up and down the aisles, or stamping in the vestibule, because example has more force than argument. If the teachers all knew God more properly, the pupils would have a much better chance of developing this fine art of quietness.

Our conduct at church en masse is simply a reflection of our individual selves or personalities; so at this point the training for the accomplishment of this art must begin.

Quietness is a most valuable art for each individual if he would receive the most from life. The tragedy is that few have attained it to any degree. Tennyson is reported to have called on his friend Browning one evening for a visit. When he was received at the door by Browning they shook hands, but said nothing. They both took their seats by the cheery fire, and sat thus through the hours of the evening without either speaking. When the hour for his departure came Tennyson arose and Browning walked with him to the door. There they shook hands again and Tennyson said: "I have had a delightful evening."

If you were to try that, you would probably make your companion miserable and be uneasy yourself. You certainly would unless you had developed the art of quietness; yours would be silence and not quietness. Silence is unbearable; but quietness is a state of tranquility or calmness. I have come away from visiting with one individual with a feeling of irritation and exhaustion, either because of listening to a continuous babbler or because of such an effort to "keep up a talk" which would break the disconcerting silence. I have parted company with another individual with a feeling of joyful calmness because so much had been understood and felt through mutual quietness.

Who of you, during a period of deep sorrow, has not had the soothing experience of having a friend who understood and felt with you come to you, give you a warm hand clasp, and remain quietly by your side without speaking. This experience brought relief to you by making the burden which was about to crush you feel much lighter. You have also had the experience of some one else coming to you during your trouble who tried to explain and talk your sorrows away. The latter individual irritated you and added to your already crushing pain.

He who has mastered the art of quietness not only adds to his companion's happiness, but he has also done something inestimable for himself. He has been building a personality (soul) which is sweet to himself, a joy to his fellowmen, and pleasing to God.

Quietness is a mark of culture. No one would call the loud, boisterous, babbling girl cultured. It is the quiet, self-possessed, serene girl that is marked as cultured and sought after. Again I must warn you against confusing quietness with silence. Silence is never a synonym for quietness. However, you, who find yourself timidly silent and backward and are constantly uneasy when in company with others for fear that you may not be able to entertain, take courage, because your silence may be a great asset in developing this prized art of quietness; you have one step to take where the noisy individual has two. The remedy is forget yourself. The way to this valuable goal is found by complete surrender to this request: "Be still and know that I am God." Relax in His presence and thus allow an exchange of spirit. It is by coming into more immediate kinship with God and by gaining His quality of

love that makes it possible for one to lose sight of himself.

The one thing that makes people over talkative or timid is an excessive desire for recognition or fear of an unfavorable impression. To overcome this, forget yourself and think only of your companion. Look at him; study his features; get interested in his reactions; and show a true-felt interest in what he is talking about—though it be the weather. All people like to have attention paid to their talk and person; while nothing is more disgusting than to be talking to someone who apparently ignores what you say. "Give every man thine ear, but few thy voice" is hard but wise advice. It is much harder, but far more necessary, to be a good listener than a talker.

In joy or sorrow, we are always pleased to have with us those who have cultivated the art of quietness. They give us a feeling of comradeship, and we linger at parting. Here lies, I believe, the secret to a pleasing fellowship with God. He who can abide with God in quietness has answered this command—which to me seems to be a tender plea—"Be still and know that I am God."

Belcross, N. C.

"HOW CAN THESE THINGS BE?"

By Rufus Ford

When Nicodemus came seeking a discussion of Jesus's relation to God, he was promptly greeted with a demand for obedience to the light that is from above. In this case, as in all others, Jesus set us a worthy example as to how to meet an inquiring soul. We need not discuss theological problems with a soul seeking spiritual light. I mean problems suitable for mature Christians.

The answer which Jesus gave to Nicodemus in response to his question, "How can these things be?", is worthy of our deepest study. He brings before him at once the fact of the Kingdom of God. He opened before the mind of Nicodemus a new view of the Kingdom of God. According to Jesus a man must be born into this Kingdom by a spiritual birth. In this wonderful conversation which Jesus held with Nicodemus on that memorable night we have what seems to me three factors.

First, the entrance into the Kingdom is spiritual. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Except a man be born from above he cannot see the Kingdom of God." Moffatt's translation has it, "Truly, truly, I tell you no one can see God's Realm unless he is born from above." The expression, "born from above," is very significant. We can all readily see the vegetable world born from above. The smallest plant must be lifted by the sun which draws it from above. One of our old songs has it:

"He drew me and I followed on,
Rejoiced to own His power divine."

One windy day a little boy was seen out in the open holding a string. He was asked what he was doing with the string. His reply was, "I am flying my kite." Someone said, "I do not see any kite." The boy replied, "I do not see it, but I feel it pull."

"Those warm desires that in thee burn
Were kindled by redeeming love."

Second, the entrance into the Kingdom is mysterious. "The wind bloweth where it listeth, and thou hearest the sound thereof but cannot tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." A very bright young woman who had gone through her college course listened attentively to my appeal to her that she accept Christ. She said to me, "But I do not understand it." My reply to her was, "Would you worship a God whom you could understand?" She readily replied, "No." How true these lines of the poet Tennyson!

"Flower in the crannied wall,
I pluck thee out of the crannies.
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I would know what God and man is."

Jesus further revealed to Nicodemus as a third factor the glorious things of the Kingdom. The truths which He utters in connection with this conversation were wonderful beyond description. He speaks of them with perfect assurance. "Verily, verily, I say unto you, we speak what we do know and testify what we have seen."

Further on in this Gospel we have information about Nicodemus. In one place we have him defending Jesus before his Jewish council. This surely was a brave act. In another place we have Nicodemus assisting Joseph of Arimathea in the burial of the body of Christ. Once and again he stood bravely for that Christ with whom he conversed on that memorable night.

"How can these things be?" Nicodemus never fully knew. But like Paul there was one thing he did know. He knew whom he believed. Men asked about the airplane and many, very many, said it never could be. A vessel heavier than air cannot rise on the air. All the discussion amounted to nothing in the face of the fact that an airplane can move from ocean to ocean and can ascend fourteen miles high. The ordinary man may not know how this can be done, but he must acknowledge the fact. Without knowing the how, we may all rejoice in the glorious fact of our redemption through Jesus Christ our Saviour.

"I know not why God's wondrous grace
To me He hath made known,
Now why—unworthy—Christ in love
Redeemed me for His own."

"I know not how this saving faith
To me He did impart,
Nor how believing in His word
Wrought peace within my heart."

"But 'I know whom I have believed,
And am persuaded that He is able
To keep that which I've committed
Unto Him against that day.'"

HOW I PREPARE MY SERMONS

By Gilbert Laws

[Competition for Ministers conducted by The Baptist Times of London, England. First Prize: Rev. Gilbert Laws, Norwich.]

I am always preparing for the pulpit. First, by recording in note-books new facts and striking thoughts gained from serious reading. Second, by noting in a separate rough book, anything useful for illustration gained from light reading, observation, or conversation. Third, by putting in still another book texts and themes for sermons as they occur, leaving space to amplify later on.

My themes come chiefly from devotional reading of the Bible, next from theological reading, occasionally from a thought capable of expansion gained from hearing another preacher.

In elaborating a theme, I begin in the note-book referred to, where I pencil in an outline, add to what is already there matter which has since been suggested. I may have to search for more matter from note-books, or recollected passages in books.

To this must be added clear and definite lines of application, for making truth bear on life is the very soul of preaching. The only way I know of learning "application" is by reflection on life, and personal experience. Old preachers have the pull here.

If this assembled matter looks heavy, I select something from my illustration book to lighten it. This done, I type out my discourse carefully to the extent of about 1,800 words, trying to make it orderly and cumulative, climbing to the end, and avoiding a feeble conclusion. Then I make a short abstract of about 300 words from which I preach. Going to the pulpit, I try to think only about the prayer. If I can pray aright, the sermon will come back in power—Canadian Baptist.

The years write their records on men's hearts as they do on trees: inner circles of growth which no eye can see.—Saxe Holm.

It is worth a thousand pounds a year to have the habit of looking on the bright side of things.—Dr. Johnson.

ITEMS OF INTEREST

.... Rev. E. C. Kolb, pastor of Cashie Baptist Church, Windsor, has resigned to accept the pastorate of the First Baptist Church of Cheraw, S. C. His resignation is to take effect not later than April 30.

.... We note from the Baptist Standard that Miss Mina S. Everett, former missionary to Brazil and for many years corresponding secretary of the W. M. U. of Texas, passed away on February 25. Further details were not given.

.... The Nashville Baptist Church called Rev. P. B. Upchurch to its pastorate on March 1. Mr. Upchurch accepted the call on March 8, and expects to move to Nashville soon. The new pastor plans to put on a Recorder canvass at an early date. We congratulate the church and the new pastor, and pray that their work together will do much to advance the Kingdom of God.

.... Mrs. W. N. Jones, the retiring president of the W. M. U., called attention to the fact that four of the original Executive Committee of the W. M. U. were still living. In addition to herself, two of them, Mrs. John E. Ray and Mrs. J. M. Barbee, were present and were presented by Mrs. Jones. Mrs. T. H. Briggs, one of the most faithful ones through the years, was unable to be present.

.... "Wake Forest College can equal any two-year medical school in building and equipment," stated Dean Dudley S. Conley, of the University of Missouri Medical School, when he visited Wake Forest College February 28. Dr. Conley has been visiting several of the two-year medical schools throughout the country in a purely unofficial capacity. He was shown over the local unit by Dr. C. C. Carpenter, assistant dean of the Baptist medical school.

.... Professor I. E. Reynolds, of Southwestern Seminary, has recently had training school in church music in Baltimore. The school was under the direction of Secretary Joseph T. Watts, of Maryland. With Mr. Reynolds were his wife, who is his accompanist; his daughter Lurames, violinist; Miss Sarah Connor; Mrs. M. E. Carroll; and Mrs. Nettie Young, all of Fort Worth, Texas. We understand that the training school was greatly enjoyed by those attending.

.... On March 1 the First Baptist Church of Suffolk, Va., celebrated the tenth anniversary of their pastor, Rev. Harry Jeter Goodwin. Through prayer, sympathy, and cooperation many helpful ministries have been brought about. During the ten years 884 members have been added to the church, 462 of them coming by baptism. Contributions for all purposes have amounted to \$181,545.41, of which amount \$49,659.44 was given to missions and benevolences. The motto of the church for 1936 is "Love will find a way."—I Cor. 13:8.

.... Since January, 1929, the great fifty thousand watt station WSM at Nashville, Tenn., Mr. Harry Stone, manager, has been giving on Saturday evenings a broadcast of the International Sunday School Lesson (Uniform Series) by Dr. Hight C. Moore, Editorial Secretary of our Sunday School Board in that city. The hour each Saturday was recently changed to 5:30 p.m., Central Standard Time (6:30 p.m., Eastern Time). For these seven years without remuneration WSM has given the time and Dr. Moore has given the service in providing this feature. It is gratifying to know that it has evoked appreciative comment over a wide area extending from beyond the Rockies in

Colorado to the Atlantic beaches of Maine and from torrid British Honduras to the frigid borders of Hudson Bay.

.... W. N. Johnson recently said, "Jesus is the Comforter of the perplexed, and the Perplexer of the comfortable." Can you beat it?

.... We were delighted last week to have quite a number of pastors and elect ladies not a few call at the Biblical Recorder office. The women are doing an unparalleled work, and the Recorder force rejoices at every remembrance of them.

.... For the fifth successive year, Dr. J. McKee Adams, Professor of Biblical Introduction at Southern Baptist Theological Seminary, will lead a Bible Study Pilgrimage to the Holy Land and Europe, sailing from New York June 13. Anyone interested may obtain, free, a booklet giving full details, by writing to "The Wicker Tours," Richmond, Virginia.

.... Dr. Zeno Wall, Shelby, expresses the following opinion: "Dr. Scarborough's new book, 'My Conception of the Gospel Ministry,' is a real tonic. It will help young ministers to 'start right' and will help older ones to 'go right.' It was a blessing to me, and will, I feel, be a blessing to everyone who reads it."

.... Acknowledging the pension checks of The Relief and Annuity Board for three retired workers, the General Superintendent of one of our greatest orphanages writes: "This marks a new day in our orphanage life, and we are looking forward with much pleasure to the friendly and helpful relationships that will exist between our organization and yours."

.... A Wake Forest debate squad composed of A. H. Campbell, of Buie's Creek; George Copple, of Albemarle; A. B. Helms, of Monroe; and H. A. Matthews, of Buie's Creek, won first place in debate at the South Atlantic Forensic Tournament at Rock Hill, S. C., on March 9. Matthews was placed first in the impromptu speaking contest.

.... Luther Jenkins Holcomb, only son of Dr. and Mrs. T. Luther Holcomb, of our Sunday School Board, Nashville, Tenn., recently decided to enter the ministry and on Monday, March 2, entered our Seminary in Louisville, Ky. After his graduation at the University of Oklahoma, he went to the George Washington University in Washington City, where he has been studying law for the past two years. Young Brother Holcomb is the worthy son of worthy sires in the ministry.

.... Pastor E. F. Baker recently sent out a list of questions to his church members and published the same in his church bulletin. The questions are very searching. They are as follows: (1) Should our church roll be revised (or pruned)? How? (2) What per cent of the resident membership attends services regularly? How can this be improved? (3) What per cent are real soul winners? How can we increase the number? (4) What per cent are real stewards, according to New Testament standards? Give your estimate of a steward. (5) How may we measure the spiritual life of the church? (6) Are there any evidences of a coming revival of dynamic religion? (7) Should our members be given more opportunities to indicate their loyalty to and support of the church in its program of work? (8) To what extent should this church participate in the mission program as fostered by Southern Baptists? (9) Which do you consider more vital to the life of this church: stewardship, missions, or evangelism? (10) How may our services be improved. Pastor Baker is seeking to ascertain how his church membership is thinking on important matters concerning the kingdom.

.... CORRECTION: Please note that Bladenboro First of the Bladen Association, Ephesus of the Mt. Zion Association, and Leaksville First of the Pilot Mountain Association should have been included in the 1935 Honor Roll list of churches contributing to the Cooperative Program as printed in the March 4 issue of this paper.—Esther Ivey, Bookkeeper.

.... Dr. W. Henderson Barton, pastor of the Edgefield Baptist Church, of Nashville, Tenn., sailed from San Francisco March 5 for a trip around the world. Dr. Barton will be with Dr. Frank Leavell on the first lap of his journey through Japan and China, returning by way of India and Europe. Dr. Barton is a member of the Baptist Sunday School Board. He is the only son of Dr. and Mrs. Arthur J. Barton, of Wilmington, N. C.

.... Brantly Baptist Church, Baltimore, Md., celebrated its fiftieth anniversary on March 8. Dr. Rufus Weaver, of Washington, D. C., brought the message. He is the only ex-pastor living, and the church greatly loves him. The pastor, Rev. H. Frederick Jones, extended an invitation to the North Carolina brethren to help celebrate, but it did not reach us in time to go in our March 4 paper.

.... Pastor J. B. Grice, writes: "Calvary Baptist Church, Asheville, has just closed a fruitful series of evangelistic meetings which were led by Rev. W. Herschel Ford, pastor of Broadway Baptist Church, Knoxville, Tenn. Brother Ford believes the Bible to be God's message to a lost world, and he preaches it accordingly. Our meeting began on February 16 and closed on the 28th. As a result of the meeting so far we have added sixty-one to our membership, fifty of whom came by baptism. The Lord willing, we will begin another meeting on October 4."

.... Owing to clerical oversight or negligence the name of the W. M. U. of the First Baptist Church of Roxboro did not appear in the report of the Secretary of the State W. M. U., which was unfortunate, for this organization has been Standard A-1 for the past two years in succession without receiving recognition as such. In justice to the fine women of Roxboro and the Beulah Association this achievement ought not to be overlooked, especially in light of the fact that there are five active Primitive Baptist churches within a radius of five miles of the Roxboro church.—W. F. West, Pastor.

.... The First Baptist Church of Tyler, Texas, on December 8 entered its new \$70,000 Lillie Belle Wright Memorial Sunday School Building. This building will accommodate twelve hundred attendance in Sunday school. It has a total of 84 rooms, giving to the Junior and Intermediate departments on the third floor four departments and to the Young People on the main floor a beautiful assembly room and eleven classrooms. The first floor is taken up by two Primary departments, the Beginners, Cradle Roll, and Nursery with two adult mothers' classrooms. The building is in memory of Mrs. Lillie Belle Chastain Wright and her husband has been responsible for placing more than \$18,000 in the building, with the church giving \$24,000 plus, making a total of \$43,000 cash in the building. This building has been constructed under the pastorate of Rev. Porter M. Bailes, who has been with the church for six and one-half years. Mr. John H. Gary is the director of church activities. Coming to the church the middle of September, he gives his full time to the music and religious education. This equipment gives to the First Baptist Church of Tyler needed Sunday school equipment and places it with the foremost great churches in the Southern Baptist Convention.

.... On March 8 Charles L. Abernathy, Jr., New Bern attorney, spoke at the Baptist Church, Buie's Creek, on his trip of two years ago to the Holy Land. His lecture was illustrated by pictures and charts. Dr. Carlyle Campbell, president of Coker College and brother of President Leslie Campbell of Campbell College, spoke to the men on March 15, while the women held their missionary meetings.

.... Pastor W. D. Morris, Corinth Church, just out of Elizabeth City, is making a splendid beginning of his work. Brother Morris is a native of Gates County. He was educated at Campbell College and Wake Forest College and the Southern Seminary. We are glad to have him back home, after finishing his work at the Seminary, on this important work—pastor at Corinth. We covet for our country churches an increased number of well trained men who will find a greater opportunity than in many town and city churches.

.... March 1 marked the beginning of Rev. D. S. Dempsey's second year as pastor of the Hertford Baptist Church. During the year twenty-seven members were added to the church; B. Y. P. U. attendance increased fifty per cent; total contributions increased twenty-three per cent over January and February, 1935, and gifts to missions increased over one hundred per cent for the same period. The church has set up some worthy goals for this year, closing with the statement, "When these goals are reached, then we will be in a position to go further."

.... In speaking of the Canvass to put the Biblical Recorder in the budget at the church at Granite Quarry, Miss Louise Smith writes: "The first thing we did, the pastor stressed the necessity of taking the Recorder and the value that the people would receive. Then he appointed a committee, which began work immediately. We had little trouble in securing our allotment, but were not satisfied to do so little. Therefore, we went outside of our church and secured subscribers from people who wished something good to read. The Recorders are certainly going to help us, and we wish great success for this work."

