

BIBLICAL RECORDER

VOLUME 100

ORGAN BAPTIST STATE CONVENTION OF NORTH CAROLINA

NUMBER 39

J. S. FARMER, Editor

RALEIGH, N. C., APRIL 1, 1936

PRICE \$2.00 A YEAR

PHILLIPS BROOKS

By H. H. Smith

If a list of the great preachers of the nineteenth century should be compiled, the name of Phillips Brooks would stand near the top of the list. He was born at Boston, Massachusetts, one hundred years ago—December 13, 1835. Like many other great men, he was not made in a day. "He was rich in ancestral culture, the consummate flower of nine generations of cultured Puritan stock." His mother, whose maiden name was Mary Ann Phillips, possessed a strong intellect and a fervent religious nature. Among her ancestors, beginning with Rev. George Phillips, who came to this country in 1630, there were many ministers. All the energies of this godly mother were devoted to the training of her six sons—four of whom became ministers.

Phillips Brooks inherited a fine intellect from both parents, but it was from his mother, especially, that he inherited his strong religious nature, deep feeling, and spiritual vision.

His father, William Gray Brooks, was a successful business man, intellectual and spiritual, and in the prime of life became devoted to the church. Young Phillips was brought up in a strictly religious atmosphere. Family worship was observed in the home twice daily, and every Sunday morning the children repeated from memory some hymn they had learned during the week. When Phillips Brooks entered the seminary he could repeat from memory 200 hymns—the fruit of his early training.

For generations, education had been the rule among his ancestors, and many of them were Harvard graduates. When young Phillips was four years of age he was sent to private school, and at eleven he entered Boston Latin School. At sixteen he entered Harvard, from which he graduated four years later. As a student he was exemplary in his habits and diligent in his studies. From his youth he showed great strength of intellect, and a fondness for composition and writing.

About a year after graduating from Harvard, he decided to prepare for the Christian ministry, and entered the Episcopal Seminary at Alexandria, Virginia, in the fall of 1856, when he was not quite twenty-one years of age. He spent three years at the seminary, and during his last year there he was appointed assistant teacher of Latin and Greek. He excelled in the languages, and found delight during his ministry in reading the Greek, Latin, French, and German classics in the original.

Upon his graduation from the seminary, he accepted a call to the Church of the Advent (Episcopal), Philadelphia. After a successful pastorate of two years at this church, he was called to Holy Trinity Church in the same city. About this time the church at large was beginning to discover that a man with a genius for religion and preaching had appeared. After an unusually successful pastorate of seven years at Holy Trinity, he received a call to Trinity Church, Boston, the church of his childhood. Loath to leave Philadelphia, at first he declined the call; but when it was renewed even more urgently a year later, he accepted, and entered upon his ministry there in 1869. He held this pastorate for twenty-two years, until he was elected Bishop of Massachusetts, in 1891. His ministry in Boston was eminently successful. All denominations claimed him, for he touched all whose hearts were in sympathy with the Gospel of Christ. He preached Christ without controversy, and even the Unitarians flocked to hear him. An editor of the Unitarian church paper criticized the members of that church for their disloyalty in forsaking their own church to hear Phillips Brooks at Trinity.

It is difficult to describe Phillips Brooks as a preacher. He had the rare gift of making his hearers forget the speaker and think only of the message—and it was usually such a message as touched the conscience and the will. An observer wrote: "He made thoughtful men and women realize the power of religion in an age when the current of tendencies ran strongly against religious faith. It is all true, so he seemed to be constantly

saying, this old religion; it has a deeper, larger, grander meaning, and a diviner beauty than you know."

He often preached with marvelous power. Principal Tulloch, of St. Andrews University, Scotland, while travelling in America, heard Brooks preach, and, writing to his wife, said: "I have just heard the most remarkable sermon I have ever heard in my life—I use the word in no American sense—from Mr. Brooks, an Episcopal clergyman here; equal to the best of Frederick Robertson's sermons, with a vigor and force of thought which he has not always. I have never heard preaching like it; and you know how slow I am to praise preachers. So much thought and so much life combined, such a reach of mind, and such a depth of insight and soul. I was electrified. I could have got up and shouted."

Dr. James Bryce said: "There was no sign of art, no touch of self-consciousness. The listeners never thought of style or manner, but only of the substance of the thoughts. They were entranced and carried out of themselves by the strength and sweetness and beauty of the aspects of religious truth and its hopefulness to weak human nature which he presented."