.... The Hertford County Herald, in its issue of March 5, had an interesting account of Rev. D. J. Robinson, pastor of the Winton Baptist Church. Mr. Robinson has built up a large and gratifying congregation and has earned the reputation of being a learned and conscientious minister. He graduated in the class of 1925 of Wake Forest College. After graduation he taught in the public schools. Later he attended Southern Seminary, Louisville, where he received the degree of Master of Theology in 1932. He was pastor at Weeksville three years. He has been serving at Winton since 1932.

.... The annual Pastor's Conference at Crozer Seminary meets April 20 to 23. The theme is "The Church and Human Needs." Guest speakers include President Emeritus Milton G. Evans, Lewisburg, Pa.; Rabbi Edward L. Israel, Baltimore, Md.; Rev. Harris E. Kirk, Baltimore, Md.; and Rev. E. McNeill Poteat, Jr., Raleigh, N. C. President James H. Franklin and members of the faculty will participate in the program. Lodging and board will be furnished for \$4, including registration.

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THE WORK AND THE WORKERS

Edited by CHARLES H. DICKEY

TREMENDOUS

The statement of Mr. Huggins on this page this week marks one of the most noteworthy achievements in the history of the North Carolina Baptist State Convention!

It is doubly significant in that it follows the worst depression in the lifetime of this generation. It indicates that we are, rapidly, approaching the time when, among the Baptist churches in this State, every single one of them that is alive at all will be a cooperating church.

The day of spurious efforts is passing; the day of sound Biblical teaching and practice has arrived. The right sort of a program, taken up by the right sort of people, and carried through in the name of Christ, will win! We have a great program on now, and it concerns itself with every church in this State, it matters not how small. That these churches are responding is made perfectly evident by a perusal of this remarkable record.

Every pastor among us should study this record, and mark its deep meaning. Laymen and laywomen should let its tremendous significance arouse them to the possibilities of a sane program carried out in the name of our Lord. We are on the way—well, on the way—much further on the way than we have ever been before—of finding, one of these good days, that every Baptist church in our Convention is doing something towards supporting our great work to the ends of the earth.

There is no place for pessimism in the face of an attainment such as this. It shows what can be accomplished when the people have a mind to work. North Carolina is leading the whole Southern Baptist Convention in much of its work. Optimism is contagious, and it is taking hold of our people. Upward, Outward, Onward we go. It thrills us to be a part of this historic achievement in a day when achievement hasn't been easy.

PASTORS' CONFERENCES CONTINUE

No one can tell all the factors responsible for the fine spirit among us, nor is any one person ever solely responsible for our common attainments. But beyond a doubt, one of the contributing factors is the fine fellowship, the consecrated effort, and the earnest zealotry resulting from the group meetings held about over the State from time to time.

Such are the Pastors' Conferences, now in session. Today and yesterday, one such conference was held in Lexington—right in the heart of the State. Tomorrow and next day (Thursday and Friday) another such conference will be held in Monroe. Then, after the Monroe meeting, there will be three others. The place and the dates are as follows: Lincolnton, March 24-25; Elkin, March 26-27; and Marion, March 30-31.

All these meetings begin on the first date given at 10:00 a.m., and continue until about 3:30 o'clock on the last date given. The pastors who have attended the conferences that have already been held have been enthusiastic. Their response has been most significant. It would seem that the pastors, in the areas where such conferences are yet to be held, would make every reasonable effort to become a part of these significant gatherings. The results are endless—on those attending, and upon those, finally, to whom they minister throughout the State. Let's hope that the conferences yet to be held may be well attended and far reaching in their accomplishments. It is a great privilege these conferences bring right to the door of every pastor in our State.

BAPTIST MEN'S MEETINGS

The program we now have on in this State does not contemplate one spurt of effort, then cessation. It goes right on from one good thing to another. For even before the pastors' conferences are over, we are ready to release the announcement of a far-reaching series of meetings to cover North Carolina in the interest of our men.

That announcement, briefly stated, is this: In April and May (mostly in April) there will be held nine (9) meetings for men throughout the State. Like the pastors' conferences, these, too, will be so distributed as to bring these gatherings, eventually, within reasonable range of every man in this State.

Indeed, that is one of the great purposes of the meetings—to make it possible for them to be ac-

as Laymen's Day. We earnestly suggest, however, that the churches postpone this day until the **LAST SUNDAY IN MAY**, or the Sunday immediately preceding or immediately following May 31.

We are making this suggestion for the following reason: We have arranged for nine meetings of Baptist men in various sections of the State, beginning April 14 and running through May 8. It is hoped that we can reach 5,000 of our men in these meetings. It is further hoped that in these meetings we shall discover laymen in sufficient numbers who are willing to go out to every church in the associations on the last Sunday in May. It is our aim to have laymen in at least two thousand of our churches on that day. To this end let us plan and let us work.

CONGRATULATIONS, FIRST CHURCH, DURHAM

Dr. Ira D. S. Knight, Durham, writes: "Over the top" is an outworn phrase that smacks of the war days, but the First Church, Durham, did it. Mr. R. F. Terrell, the Biblical Recorder Circulation Manager, gave us our church goal of ten per cent of our membership as the minimum number of subscriptions to the Biblical Recorder to be reached by March 15. We not only have reached the goal but have gone beyond it.

"In our Greek New Testament the word 'to read' is exactly the same word as 'to know' with just a little prefix added to it. This at least shows an indispensable union between reading and knowledge. And this means that Baptists cannot know what they should do and are doing without reading their denominational paper.

"With this conviction, the old First Church of Durham heartily entered the group plan for subscriptions presented by Mr. Terrell. A special sermon was preached and the claims of the Recorder presented at every organization meeting of our church: our Sunday school, B. T. U., W. M. S., Deacons' meeting, and elsewhere. But the chief success for our church is due to the personal solicitation of our tireless Church Secretary, Mr. James P. Morgan.

"This discovery has been made: Our people will gladly take our denominational paper if its claims and necessity are presented to them, not only in groups, but by personal solicitation."

FROM PASTOR C. N. ROYAL

The members of the Green Street Baptist Church, of High Point, are rejoicing that they have been able to reduce the indebtedness on the church building by eleven thousand five hundred dollars during the past year. There were one hundred and three members added to the church in 1935. The number in attendance in Sunday school is approximately eight hundred. Large congregations attend the preaching services. There are eleven unions in the Baptist Training Union. The people of this church are loyal and zealous. The prospects are bright for a good year spiritually and financially.

Not being a pastor, and therefore not fearing the caustic remarks of some parishioner, we dare to quote words by Ian MacLaren, after he had retired from the pastorate of the Sefton Park Church, Liverpool: "If I were beginning instead of closing my career I would be careful about three things in particular: I should preach shorter sermons, I should be more attentive to my English, I should preach more comfortingly."—Ex.

SPEAKING OF PROGRESS

By M. A. Huggins, General Secretary

A study of the following table will surely hearten every Baptist who is interested in the progress of the Kingdom work in our State and elsewhere. For my own part, I rejoice in this achievement as much, or more, than in any gain we have made in recent years.

	Contributing Churches						
	1929	1930	1931	1932	1933	1934	1935
Total Number of Churches	2306	2304	2338	2374	2385	2410	2436
Number Contributing to Cooperative Program	1639	1578	1586	1607	1648	1796	1877
Number Contributing to Orphanage	1551	1758	1737	1686	1728	1920	1944
Number Contributing to One or Both	1858	1898	1912	1916	1981	2098	2159

It will be noted that in 1935 we had 2,159 churches that gave something to some Convention object during the year, leaving only 277 that did not. It will be noted also that the number of contributing churches has increased year by year, and of course this suggests a splendid sort of cooperation.

A further study of the contributing and noncontributing churches reveals the fact that in 1935 about forty of our associations had in them virtually no noncontributing churches. There were thirteen associations that had no noncontributing churches; while in twenty-five associations there were only a dozen noncontributing churches. It is true that a great many of these contributing churches have just begun to have a share in the Convention program. Consequently, the amounts are small. At the same time many of them are showing a spirit of cooperation which will certainly encourage all of us.

Another word ought to be said about the 277 noncontributing churches referred to above. This does not mean that we have 277 churches that are anti-missionary or even omissionary. The truth is that a great many of these churches are carried on the rolls of the associations when in reality they have not had a service for a year or more. Usually the associations do not drop them until after they have failed to make a report for two or three successive years. I judge that of the 277 churches at least 100 are in this classification, leaving around 150 that appear to have no real interest in the program of the Convention.

Finally, attention is called again to the increase in the number of cooperating churches. It will be observed that there are 301 more contributing churches in 1935 than there were in 1929. Moreover, it will be noted that the increase since 1932 is nearly 250. The Convention and its agencies are grateful to the pastors and leaders of these churches for their growing interest in the world program which Baptists are undertaking.

cessible to everyone. The great men's meeting in Greensboro last year was a wonderful gathering. But no one centralized meeting can ever hope to reach as many people as a series scattered well over the State.

Accordingly, the nine one-day meetings to be held in North Carolina this spring, in the interest of our men, will begin in Rocky Mount; the last one will go to Boone. The places and dates, about which more will be said in other issues, are as follows: Rocky Mount, April 14; Fayetteville, April 16; Raleigh, April 17; Winston-Salem, April 21; Charlotte, April 23; Hickory, April 24; Asheville, April 28; Bryson City, April 29; and Boone, May 8.

LAYMEN'S DAY IN THE CHURCHES

By M. A. Huggins, General Secretary

The Biblical Recorder recently carried an announcement to the effect that Sunday, April 5, had been chosen as Laymen's Day in the churches. This announcement has reference to the observance of such a day throughout the whole Southern Convention. It may be that some of the churches in North Carolina will observe this date

CHRISTIANITY'S RESPONSIBILITY TO THE WORLD TODAY

Romans 15:1

By O. J. Hagler

[A paper presented by O. J. Hagler to the Pastors' Conference of the Sandy Run Association, meeting at the Alexander Baptist Church, Alexander, N. C., February 24, 1936.]

As I stood on a railway loading platform in Greenville some time ago I saw a great ice plant wrecked. A thirty-foot fly-wheel had broken into three huge pieces that were hurled through the roof. The engine had run away, allowing the giant wheel to gather so much speed that it could no longer hold together—centrifugal force had become more than steel could stand. It simply flew to pieces, demolishing a plant for making ice. Upon examination it was discovered that the governor, that little automatic device for controlling the speed of steam engines, had jammed. The machinery speeded up; men poured out of the building like bees coming out of a hive; soon the explosion came which endangered lives and wrecked property for a block around. The whole responsibility rested on the governor. It failed to fulfill its mission! Wreckage and ruin resulted!

Responsibility is a fearfully serious thing — failure of any institution to meet its responsibility and to carry out an adequate program results in wreckage, ruin, and potential death! Surely Christianity and God's prophets face their greatest responsibility now!

Responsibility for the world's work rests upon a number of institutions and programs—upon government, upon business, upon hospitalization, upon the church. All these agencies with their related programs were woven into a pattern that we smugly take great delight in calling our "modern society and civilization." We might learn a great many things that would help us from ancient Europe, Greece, and Rome.

Responsibility for establishing the Kingdom of God rests solely with the church, which is so related to the world's health or sickness as to carry the whole burden. The program of the church waits on the preacher. No greater challenge was ever flung down nor was greater truth uttered than the words of that great Christian statesman, the Apostle Paul, in writing to the church of cosmopolitan Rome, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Romans 15:1.)

This then brings us into the consideration of the question of whether the church can minister to the world today. That time so eloquently mentioned by the Bard of the Avon has come for the church:

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves;
Or lose our ventures."

(Brutus in "Julius Caesar.")

Beyond a doubt, the golden opportunity of the last thousand years belongs to the church and Christianity today! Can the church minister to the hearts of individuals in the midst of a devastating depression, poverty, and want; in the midst of a soul sickness worse than leprosy; a moral whirlwind more cataclysmic than a tidal wave on a south sea island; in the midst of war clouds that threaten to engulf the whole world in a war that will make the late Great World War seem like children playing at war with wooden guns and tin soldiers? Is the God of the church of today a God of individuals and a God of nations also? Recently a current religious magazine printed a cartoon of Uncle Sam, upon his striped knees, praying, "God be merciful to me a sinner." Well might he pray thus and realize that "Righteousness exalteth a nation but sin is a reproach to any people." Can the church as constituted today minister unto and answer the needs of a broken, suffering humanity? Can the church harness the "Tide in the affairs of men" and draw the world closer to God and establish His Kingdom upon earth? To ask such a question is to attempt to answer it. It is a poor philosophy that takes the crutches from a cripple and offers no supporting arm. The church CAN and WILL rise to meet her destiny by just so far as she adopts a program that is thoroughly Christian and commits herself to the Christ who said, "Come unto me, all ye that labor and are heavy laden and I will give you rest." (Matthew 11:28.) The Christian minister must set the pace and call the world back to God.

Christianity (I now use that term instead of the

THE WOMAN'S HYMN

Tune: "Come Thou Almighty King"

Come women, wide proclaim
Life through your Saviour slain;
Sing evermore.
Christ, God's effulgence bright,
Christ, who arose in might,
Christ, who crowns you with light,
Praise and adore.

Come, clasping children's hands,
Sisters from many lands,
Teach to adore.
For the sin-sick and worn,
The weak and over-borne,
All who in darkness mourn,
Pray, work, yet more.

Work with your courage high
Sing of the daybreak nigh,
Your love outpour,
Stars shall your brow adorn,
Your heart leap with the morn
And, by His love up-borne,
Hope and adore.

Then when the garnered field
Shall to our Master yield
A bounteous store,
Christ, hope of all the meek,
Christ, whom all earth shall seek,
Christ your reward shall speak,
Joy evermore.

—Fannie E. S. Heck.

church — when the followers of Christ in our churches adopt Christ's program the church ceases and Christianity begins), Christianity, then, must face three facts: First, that Christ had a Program for the World; second, that He committed His Program to imperfect men who were to be led by the Holy Spirit; third, the question, whither Christianity today?

I. Christ Had a Program For the World

The Forerunner, John the Baptist, came preaching a baptism of repentance. "Prepare ye the way of the Lord, make his paths straight." Moral reconstruction was a part of the preparation for the coming of the Son of Man. "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and rough shall be made smooth." Again, a leveling process — democracy and brotherhood was a part of that preparation. "And all flesh shall see the salvation of God." The souls of men are to be redeemed! Repentance for sins; brotherhood of men; and salvation of the individual's soul was the witness of John as he cried in the wilderness. This was his message until the day when Jesus stood upon the banks of the Jordan and he cried, "Behold the Lamb of God which taketh away the sins of the world."

Jesus came to the baptism of John and admitted baptism at his hand — thus sanctioning the Forerunner's ministry. God's Spirit descended and rested upon Him, "This is my beloved Son in whom I am well disposed to bless the world." He retired to the wilderness to think through His divine mission and to overcome the Devil and short-cuts to world power. Returning from His wilderness experience we find Him "according to His custom" entering the synagogue. He announces His World Program! "To preach the good news to the poor"—the economically poor, if you please. "To preach deliverance to the captives." Wherever the spirit of the Lord Jesus is there is a spirit of liberty and captives are set free. No matter if it be captives in prisons, captives in pernicious systems of society, captives of political party, captives of vicious systems of labor and exploitation, it has ever been so! If men would admit Jesus to the council chamber and allow Him to sit at the conference table common ground would be found around His Cross where men meet as brothers! "And recovering of sight to the blind, to set at liberty them that are bruised." His program included the healing of broken and bruised bodies. It is said that He "went about doing good" and "the common people heard Him gladly." Again, He said, "I am come to seek and to save that which is lost." "I am come that ye might have life and have it more abundantly." His program was salvation of souls—preaching! Doing good—healing! Setting at liberty—democracy and brotherhood! "To preach the acceptable year of the Lord"—establishing the Kingdom of God!

We are not left in doubt as to the execution of this Program. John now languishes in prison. Despondency and gloom settles over him like a pall and he sends to Jesus asking, "Art thou He

that should come? or look we for another?" Hear Jesus' answer, "Go your way, and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." (Luke 7:22.)

Jesus' Program was to save souls and to save lives! Nineteen hundred years have but added to the efficiency of that Program—where His followers have met His Conditions!

II. This Program He Committed to His Disciples

After the crucifixion and resurrection Jesus showed Himself to His disciples and we find Him saying, "As my Father sent me, even so send I you — receive ye the Holy Ghost." (John 20:21-22.) He gave a commission and He also gave the power for its execution!

III. Whither Christianity Today?

One third the world is nominally Christian. New ideas of the universe, new standards of living, education, hospitalization, care for the poor, a great material progress are ours. The world is drawn up along two battle fronts—communism (atheism, agnosticism, and cynicism), based upon hate and force on the one hand; and Christianity based upon love and harmony on the other. Where are we going?

A statistician for one of the greatest Christian groups in the world gives these startling facts, "We are still sixty-eight per cent unenlisted—only thirty-two per cent of those enlisted dare meet God's conditions."

An emergency arises one day with Jesus. The multitude had followed Him and had listened to His every word all the long, hot day. Night is coming on; they are hungry and Jesus feels their need of food but alas! no food is available save a few loaves and small fishes; yet Jesus said to His disciples, "Give ye them to eat." But Lord, what is so little among so many?" they reply. They, like you and me, gave over to questioning in the face of seeming impossibilities when they should have obeyed! Today Jesus is saying to us—the preachers, His disciples, His leaders, His prophets, "Give ye them to eat." Shall we question, or shall we obey? Instead of yielding our all to Him that He may bless, we are allowing the "governor" of our Spiritual Machinery to jam and our plant is likely to be wrecked. The responsibility is ours!

A prominent pastor reports that of fifty-five sins mentioned in the Bible the spiritual leaders of his church in unsigned statements at his request, have confessed to all but nine; ranging from adultery to petty gossip!! Revival of religion? Yes! It is coming when we confess our own sins, reconsecrate our lives to His program (not our program, or the church's program but His Program!), and "launch out into the deep" for Him!

"Thou hast no hands, O Christ, as once of old
To feed the multitudes with bread divine;
Thou hast the living bread, enough for all,
But there's no hand to give it out but mine!"

"Thou hast no feet, O Christ, as once to go
Where Thy lost sheep in sin and sorrow pine;
Thy love is still the same, as deep, as true,
But Thou hast no feet but mine!"

"And shall I use these ransomed powers of mine
For things that only minister to me?
Lord, take my tongue, my hands, my heart, my all,
And let me live and love and give for Thee!"

"We then that are strong ought to bear the infirmities of the weak and not to please ourselves."
Black Mountain, N. C.

THE ART OF REVERENCE

Reverence is an art. That is, it is something to be practiced. And it should come to its flower in the house of God. There it should be taught—not as one would teach the Sunday school lesson but taught as religion is taught, by being created in the mind and soul. The deeper, more subtle things of religion cannot be taught directly; they must be taught indirectly, if taught at all. We must grow into them, and grow them into us.

Reverence belongs to that category. We don't get far by merely talking about it. We must imitate it, practice it so far as we are able, and in doing so we develop it in our lives. Some of our greatest lessons are learned unconsciously. They are drawn from the atmosphere in which we live and move and have our being. There is an atmosphere in which reverence can be grown. Create the atmosphere and the plant grows of its own accord.—Clipped.



CHARLES E. MADDY, Executive Secretary

INABELLE G. COLEMAN, Editorial Secretary

THE CALL TO THE REGIONS BEYOND

When we sum up the achievements of one hundred years of Baptist effort in China, we can truly rejoice over the marvelous triumphs of grace in that needy land. But when we study a map of China and note how little of the vast area of the land we have touched, our hearts are heavy within us that we have done so little.

We must not linger longer in the port cities, but must press out into the regions beyond. Of course, in the port cities, we have our schools and colleges and training institutions and we must man these for many years yet to come. A native ministry must be trained and a native leadership created.

But always there is the temptation to linger too long around the older centers. Sometimes the Lord must scatter the missionaries from Jerusalem and a new stream of gospel life must flow out from Antioch.

In China, there are many great "regions beyond" that beckon and call with an insistence that cannot be denied. One of these regions is the vast unevangelized area of Northern Kwangtung Province. Here we find the Hakka people, virile, aggressive, and wonderful people. We have made a small beginning at Shiu Chow, but we need to press out into this great needy field with its waiting, dying millions who have never heard. At least ten new missionaries are needed in this great field in three years.

Another almost untouched region is in Kwangsi Province, with Wuchow and Kweilin as two outposts. We must press on to Nanning, the capital of the Province and one of the great centers of South Central China. Kwangsi with her seething millions is calling for the water of life.

Yet another region that calls with imperious voice is Manchuria, the new puppet state of Manchuko. Here is an area larger than Texas with only three missionary families to represent us—the Adams, the Koons, and the Leonards. The opportunity is boundless and staggering. We must open work among the millions of Japanese that are pouring into this new state, and the call comes continuously for workers among the Russians. We must speedily send recruits into this vast unevangelized region.

SEMINARY RE-OPENED

The first of last April, we re-opened our theological seminary at Fukuoka, Japan. There have been nine students in attendance this session. The new session will open in April and Missionary Maxfield Garrott will take his place as a member of the faculty. Young Brother Kuriya will finish his course in Louisville in May and return to Japan to join the seminary faculty. We must send out a new couple for the seminary this year. Our Northern Baptist brethren have closed their seminary in Japan and this lays upon us the added opportunity and responsibility for training a native leadership for our churches in Japan.

JAPANESE PUBLICATION SOCIETY

Since the retirement of Dr. and Mrs. Walne over a year ago, the Publication Society has been without missionary direction. A young Japanese business man, an ardent and devoted Christian, who married Dr. Walne's stenographer, is the acting manager of the Publication Society. He is doing fine work and will develop into a fine business manager.

But we must have a well-trained, consecrated young man for the Publication Society. He must devote himself to the creation of a body of Christian literature for our churches in Japan equal to the best anywhere. The Japanese are keen, discerning, highly educated people — more than ninety-nine per cent of the people are literate — and we must prepare to sow the land down with the best literature that can be produced.

IN THE THROES OF RE-BIRTH

Syria is an old land in the count of years; yet along with many other old lands today, it is in the

mighty surgings toward a new and better life. The old order is doomed and the shackles of bigotry, intolerance, ignorance, and superstition are everywhere being broken. Syria is awakening from the long sleep of the centuries and everywhere we see abundant evidence of a new and better day. We have work at only two points in Syria. There is a small Baptist church in Beirut and one between the Lebanon and anti-Lebanon mountains. We must reinforce our work here with four new missionaries at the earliest date possible. We should open work in Damascus, the capital of Syria and the oldest city in the world. What a supreme challenge to Southern Baptists to give the Gospel of Christ to Damascus, the city where Paul first saw the risen Christ!

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

Receipts for February, 1936

Cooperative Program	\$ 25,224.60
Designated Gifts	15,467.70
Debt Account	11,322.20
Lottie Moon Christmas Offering	77,909.16
Miscellaneous Income	14,486.75
Total Receipts	\$144,410.41

A DISAPPOINTED MISSIONARY

One of the most devoted and refreshing missionaries we met in the Orient was Miss Anna Hartwell. She is the daughter of Dr. J. B. Hartwell, who was in many ways the founder of our North China Mission. We shall always be grateful that we had a season of blessed fellowship in China with Miss Anna, the daughter of one of the great missionaries of all times. Everywhere in North China we saw the fruitage of the great ministry of Dr. Hartwell. Miss Hartwell is truly a great missionary in her own right. She has oversight of the Kindergarten work in Hwanghsien, and truly this kind of work in China is fundamental.

We promised to send her a helper this year. The young lady chosen was to come up in April for appointment, and would have finished her course in kindergarten work in May. But now the doctors tell us that she must not go because of some unsuspected physical weakness. We are sorely disappointed and Miss Hartwell is heart-sick.

Surely God will raise up some one for this needy place!

A SAD LOSS

Those who were present at the October meeting of the Foreign Mission Board will not soon forget the examination of James Alexander Herring and Nan Trammel Herring. Every person present was profoundly moved as this consecrated and gifted couple told in words that burned of their call and surrender to Christ for China. Friends over the South gave them a new Ford V-8 for their work in Kweilin. A letter from Dr. R. E. Beddoe tells of the arrival of the Herrings at Wuchow on their way to Kweilin, five hundred miles in the interior. They got the car through the customs and were ready to start to Kweilin, when fire broke out in the Chinese quarters and the car was burned. It was not possible to get insurance on the car in China, hence it was a total loss. The work of the Herrings, as we see it, would be multiplied many times over if they had a car. Surely some way will be found to replace the car.

HARVEST WHITE IN SPAIN

If one would see the full fruitage of Catholicism where it has held sway unhindered for centuries, he should visit Spain. Here one sees a land of bigotry, intolerance, ignorance, superstition, and stagnation. The priests of Rome have held the people in political and religious slavery for five hundred years.

A few years ago revolution swept over the land and a republic was established. The land today is in a seething ferment, and the leaven of democracy is at work. A great social, spiritual, and economic upheaval is taking place.

It is the day of all days for the preaching of the Gospel of the New Testament in Spain. Surely it is the Baptist hour! In all our experience, we have never seen people so hungry to hear the good news of salvation as we saw them in Spain. Often before we finished giving the invitation, people were coming to the front to confess Him. The harvest is ripe and rotting in Spain, and the laborers are few.

The supreme and imperative need now is for a small Bible training school for the preparation and training of a large number of native evangelists, pastors, and colporters. To do this we must send at least three new American missionaries, a couple for Bible teaching and a young woman for young people's work.

Paul tried to get to Spain two thousand years ago and failed. Now God has given Southern Baptists this opportunity that Paul longed for.

UNSURPASSED BAPTIST MATERIAL

Yugoslavia embraces a part of Paul's Macedonia, and the multitudes are still stretching out their hands and saying: "Come over and help us." We have a splendid little group of churches and some true and devoted native pastors in Yugoslavia. Brother Vincent Vacek is our leader, and we have promised to send an American couple to help them. We need in Belgrade, the capital, a Bible training school for native leaders. We believe God has the workers needed somewhere in the South. We urge upon our people to join in prayer that God will indicate the man of His choice for this position.

PRAYER MEETING BEFORE DAYLIGHT

Last March when we were in Tsinan, Shantung Province, China, we got up one cold morning before day to go with Missionaries Frank Connely and Bertha Smith to the early prayer meeting in the city church. This early morning prayer meeting has been going on without a single break for nearly five years. Remember also that there is no heat in the average Chinese church. We went from a warm bed, shivering with the cold of a Shantung winter. We went wondering if there would be any considerable number present on this cold, dark morning. To our surprise, the church was filled with eager worshippers. This prayer meeting still goes on.

GRACE STILL ABOUNDING

Missionary L. L. Johnson has just made a visit from Pernambuco to the unmanned field of Maranhão, where a small group of churches have a state convention. During the convention he was walking with a pastor friend and the secretary of the convention, a layman. He asked the pastor about a prisoner in the state penitentiary, committed for murder, whom he had seen in 1922 when visiting the prison. At that time the prisoner was a "trustee" and was allowed to leave the prison to attend church without a guard because the officials had faith in his character. He had been converted in prison. The pastor did not know and said: "Perhaps our secretary here can tell you." The secretary replied: "Indeed I can. I am the man." Brother Johnson says: "I was amazed. He was in the 'pen' with a thirty-year sentence, but served thirteen years and was pardoned. He is the man who wrote for the convention an inspired appeal for a missionary for that state." What numberless other redeemed lives would there be through the power of the same Gospel, if we could bear witness of it to the many who wait!

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor.—Racon.

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Truths are infinitely more important than facts, and it requires more faith to believe in truths than in facts. When the Judge of the quick and the dead shall summon us before His bar, He will not ask us about facts, however important they may have been for us as citizens of this world. But He will ask us about truths—those august verities which shall abide when earth's facts shall have vanished. Voltaire was a learned man, knowing a great many facts. But learned as Voltaire was, he was no match in wisdom for the Christian serving-woman who

"Just knows, and knows no more, her Bible true—
A truth the brilliant Frenchman never knew."

Thank God that in the Lord Jesus facts become truths. Light in nature is a fact; light in Jesus becomes a Truth. He transfigures materialism into Spiritualism; environment into Instrumentality; biology into Life; history into Providence; nature into Scripture; science into Ethics; philosophy into Theology; theology into Character; opportunity into Achievement; anthropology into Manhood; society into Church; earth into Heaven.
—George Dana Boardman.

W. M. U. CONVENTION

The gathering of representatives of the various organizations of the Woman's Missionary Union of North Carolina in Raleigh, March 10-12, marked the closing of their first fifty years of organized work and the dawning of a new day for an advancing movement along all lines of Christian endeavor. The program had been carefully prepared, and Mrs. W. N. Jones, the retiring president, carried her program through to the minute. The Baptist State Convention could learn many fine lessons from our women. Their meeting is no social gathering. They are on business for their Lord, and like one of olden times, they say by their actions, if not by their words: "We are doing a great work and we have no time for matters not in hand for this Convention."

In addition to the reports of the past and plans for the future, the Convention was enriched by addresses from Mrs. W. J. Cox, treasurer of the Southern Baptist W. M. U.; Miss Kathleen Mallory, corresponding secretary of the Southern Baptist W. M. U.; Miss Blanche Sydnor White, corresponding secretary of the Virginia W. M. U.; and Dr. John L. Hill, book editor of the Sunday School Board of the Southern Baptist Convention. The addresses of these capable people added much to the meeting, and will prove an inspiration through the years to come.

There was just one thing which marred the complete success of the Convention: there was not room in the First Baptist Church for the delegates to stand, much less to sit. There were 1,679 delegates and visitors registered and several hundred found it impossible to get into the church and did not register at all, but returned

to their homes. We hope it will never occur again that five hundred or more women will come from fifty to two hundred or more miles and find that there is no room for them to hear one word of what the Convention is doing and planning. The next session is to be held in Charlotte, and we hope the best auditorium will be secured for the meeting. The Charlotte committee will do well to engage that auditorium immediately for March 9-11, 1937. If the auditorium is secured now, it cannot be said later that they might have had the auditorium had not some other organization secured it ahead of our Baptist women. Notwithstanding this handicap of lack of room, the Raleigh Convention was a great success.

It appears that we are approaching the time when it will be necessary for the women to pay for their rooms as delegates to the Baptist State Convention have had to do for a number of years. A charge of \$1.00 for lodging and breakfast in private homes and reduced rates at the hotels would be found helpful in taking care of the delegates to this, the most largely attended convention in North Carolina. But that is a matter that must be worked out by the host city and the women themselves. It is mentioned here that our elect ladies may seriously consider the wisdom of such in their future plans.

Mrs. Jones retired from the presidency of the W. M. U. in a blaze of glory. She was elected president emeritus for life. Few people in any position of trust have served so long and well, and to her and to her collaborators during the past fifty years the present and future generations are greatly in debt. In our judgment the Convention elected the best woman available to succeed Mrs. Jones—Mrs. J. Clyde Turner, of Greensboro, a woman of unusual ability, tact, and poise, the wife of the pastor of the leading Baptist church in North Carolina, a woman greatly loved by all who know her. Under Mrs. Turner's leadership the future of North Carolina W. M. U. is radiant. Other officers were elected as follows: Mrs. J. S. Farmer, Tenacres, Raleigh, Route 1, first vice president; Mrs. Earl C. James, Elkin, second vice president; Mrs. Edna R. Harris, Raleigh, corresponding secretary; Miss Elsie K. Hunter, Raleigh, treasurer; Mrs. Will D. Briggs, Raleigh, recording secretary; Miss Mary Curdin, Raleigh, young people's leader; Miss Ora Alford, Raleigh, office secretary; Mrs. C. L. Greaves, Raleigh, chairman, personal service; Mrs. T. M. Pittman, Raleigh, chairman, Margaret Fund; Mrs. Z. M. Caveness, Raleigh, chairman, White Cross work; Mrs. J. G. Boomhour, Raleigh, chairman, stewardship; Mrs. Forrest C. Feezor, Raleigh, trustee W. M. U. Training School; Mrs. Rush Stroupe, Shelby, trustee Southwestern Training School.

THE COUNTRY OF BEULAH

In all Bunyan's "Pilgrim's Progress" there is nothing more beautiful than his description of the country of Beulah. As a prose poem it is unmatched by anything in our language or in any other language. It is the proper climax to the work, the crossing of the River being a kind of epilogue. It is here that the weary Pilgrims come to their reward, at least their earthly reward, and so Bunyan intended to say as he wrote:

Entering the country of Beulah, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle dove in the land. . . . Here also they were in sight of the City they were going to. . . . Now as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound, and drawing near to the City they had a more perfect view of it.

This Beautiful conception of Bunyan came into

our mind as we read in the Watchman-Examiner what the editor calls "A Remarkable Symposium—How Life Here and Hereafter Looks to Those Beyond Seventy." The symposium consists of a series of articles. He tells us that the writers are all widely known people in our denomination. Among them are President John R. Sampey, Dr. O. C. S. Wallace, Dr. S. M. Brown of the Word and Way, and Dr. Frederick L. Anderson of Newton Center, Massachusetts, and two elect ladies, Mrs. Lucy W. Peabody and Mrs. Caroline Atwater Mason. Each has a contribution of his own, but their stories have some common characteristics: they all speak of how happy they are, of their love for Jesus Christ, of how good the Lord has been to them, and of their hope for a blessed immortality, for they are all "in sight of the City they are going to." Several of them tell of their belief that the life they are now living will be continued beyond the grave and is one with that life, while one declares that he has already experienced immortality. None of them professes to know what heaven will be like, or where it is, and are not much concerned about such matters, but they speak of the companionships they will enjoy there, of the home that Jesus has gone to prepare in the house of His Father where they hope to live after Jesus has come for them. This is the chief joy they contemplate in heaven. Another thing—these aged servants of the Lord still have work to do in this world and are eager to do it.

WALK AS CHILDREN OF LIGHT

Ephesus was the third great center of influence of the early church, the first having been Jerusalem, the second Antioch. It came naturally by this honor. It was the metropolis of Asia Minor, through which flowed the travel and trade of that portion of the Roman world. The story of the labors there of Aquila and Priscilla and Apollos and the later much more abundant labors of Paul for two years and three months form one of the most thrilling sections of the Acts of the Apostles. It was no little work to plant a great church and train its members in the faith in this large and corrupt heathen city; it required Paul's most strenuous endeavor as he testified "both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ," and did not shun "to declare unto them all the counsel of God." Later, when he was a prisoner at Rome, he wrote that great letter to the Ephesians, in which summing up many exhortations to purity of life, unity of spirit, peace and freedom from strife, love, and kindness to one another, and the avoidance of gross sins of the people among whom they lived, he urged them to "walk as children of light."

It was these Christians at Ephesus that were so dear to Paul's heart; he did not cease to give thanks for them, and made mention of them in his prayers, that God would give them wisdom and enlighten the eyes of their understanding. It is of this same church that we have a later view in the Revelation, from which we learn that in many respects the church had proved worthy of the teaching and care that Paul had bestowed upon it. We read: "I know thy works, and thy labors, thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars."

This statement of John shows that Paul had not labored in vain with the Ephesians. They were not carried about by every wind of doctrine. They were visited by many travellers, says Professor W. M. Ramsay, in his "The Letters to the Seven Churches," many of whom claimed to be teachers; "but the Ephesian Church tested them all; and, when they were false, unerringly detected them and unhesitatingly rejected them." In this respect they had continued to profit by Paul's earnest instruction and exhortation, and were still walking as children of light.

In fact, in most respects the Ephesians had remained true to Paul's teaching, but now He that walked amid the candlesticks had somewhat against them: they had left their first love. This seems to mean that they no longer had the warm affection for one another and for their Lord that Paul so earnestly exhorted them to, and were less ardent in the work of the Church. They were living too much of a humdrum existence; they no longer knew as once they knew "the love of Christ that passeth knowledge," and consequently they were not "filled with all the fullness of God." They were not walking as children of light. And may this not be the trouble with many churches of today? They were once great spiritually; they were instructed by great teachers and ministers, and were ardent in their devotion to the work; but today they have left their first love, and possibly, unlike the church at Ephesus, some of them do not know how to detect and reject false teachers.

"COME DOWN FROM THE CROSS"

"The last taunt which Christ heard on the Cross is the taunt which His Church, if she is faithful to Him, will always hear: Come down from the Cross and we will believe you."—John A. Hutton.

These words of Dr. Hutton are suggestive. From the days of the crucifixion until now there have been those who condition their willingness to believe in Jesus on His coming down from the Cross. Some have not been willing to wait for Jesus to come down; they have taken Him down. Entire churches such as the Unitarians refuse to accept Jesus on the Cross; they are ready enough to tell men to make their lives conform to the life and moral teachings of the Master—of Jesus the man. They never point their hearers to the Lamb of God who takes away the sin of the world. Their cry is, "Ecce homo!" never "Ecce Deus."

There are other groups who preach a Christ of their own fashioning, not the Christ as revealed in the Gospels and certainly not the Dying Saviour. No faithful minister of the Word will join with them; every preacher who is well instructed will remember that Jesus Himself said, "And I, if I be lifted up from the earth, will draw all men unto me." This is the message that gets strong hold of the hearts of men. Such songs as, "Alas, and did my Saviour bleed," and "When I survey the wondrous Cross," and "Jesus, Thy dying love," are almost irresistible. This is so because men need a Saviour. Accordingly, let those who tell "the story of Jesus and His love" not be deterred by the taunts of those who would take our Saviour from the Cross; rather let them say with Paul, "God forbid that I should glory save in the Cross of our Lord Jesus Christ."