When Professor Bruce, author of "The Training of the Twelve," and other books, was asked to compare Brooks with the great preachers in Scotland and England, he used this homely illustration:

"It is this way: our great preachers take into the pulpit a bucket full or half full of the Word of God, and then by the force of personal mechanism, they attempt to convey it to the congregation. But this man is just a great water main, attached to the everlasting reservoir of God's truth and grace and love, and streams of life, by a heavenly gravitation, pour through him to refresh every weary soul."

Dr. J. R. Day, of the Methodist Episcopal Church, was impressed with the way Brooks appealed to all classes: "The scholar said, 'He is of us,' and the unlettered said, 'He is of us,' the poor said, 'He is of us,' and the rich said, 'He is of us.' To the young man he was full of mirth and buoyancy; to the troubled soul he was a man deeply acquainted with grief. All men, of all classes and conditions, claimed him, because in his magnificent heart and sympathy he seemed to be all men, and to enter into their disappointments and into their successes, and to make them his own. This was rare genius. This was large capacity."

The most unusual compliment ever paid Brooks, perhaps, came from a workingman. When he was ordained Bishop, a workingman wrote him:

"I wonder if you have any sort of conception how many there are of us who are made better and try to be more useful as a result of your example. To me you reveal God as no other man does. What I mean by that is I can't think of you for ten consecutive minutes without forgetting all about you and thinking of God instead; and when I think of God and wonder how He will seem to me, it always comes round to trying to conceive of you enlarged infinitely in every way."

There are several comments on the secret of Phillips Brooks's power as a preacher given by his biographer, Professor Allen, that are interesting. One observer says: "His power consists in his simplicity, in his earnestness and strength, exhibited in the expression of a theology free from the narrowness and technicalities of those dogmatic schemes which make religion ridiculous and weigh it down. Another says: "Of course he has a fine intellect, but it is the warm, earnest heart guiding the intellect that gives him such influence over his hearers." Another comments: "He knows what is in us all. He speaks out of the common experience and comes right to the heart of men." Another: "Not in his thought, or his style, or his utterance, which is too rapid and faulty, but in his evident honesty of conviction, sincerity of purpose, and earnestness of desire."

In 1877 Phillips Brooks delivered the Yale Lectures on Preaching. These well-known lectures set a high standard for the Christian ministry and have been of untold blessing to the church. On the subject of preaching he said: "Preaching is the communication of truth by man to men. It has two essential elements, truth and personality. Preaching is bringing of the truth through per-

sonality. Jesus chose this method of extending the knowledge of Himself through the world. However the Gospel may be capable of statement in dogmatic form, its truest statement is not in dogma but in personal life. Christianity is Christ. A truth that is of such peculiar character that a person can stand forth and say of it, 'I am the truth,' must always be best conveyed through personality."

Other quotations from his lectures are: "There must be a man behind every sermon." "To be dead in earnest is to be eloquent." "You grow so familiar with the theory of repentance that it is hard for you to know that you have not yourself repented." "Never allow yourself to feel equal to your work. If you ever find that spirit growing on you, try to preach on your most exacting theme, to show yourself how unequal to it you are."

He believed in the importance of the baptism of the Holy Spirit in preaching the Word, and that there is a special preaching gift. "It is the quality that kindles at the sight of men, that feels a keen joy at the meeting of truth and the human mind, and recognizes how God made them for each other. . . . It has been called the 'demon of preaching.' Something of this quality must be in every man who really preaches. He who wholly lacks it cannot be a preacher."

He lived during a day of theological reconstruction, and was a liberal in his thinking. He hated any authority that repressed freedom in the search of truth. "If you limit the search for truth and forbid men anywhere, in any way, to seek knowledge, you paralyze the vital force of truth itself. That is what makes bigotry so disastrous to the bigot." But he warned against the danger attending freedom of thought. "We ought to be afraid of any theology which tampers with the sacredness of duty and the awfulness of life. I would far rather be a believer in the most material notions of eternal penalty, and get out of that belief the hard and frightened solemnity and scrupulousness which it has to give, than to hold all the sweet, broad truth to which God is now leading us, and have it make life seem a playtime and the world a game."

Phillips Brooks was a great lover of humanity. When a man spoke of the beauty of nature as the greatest of all attractions, he walked to the window and said, "Oh, no, not nature, but this beautiful view," and pointed to the chimneys and roofs of the houses. "Give me this, for these chimney tops, even, stand for life, for humanity, and that is what attracts me, and makes life worth the living." His sympathy knew no bounds—and how simply and sincerely expressed! A mother who had lost her only child said that Phillips Brooks was the one person who seemed to enter into her grief as though he really shared it. No wonder a distinguished contemporary wrote of him after his death this significant line: "Great Bishop, Greater Preacher, Greatest Man."