CURRENT TOPICS

Communism in the United States—It hardly seems probable that Communism will ever gain any large following in the United States, but one can never be too sure in a country where the Townsend Plan of abolishing poverty by old age pensions of \$200 a month gets serious consideration in newspapers and even in the Congress of the United States. But if current reports are true, Communism has gained more adherents in this country than many suspect. According to what seems to be good authority, the Communists have more than three hundred newspapers and magazines in this country, many of them printed in foreign languages, some daily, some weekly. They have a total of 610 organizations for propagating their doctrine, and there are today in the United States six times as many Communists as there were in Russia when the revolution came that deposed and murdered the Czar and established Bolshevism. These Communists now proclaim themselves as a political party with a definite program, which was recently explained by Earl Browder, the secretary of the party, in a radio broadcast from New York City. They promise within a few weeks after they are put in

power to abolish unemployment and establish a wage scale ranging from \$2,000 to \$10,000 a year. "To realize this," says Mr. Browder, "requires an aroused population, organized and determined to sweep all obstacles out of the way, to break the rule of the bankers of Wall Street, and to put the masses of the people in possession of their own country." From this it can be seen that the Communists' program will be about as attractive to certain classes of our people as Townsendism. Mr. Browder also says that they will put this program into effect with such firmness as Washington showed in the Revolution and Lincoln in freeing the slaves. One has only to look to Russia to know that this means if the Communists should get in power in the United States they would brook no opposition. The day for free speech such as the Communists now enjoy under our government would be gone forever, and all who opposed their program would be promptly hanged, drowned, electrocuted, gassed, have their throats cut, or got out of the way by any convenient means.

Mr. Roosevelt and Political Expediency—Just now President Roosevelt must be a veritable thorn in the flesh to many politicians in Congress. He has asked them to provide new taxes for balancing the budget with the election only a few months off. These Congressmen are thinking of the effect voting new taxes may have on the voters; from pure political expediency they hoped that the President would say nothing about taxes to pay the great bills they had made. But Mr. Roosevelt seems to have a different view of political expediency and though his own chances of reelection are at stake, he has taken the unpopular role of an adviser of new taxes. Only a few weeks ago Congress added two billion dollars to the expenses of the government by voting an Adjusted Compensation—the Bonus—for the war veterans, both Democratic Congressmen and Republican Congressmen giving the measure their almost unanimous support. It was freely said that political expediency had much influence with the members of Congress in bringing about this result. But the President vetoed the bill as Coolidge and Hoover had vetoed similar bills and Roosevelt himself had done a year before. Now that Congress has passed the Bonus bill over the President's veto, Mr. Roosevelt insists that Congress go on and authorize the taxes to pay the bill, political expediency or no political expediency. And the country says the President is right.

In another instance recently Mr. Roosevelt has flouted political expediency. Major General Hagood, a hero of the World War and one of the highest officers of the United States Army, violated Army regulations by acrimonious discussion of governmental measures. This was the culmination of a series of such violations of which General Hagood had been repeatedly warned. He seemed to be challenging his superiors and his words were disrespectful to his Commander-in-Chief, the President. The War Department promptly met the challenge and called for General Hagood's resignation, and Mr. Roosevelt approved their action. Immediately the President's opponents tried to make political capital out of it, and even the New York Times expressed the opinion that it would have been wise for the President to overlook the matter at this time. Now the cool, sober second thought of the nation is commending Mr. Roosevelt. Insubordination in a major general is not tolerated by public opinion any more than by those immediately concerned. The Detroit News suggests: "If a major general may express himself publicly on partisan questions, he may use his eloquence to sway the opinion of troops in those questions."

The New Tax Bill—The sentiment of the people of the nation generally seems to have turned to the support of the new tax proposal of Mr. Roosevelt which is now before Congress. Under it the undivided profits of corporations would be taxed. Under the present income tax law these undivided profits have not been taxed, and many of the larger corporations have taken advantage of this fact to give stockholders very little dividends or none at all and keep their earnings as surplus. In this way the government has lost annually a sum estimated at more than \$600,000,000. Under the new bill, if it becomes law, as it seems it will, any surpluses thus retained will be taxed thirty-three and one-third per cent, or if distributed to the stockholders the tax will be collected from them. Of course, the corporations which have taken this method of laying up large surpluses to escape taxation do not like the proposed law. They are saying that every corporation needs a surplus to tide it over periods of depression, which seems very true. But when they would have part of this surplus consist of

funds justly due the government for taxes, they are not very convincing in their claim. There seems to be no doubt that in the past many of the larger corporations have used undivided profits as a means of dodging their just taxes; now Uncle Sam is saying to them: pay your taxes on your earnings and profits and keep as much of the remainder as you desire as surplus and reserve for a day of depression.

Hitler—A few months ago Hitler announced that he was annulling the Versailles treaty and that Germany would have an army as large as Hitler pleased. Now he has broken another treaty and sent German soldiers into the Rhineland, which was set up by the treaty of Locarno as a demilitarized territory between France and Germany, as a safeguard against war between those two countries. Germany had a part in making this treaty and signed it, but now Hitler makes it a scrap of paper as the Kaiser's government did the treaty between Germany and Belgium in August, 1914. His action is wholly inexcusable and criminal. Hitler knows well enough that Germany is in no danger from foreign aggression. If the allies had so desired they might have sent their armies to Berlin in November, 1918, and might be holding Germany today under military rule. But they have left Germany free, and they promptly withdrew their last soldier from German territory and from the Saar at the time agreed upon. Hitler likes to rattle the sword no less than the Kaiser did in 1914. If he does succeed in provoking France to war he will doubtless regret it. The odds in such a war are all against Germany. Hitler's action has outraged the moral sense of the world, and he could enlist no friends, except possibly Italy in a conflict with France. Germany would be cut off from the sea and would have to meet enemies on all sides. Hitler has greatly offended the Jews, and the Jews of the world are against him; he has also offended the Church of Rome, and Catholics the world over would be arrayed against him. It would be hard for him to find such indispensable war materials as cotton and gasoline. He could have lived at peace and secured for the German people the good wishes and cooperation of the world; instead he chooses to break a treaty and marshal an army so as to threaten a neighboring nation. We pity the German people; in 1914 the Kaiser led them to a disastrous war; now Hitler would lead them to another war which in all probability would prove even more disastrous.

Refrigeration—The display of the refrigerators of various makes in Raleigh on March 9, 10, 11, was well worth seeing. Every year some new features are added to the machines to make refrigeration more practical and valuable. Once regarded as a luxury in reach only of the wealthier, refrigerators are coming to be regarded as a household necessity. The Raleigh display was wholly or mostly of electrical refrigerators, but we understand that refrigerators are now made for which the power is furnished by a common oil lamp, and that they are very efficient. Accordingly, it is now possible for the farmer's wife living in districts not provided with electric power to have artificial refrigeration as well as her sister who lives in the city. This should mean much for the development of the dairy industry in the country, for with artificial cold our country people may not only have good milk and butter for their own tables but be able to provide it during the warm months as well as during the winter for market.

The only check to the more general use of artificial refrigeration is the cost. Most makes of electrical refrigerators are still sold at high prices. At a lower price many more would be sold and a good profit still go to the manufacturers. The reason for the present high prices is mostly limited production. This is true not only in the case of refrigerators but in agriculture, the meat industry, and many other industries. What we need is to let everybody get to work making all they can produce. If that were done we should get rid of unemployment and every family in the nation would have an abundance, not only of refrigerators but also of other things once regarded as luxuries, but now as necessities of good living and health.

Fame comes to but a few lonely souls here or there, but faithfulness should be the actuating idea of all lives. No career is really ordinary that is consecrated to a high purpose; no life is spent in vain whose organizing principle is devotion to man because of love to God. — Rev. C. A. S. Dwight.

"A lazy man is as useless as a dead one, but he takes up more room."—Ex.

SUNDAY SCHOOLS

"THEY CEASED NOT TO TEACH AND PREACH JESUS CHRIST"

"NEITHER IS THERE SALVATION IN ANY OTHER"

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

L. L. MORGAN, Field Secretary . . . 200 Biblical Recorder Building, Raleigh

EVANGELISM HAS NO PARALLEL

Recently when the promotion departments of the Sunday School Board were working out the objectives to be listed in the Five-Year Program, Evangelism was placed as one of the aims. However, at the very next meeting, and without any suggestion from me, our workers voted unanimously to take Evangelism out of the list. The opinion of all was that Bible Evangelism is the blood-stream, the life-flow of all Sunday school work. It was, therefore, separated from the list and set out as the primary objective, the real purpose of all organization and Bible teaching—Evangelism has no parallel.

The vast majority of our larger churches are now planning for a spring revival. I am sure the pastors will find the Sunday school officers and teachers willing to pray for this serious and sacred task. Classes in one or more of the following books would no doubt prove a great benefit:

How to Win to Christ.

Building a Standard Sunday School.

The Fine Art of Soul Winning.

The Plan of Salvation.

The True Functions of the Sunday School.

Each Friday morning at 8:30 we have a devotional period in "The Upper Room." We are going to remember in a very definite way all of those who are holding revival meetings, or making other special efforts to win the lost.

T. L. HOLCOMB,
Executive Secretary.

McGILL STREET, CONCORD

Under the leadership of Rev. C. E. Baucom, the McGill Street people are moving forward in a wonderful way. Since November the following books have been studied in their training schools: "When Do Teachers Teach," "The Book We Teach," "Looking at Learning," "Personal Factors in Character Building," and "Building a Standard Sunday School."

Aside from a great training program, Brother Baucom has led his folks in a great building program. In just a few weeks they will be ready for their dedication service. Our hats are off to this noble pastor and his fine folks.

STANDARD SCHOOLS FOR 1935

The following churches had Standard Schools in 1935. Out of these fifty-one, sixteen have qualified for 1936. Let us urge that the other thirty-five send in their applications as soon as possible. There are also fifty-one other schools that could have made the grade last year but did not. If your school is one of them let us have your application also. Standard Schools for 1935 were: Calvary—Asheville; Ashley's Grove; Balfour; Belmont—First; Bethel (South Yadin); Bethlehem (Kings Mountain); Chimney Rock; China Grove—First; Corinth at Elizabeth City; Cramerton; Dallas; Double Shoals; Double Springs; Fairfield; Fallston; Forney's Creek; Gastonia—First; Hamlet—First; Haynes Memorial; Hendersonville—Fruitland; Hickory—Highland; Holly Springs at Rutherfordton; Jackson Line; Knap of Reeds; Lambeth Memorial; Maxton—First; Merry Hill; Monroe—First; Morehead City; Mount Moriah; Mount Pisgah at Supply; New Bethel at Lawn-

dale; Olive Chapel; Oteen; Patterson Grove; Peachtree at Murphy; Pisgah at Smithfield; Pleasant Ridge at Shelby; Riverside at Merry Hill; Rose Hill; St. Paul's at Belwood; Sawyer's Creek; Shelby—Second; Western Avenue at Statesville; Union Springs at Cumberland; Waco; Walnut Grove at Pores Knob; Walnut Creek at Marshall; Wendell; Winston-Salem—First; Zion at Shelby; and Zion Hill at Connelly Springs.

MEMORIAL AT GREENVILLE WILL BUILD

Mr. E. B. Conway, of Greenville, was in the office last week and reported that the Memorial Church in Greenville will build a Sunday school plant in the near future. Mr. Conway is superintendent now, and we predict he will make a good one. Rev. A. W. Fleischmann is pastor of the church.

WHAT ABOUT VACATION TIME

Your boys and girls will be out of school in a few weeks. Will you leave them to play on the streets, or will you provide instruction for them at your church? Now is the time to be planning for a Vacation Bible School. We remind you again of our offer to send a specialist in March or April to help you do the planning, without cost to your church. A short conference in the morning, afternoon, or evening will be sufficient time to get plans started. Write us for free literature.

Sunday School Lesson

By Hight C. Moore

For March 22, 1936

JESUS TEACHES TRUE VALUES
Luke 12

The Downward Look (verses 1-21) is responsible for hypocrisy as pictured in the heaven in the parable of the Pharisees and for covetousness as arraigned in the parable of the Rich Fool. Beware!

The Upward Look (verses 22-48) involves the antidote of anxiety, the investment of resources, the duty of vigilance, and the reward of fidelity with the corresponding penalty of unfaithfulness.

The Onward Look (verses 49-59) recognizes Jesus as Divider, separating the true from the false, and as Interpreter, explaining the signs of the times.

Jesus Teaches True Values

(1) The Value of Life. Can anything be as precious as life? Keep that, and all else may be added. Lose that, and all else is lost. But life is more than existence. Wanted: The life abundant here and in the unending hereafter.

(2) The Value of Sustenance. There is a place for food and raiment and physical upkeep. But it is not first place. The moral and spiritual natures must not be neglected. Sustenance is secondary, not supreme.

(3) The Value of Dependence. Our dependence is entirely and always on God. Like the birds we must look to him for our food, although we have barns bursting with plenty. And if we have charm of character, it must be from him who clothed the grass of

the field with glory exceeding that of Solomon.

(4) The Value of Effort. It is not enough to be industrious. Our industry must count for something. What amount of anxiety can add to stature or longevity? Moreover, we ought to be in better business than feeding moths and supplying thieves.

(5) The Value of Faith. We must trust God, but also we must work hard. God feeds the birds; but they find and fly for their feed. So faith must lay hold of God's goodness.

(6) The Value of Ambition. Contrast the goals that draw or drive men to the limit. The Gentiles of the world seek for—what? The children of the Kingdom seek for—what? Is there not a difference between the two, wide as the universe and long as eternity?

(7) The Value of Aspiration. There is a higher quest. Certainly we ought to yearn upward. And we can twine the tendrils of our nobler natures about Something and Somebody outshining the sun and outlasting the stars.

Gold in the Golden Text

Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Matthew 6:33.

Seek the Kingdom, yielding heart and life to the King. Seek the Kingdom first in point of time, and make it first in aim and activity. Then seek righteousness in life—the righteousness that pleases God.

Trust God, the giver of all good. Trust him in the dark and in the deep. Trust him to fulfil faithfully his promises. Trust him to add everything needful and serviceable in a serene, successful life.

THE GAMBLER

The following is a quotation from Henry Ward Beecher's Lectures to Young Men: "How marked in every age is a gambler's character! The enraged priesthood of ferocious sects taunted Christ's dying agonies; the bewildered multitude could shout, but no earthly creature but a gambler could be so lost to all feeling as to sit down coolly under a dying man to wrangle for his garments and arbitrate their avaricious differences by casting dice for his tunic, with hands spotted with his spattered blood, warm and yet undried upon them. The descendants of these patriarchs of gambling, however, have taught us that there is nothing possible to hell, uncongenial to these, its elect saints."—Ex.

GREED AND HEARTLESSNESS AGAINST THE DESIRE TO HELP OTHERS

There is only one motive that causes any man to sell intoxicating liquors—greed. Were it not for the hope of making money no man would consent to spend his time and labor supplying people with intoxicants. It is not religious, anti-religious, or political sentiment that makes a man open a barroom or sell liquor. It is the hope of getting money from those who like liquor. His urgency is one thing—greed.

The man who sells liquor knows that what he sells does harm. He knows it causes men to lose their jobs. He knows that it causes accidents and endangers human life. But he does not care, just so that he gets money. That is what he wants and he argues that others can take care of themselves. He wants their money and goes out after it. He may sympathize with them to some extent, but not enough to stop him. Greed causes him to keep on selling liquor and hardening his heart. He is not capable of appreciating the unselfish work of those who try to stop the traffic in liquors.—Baptist Standard.

A BUILDER and TONIC



Mrs. C. W. Walker of 417 Center St., New Brookland, So. Car., said: "I took Doctor Pierce's Golden Medical Discovery. My appetite had failed, my digestion was bad, and I had dizzy spells and headaches. My weight was down to 100 lbs. I continued with the tonic until I had gained 16 pounds, and was then in splendid health." Buy now! New size, tabs. 50c. Liquid \$1.00 & \$1.35. All druggists.

George Herrington Stops Headache

"My head was splitting," says George Herrington. "I was given Bromo-Seltzer. In no time at all, my headache was gone." Whenever your head aches, just try this faster relief. It soothes the stomach, too, and quiets nerves. Reduces excess lactic acid in the blood.

Get Bromo-Seltzer at drugstores, soda fountains. Keep it at home.



INVESTIGATE

A CAREER with us MORE THAN 2000 men and women are building a secure business for themselves by servicing customers monthly with our paper necessities. Our merchandise is reasonably priced; changes with the seasons; and is quickly used up. No investment necessary. A car will increase your profits.

If you are serious about wanting to make a permanent full-time connection (no side-line men are desired) that has promotion possibilities, and if you will work at least seven hours a day—it will pay you to get details. Call or write HOUSEHOLD PAPER PRODUCTS, Inc. 230 N. Front St. Memphis, Tenn.

A Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught relieves constipation and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

IT WORKED FOR ME

Women should take only liquid laxatives



MORE people could feel fine, be fit and regular, if they would only follow the rule of doctors and hospitals in relieving constipation.

Never take any laxative that is harsh in action. Or one, the dose of which can't be exactly measured. Doctors know the danger if this rule is violated. They use liquid laxatives and keep reducing the dose until the bowels need no help at all.

Reduced dosage is the secret of aiding Nature in restoring regularity. You must use a little less laxative each time, and that's why it should be a liquid like Syrup Pepsin.

Ask your druggist for a bottle of Dr. Caldwell's Syrup Pepsin, and if it doesn't give you absolute relief, if it isn't a joy and comfort in the way it overcomes biliousness due to constipation, your money back.

BAPTIST TRAINING UNION

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"—1 Timothy 2:15

WINNIE RICKETT
MABEL STARNES

Secretary
Field Worker



DR. J. POWELL TUCKER,
RALEIGH

DR. J. POWELL TUCKER SPEAKS AT SOUTHERN REGIONAL CONVENTION

On March 20 and 21 a great host of young people will gather from the Bladen, Wilmington, Eastern, Robeson, Brunswick, Cape Fear-Columbus, Pee Dee, Dock, Little River, and New South River associations at Rockingham for the annual Regional Convention.

A most interesting program has been planned with Bible appreciations led each session by Dr. Charles H. Durham, of the First Baptist Church, Lumberton.

On Friday night Dr. J. Powell Tucker, of First Church, Raleigh, will deliver the missionary address. Dr. Tucker is one of the most outstanding pulpit orators in the South and was a leader in State B. Y. P. U. Convention work in North Carolina in its earliest beginnings. He was one of the first State B. Y. P. U. presidents in North Carolina.