He scattered sunshine and good cheer wherever he went. "It was a dark, dreary morning," said a newspaper reporter, "until Phillips Brooks walked down Newspaper Row; then all was bright and cheerful."

Many factors entered into the making of this great preacher, but one thing must never be overlooked—his Christian experience. "He was not given to speak of his religious experience," says a writer, "but in the maturity of his years and power there came to him from a young clergyman a letter asking to know the secret of his life. For once at least he lifted the veil of the most secret orisons of his soul and replied as follows: 'I am sure that you will not think I have any secret to tell.' . . . Then he spoke of his deeper knowledge and truer love of Christ, and added: 'I cannot tell you how personal this grows to me. He is here. He knows me and I know Him. It is no figure of speech. It is the real thing in the world. And every day makes it realer. And one wonders with delight what it will grow to as the years go on. . . . Less and less, I think, grows the consciousness of seeking God. Greater and greater grows the certainty that He is seeking us, and giving Himself to us to the complete measure of our present capacity. That is love—not that we loved Him, but that He loved us.'"

Ashland, Va.

ITEMS OF INTEREST

.... Married—Mrs. Estelle Perry Gough and Rev. Wade D. Bostick, March 3, 1936, at the home of the bride, Wake Forest, N. C. At home after June 1, Shelby, N. C.

.... A young Jewess, converted in mission services in East St. Louis, has surrendered for special service and is helping Miss Mildred Bollinger one day a week in her mission work in Hungarian homes.

.... The W. M. U. of the South Yadkin Association meets in special session at New Hope Church, Iredell County, April 8, at 10:30 a.m. Dr. J. Clyde Turner is to preach the missionary sermon. Associational and other friends are invited to be present.

.... Five new missionaries have been appointed by the Home Mission Board since the first of the year. They are Shau Yan Lee, missionary to the Chinese, Greenville, Mississippi; David Calhoun, mountains, Kentucky; Miss Gloria Ruiz, Anglo-American Institute, El Paso; Frank Ramirez, Spanish-speaking, East St. Louis; John Hitcher, Indian, Stillwell, Oklahoma.

.... Mr. D. M. Larkins, a student for the ministry at Wake Forest College, has been secured as pastor's helper at Calvary Church, Wilmington. Rev. J. A. Sullivan has been pastor of this church for twenty-five years and the church is fifty years old; so Brother Larkins begins his service by assisting in the plans for the silver and golden anniversary celebration soon to take place.

.... Home Coming Week at Baptist Bible Institute, New Orleans, was a great success, writes President W. W. Hamilton. Not in the history of the Institute has there been a program richer or more helpful. Combining the Layne and the Tharp lectures with the Religious Education and Music Conferences provided variety, information, and inspiration, and contributed to the success of the week.

.... Mrs. George P. Harrill, Los Angeles, Cal., who along with her husband is well known in North Carolina, writes: "On Sunday, March 1, there was an earthquake shock in this city during the church hour. Dr. Ralph Walker, the brilliant young pastor of Temple Baptist Church, was preaching on the subject of giving. At the close of the service a number came forward, unsolicited, and made substantial pledges to the support of the church. Dr. Walker had not felt the earthquake shock—and felt pleased that his sermon had been so effective. Sunday night he related the remarkable facts, saying, 'I am not sure now, whether it was the sermon or the earthquake.'"

.... A traveller on the Kennebec in Maine noticed the following sign advertising a hotel: "No Liquor, No Beer, No Smoking in This Dining-Room. Just Good Food and All You Want of It. For You to Order More is Considered a Compliment. Your Patronage is Appreciated.—Worster Brothers." The traveller was attracted and decided to patronize such a hotel because he thought here was one place he should not be smoked out. He suspected there would be plenty of room, but he found the hotel well filled and the dining-room so filled that he had to wait for a table. The guests were fine looking people, too, and the meals were as delicious and the hours as happy as one ever finds. He found that the advertisement was literally true—there was no sign of beer or liquor, and it was a joy to eat without the

fumes of tobacco filling the dining-room. If some capable man were to start such a place in Raleigh or in any other good town in North Carolina, he would have all the guests he could care for. There are thousands of people who would like to eat in such atmosphere.

.... On page four of our March 18 issue we printed an article, "Christianity's Responsibility to the World Today," by Rev. O. J. Hagler, stating that it was a paper presented at Alexander Baptist Church. So far correct; but Alexander Baptist Church is in Forest City instead of in Alexander, as was stated. We are glad to make this correction.

.... See the announcement on page eleven of Southern Baptist Convention coaches for St. Louis, Mo., sponsored by the Biblical Recorder. Please let the Biblical Recorder know if you are interested in going this way. Many churches would do well to send their pastors. The cost will be very small.

.... Pastor O. T. Binkley, of Chapel Hill, is preaching personal religion and personal experience with Jesus Christ to his people. The Lord is adding His blessing, as He always does, whether in a small country church, a great city church, or a university church like Chapel Hill. The prayer of Baptists throughout North Carolina and the South should be: "Lord, send a revival, and let it begin in me."

.... Rev. Z. B. Teel, of Durham, turned in a good list of subscriptions to the Recorder office last week. He gave an encouraging report of the work in the churches on his field—Gorman, Olive Grove, and Good Hope, all in the Mount Zion Association. The missionary spirit is improving in all these churches and Brother Teel feels that the increase in Recorder subscriptions is an indication of a "distinct gain" in all the organized work of the denomination.

.... His many friends will regret to know that Pastor John A. Link, of Belcross, was operated on last Thursday afternoon at the Elizabeth City Hospital. Word came Saturday morning that he was getting along fine. Brother Link is one of our most useful young ministers, and he is making a large place for himself among North Carolina Baptists. Readers of the Recorder will pray for his speedy recovery and blessings upon him and his work.

.... Secretary Huggins and his co-laborers are in the midst of conferences of pastors and groups of workers in various sections of the State. They bring a good report. The work of Baptist churches in North Carolina is moving up and the prospects are bright. Our need is a united effort in faith and works. The Master is ever ready to respond to the call of His children. Let us press our petitions and do our best. The blessing of heaven will follow.

.... Since our report last week we have received clubs from the following churches, which have put the budget subscriptions amounting to ten per cent of their membership in operation: Pritchard Memorial, Charlotte, Dr. William Harrison Williams, pastor; Durham Memorial, Charlotte, Zeb Caudle, pastor, and Miss Willie Allen, Recorder representative; Rowland Church, C. V. Brooks, pastor, and J. C. Shooter, Recorder representative; Young Street Church, Concord, G. J. Haynes, pastor, and I. C. Furr, Recorder representative; Angier Avenue, Durham, W. G. Hall, pastor, and Floyd L. Christian, Recorder representative; North Main Street, High Point, A. Lincoln Fulk, pastor, and J. W. Ledwell, Recorder representative; Greensboro First Church, Dr. J. Clyde Turner, pastor, and O. E. Lee, Recorder representa-

tive; Caroleen Church, James W. Jones, pastor, and Mrs. Cecil Neal, Recorder representative. It will be seen from these reports that the club plan of putting the Recorder in the churches is rapidly gaining in popularity. There are many advantages in this club plan, one of the chief being that the matter is handled directly by the church and the subscription price of the Recorder is reduced twenty-five per cent to the churches.

.... Wake Forest College has enrolled 995 students this year. The students come from ninety North Carolina counties, eighteen other states, China, and Cuba. Of the whole group, 877 come from North Carolina and 118 from out of the State. There are 347 freshmen; 217 sophomores; 183 juniors; and 101 seniors. There are fifty-six in the medical school and eighty-three in the school.

.... We were pleased to receive a copy of the Minutes of the Atlantic Baptist Association recently. The meeting was held with Maysville Baptist Church, October 31 and November 1. The booklet also contained the Minutes of the W. M. U., which met with Pollockville Church on October 24. M. L. Davis is moderator, and J. F. Stegall is clerk and treasurer. Mrs. J. L. Hodges is superintendent of the W. M. U.

.... Dr. A. J. Barton, pastor of the Temple Baptist Church, Wilmington had as his guest speaker Sunday morning, March 22, R. F. Terrell, of the Biblical Recorder, Raleigh. At the Baptist ministers' conference the next morning held at the First Church in that city, Dr. Barton presented his guest speaker and that of the First Church the day before, C. H. Dickey, of the Recorder. After explanations of the new plan for circulating the Recorder had been presented by its representatives, Dr. Barton as moderator of the Wilmington Association appointed vice moderator, Rev. J. E. Lanier to arrange for an observance of Religious Literature Day throughout the association that would suit the pastors and the "strawberry season."