On Friday afternoon conferences on Better Methods will be led by Rev. Thomas Lawrence, Chadbourne; Miss Zula Rogers, Lillington; Rev. E. Norfleet Gardner, Dunn; Miss Rickett and Miss Starnes.

Another most interesting feature of the program will be a series of conferences on Saturday morning on "Baptist Youth in a Changing World" by the following conference leaders on the following subjects: "Choosing a Life Work," Dr. C. J. Allen, Fairmont; "Being Christian in Economic Order and Liquor Problem," Mr. M. L. Skaggs, Buie's Creek; "Peace, War—Race Relations—Internationalism," Rev. G. N. Ashley, Salemburg; "Social Life, Moral Problems, and Leisure Time," Rev. Charles Howard, Buie's Creek. At the close of the conferences each leader will address the convention on the work of the conference.

Rev. Boyce Brooks, Regional President, will open the convention Friday afternoon with an address on "Faith is the Victory in Training for Service." On Saturday morning Dr. John Wayland, of the First Baptist Church, Monroe, will bring the inspirational address.

Saturday afternoon's session will be in charge of Miss Mabel Starnes, emphasizing associational work. A most helpful program has been planned with the following on the program: Miss Louise Adams, Bladenboro; James J. Hawes, Supply; Frank Blackmore, Warsaw; Truby A. Powell, Lillington; G. N. Ashley, Salemburg; C. Ray Little, Polkton; Dr. H. M. Baker, Lumberton; Arthur Bul-

lard, Wilmington; and H. D. Baxley, Red Springs.

ROCKINGHAM-HAMLET STUDY COURSE

About two hundred young people from several churches joined with the Hamlet and Rockingham study courses at Rockingham last week. It was a most enthusiastic group and under the careful planning and directing of C. B. Deane, director of B. T. U. at Rockingham, and Mrs. J. W. Lynch, director of Hamlet B. T. U., the course was most successful. The juniors were led by Rev. J. D. Williams in "Studying for Service." Rev. J. B. Willis led the intermediates in "Meaning of Church Membership." Miss Mabel Starnes led the seniors in "Planning a Life." A most interesting feature of the week's work was a period conducted by Miss Starnes on Committee Emphasis. Mimeographed copies of suggestions for committee members were distributed and interesting discussions led each evening for the whole group.

Rockingham and Hamlet are looking forward to the Regional Convention on March 20 and are making great plans for the coming of the young people.

WADESBORO FIRST CHURCH COMPLETES STUDY COURSE

The following note comes from Ray Little, Association President of Pee Dee Association:

"We completed a study course at Wadesboro First Church Friday night, with eighteen passing the course. There was one absent the last night, and she is going to take the examination making it one hundred per cent. We used 'More Than Money.' Much interest was shown. That is really a fine bunch there. Bill Easterling, of South Carolina, who is working in a store in Wadesboro is the president and he is fine. You should have been there to help us enjoy the 'spread' we had after the examinations were over."

ASSOCIATIONAL LEADERSHIP CONFERENCE AT RIDGE- CREST

A great deal of interest is being taken by associational officers all over the State in the Associational Leadership Conference to be held at Ridgecrest July 3 and 4 to which Dr. T. L. Holcomb is providing free transportation and possibly free entertainment to all who attend. In cooperation with the southwide leaders, Miss Rickett is working out a most helpful program. Mr. and Mrs. J. E. Lambdin will be in this meeting, also Mr. W. A. Harrell and possibly others. It is hoped that every associational president and all district leaders and junior, intermediate, senior, and adult leaders will begin to plan immediately to be in this great conference.

Since the conference will precede the opening of the State Assembly, it would be wise to begin to plan now a vacation at Ridgecrest beginning July 3.

The Piedmont section lying along the foothills of the Blue Ridge mountains in North Carolina is said to have a lower death rate than any territory of like size in the United States.—Ex.

Our days on earth are so filled with weighty responsibilities that Jesus did not tell us much about the next world.—George W. Truett.



REV. FRED FORESTER

Rev. Fred Forester, of Covington, Texas, is the Baptist pastor at Cullowhee succeeding Rev. I. K. Stafford, who resigned last November in order to assume the pastorate of the Riverside Baptist Church in Asheville.

Mr. Forester is a native of the mountains of North Georgia. He was graduated from Mercer University, Macon, Georgia, and received the degrees of Master of Theology and Master of Religious Education from the Southwestern Baptist Theological Seminary, Seminary Hill, Texas. Mr. Forester is married and has two sons.

While a student at Mercer, he was voted the most typical Mercer man of the student body. He has been assistant athletic coach and teacher at Piedmont College, Demorest, Georgia.

Mr. Forester has had quite a bit of experience as a worker with students and young people. He will serve with Mr. C. G. Heffner, Methodist minister at Cullowhee, as joint instructor of Bible in the college.

Mr. Forester preached the first sermon of his new pastorate March 1.

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Heads W. M. U.



MRS. J. CLYDE TURNER

Mrs. Turner was elected president of the W. M. U. of North Carolina March 12. The Baptist women of North Carolina have always shown good judgment, and when it was announced that Mrs. W. N. Jones would retire from the presidency the women naturally thought of Mrs. Turner, who through the years has rendered invaluable service.

WOMAN'S MISSIONARY UNION OF NORTH CAROLINA

By Mrs. James S. Farmer

"The Year of Jubilee is come!" and in happy celebration of this golden anniversary of the organization of Woman's Missionary Union of North Carolina, hosts of the handmaidens of the King gathered in Raleigh March 10-12. Especially fitting it is that this forty-sixth annual session, closing fifty years of organized work, should have been held in the beautiful historic First Baptist Church of Raleigh, the home church of our two presidents, Miss Fannie Exile Scudder Heck and Mrs. Wesley N. Jones. As Miss Kathleen Mallory pointed out in her address on Thursday morning, the past year has been one of many important milestones for Baptists—the fiftieth of North Carolina W. M. U.; the fiftieth year that Mrs. Jones has been an officer in this Union; the fiftieth birthday of the Sunbeams; the fiftieth year of the Literature Department of Southern W. M. U.; the 100th anniversary of the death of Luther Rice; the 100th anniversary of the sending of the first Baptist missionaries to China; the 100th anniversary of the publication of Judson's translation of the Bible into Burmese; the 300th anniversary of the founding by Roger Williams of Rhode Island, with government characterized by religious toleration; the 400th anniversary of the publication of the English translation of the Book that is the creed of the Baptists—the Bible.

Sunbeams shone brightly in the opening session of the Convention, though the rain poured in the dark night. A big birthday cake with fifty burning candles, white and yellow flowers, palms and ferns, made the platform beautiful, but fifty Sunbeams, dressed in yellow and white, who sang their Sunbeam song, and told of the goals for this year, added far more beauty. The goals are high, but not too high for North Carolina W. M. U.—700 Sunbeam Bands, contributing \$6,000, with a gift, large or small, from every man, woman, and child in the State who has ever been a Sunbeam.

Mrs. Nane Starnes, of Candler, in the opening devotional, read some verses from the first chapter of John, and spoke of the influence of the older man, John the Baptist, upon the young man who became John the Apostle, in directing him to Jesus, who transformed his life. "An older man gave him proper direction, and he dwelt with Jesus; just so Woman's Missionary Union is striving to direct our young people to Jesus, that they may know Him intimately, and be transformed by His power." Mrs. T. M. Pittman, who, more than any other one person, is responsible for the bright shining of North Carolina Sunbeams, spoke on "My Dream for North Carolina Sunbeams," beautifully interweaving appropriate passages of Scripture.

The State Stewardship Declamation Contest of Y. W. A. followed and three young women were heard with keen interest. The winner, Miss Elizabeth Campbell, of Hickory, will be given a trip

to the Y. W. A. Camp in Ridgecrest, where she will compete in the Southwide Contest.

As an appropriate climax to the evening's program, Dr. John L. Hill, of Nashville, Tenn., told us of "Christ's Beautiful Volunteer"—Miss Fannie E. S. Heck—"a young woman who had everything a young woman could have, and who was everything a young woman could be, and who voluntarily gave all to her Lord." He described her as beautiful in endowment, from her parentage, and from her cultural opportunities; beautiful in dedication, at seventeen surrendering her life completely to the Master; beautiful in service, beginning to serve in her local church, and in her native city; then, when only twenty, called to the leadership of the State woman's work just organized, elected president of the W. M. U. of the South in 1892, and representing Southern Baptist women in world-wide meeting; and beautiful in death.

The devotional service on Wednesday morning was conducted by Mrs. C. E. Maddy, who, after Miss Heck's hymn, "Come, Women Wide Proclaim," was sung, read from the fourteenth through the twenty-fourth verses of the last chapter of Joshua. Joshua, filled with gratitude and praise for the blessings of the past, realized that there were dangers ahead, and asked for a new pledge. He himself was the first to declare the renewed allegiance. "As for me and my house, we will serve Jehovah." As Israel stood at the beginning of a new day, so does the W. M. U. of North Carolina. We look back over the fifty years through which the Lord has led us, with gratitude for the growth from small beginnings, for the leaders that He has given, for what has been accomplished through gifts. But we must take another look and see the world pleading for the Gospel, and the deep need of America, and of our spiritual religion. "Henceforth as for me and my house, we will serve Jehovah" should be the renewed vow of every heart as we face the future.

Mrs. B. Y. Tyner, in gracious manner and with well chosen words, voiced the sincere welcome of the churches of Raleigh. Mrs. Ira D. S. Knight, of Durham, responded. In part she said, "Throughout the State we have been thinking of what we should bring to you, our President, and our hostesses, and so we have gathered a 'Bouquet of the Years' fragrant with interest, spiced with enthusiasm, perfumed with friendship and gratitude, containing the essence of sacrifice and prayer, wafting their own refreshing and delightful atmosphere. There comes the precious aroma of happiness, influence, praise, and appreciation. Mixed in and around this 'Bouquet of the Years' have been the evergreens of service and loyalty until we have come to this Golden Milestone, the fiftieth year of organized work of Woman's Missionary Work in North Carolina. This Bouquet has come not only from hearts who feel the throb of life today, but from those who, though stilled now, have through the years given the fragrance of their personality and service. . . . We not only bring this bouquet from the past fifty fragrant years, but as we participate in this glorious occasion we would not fail to plant seed, that the years ahead may see an abundant harvest through loving service for Him."

The report of our efficient and honored treasurer, Miss Elsie K. Hunter, is always eagerly awaited. The financial goal for the year was \$190,000; the total contributions amounted to \$198,214.53.

The report of our corresponding secretary, Mrs. Edna R. Harris, who was elected ten years ago at the meeting in Raleigh, is published in this issue of the Recorder. She told us, among many other encouraging things, that we have 189 churches with full graded Unions, 21 of which are A-1. The W. M. U. of the First Church in Greensboro led in contributions, Raleigh First coming second, with Winston-Salem First Church, third. Miss Currin's report showed much progress despite the epidemic of infantile paralysis which sadly crippled young people's organizations during the summer and early fall. Her report will appear later in the Recorder.

Mrs. W. N. Jones delivered her annual address, "The Fifth Decade of Our Woman's Missionary Union." This address, together with the history of the first four decades, printed in an attractive booklet, was distributed among the delegates and visitors.

Mrs. J. W. Cox, former president and present treasurer of the Southern W. M. U., made a stirring address, her theme being "Lead On, O King Eternal." She reminded us that 50th years are important milestones, for the Old Testament tells us that the fiftieth year shall be holy. Speaking of the unparalleled leadership of these fifty years, she said that a roll call of those leaders who have emanated from North Carolina would make even

Virginia dip her colors. Next day, Miss White, of Virginia, replied that Virginia refuses to dip her colors to North Carolina's leadership, in view of the fact that both presidents of the North Carolina Union were born in Virginia! Mrs. Cox quoted Dr. William T. Ellis as saying that if he could write verse, he would prefer to write great hymns, for a great hymn would live to bless long after he was gone. Such is the W. M. U. hymn for the year, "Lead On, O King Eternal." Especially is it appropriate for North Carolina W. M. U. in this anniversary year. "Through days of preparation thy grace hath made us strong." Truly the days of preparation were long and difficult for the early leaders. There were no well equipped offices, no paid workers—only volunteer helpers. To Miss Heck, who worked under such handicaps, so far as material equipment was concerned, she paid highest tribute, apologizing to Dr. Hill for encroaching on the subject of his masterly address of the previous evening. In this connection, she told a story of her six-year-old niece, Virginia, who must have a memory verse every Sunday morning at Sunday school, in addition to the Golden Text. One Sunday her mother was much rushed, and told her little daughter to say, "The Lord is my Shepherd; I shall not want." Now another mother was rushed, too, that Sunday morning, and gave her little girl that same familiar text. Just before Virginia's turn, the other little girl said the verse, and for a moment Virginia was nonplused. A verse must be said; to say the same one was unthinkable. It was Virginia's first experience in having someone else take her speech, and after a bit of quick thinking, she said, "The Lord is my Shepherd; thou shalt not steal."

When thinking of the days of preparation, and the leaders of that time, an expression applied to David comes to mind, "The lamp of Israel." Our early leaders may be aptly called "missionary lamps of Israel." The results of the days of preparation are new intellectual horizons for women, and enriched spiritual depths. The early leaders, with so little to help them materially, had to throw themselves full length on God to be able to carry out the large plans they made, and they were developed spiritually by this dependence as they could have been in no other way. There is no time to rest in following the King Eternal, and we must realize that the day of march has come, and we must look out upon the fields in our local churches, in our associations, in our State, to the uttermost parts of the world, and see those who need the thing that makes us strong. "Henceforth through fields of conquest"—fields of prayer, fields of work among our young people, fields of mission study, fields of upholding moral standards—we must go forward together because we follow the King Eternal. In closing, Mrs. Cox quoted from 2 Chronicles 20: "Our eyes are upon Thee—the battle is not yours, but God's."

Mrs. T. S. Johnson, of Raleigh, sang, "I Shall Not Again Pass This Way," and Dr. John L. Hill made the closing devotional talk, using as his text Job 42:5, "I have heard of Thee by the hearing of the ears, but now mine eye seeth Thee." There are two ways of knowing God; formally, by hearsay, and intimately, by personal acquaintance. God may be known intimately in our modern days in salvation, in home-building, in the struggle for everyday living, and in the deep experiences of sorrow.

Miss Mary Herring conducted the afternoon devotions. She read from the first chapter of the Song of Solomon, and based her thoughts on the last clause of the sixth verse: "Mine own vineyard have I not kept." She urged us to live in such close communion with God that we shall be able to keep our own vineyards in such order that we shall bear much fruit, of the right kind, fruit that comes to perfection unchoked by the cares and pleasures of the world.

"The Kingdom Is Coming—Through Hospitals" was discussed by Miss Alda Grayson, of Rutherfordton and Laichowfu, Shantung, China. She told us that only Christian Chinese men and women can be trained as nurses, as only Christians can understand "He that is greatest among you shall be your servant," as this idea is entirely foreign to China. Many who come into the hospital for healing of the body find healing for the soul. She asked that the Union pray especially for a doctor for the hospital in Laichowfu.

"The Kingdom Is Coming—Through Good Will Centers" was discussed by Miss Naomi Schell, Director of the Good Will Center of Tobata, Japan, for which North Carolina W. M. U. through the Heck Memorial Offering purchased the land. Miss Schell presented to the delegates booklets containing an outline of her talk, with a sketch of the G.W.C. building on the front cover, and of the playground on the back. She clearly set forth the

need of Good Will Center work in Japan in general, in Tobata in particular, and the beginning of our G. W. C. in answer to that need; the plan of work; some results which show that the Kingdom is coming into many lives through this agency; and the hopes for the future.

Miss Katie Murray, of Kenansville and Chengchow, Honan, China, spoke on "The Kingdom Is Coming—Through Evangelism." She gave many instances of Chinese Christians who, confessing their sins, have received rich blessings, and told of the strict church discipline exercised in her field. She read a typical list of questions asked a candidate for baptism, and we wondered how many candidates in our Christian country could have successfully passed the examination, and been admitted to membership. Miss Lucy Wright, a trained nurse of Hwangshien, Shantung, China, was introduced and spoke briefly in appreciation of White Cross work.

Mr. R. F. Terrell, Circulation Manager of the Biblical Recorder, was introduced, and urged a hearty cooperation in plans now being put into effect for increasing the circulation of the Recorder. Mrs. Jones, in introducing Mr. Terrell, spoke most appreciatively of the hearty cooperation and support the paper has always given the W. M. U.

Miss Blanche Sydnor White, corresponding secretary of the W. M. U. of Virginia, had won our hearts at the meeting in Elizabeth City, when she led the noonday devotionals, and in Rocky Mount when she enthralled us with her marvelous address, "My Missionary Map of the World." The ties that bind us to her were made even stronger when she talked at the close of the Wednesday afternoon session on "The King's Highway," telling the thrilling story of Henrietta Hall Shuck, how she walked the King's Highway from her childhood in the Northern Neck of Virginia, though it led her through devious and difficult and unknown ways, through poverty and hardship, and even to death when she was yet quite young. Along the King's Highway came successes, a Baptist Mission established in China, converts won to Christ, three Baptist churches organized, and the first mission schools established. Miss White relieved the intensity of the story with bits of rare humor. Especially fine was the picture of J. Lewis Shuck, "who, after all, was important for it was he who took Henrietta to China." Miss White, in closing, pleaded with us to be mindful of Henrietta's last request to her father, "Do what you can for China."

Mr. M. A. Huggins, general secretary of the State Convention, presided over the Wednesday evening session. He brought greetings and news of encouragement from the Convention. Dr. Forrest C. Feezor, pastor of the Tabernacle Baptist Church of Raleigh, read the second Psalm and led in earnest prayer. Mr. Huggins introduced "Hud" McMillan, of Riverton, North Carolina, of Soochow, and of the world, who combines head and heart in unusually fine balance, and with whom work in China is an obsession—a magnificent obsession." Dr. McMillan began his address by quoting a Chinese proverb, which, being translated, means "Ingratitude is always associated with unrighteousness," and declared his own heart would indeed be filled with unrighteousness were he not deeply grateful to the Woman's Missionary Union. In 1928, when it was impossible for the Foreign Mission Board to return missionaries to the field, the W. M. U., through the Lottie Moon Offering, sent him and Mrs. McMillan back to China; three years ago when his daughter, Mary Fay, left home to come to America to school, the sinking feeling in his heart turned to deep and abiding peace as he realized the hands of every W. M. U. woman in the South were stretched out to welcome the missionary's child; the same was true the next year when Arch was leaving home; and now North Carolina W. M. U. is pledging \$2,500 of its Heck Memorial to the Good Will Center in Soochow. For all of these blessings he is deeply grateful. Dr. McMillan's theme was "What Is Our Message for China?" He told us that it is not a message of Western civilization, nor of Western religion, but of the one true religion, Jesus Christ and Him crucified. In answer to the questions, Do their own religions satisfy? Do the Chinese need Jesus? Dr. McMillan gave striking illustrations from his own rich experience in China, showing that the Chinese find no fault with Jesus; that there is heart-hunger unsatisfied by any of their religions; that when the Story is told, they are eagerly accepting the Saviour. If we want to make the world safe for democracy or safe for anything else, we must share Jesus with the people of the world.