.... Those of the First Baptist Church, Raleigh, who have trouble in hearing sermons are indebted to Mr. and Mrs. J. J. Towler for the installation of an amplifying system with twelve earphones. The system was used first on March 29. Mr. N. A. Dunn, chairman of the Board of Deacons, accepted the gift on behalf of the church. The earphone is attached to a handle and is held to the ear by the person using it. Several sockets have been provided in the regular pews for connecting the earphones. A volume control unit is provided with each headphone. Connected with the system is a small microphone on the pulpit. Theatres and concert halls in New York and other large cities have had such systems for some time. The Biblical Recorder would like to join the First Baptist Church in extending thanks to Mr. and Mrs. Towler.

.... Dr. A. J. Sullivan, pastor of Calvary Baptist Church in Wilmington, has a radio station in his church. In the mornings at 7:30 a "family altar" program is broadcast and at 9:30 is the "morning meditation." On Sunday night, March 22, R. F. Terrell, of the Recorder, assisted in the night service at the church, and the next morning conducted the devotional for the "family altar" hour over the radio. An hour and a half later Charles H. Dickey, of the Biblical Recorder, broadcast a message on the "Preferred Christ" at the "morning meditation" hour. The setting in the studio for the messages broadcast approached perfection. Brother Sullivan has a natural radio voice and an alert imagination with which he

compels his radio auditors to "put up that broom" and "sit down quietly" when his programs are "on the air." Blending with the voice of the announcer are the notes of a piano played by Miss Sullivan and those of a canary songster in a nearby cage. One of the accomplishments of this station is that a large number of boys, girls, young people, and adults have read the Bible through from Genesis to Revelation.

.... Brother John W. Ham, under date of March 23, writes of a meeting in the First Church, Clarksville, W. Va. On March 22 forty-four persons came forward for prayer and remained to make profession of faith and ask for church membership. Brother Ham expects to be in Atlanta, Ga., the first half of April.

.... Editor E. D. Solomon, of the Florida Baptist Witness, has been elected superintendent of the Anti-Saloon League in that state. Editors have a way of "toting double." Editor Solomon is well equipped for such service because he has a side partner in the person of Mrs. Solomon who can do not only her share of the work but more.

.... Oliver Wendell Holmes once said "Just so sure as you keep drawing out your soul's currency without making new deposits, the next thing will be 'No Funds.' Soul deposits and checks must more than just balance if we are to be spiritually dynamic." As in the days of Holmes, so in our day and all days. We must replenish funds for our spiritual service or we shall become bankrupt.

.... It is reported that when Henry Clay Trumbull was a little boy upon awaking at night he would turn toward the large bed where his father slept and would inquire, "Father, are you there?" When the answer came back, "Yes, my son," the lad slept in perfect security. When the little boy became an old man and had learned to depend upon the Heavenly Father, when time came to sleep at night he looked up with the inquiry of his childhood—"Father, are You there?" The Father of All answered back, "Yes, my son." What was true of Dr. Trumbull has been, is, and will be true in all generations for those who look up to the Great Father.

.... Next Sunday is "Laymen's Day" among Baptist churches of the Southern Baptist Convention. Dr. J. T. Henderson, secretary of the Baptist Brotherhood of the South, is greatly interested in the work done by laymen and the plan is for some capable layman to speak in the various churches on some religious subject at the eleven o'clock hour. The current bulletin sent out by the Executive Committee of the Southern Baptist Convention, carries the following poem from Edgar A. Guest which is apropos to "Laymen's Day":

Leave it to the ministers, and soon
the church will die,
Leave it to the women folk, the
youth will pass it by.
For the church is all that lifts us
from the course and selfish mob.
And the church that is to prosper
needs the laymen on the job.
It's the church's special function to
uphold the finer things,
To teach that way of living from
which all that's noble springs,
But the minister can't do it, single-
handed and alone,
For the laymen of the country are
the church's cornerstone.

While "Laymen's Day" will be observed in many sections of the South next Sunday, Secretary Huggins and the Baptist leaders of North Carolina are postponing the observance of the day until the last week in May. Meetings are being held throughout the State preparatory to its observance.

THE WORK AND THE WORKERS

Edited by CHARLES H. DICKEY

THE MARION CONFERENCE

On Monday and Tuesday of this week the last in the series of Pastors' Conferences was held. Of the schedule of nine such conferences to be held, all of them went off on schedule time with the exception of Lumberton where, at that early date (February 25-26) there was so much illness that it was deemed inadvisable to proceed with the conference.

The other points where such meetings were held were Chapel Hill, Scotland Neck, Goldsboro, Lexington, Monroe, Lincolnton, Elkin, and Marion. The last named was held the first two days in this week. This, it will be seen, was a splendid distribution over the State of these several meetings. From Chapel Hill to Marion; from Scotland Neck to Monroe; from Goldsboro to Lincoln and Lexington.

It is altogether impossible to estimate the good of these two-day meetings in these several strategic points. Many pastors were in attendance. They came from the open country, from the small town, the big cities and centers of population. Without formality, they sat down together, as God's men, and talked over our common problems. Doubtless these pastors' conferences have had a telling effect upon the lives of many of those attending.

TWO WEEKS LATER

The last conference was held on March 30-31. On April 14, at Rocky Mount, the first of nine men's meetings is scheduled to start. These will run until early in May. They, too, are so set up as to cover the entire State. They reach from Fayetteville to Bryson City; from Boone to Raleigh; from Winston-Salem to Asheville; from Charlotte to Hickory.

Last week the program of these several meetings was published in the *Biblical Recorder*. On this page this week is a brief statement of the time and places of these meetings, together with a list of the men who will take part in one, or more, of the programs. A glance at those names is a promise of what is coming.

M. A. Huggins has shown great wisdom in the selection. The men, on their part, have shown a fine spirit in accepting the assignment. These are busy men with tasks sufficient to keep them busy at home. Yet, they are Christian men—Baptist men—and are quite willing to sacrifice when necessary if in so doing they can further our common work in North Carolina.

It is hoped that all over the State our men—laymen and ministers—will keep these dates and places well in mind. It may be said that these meetings are so distributed over the State that any man who desires may attend, so far as distance is concerned. The pastors' conferences were for ministers only; but these meetings are for our men—for both laymen and ministers. When Mr. Huggins set up 5,000 as a goal to be reached in these several meetings, John Arch McMillan immediately countered that there would be more than 5,000. As a matter of fact, there should be. Let's work toward a greater goal.

THEY'RE TALKING IT

Since the first of the year a systematic and sustained effort is being put forth to get the *Biblical Recorder* into the program of the churches of the State. Now the idea is beginning to take. Wherever one goes—from Asheville to Wilmington, from Elizabeth City to Charlotte—the people are talking about the new club plan.

That plan is briefly this: Wherever a church—any church—produces a subscription list equal to one-tenth of its actual membership, the paper goes to the club at the low rate of \$1.50 the year instead of the former rate of \$2.00. The people are bargain-conscious and like the idea. It isn't bad to get for \$1.50 the same thing for which one has been paying \$2.00.

Down in the offices of the *Biblical Recorder* the lists are coming in, now, from widely distributed points all over the State. The greater cities are represented—well represented; and so are the smaller cities, the villages, hamlets, and small

MEN'S MEETINGS

Time and Places

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
Boone	May 8

The Speakers

I. G. Greer	Walt N. Johnson
M. O. Alexander	M. A. Huggins
Hugh A. Ellis	R. L. McMillan
J. B. Lawrence	L. E. M. Freeman
W. L. Poteat	R. N. Simms
J. Clyde Turner	Olin T. Binkley
Ira D. S. Knight	H. H. McMillan
Zeno Wall	J. T. Henderson
W. C. Taylor	Hoyt Blackwell
E. Gibson Davis	J. C. Canipe
Eugene Olive	Johnson J. Hayes

The names given above appear on the programs of one or more of the meetings; I. G. Greer, M. O. Alexander, Walt N. Johnson, and M. A. Huggins, on all programs.

towns. Sometimes one of these clubs will be for one hundred subscriptions; at other times for ten, or maybe twenty—depending upon the size of the church.

It would be inconceivable to think of the great work of this convention being carried on without a Baptist paper. There is a decided need, as there has always been, for an organ to publish abroad our efforts, aims, needs, and undertakings. In proportion to the circulation and the reading of our Baptist paper, will our people be informed about our work. But unless a paper is both distributed and read, it had as well not be published at all. Therefore, the new effort to promote both circulation and reading.

J. MARCUS KESTER

In writing well in advance of publication, one always runs the risk of seeming untimely. However, as of today, it is not generally known how dreadfully ill has been the pastor of the First Baptist Church of Wilmington. Twenty-eight days after being carried to the hospital—where he still is—he was in a most critical condition. If he ever gets well at all, they'll tell you down there, it will be months before he can resume his labors.