Dr. Charles E. Maddry, Corresponding Secretary of the Foreign Mission Board, brought to us "Glad Tidings from Afar." He stated that we

have made a good beginning of Christian work in the Orient, but that after all it is only a beginning—God forgive Southern Baptists! He brought vivid pictures from Japan and China—pictures of individuals who have turned from the darkness of sin to the Light of the World; pictures of countless graves; pictures of crowds of people—one-third of all the people of the world live in Japan and China; pictures of the sacrificial spirit of our missionaries; pictures of native Christians pleading for more missionaries—missionaries with "hot" hearts; pictures of children's hands outstretched to us, pleading for the Saviour.

On Thursday morning, Mrs. J. J. Roddick, of Winston-Salem, read Malachi 3:1; Malachi 3:16; Rev. 4:1-4, and spoke of the vision of the crowned Christ as He sits on the throne making intercession for you and for me. But before we may have a vision of the Eternal we must be ready to sacrifice, ready to serve.

The divisional superintendents presented their reports. Mrs. J. R. Morgan, Asheville Division, spoke interestingly of the history of the division; Mrs. R. K. Mason told of the accomplishments of the Charlotte Division this past year; Mrs. E. B. Beasley showed the growth of the Elizabeth City Division from very small beginnings. She reminded us that the first session of W. M. U. separate from the General Convention was held in Goldsboro; and that in 1907 the first Royal Ambassador chapter in the South was organized in Goldsboro—the Carey Newton chapter. Miss Macy Cox sketched some of the splendid accomplishments of the Wilmington Division. Beginning with one society, they now have 567; 24 young women have gone from the division to the Training School; six foreign missionaries have gone out. It was through this Division that the Heck Memorial Fund was instituted. Mrs. J. M. Whitted spoke very briefly in reporting for the Greensboro Division, in which the Convention is meeting.

Mrs. J. Clyde Turner, chairman, presented "Coming of the Kingdom—Through the Margaret Fund." From her report we learned that the Margaret Fund now amounts to \$64,000, the interest of which is used to pay scholarships of \$250 each to children of our foreign missionaries for their higher education. The Elizabeth Lowndes Fund to establish a scholarship to be given each year to a Margaret Fund student making an exceptionally high record, for post-graduate study, has been completed, and Mrs. Lowndes was notified of this just before her death March 5. North Carolina leads in Margaret Memorials. After presenting her report, Mrs. Turner introduced the Margaret Fund students at Meredith. Lettie Logan Hamlett, of China, in a gorgeous Chinese costume, spoke effectively of what the Margaret Fund means to a new student, and there was scarcely a dry eye in the house as she pictured the lonely girl on the pier in New York. Mary Fay McMillan, who captivated the W. M. U. in Rocky Mount and in Durham, talked charmingly of what the Margaret Fund continues to mean to a student. Rachel Leonard sang beautifully "This Is My Task," with words slightly altered to fit the Margaret Fund.

Mrs. Forrest Feezor presented the Training School report, which was most encouraging, especially as to increase in student body and in placement of students. North Carolina needs more Loan Funds to meet the increasing demand.

How North Carolina W. M. U. loves Miss Kathleen Mallory! Our fiftieth anniversary celebration would have been sadly incomplete had she not come to help us rejoice, and to bring vision and inspiration for the future. She paid beautiful tribute to Mrs. Jones, saying that no one in all the ranks of Southern Baptist W. M. U. leaders has meant more to her personally than has Mrs. Jones—"She has never failed nor forsaken me." She spoke of how Sallie Bailey, when just a girl, dared use her talents for the Master in a magnificent way; that her service and influence were so great that when she was married in 1887 mention was made of the fact in the records of W. M. U. headquarters in Baltimore; that she kept on daring to give her best to the Master in volunteer service even when children and grandchildren came to claim her time and strength. Miss Mallory's subject was "Kingdom Builders," and she told us that witnesses unto the uttermost are Kingdom Builders. The word for witness in Greek has the significance of martyr, and to such an extent must we be willing to witness. We must be witnesses through our talent to be friendly, using it to enlist young people, and women of every walk, every worry, every whim. When brought to Jesus, and enlisted in His services, these women will find their walk changed, their worries vanquished, their whims made over into steadfast purpose. We want to enlist women for volunteer service. Some paid helpers are neces-

sary in Kingdom building, but how blessed are the volunteers! Through study—the study of Missions in the Bible, and of the Bible in Missions—we shall be able to witness unto the uttermost. Then we need to witness through our ability to organize. One-fourth, at least—probably one-third—of the churches in our Southern Baptist churches have no missionary organization for young people. There is no limit to Christian witnessing, no end to sacrificial fervor. The Italian women and children are bringing gifts of gold that war may go on—but we worship the Prince of Peace!

Mrs. Cox led the closing devotionals. Because of a severe electrical storm, the lights went out, but there was no confusion. Candles were brought to the desk, and Mrs. Cox's beautiful eyes were even more beautiful in the soft radiance, as she talked to us on "This Is the Very Gate of Heaven."

At the opening of the afternoon session, Mrs. J. H. Weathers, of Raleigh, led in prayer, and Mrs. I. G. Greer, of Thomasville, read Genesis 12:1-6 and Acts 16:9-13, commenting briefly on the call of Moses and of Paul to foreign missionary service. The names of those who have passed on during the past year were read, while the audience stood. The list was unusually long. Mrs. Jones spoke a few words of appreciation of the prayer life of Mrs. Livingston Johnson and Mrs. D. W. Herring, both of whom have been promoted to higher service in the Glory Land.

"Fifty Years of Service" was reviewed by former secretaries. Some who were to have spoken were unable to be present. Mrs. T. M. Pittman told of the establishment of a business office for the W. M. U. during her fifteen months as corresponding secretary. Before that time the work was all carried on in the homes of the officers, literature and reports being kept on parlor tables, in closets, in attics, and once, during the winter months, in Mrs. Hight C. Moore's refrigerator. Mrs. Pittman paid high tribute to Dr. Blanche Barrus, and asked for a few minutes of silence as a tribute to the memory of this beautiful, talented young woman. Mrs. H. T. Stevens and Mrs. Earl C. James spoke of the work during their tenure of office.

Three of the four living members of the original "Central Committee of Missions," organized January 8, 1886, in the office of the editor of the Biblical Recorder, were present at this session—Mrs. Jones, Mrs. John E. Ray, Mrs. J. M. Barbee; Mrs. T. H. Briggs was detained at home because of her feeble health, but she was present in spirit and in prayer. Several women who have given many years as associational superintendents were recognized.

The recommendations of the Executive Committee were adopted. There is always much interest in the disposition of the Heck Memorial Offering. This year it will be used as follows: \$2,500 to Dr. H. H. McMillan's work in Soochow, China; and \$1,000 to Dr. John Lake's leper colony on Tai Kam Island. Any contributions above this amount will be appropriated by the Executive Committee.

The Resolutions Committee's report, read by Mrs. Nathan Brooks, of Bryson City, was adopted by a rising vote. This meeting had the largest delegation in the history of the Union, there being 853 registered delegates and 826 registered visitors, a total of 1,679.

The time and place committee, through Mrs. I. P. Hedgepeth, of Lumberton, reported three invitations for the 1937 meeting—Charlotte, Shelby, and High Point. They recommended that the invitation of Charlotte be accepted, the dates being March 9-11, 1937. This report was adopted.

Mrs. C. L. Greaves reported for the Nominating Committee, and the following officers were elected: President, Mrs. J. Clyde Turner, Greensboro; first vice president, Mrs. James S. Farmer, Millbrook; second vice president, Mrs. Earl C. James, Elkin; corresponding secretary, Mrs. Edna R. Harris; treasurer, Miss Elsie K. Hunter; young people's leader, Miss Mary Currin; office secretary, Miss Ora Alford; Louisville Training School Trustee, Mrs. Forrest C. Feezor; Southwestern Training School Trustee, Mrs. Rush Stroupe; Margaret Fund Chairman, Mrs. T. M. Pittman; stewardship chairman, Mrs. J. G. Boomhour; Personal Service Chairman, Mrs. C. L. Greaves. These officers were presented by Mrs. Jones. Mrs. Edna R. Harris spoke of her deep and abiding love for Mrs. Jones, and paid highest tribute to her efficiency and consecration, thus voicing the feelings and thoughts of every one present.

Mrs. Jones led in our closing prayer, and the memorable session of 1936 was brought to a close. "Hitherto Thou hast led us, and we pray Thee, lead us on."

Fools rush in where angels fear to tread.

W. M. UNION

Edited by Mrs. Edna R. Harris
Corresponding Secretary

W. M. U. STATE OFFICERS

Mrs. W. N. Jones, President, 803 N. Person Street, Raleigh, N. C.
Mrs. Edna R. Harris, Corresponding Secretary and Mission Study Superintendent, 215 Recorder Bldg., Raleigh, N. C.
Miss Mary Currin, Young People's Secretary, 215 Recorder Building, Raleigh, N. C.
Miss Elsie K. Hunter, Office Sec.-Treas., 215 Recorder Building, Raleigh, N. C.
Mrs. J. Clyde Turner, Margaret Fund Chairman, Greensboro, N. C.
Mrs. W. D. Briggs, Recording Secretary, 1405 Hillsboro St., Raleigh, N. C.
Mrs. R. N. Simms, Training School Trustee, North Person Street, Raleigh, N. C.
Mrs. Charles L. Greaves, Personal Service Chairman, 3513 Clark Ave., Raleigh, N. C.
Mrs. Z. M. Caveness, White Cross Chairman, Hillsboro Street, Raleigh, N. C.
Mrs. J. G. Boomhour, Stewardship Chairman, Meredith College, Raleigh, N. C.

MRS. L. C. LOWNDES

In Baltimore, Maryland, on March the fifth, Mrs. W. C. Lowndes, Treasurer Emeritus of Woman's Missionary Union of the South, passed away.

For nearly forty years she walked and worked and talked and toiled for and with the Union. It is interesting to know that it was in the Annual Meeting of W. M. U. in Washington, D. C., 1895, that Mrs. Lowndes was made Treasurer of the Union, the watchword for that year being—"For God and Home and Every Land." How typical of her far-reaching services! In truth she gave herself "for God and home and native land."

In all of the Southern Union's history no officer was in service longer than Mrs. Lowndes, thirty-six years as treasurer; and no life created greater respect from all with whom she mingled. Always her countenance beamed with happiness, gentleness, and benevolence, because of work "well done," and because of her great loving, understanding, sympathetic heart. Her soundness of judgment multiplied the coffers of the Union, and her courageous attitude reflected hope in eager hearts about her, and from them spread over the bruised and beaten world.

When Mrs. Lowndes retired as treasurer in 1934, Woman's Missionary Union established a Margaret Fund Scholarship to be known as the "Elizabeth Lowndes Scholarship." This scholarship was completed at the Mid-winter Conference of Vice Presidents and Secretaries this past January, and Mrs. Lowndes was notified by wire. Dear to her heart was the Margaret Fund for the education of our missionaries' children, and every state will rejoice that this memorial scholarship was completed before Mrs. Lowndes left us. How delighted we are that she was thus honored!

REPORT OF CORRESPONDING SECRETARY—1936

"Time was is past, thou canst not it recall; time is thou hast, employ thy portion small; time future is not, and may never be; time present is the only time for thee."

"Time was is past" — Ten years have passed since from this platform I entered your service as Corresponding Secretary. These years have held such rare delights, have been so crowded that it does seem as yesterday. We cannot recall time, but the recollections of ten years' achievements are happy, and those who have worked together through strenuous days, and kept courage high, can rejoice in the decided upward trend

this year. We experienced the usual mushroom growth of those organizations that yearly do no more than organize and receive literature, but we had a net gain of 134 organizations, and closed the year 2,971 active organizations. Fewer organizations observed the Season of Prayer for State Missions because of epidemic of infantile paralysis at that time which affected the special State Mission Offering, but more observed the Season of Prayer for Foreign Missions and the Lottie Moon Offering in 1935 amounted to \$28,452.33.

"Time is thou hast"—Four hundred-twenty leaders realized that "time is" and employed month by month the "portion small" and brought 420 organizations up to well rounded work and were A-1.

Bacon said: "A man that is young may be old in hours if he has lost no time." By following the path of ease and least resistance we are losing time in not holding and giving to our young people, looking eagerly towards the new day, a missionary vision. "Time is the warp of life, oh tell, the young, the fair, the gay to weave it well." (Tatler.)

One hundred eighty-nine churches have full graded Unions. "Time is too slow for those who wait, too swift for those who fear." For most leaders twelve months seemed too long to work and wait for a record; while others pondered and feared to attempt, time slipped by and they could not make up; but twenty-one churches neither waited nor feared, but worked, lost no time and came to the end of the year with A-1 full graded Union; Enfield; Mill Creek (Beulah Association); Clayton; Watts Street, Durham; Grace, Durham; Temple, Durham; Creekville (West Chowan); Shiloh (Chowan); Edenton; Jacksonville; Albemarle First; New Friendship (Liberty); North Wilkesboro; Hobbsville; Harris Chapel (Tar River); Roanoke Rapids; Henderson First; Burlington, First; Waughtown, Winston-Salem; Ahoskie; Mocksville.

The three associations and the three churches that led in gifts in 1934, all increased their gifts and kept their same ranks — Piedmont, Pilot Mountain, Mt. Zion associations; Greensboro, First; Raleigh, First; Winston-Salem, First. It is gratifying to note that of the eighty-six churches reporting in December, 1886, for the first year's work, sixty-one reported in 1935.

"Time future is not, may never be," but we are encouraged to hope that our leaders will pay more attention to quarterly letters and report blanks and that in addition to an increase in gifts, we may have a fifty per cent increase in the number of reports sent in quarterly and yearly.

We met our quota for Royal Service subscriptions, World Comrades, and The Window of Y. W. A. May the same be true for 1936. We did not reach our goal for the Biblical Recorder. For more than a hundred years the Biblical Recorder has been a lighthouse of Baptist information, now—in our fifty-first year, let's increase our subscriptions fifty-one per cent.

Cabarrus Association now is separate from Mecklenburg, and we welcome the superintendent of this new association, Mrs. L. L. Crooks.

The plan of division meetings following one after the other in October was tried out, and four very successful meetings were held. We were able to have Mrs. Una Roberts Lawrence for all of them and Mrs. Jones at three.

The Home Mission Board sent us Miss Emma Leachman for eight association meetings. Miss Pearle Bourne spent a month in the State. Others who helped to widen the vision of service were Mrs. W. H. Tipton, Misses Alda Grayson and Naomi Schell, and Rev. H. H. McMillan.

Mrs. Jones has waited, feared, grieved, and rejoiced through the fifty years of Woman's work in North Carolina, but time has never been too slow, too swift, too long, or too short to give of her best in thought and advice to Woman's Missionary Union because "for those who love time is not."

Field Work

Conventions	3
Associations	23
Divisions	4
Other meetings	10
Conferences	20
Classes	6
Talks	31
Miles	9,167

Mrs. Jones's Field Work

Meetings	18
Miles traveled	4,563
Talks	16
Letters	149

Office Statistics—1935

Personal letters	6,776
Circular letters	25,178
Postals	3,282
Report blanks	37,131
Programs	18,523
Manuals	7,048
Leaflets	45,747
Minutes	1,916
The Conquering Christ	1,785
Posters	1,253
Envelopes	103,655
Stewardship cards	2,578
Magazines	546
Cardboard dolls	448
Mite Boxes	1,575
Promotion certificates	322
Tithing Boxes	588
Alabaster Boxes	2,284
Standard of Excellence charts	47
Prayer cards	977
Delegates cards	2,948
No Other Name—	

Home Mission Booklet	1,197
College membership cards	1,350

Respectfully submitted,

MRS. EDNA R. HARRIS,
Corresponding Secretary.

MISSION STUDY REPORT FOR 1935

The imparting of information concerning mission needs has been described as the key to the mission situation, for certainly learning the needs of mission fields will be the door to the resources necessary to meet these needs, and so it seems that no one thing has contributed so much to the phenomenal growth of the W. M. U. as the regular program of missionary education in our societies. There seems no better way to keep informed as to world conditions along missionary lines than through the medium of intensive mission study.

Wilmington Association held a mission study institute, where about a hundred officers and leaders came together for one day to discuss plans for presenting in the best possible way the foreign mission study for all grades.

There was a falling off in number of classes both with our women and young people, but we want to feel that this was due not to lack of interest, but to conditions over which leaders had no control. However, with fewer classes, more awards were given, showing that classes were more largely attended, because many, many classes were held where no awards were desired. One hundred forty-five official seals were awarded, an increase of forty-six, which shows that many are continuing their study.

We'd be glad if we could print in red or in capital letters, if it would make lasting impressions on each society, the words of Mrs. Una Roberts Lawrence: "Have year-round mission study plans. Mission study is the foundation of all the plans of W. M. U. So plan for it as such, with definite study groups continuing throughout the year. The one-day class is well as an accent, an unusual emphasis, a special occasion when all the circles of a society or all the so-

Yes! Capudine is Best For HEADACHE

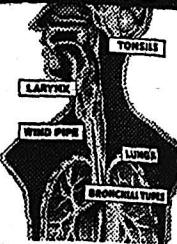
Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains. It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming. Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

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WHEN you catch cold, the tiny moisture glands in your throat and wind-pipe dry or clog. Thick phlegm irritates your throat, making you cough. It is necessary to stimulate those glands to pour out their natural moisture. Pertussin does this. It "unclogs" the glands—loosens phlegm and keeps your throat moist.



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cieties of an association may join together for a fellowship in study, but it can never be more than that. When used as the only mission study program for a circle or a society it provides at best only starvation diet. You will perish of missionary malnutrition. You must have the year-round mission study program if you would be well developed, well nourished, strong, and healthy in knowledge of missions. Most books must have at least one hour for the teaching of each chapter. The minimum requirement of time spent in a mission study class is three hours of actual study. Remember this is the minimum, by which to measure those exceptional situations when no more time can be spent. It is not the measure of highest efficiency or the mark of satisfactory achievement. It is but the minimum."