"He is the sickest man we ever saw," say his physicians and nurses, "and we readily admit that he is beyond our reach; and if he does get well, it will be the result of the prayers of the people." The whole city of Wilmington has been praying

for the recovery of Dr. Kester. The Catholics have joined with the Baptists; the Methodists with the other religious groups of his city. It is moving to see and to feel how the sickness of that good man has united the people of his city in a great prayer-effort.

"Dr. Kester," said one of his members, "has been talking and praying for a religious awakening that would reach his entire city. I believe," she went on, "that he is doing that from his hospital room in a greater way than he ever could have done it from his pulpit. The sermons he preached from his pulpit have never moved the city as has his suffering near the death-line in the hospital. His prayers are being answered in a way he never dreamed about."

SPEAKING OF DIFFICULTIES

"Our church hasn't had a regular service for two months, until recently when the weather cleared up."

Who said that? Why, probably some hundreds of our preachers in North Carolina. During the unprecedented weather of the winter, when the earth was covered with snow, and the roads were closed and the schools had dismissed, indefinitely, many—very many—of our churches were utterly unable to get together for a service.

Everywhere one goes, he hears the people and the pastors speaking of the unusual condition. One feels very deeply with these churches. It was not their fault that they could not come to their meeting places. They regret it more than anyone else. It has slowed down the work in their sections, and, consequently, in the State.

"But we'll pull out, now that spring is here," they are saying. Not only has their local work suffered, but it has been reflected in the receipts at the orphanage and to the cooperative program. Most of these churches will, just as quickly as conditions permit, want to catch up where they left off. That their problem has been acute, we all admit; that they will admit defeat, none of us is ready to concede. For now that the spring season is upon us, the people will flock to their meeting places and will want, as much as is possible, to "catch up" all phases of their work.

EASTER APPROACHES

Eleven days from the time this goes to press Easter will be here. This period is receiving more emphasis among our Baptist churches than ever. It affords a natural time and opportunity for the local congregation to rise to new heights.

With a resurrection taking place in all the world right before our eyes, it is easier to contemplate the resurrection of the Son of God. All of this naturally throws one's mind into a receptive mood. Easter affords a good time for consecration; for good preaching, for evangelism, and for a general advancement in the life of a church.

What weapon has the lion but himself.—Keats.



SPEAKERS AT BAPTIST MEN'S MEETINGS

Dr. W. L. Poteat, Wake Forest; Dr. H. H. McMillan, China; and Dr. J. Clyde Turner, Greensboro.

THE BAPTIST PRESS

By G. W. Paschal

I

In the Religious Herald of March 19 Dr. John H. Eager has an article entitled "The Face of Jesus." He says that there are two remarkable things about the face of Jesus. The first is that there is so little about it in the New Testament; no one ever attempted a pen portrait. The second is that His face has been so often painted by the world's great artists, such as Raphael, Michael Angelo, Titian, Giotto, Leonardo da Vinci, Rubens, Murillo, and Fra Angelico. The most satisfactory figure of Jesus to Dr. Eager was a reclining figure in marble by Ezekiel, a Jewish sculptor of Rome, but born in Richmond, Virginia.

Dr. Eager would outline Jesus' face as he thinks it should be. It would have these features: (1) It would be a pure face—"there was no sin in that life, hence no trace of it on that face." (2) It would be a strong face. Some painters have made the mistake of representing Jesus' face as effeminate. He spoke with authority. His enemies in the garden went back and fell on the ground at the sight of His face. (3) It would be a sorrowful face. To prove his point in this Dr. Eager has to appeal to the Old Testament and probabilities. Yet he says that the sorrow of Jesus' face was a "sorrow that refines, that deepens and elevates, that sometimes make attractive." (4) It would be a loving face. To prove this Dr. Eager says: "He alone of all the great teachers of history opens wide His arms to the little children. Why did they freely run into these arms? Because of the loving face that invited them."

II

Editor Routh of the Baptist Messenger in discussing "The Peril of Being Near-Sighted," says:

Lack of brotherly-kindness and of love blinds men—blinds them to their own defects, blinds them to the needs of their fellow men and to the desolate condition of nations without God. Social and economic injustice is perpetrated by men whose hearts are void of brotherly-kindness and love. Only this last week we heard of a manager of a department store who is paying girls ninety cents a day in a city where living costs are high. The payment of such wages is nothing less than economic slavery. We must not shut our eyes to the responsibility resting on us as Christian citizens to share the burdens of those who suffer and cry out against social and economic injustice.