Statistics

Record cards	2,359
Silver seals	8,281
Home and foreign certificates	66
Gold seals	389
Red seals	64
Blue seals	108
Garnet seals	22
First official seals	109
Second official seals	36
Questions	35
Leaflets	117
Classes	880
Honor certificates	7
Reading cards	240
Reading stamps	372

Young People

	Y.W.A.	G.A.	R.A.	S.B.	Total
Certificates	728	1,179	552	1,080	3,539
Monogram seals	1,643	1,463	637	1,362	5,105
Red seals	80	186	39	203	508
Blue seals	10	39	62	83	194
Classes	191	240	105	140	676
Reading cards	24	12	19	0	55
Reading stamps	33	26	35	0	94
Y. W. A. Official seals					18

College Y. W. A.

Certificates	129
Monogram seals	223
Red seals	5
Classes	13

Respectfully submitted,
MRS. EDNA R. HARRIS,
Mission Study Chairman.

FIFTH DECADE 1926-1936

When history narrows down to a period of ten years it is difficult to estimate the relative value and influence of events.

Mrs. Edna R. Harris was elected Corresponding Secretary at the meeting in Raleigh in 1926, Miss Mary Warren (Mrs. H. T. Stevens) sending in her resignation. Mrs. Harris has served through this period and has brought to the work unusual qualifications and ability. Her love of people and untiring energy as she has traveled from one section of the State to another have brought large returns in awakening interest and enthusiasm. The field work of the Union has greatly developed through her service; as many as forty-five or fifty associational meetings have been attended by her each year.

Our organization is most complete, with an Executive Committee composed of the officers of the Union and sixteen members from the several churches in Raleigh. Five Divisions each with a leader, holding an annual meeting with organizations similar to the State W. M. Union, and sixty associational organizations, some having separate young people's organizations and holding annual meetings. We have enrolled 2,913 societies and 52,185 members.

The Seventy-Five Million Campaign was followed by a period of debt and depression. The North Carolina Woman's Missionary Union paid more than the quota assigned to it, but that was not true of our Southern Baptist Convention as a whole. With the campaign for increased gifts for mission work there was a movement for enlargement along all lines. New buildings were erected, hardly a church in our State but made im-

provements on their building and equipment. Many had undertaken more than they were able to finish without incurring large debts. Meredith College had been moved to a new site and new buildings erected and the Baptist State Convention issued bonds for this purpose. At the W. M. U. Annual meeting in 1926, a resolution was offered in which the W. M. U. pledged themselves to endeavor to raise the one million dollar indebtedness on this institution through W. M. U. organizations appealing directly to the churches. This was done because of the conviction that until this debt on our Convention was paid the mission work of the Convention would be seriously handicapped.

This offer was rejected by the Convention, fortunately for the Woman's Missionary Union it seems today, and other plans were devised for meeting this bond issue. Through the Co-operative Program in our State the W. M. U. is giving annually an amount for debt service, and one year the Heck Memorial Offering, \$12,307.55, was given to the Convention Debt.

The meeting at Wilmington in 1927 is memorable for the unusual snow storm, perhaps the deepest ever in that section of the State. With deepest gratitude we record that notwithstanding our meetings have been held in March each year the weather with few exceptions has been good.

Mrs. W. M. Gilmore was elected Recording Secretary of the Union in 1926 and served most faithfully and efficiently until her removal to Nashville, Tenn. Mrs. W. D. Briggs, our present Recording Secretary, was elected to succeed her.

The year 1928 marked the fortieth anniversary of the organization of the W. M. Union, Auxiliary to Southern Baptist Convention, and in keeping with their plans made for this our Ruby Anniversary Year, we took the following objectives—a ten per cent increase in the membership of existing societies, a forty per cent increase in organizations, and a gift of \$401,600.00. We did not reach these aims; our gifts for the Ruby Anniversary year reached \$345,199.99, the largest amount we have ever given in any one year.

The program at our Annual Meeting in Asheville was memorable. Mrs. Carter Wright, of Roanoke, Ala., field worker of the Southern W. M. Union, made an address using the theme—"If I Had Only Known"—which had much to do with the increased offering of the year. Dr. J. Clyde Turner, of Greensboro, who has so loyally supported the W. M. Union, preached the annual sermon. His theme was "The Expectant Christ" with Hebrews 10:11-14 as the text.

Dr. Charles E. Maddry, Miss Juliet Mather, Mrs. Taul White, Miss Emma Leachman, and Miss Martha Sullivan brought most helpful and interesting messages. It was our great privilege at this time to have the following missionaries as our guests: Mrs. D. W. Herring, Mrs. S. E. Ayers, Mrs. Valeria P. Greene, Miss Rose Marlowe, Miss Naomi Schell, Miss Alda Grayson, Mrs. L. B. Olive, Mrs. M. T. Rankin, and Mrs. Milton Braun, a most unusual and happy experience.

At the close of the meeting many of the delegates went to Winston-Salem where on Friday, March the ninth, the Blanche Barrus Nurses' Home at our Baptist Hospital was dedicated. The exercises were opened with a song by the nurses—"All Hail the Power of Jesus' Name." Dr. S. H. Templeman offered prayer, Dr. G. T. Lumpkin, Superintendent of the Hospital, made a brief talk on "Our Need for a Nurses' Home." Mrs. J. J. Roddick, Trustee of the Hospital, representing the Woman's Missionary Union, spoke on "The Woman's Missionary Union and the Nurses' Home," and Dr. R. T. Vann made the dedicatory address and Dr. J. R. Jes-

ter the dedicatory prayer. Copies of the addresses, a Bible, the minutes of the Woman's Missionary Union, and copies of papers were placed in the corner stone and the keys of the building were presented to Mr. E. L. Davis, Chairman of Board of Trustees of the Hospital. The exercises were concluded by singing "Onward Christian Soldiers" and a benediction by Dr. Livingston Johnson, Editor of the Biblical Recorder. Only a small part of the money invested in the beautiful building was contributed by the Woman's Missionary Union, but the gifts of the Union coming at the time they did made the building possible.

No more fitting memorial could have been made to the memory of Blanche Barrus, our Corresponding Secretary from 1911-1916, who entered into eternal rest, November 23, 1922.

Miss Barrus was under appointment of the Northern Board to a hospital post in India when she was stricken with a fatal illness. Beautiful in person, more beautiful in spirit, her memory lives in the hearts of North Carolina Woman's Missionary Union.

The thirty-ninth annual session was held in the Green Street Church, High Point. The year had marked the appointment of field workers, made possible by a fund appropriated to W. M. Union by the Sunday School Board, in Nashville, Tennessee. An amount equal to that given by the Board was to be raised in the locality desiring this help.

Miss Gertrude Mattison served for ten months; for the summer months, Miss Bettie Tunstall in Tar River Association, Miss Lois Miller in Liberty, Miss Cora Lee Cannon in Pilot Mountain, and Miss Della Huggins in Tennessee River, Western North Carolina, and West Liberty. The combined work of these field workers was homes visited, 531; churches visited, 265; talks made, 295; letters written, 684; study classes, 121; societies organized and revived, 139; miles traveled, 6,364—surely a worthwhile and lasting effort.

Again we had a notable program at the annual meeting, with Dr. J. Powell Tucker, of Raleigh, preaching the sermon, Mrs. W. J. Cox, President of our Southern Union, speaking on "A World's-Eye View of Missions" in her incomparable way; Dr. Francis Pendleton Gaines, President of Wake Forest College, who used as his theme "A Generation of Seekers"; Miss Clara I. Cox, of High Point, speaking on Inter-racial Work in North Carolina; and Mrs. Janie Cree Bose, representing our W. M. U. Training School, on "The Love of Christ Constrains Us."

Miss Dorothy Kellam, who had served most efficiently as Young People's Leader, offered her resignation, and Miss Alva Lawrence, of Apex, was elected to succeed her. The program presented at this session by Miss Kellam using the thought "Come Clasp Children's Hands" was most attractive and impressive. During her term of service, Miss Kellam, by her attractive personality and charm of manner, made a most favorable impression on the young people in North Carolina.

In 1904 the Union met in Elizabeth City with forty-eight delegates. In 1930 we met there again, but with 431 delegates and 293 visitors, a total of 724. The devotional was conducted by Miss Blanche White, Corresponding Secretary of W. M. U. of Virginia, whose messages are an unfailing source of inspiration.

Mrs. G. R. Martin, Stewardship Chairman of W. M. U. Southern Baptist Convention, spoke most effectively on stewardship and Miss Kathleen Mallory, Corresponding Secretary of Woman's Missionary Union, Southern Baptist Convention, and Mrs. C. K.

(Continued on page 14)

"Do this.."



NON-COLLECTING TRAY AND COVER

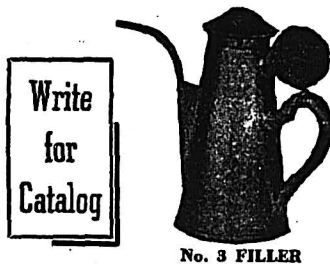
Bapsubo Aluminum Tray

Non-Collecting-Interlocking Tray, with	
36 Glasses	\$6.25
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Women should take only
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Many believe any laxative they might take only makes constipation worse. And that isn't true.

Do what doctors do to relieve this condition. Doctors use liquid

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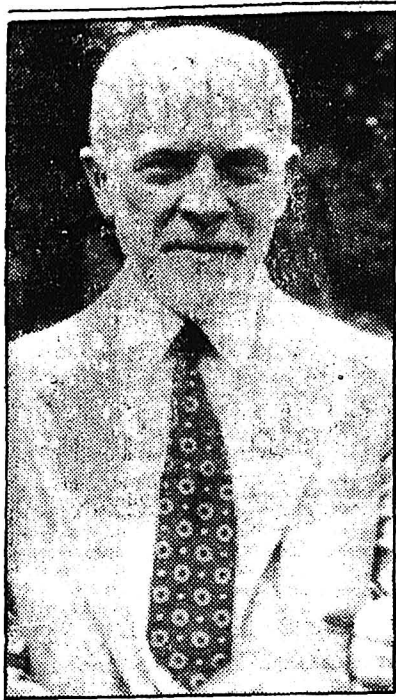


A cleansing dose today; a smaller quantity tomorrow; less each time, until bowels need no help at all.

laxatives, and keep reducing the dose until the bowels need no help at all.

Reduced dosage is the secret of aiding Nature in restoring regularity. You must use a little less laxative each time, and that's why your laxative should be in liquid form. A liquid dose can be regulated to the drop.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara—both natural laxatives that form no habit even with children. Syrup Pepsin is the nicest tasting, nicest acting laxative you ever tried.



DR. JOHN LAKE

Dr. John Lake, sixty-six-year-old pioneer missionary to lepers, and his wife, the daughter of Professor James Lake of Wake Forest, is touring the United States raising an endowment for his Chinese leper colony.

Dr. Lake has centered his efforts for a leper-less world in Tai Kam Island, a personal gift of the Honorable Wu Ting-fang, former president of China. The most recent addition to the nineteen structures on this island is a \$10,000 administration building, donated by Acting President Sun Fo in memory of his sister, the daughter of Dr. Sun Yat-sen.

While never courting danger, Dr. Lake has been subjected to peril many times. Once when his boat was held up by a pirate craft, this son of South Carolinian Captain George Lake sang out in Chinese, "Put down that gun, or I'll get to heaven before you get to hell!" Before many days passed the pirate chief and many of his crew were converted to Christianity.

He is president of John Lake, Inc., president of the board of trustees of Graves Theological Seminary at Canton, and was awarded the Sun Yat-sen medal for work among Chinese lepers. Among his books written in Chinese are "Island Echoes," "Learning to Love the Leper," and "Gypsy."

FIFTH DECADE 1926-1936

(Continued from page 13)

Dozier, Fukuoka, Japan, were the speakers at the Thursday morning sessions. There stands out preeminently the leading and blessing of God as we recall these meetings of our W. M. Union. There was much prayer in their preparation and without fail there was the special providence in the speakers and the messages they brought to our Union.

One of the trying experiences of the past ten years was the falling off in gifts that was our experience in the period we have gotten accustomed to calling the depression. We were so happy in the report made in High Point of \$345,199.99; then the next year, our receipts fell to \$284,774.97. By 1931 the total was \$250,985.53 and now at the close of the fifth decade we have not quite reached \$200,000.00. It was small consolation that other mission boards and other states were having a similar experience. It was a time that tried our faith and courage. The last four annual meetings of this period were held in Greensboro, 1932, Winston-Salem, 1933, Rocky Mount, 1934, and Durham, 1935, with most attractive programs and large attendance. At the meeting in Durham there were present 762 delegates and 677 visitors, a total attendance of 1,439, the largest number enrolled in any one of

our sessions. Mrs. Frank W. Armstrong, President of W. M. U., Auxiliary to Southern Baptist Convention, was the speaker on Thursday morning, bringing a message from the World's Alliance meeting in Berlin and telling something of her visits to European mission fields. Miss Ida Patterson, of Shanghai, China, was an honored guest and brought a memorable message. The W. M. Union has worked through this entire period in complete harmony with the W. M. U. of Southern Baptist Convention. Miss Fannie E. S. Heck was the Vice President of North Carolina until she was elected President of the Union. Miss Susan Clark (Mrs. Ernest Erwin) succeeded her and served until Mrs. W. N. Jones was elected in 1908. Mrs. Jones served until Miss Blanche Barrus succeeded her in 1913—serving until 1915 when Mrs. Jones was re-elected Vice President.

North Carolina Woman's Missionary Union ranks third in our Southern Woman's Missionary Union in gifts, Virginia and Texas coming first and second. Our Young Woman's Auxiliary is second, our Girls' Auxiliary second, Royal Ambassador second, and Sunbeams second. In number of organizations we are third; in members fourth.

From the day the first Central Committee meeting was held in the office of the editor of the Biblical Recorder in January, 1886, to the present time, the Biblical Recorder with all its influence has stood behind the work of the Woman's Missionary Union. The editors not only have worked for us and spoken for us, but have given us one page of the paper each week. The money value of this in forty years would be nearly two hundred thousand dollars. Our large accomplishments would not have been possible without this help, and we most gratefully acknowledge our indebtedness to them. We would record our very great appreciation of the service rendered us by Dr. Livingston Johnson, who as Corresponding Secretary of the Baptist State Convention and Editor of the Biblical Recorder, was untiring in his efforts in our behalf. The Woman's Missionary Union would not occupy the position it does today but for him.

To the Corresponding Secretaries who have served during these fifty years, seven in number, we would express for the Union our love and deep appreciation for their interest and loyal support.

Early in our work we selected as our motto, "For Ye Serve the Lord Christ," and that has been the motive power of our service through the years. It has been by His power and led by His guiding hand that we have gone to what we believed our divinely appointed task, and today we would say with deep humility and thankful hearts in the words of the Psalmist, "Thine, O Lord, is the greatness and the power and the glory and the victory. Now, therefore, our God, we thank Thee and praise Thy glorious name."

We would acknowledge the indebtedness of your officers to the faithful women all over the State who make up our Woman's Missionary Union. It would be impossible to estimate their splendid service or to say how large a part of the success of the Woman's Missionary Union these fifty years is due to them. Its accomplishments are their accomplishments, its success their success. All through the years the members of our Executive Committee have given themselves unsparingly to your work. Regardless of rain, cold, or heat or holidays, when the regular time of meeting comes, they are in their places, unless providentially detained, ready to give their best to the work which occupies so large a place in their hearts.

In the period from 1926 to 1936 the gifts of the Union amounted to \$2,363,592.64. In the entire period

from 1886-1936 the total was \$5,001,291.54. Words fail me to express my appreciation for the privilege you have given me of fifty years of active service in the work of our Woman's Missionary Union nor the joy and blessing the work has brought to my life. I thank you for your love and loyalty. Not one dissension has marred the work in all this long period of service. Always we have wanted to do the thing that God wanted; His will has been ours, so there has been unity. To all who have labored with us for the advancement of the Kingdom of God in this our day and generation we would say:

The Lord bless thee and keep thee
The Lord make His face shine upon thee and be gracious unto thee
The Lord lift up His countenance on thee and give thee peace.

SALLIE BAILEY JONES,

Raleigh, N. C.

January 8, 1936.

* * *

GIFTS

First Decade	\$ 27,330.51
Second Decade	99,068.05
Third Decade	360,793.75
Fourth Decade	2,150,506.59
Fifth Decade	2,363,592.64
Total gifts, 1886 to 1936	5,001,291.54

Walking past a farm house a New Deal agent saw an old colored man about to set fire to a field of dry broomsage.

"Don't do that, Uncle," he cautioned.

ed. "Don't do that; you'll spoil the looks of that land."

"Why so, sah, why so?" asked the old man.

"It will make it look as black as you are," said the New Dealer.

"Nebber mind dat, sah, nebber mind dat," replied the old man. "Ah's gwine to sow oats on dat land in de spring and den it will look just as green as yo' is."—Ex.

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How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

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Route and Destination	Daily Schedule	One-way Coach	Round Trip Unrestricted
Lv. Goldsboro	6:35 A.M.		
Lv. Selma	7:20 A.M.		
Lv. Raleigh	8:20 A.M.		
Ar. Durham	9:00 A.M.	\$.40	\$ 1.10
Ar. Burlington	10:12 A.M.	.91	2.40
Ar. Greensboro	11:00 A.M.	1.23	3.30
Ar. High Point	11:30 A.M.	1.46	3.90
Ar. Salisbury	12:25 P.M.	1.97	5.25
Ar. Concord	12:55 P.M.	2.32	6.20
Ar. Charlotte	1:30 P.M.	2.61	7.00
Ar. Gastonia	2:00 P.M.	2.94	7.85
Ar. Blacksburg	2:37 P.M.	3.31	8.85
Ar. Spartanburg	3:20 P.M.	3.74	10.00
Ar. Tryon	4:34 P.M.	4.14	11.05
Ar. Hendersonville	5:28 P.M.	4.42	11.80
Ar. Greenville	4:25 P.M.	4.21	11.25
Ar. Seneca	5:35 P.M.	4.79	12.80
Ar. Gainesville	7:30 P.M.	5.72	15.25
Ar. Atlanta	8:10 P.M.	6.83	18.90

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SOUTHERN RAILWAY

"LIGHT"

"Four hundred years ago the English-speaking people were passing through a period of political change, social unrest, intellectual ferment, and spiritual crisis amazingly like that through which their descendants are passing today," is the way Dr. Charles Frederick Wisehart begins the brochure, "Coverdale Speaks," sent to all preachers by the American Bible Society. A close observer of the customs and actions of men of present times will agree very heartily with Dr. Wisehart.

The world is indeed undergoing a great change. The next age, into which we are gradually but certainly emerging, will be characterized as an age of light. This is indicated by the rapid electrification of rural districts, the increase in the number of radios and radio broadcasting stations, the increase in the number of fine magazines and newspapers, the increase in the number of methods of travel with an accompanying increase in the number of travelers, and many other agencies whereby men may exchange ideas and learn more and better methods of doing the same old task of living abundantly. All of these are light-disseminating agencies. We are advised by science and its inventions that light is profitable. Advertisers are gradually but surely recognizing the attractiveness of advertisements with color, and especially light color, in them. This was begun years ago when advertisers first realized that an "ad" with a lot of white space in it was more attractive than one that used every available space for black type—the idea being that light, and a lot of it, holding supremacy over the darkness, made the truth concealed by the darkness stand out more attractively. Just glance through modern magazines that carry the "ads" of the most progressive concerns in the country and there you will see the "ads" literally shouting "light" to you.

This year the world is celebrating the four hundredth anniversary of the printed English Bible and the brochure referred to in the first paragraph above is material to be used in the celebration. This celebration is the most enlightening agency of 1935. More people are going to read the Bible after this celebration than ever before in the history of the world. And when people read the Bible they become enlightened and make proper use of the agencies of light that God has given to man through modern science and invention.

The greatest opportunity that has ever presented itself to Christ's people, and especially Christ's people called "Baptists," is the proper interpretation of modern church life in the light of His Word. Our people have literally grabbed at everything that offered even a ghost of a chance to save them from the embarrassment of having to give over the privilege of carrying the truth as found in God's Word to men in ignorance of it. God's Word presents only ONE approved method of financing the carrying of the Gospel to the nations. That approved method is through gifts. When a person gives a thing, be it money, an article of clothing, a square meal to fill up an emptiness that gnaws at the very soul, or a whatnot, he then has the key in his hand that will unlock the heart door of the individual ministered to and the Master can enter. My prayer is that Christ's people, and especially Christ's Baptists, may walk the straight and narrow path of gifts—free gifts, cheerful gifts, joyful gifts, gifts given and not gloated over—to the eternal reward: "Inasmuch . . . ye have done it unto me."

The world is trying out every kind of plan or scheme whereby men can

be encouraged to do business and cause the return of prosperity. A large number of churches are trying these same methods used by worldly agencies and are meeting with success. But the success is only of a temporary nature and soon shows itself to be a curse instead of a blessing. God promises a definite, abundant blessing if the thing is done His way.

The plan now being fostered by our North Carolina State Board of Missions is the modern interpretation of the age-old truth that Christ's kingdom is to be supported purely by gifts. The every-member enrollment gives everybody an opportunity to give something. We can't all give money. Service in the name of Jesus is worth millions of times more than money. May Baptists, not only of North Carolina but of the whole Southland, yea, even the whole world, adopt this wonderful plan of enrolling every member in active Christian service in the name of the Master. It will revolutionize religion and will utilize in the proper way the material light the world is now coming into possession of.

May God's richest blessings attend our workers as they broadcast this precious truth.

L. R. VANN.

BOOK NOTICES

Christ's Gift to the Churches

By Ruth Caryer Gardner. Published by Broadman Press. Price, cloth, sixty cents; paper, thirty-five cents.

This book is in the nature of a conspiracy—the kind that goes on around Christmas or the day before birthdays. It is an "Appreciation Dinner," for all the preachers in the Southern Baptist Convention under the auspices of the Relief and Annuity Board. "Christ's Gift to the Churches" is these same preachers—as you will see if you will read Paul's letter to the Ephesian Church, the fourth chapter, verses four to fifteen. This will be a surprise to some who have thought that they bought and owned the preachers. The churches are only taking care of the servants Christ has given them.

At least, some of the churches are taking care of them. Now and then a church well able to do so says to a faithful preacher, "We will take care of you the rest of your life." But there are churches who shame their name by listening to the sermons and calling on the services of preachers without giving them enough to pay for the gas which the trip to the church has cost. All the way in between are churches who have never stopped to think what their preachers mean to them, or what will happen when they are no longer able to work. The government has made it time for all to think, with this author, of the obligation every church has to see that no ex-pastor, or present pastor, of theirs shall go the last lap of his journey without provision. Preachers will not be eligible for government pensions. Nor should they be. Where are the churches for which they have grown old in uncomplaining poverty?

Let finance committees study this book at their next meeting. They will find out what their preacher does with his money as well as with his time. The Men's Bible Class could well use it for their opening exercises, the Sunday school teachers for their Worker's Counsel, and the Executive Council of the W. M. S. might do the same. One thing is certain, the preachers will not conduct classes in it, though should they read it they will feel a new determination to be more worthy of its title. A preacher whose church has already made it possible for him to lay by with the Relief and Annuity Board for the days when his active service may be over will find joy in seeing that the leaders in some other church

have this book to read. A supply pastor might give it to the pulpit committee as a sure means of giving them a new attitude towards the relationship of pastor and people. The deacons who pass it from one to another will be coming to their pastor asking what they can do to help, and chairmen of all committees will find themselves going to work as never before. The Relief and Annuity Board will be heartened by a stronger support for the work they have done too long single-handed, with no profit to themselves.

Do you have to lead prayer meeting when your preacher is away? This book would start something happening in your church.—E. R. E.

The Golden Thread

By Mabel McKee. Published by Fleming H. Revell Company. Price, \$1.50.

This is a story of parsonage life, the central character being Nancy Brewer, the daughter of a minister and later the wife of one. The chronicle begins in 1898 with six-year-old Nancy treasuring "soldier buttons." As a child she knew the hardships and the joys of parsonage life; later she knew the responsibilities and privileges. But, though Nancy is the pivotal character, it is an old-fashioned parsonage, and every character—grandmother, father and mother, brothers and sisters, husband and children—has his own share in the story as in life. The scattering of interest, which could easily prove disastrous to the unity of a story, only strengthens "The Golden Thread," making it truly seem the chronicle of a family that the reader wants to follow through with its joys and sorrows, triumphs and failures, births, marriages, and deaths.

Talks in Crayon and Chalk

By Ella N. Wood. Published by Fleming H. Revell Company. Price, \$1.50.

The author has prepared a group of lessons and stories that may be made lively and interesting by the use of crayon and chalk. The stories are arranged particularly for those working with juniors, and even those who "cannot draw" will find the suggestions quite simple and easy to carry out.

Part I, "Simplicity With Chalk," shows just how easy it is to make simple but clear sketches in the course of story telling. Part II is "Boys and Girls in the Bible," never failing source of interest. Part III, "Boys and Girls and Their Bible," consists of stories, exercises, dramatizations, etc., based on Bible teaching. Part IV contains helps for poster-making, scrapbooks, games, contests, and other valuable suggestions to workers with juniors.

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

"It is a strange commentary that the head never begins to swell until the mind stops growing."—Author unknown.

"Stone walls do not a prison make nor iron bars a cage," sang the soft-hearted artist in the penitentiary program.

A voice from the rear interrupted the solo: "Maybe they don't lady, but they sure do help."—Ex.

In a small hotel in Kingston, Ontario, so a returning traveler reports, there is a yellowing sign tacked to the dingy wall behind the desk on which the proprietor proclaims his fixed inbred scepticism of all humanity. It reads, "No cheques cashed. Not even good ones."—Wall Street Journal.

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NOTICE OF ADMINISTRATION

Having qualified as administratrix of the estate of J. R. Mangum, deceased, all persons having claims against said estate are hereby notified to present the same to me on or before the 10th day of March, 1937, or this notice will be pleaded in bar of their recovery.

All persons indebted to said estate are requested to make payment immediately.

ETHEL A. MANGUM,

Admrx. of Estate of J. R. Mangum, Deceased.

Gulley & Gulley, Attys.,
Wake Forest, N. C.
March 6, 1936.

**DON'T
NEGLECT
A COLD**

RUB soothing, warming Musterole well into your chest and throat. Musterole is NOT just a salve. It's a "counter-irritant" containing good old-fashioned cold remedies—oil of mustard, menthol, camphor and other valuable ingredients.

That's why it gets such fine results—better than the old-fashioned mustard plaster. It penetrates, stimulates, warms and soothes, drawing out local congestion and pain. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

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BETTER THAN A MUSTARD PLASTER
MADE IN U.S.A.

Home Circle

MARTHA'S PRAYER

Lord of all pots and pans and things,
since I've no time to be
A saint by doing lovely things, or
watching late with Thee,
Or dreaming in the dawnlight, or
storming heaven's gates,
Make me a saint in getting meals and
washing up the plates.

Although I must have Martha's
hands, I have a Mary mind;
And when I black the boots and
shoes, Thy sandals, Lord, I find.
I think of how they trod the earth,
what time I scrub the floor;
Accept this meditation, Lord; I
haven't time for more.

Warm all the kitchen with Thy love,
and light it with Thy peace;
Forgive me all my worrying, and
make all grumbling cease.
Thou Who didst love to give men
food, in room or by the sea,
Accept this service that I do—I do
it unto Thee.

—Author Unknown.

MERITED FORGIVENESS

Aunt Jane was well into her morning's work before she realized that she had forgotten her promise to Mrs. Norton, the home superintendent of the Sunday school, to try to read the daily lesson in the morning.

"Try it, Mrs. Brown," the superintendent had said very earnestly. "You see, we need the Lord's help through the day, through our little trials and cares. I find that most of the women in the department do their reading at night, but when you are tired and sleepy you do not get the good of what you read."

"That's so," agreed Aunt Jane, "but it does seem there's so much to do through the day that I don't have time for anything, but I'll try to find time somehow."

"I'm sure you can if you get the habit," said Mrs. Norton smilingly, as she rose to go. "Even a few verses of the daily readings will be a wonderful help."

"Well," thought Aunt Jane that warm June morning as she put the top crust on the last cherry pie, "I'm a nice one to make promises, but just as soon as I get my pies in the oven, and my hands—"

There was a knock at the kitchen door.

"I'm comin' right in, Mis' Brown," called a voice which Aunt Jane knew belonged to Nora Kelly, her wash-woman.

"Come right in, Nora," said Aunt Jane kindly. "I'm here in the pantry making cherry pies."

"Well, Mis' Brown," said Nora, without any hesitation, "I come over to see if you'd give me the lend of fifty cents 'ginst next Monday's wash. Seem's if 'tain't one thing it's another to take money sence the ole man's took sick. An' to hear him goin' on for aigs, Mis' Brown, 'twould make yer heart ache, it would, an' me 'thout a blissed aig in the house. Yer don't 'spose yer could give me the lend of two aigs, could ye, Mis' Brown?" she added plaintively.

"Well, now, I'll see, Nora, just as soon as I get my hand washed. We don't get many. I sent custard around to that Mrs. De Ford, the little French woman; she has been sick and she is so lonesome. Yes, I believe there are two eggs here. Now, isn't that lucky? Yes, of course you can have them. I know what it is to be sick. Take them and welcome, we'll get more tomorrow. What was it you wanted, fifty cents? I can let you have the dollar just as well. You'd better take it."

"Yes, I have plenty of coffee. Are you sure a half-cupful will do? Well, I'll put in a little extra and don't you think of paying me back, nor the eggs either. Now, wait a minute. Take this Jack rose to Mr. Kelly and tell him I hope he gets around real soon. Oh, the idea! I guess I can do that much, I am sure."

Before Nora was out of the yard a child's voice called, "Aunt Ja-un, Aunt Ja-un!"

"Here I am, dearie," called Aunt Jane, "come right in." She recognized the voice of little Janet Carson, a neighbor's child.

"I tan't," called the little voice, "I tut my funder an' it's beedin somefin' terr'le."

Aunt Jane hurried to the screen-door to let the little midget in. The cut turned out to be a very slight pin-scratch.

"Tan you wap it up?" inquired the child hopefully.

"Oh, I think so," said Aunt Jane, her face full of sympathy; "I used to wrap Henry's fingers when he was a little boy."

"Did Henry tut his finders awsul bad?" chattered Janet, while Aunt Jane bandaged the wounded finger tenderly. Then she went on to tell how her older sister had gone to the store and that her mother was also away.

"You stay right here, dearie, until Miriam comes back," said Aunt Jane. "I shouldn't wonder if there are some cookies in a big blue-and-white can in the pantry."

So Aunt Jane was kept busy for another half-hour entertaining her little guest. Then she went into the cosy, little, old-fashioned sitting-room and took up her Bible. "Psalm thirty-four, one to eight," she read. "I love that psalm; I will bless the Lord at all times: his praise shall continually be in my mouth."

"I do, I do," said Aunt Jane happily. "Seem's if I couldn't praise him enough, but," regretfully, "there's so little I can do for Him."

The door-bell rang so loudly Aunt Jane jumped.

Going to the door she found Catherine Hartle, Abner's niece. Catherine had recently lost her two-year-old baby and was dressed in heavy mourning.

"It's too bad to drop in on you like this on Saturday morning, Aunt Jane," said the young woman in a sad tone. "But I had to come here on business, so I thought I'd run up to see you for a little while. I am just aching to have a good talk with you alone."

"That's right, Catherine; I'm glad you came," said Aunt Jane heartily, as she ushered her visitor into the living-room. "Take your hat off and make yourself at home. Excuse me just a minute, I am making some cherry pies. I made an extra one for Henry's wife; she's been away on a visit and won't get home in time to do any Saturday's baking. Yes, dear, come right out in the kitchen if you want to. You sit down there by the window where it's cool and tell me all about little Ruthie."

That was what Catherine wanted to do. It was four o'clock when she had finished.

"I do feel so much better, Aunt Jane," she said as she left. "Somehow you understand. Everybody is so kind, but they think it isn't right for me to talk about baby, and they are always stopping me."

"I'm glad you came, Catherine," said Aunt Jane, and she meant it. Of course she would have to hurry to finish her work, but what was that? Could she ever deny anyone comfort or sympathy when it was needed?

She barely finished wiping up the kitchen floor when Henry came for his pie.

"Wait, Henry," said his mother, "you are to have a loaf of bread, and half of this cake. You know your fa-

ther and I could never eat it alone, and here is some cold boiled ham. Don't be in such a hurry. Dorothy likes these cookies. 'There.'

"Well, mother," said Henry laughingly, "you are the greatest! We'll have enough to last a week."

"Oh, shucks!" said his mother, "then you've suddenly lost your appetite. Well, if you have too much, you can give something to that poor, little lame pup. Is his little leg any better?"

"Yes," answered Henry, "he'll come around. How anyone could run over a stray puppy and leave him to suffer beats me."

"Beats me, too," said his mother. "But I'm glad he fell into such good hands."

"I wouldn't be your son if I could see anything suffer," said Henry as he left.

Aunt Jane looked at the clock in dismay. It was time to get Abner's supper, and there he was!

After supper she sat down to put a new back in Abner's old vest, so that he could wear it on Monday. When she had nearly finished, she heard Abner talking to someone in the garden. Callers? Yes, sure enough. This time it was Eliza and Jim, Abner's oldest brother and his wife. They could stay but a minute, but the minute lengthened to two hours.

Aunt Jane picked up the vest to put in the finishing stitches, but fell asleep at her task. When Abner woke her gently to tell her it was bedtime, she roused herself with a guilty start.

"Go on to bed, Abner," she said, "there's something I must do before I come."

"I am so ashamed," she said to herself as she brushed the vest and hung it up, "but I'm not going to bed until I have read these eight verses. I hope the Lord will forgive me for not reading them before; it is as little as I can do. If it wasn't for Abner's being so deaf I could get to church more. But he does like me to stay home with him Sunday evenings, and hates to read. I declare it seems as if he'd never get any Scripture unless I read it to him."

Then Aunt Jane sat down in the quiet of the late evening and read the precious verses over and over. They had never seemed so sweet before. "I wish I could have read them this morning," she thought with regret, "but I will try to do better tomorrow."

As she knelt to pray she remembered again the broken promise and prayed for forgiveness. Then she seemed to hear a voice saying, "In as much as ye have done it unto one of the least of these . . . ye have done it unto me."

When she rose from her knees she knew her Lord had forgiven her. —Ada Davison in Home Department.

"I'm awfully sorry, Dad," said Willie, "to think how much trouble I give mother."

"She hasn't complained, has she?"

"No; she's very patient. But she often sends me to the shop for things and they are a good way off, and I know she gets cross waiting when she's in a hurry."

"Not often, I fancy."

"Oh, she's nearly always in a hurry. She gets everything ready for the baking, and finds at the last moment she has no dripping or something, and then she's in an awful fright, and I can't run a long distance, you know, and—I feel awfully sorry for poor mother."

"Humphs! Well, what can we do about it?"

"I was thinking, dad, that perhaps you might get me a bicycle."—Ex.

"My wife's learning the piano and my daughter the violin."

"And what are you learning?"

"To suffer in silence."—Ex.

Spice Box

The skipper of a tramp steamer, in writing up the log recorded an eventful day, rounded off his task with the entry: "Mate intoxicated." To the mate, who indignantly protested on reading it, the skipper retorted: "Well, it's true, ain't it?"

On the following day it was the mate's duty to write up the log, and he completed his account with, "Skipper sober."

The captain stared at it for a moment, then exploded.

"Well, it's true, ain't it?" was the mate's rejoinder.—Ottawa Citizen.

Mrs. Gnaggs: "What are you doing with that string around your finger?"
Mr. G.: "You had me tie it there to remember to mail a letter for you."

Mrs. G.: "And did you mail it?"
Mr. G.: "You forgot to give it to me."—Ex.

"What is a budget?"
"Well, it is a method of worrying before you spend instead of afterward."—Ex.

Little John came down to breakfast with a tired look in his eyes.

"Oh, mother," sighed the boy, "I had such a terrible dream last night! I dreamed I was having a fight with a big bear bigger'n this house, and he tore me almost to little bits. Does a horried dream like that mean anything?"

"It does, my son," returned mother in a voice of ominous calm as she reached for her slipper. "It means that I know what became of that mince pie I couldn't find last night."—Ex.

She (at baseball game): "I don't see how that umpire can keep so cool."

He: "That's easy. Look at all the fans around him."—Ex.

A clerk who had been on a buying trip in New York wrote to the store bookkeeper back home:

"Since I have been away I have seen many strange sights and hope to see you on Monday."—Ex.

A Negro woman was standing on the street watching a circus parade. One of the pickaninnies looked up and said: "Mammy, you mouf's open." To which she replied: "Yes, I knows it. I lef' it open myself."—Fresno District Bulletin.

Young Douglas had reached the age of seven when he was promoted to the dignity of having a room to himself. His fond parents had furnished it with great care and showed it to him with no little pride and satisfaction.

Douglas viewed in silence.
"Now, son," said his father, "this furniture is of the best. It will last you a lifetime."

Still Douglas kept silent.
"Don't you like it, Douglas?"
"Oh, yes, I like it. But how do I know my wife will like it?"—Christian Science Monitor.

Judge: "Didn't I tell you the last time you were here that I didn't want to see you here again?"

Prisoner: "Yes, Your Honor; that's what I told these policemen but they wouldn't believe it."—Ex.

Little Willie had gone to bring the new kittens in. His mother, hearing a shrill meowing, called out:

"Don't hurt the kittens, Willie!"
"Oh, no," said Willie, "I'm carrying them very carefully by the handles!"—Ex.