III

R. F. Beasley, a good Baptist himself, even though his paper, Beasley's Weekly, cannot qualify as a member of the Baptist Press, usually says good things both elsewhere in his paper and in his column, "Comment." In his last paper, under the heading, "King Asks a Question," he tells of the visit of King Edward to Glasgow and his seeing while there the slums of the city and the magnificent new ocean liner, the "Queen Mary." After he had seen both, Edward asked: "How do you reconcile a world that has produced this mighty ship and the slums we have just visited?" The King, seemingly, got no answer, but Lord Melchett hearing of it repeated it before the British Institute of Metals, telling the prominent men before him, "That is the question which we have to solve and it is useless to go out and solve scientific problems if we cannot solve that."

In discussing the matter further Mr. Beasley says that the world has slowly emerged from the belief that famines and wars are necessary to rid the world of superfluous populations, and that people are better off today than ever before and secure for themselves a larger share of the national income, and yet the anomaly of which King Edward spoke is as striking as it ever was. But even here Mr. Beasley sees progress, with reference to which he says: "The most marked change is that kings and scientists are now asking these questions. It shows that men's minds are abandoning old ideas and that the first time in the history of the world the question which King Edward asked is recognized as the first and principal question facing not only England but the world."

IV

The editor of the Watchman-Examiner has a short article on people who partially agree or who wholly disagree with Paul, as follows:

Years ago the world stood aghast when a London minister said: "St. Paul remarks, and I partially agree with him." The world has moved rapidly since that time, and now many ministers entirely disagree with Paul and explain his blunders to waiting congregations.

For our part we are still holding on to Paul's interpretation of Christianity. We do not want to close our eyes to the truth, so when a greater than Paul arises amongst us we shall be glad to talk matters over with him.

If the editor's office has not been thronged since this was published it is doubtless because those numerous persons who could qualify—in their own estimation—as greater than Paul do not like to be made the object of satire.

V

Editor McConnell of the Baptist Standard has an article on the Samaritans that shows them up in a different light from that in which they are usually regarded. Not all are like the "Good Samaritan." In general, their religion had some very serious defects. It was, says Dr. McConnell, a compromise between the religion of the Jews and that of Babylon. Again, though they were "liberal" they were sectarian. "Unionism is no cure for bigotry." Third, their religion was not vital, but concerned chiefly with temporal things and social conditions. It had no missionary urge. Says Dr. McConnell:

There was no missionary urge or passion in Samaritanism, but they could get in their Temple on Gerizim and admire and congratulate themselves to their hearts' content. They could sing and read and go through their ritual and enjoy their meeting every Sabbath and go home satisfied with themselves. They were not missionary either in spirit or in practice.

Fourth and as a result of their unmissionary attitude, they have dwindled away, until now there are only 252 Samaritans in the world.

Probably, there are many in our Baptist churches who can qualify as Samaritans.

A SURE SUPPORT

By A. C. Lawson

Text: The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, destroy them.—Deuteronomy 33:27.

The subject of my sermon this morning, I think, is very appropriate in our day amidst all the vagueness and uncertainty that pervades our society, especially in the realm of spiritual things.

I am glad that amidst all the conflicting views in matters of religion that our Blessed Bible, the Word of God, is a sure support if we will only accept its truths and walk in the way that it teaches. The right way of living is so plain that the wayfaring man nor a fool should err therein.

The world in vain tries to get a sure support in materialism; but that which is entrusted to the material things of this world has always miserably failed.

But God, our loving heavenly Father, stands above us with outstretched hands wanting to give us a sure support; that is not changeable or capricious, is not affected by time or age, but ever remains the same.

Our text is a part of the farewell message of Moses to his beloved Israel. He speaks out of a life of experience in dealing with God and God's dealing so wondrously with him.

The reason he could speak with such assurance that God was his refuge is that God had never failed him, and he knew that which had kept in life would also keep in death.

Fanny J. Crosby beautifully expresses the assurance that Moses had when she sang:

Blessed assurance, Jesus is mine!
Oh! What a foretaste of Glory divine;
Heirs of Salvation, purchase of God;
Born of His spirit, washed in His blood.

So Moses was instructing Israel to follow God and His teachings as the first and greatest thing of their lives. He knew from experience His teaching was true. If we would teach the way of right living, we must first know Christ as our personal Saviour. Jesus said, "If the blind lead the blind they will both fall in the ditch."

Like Christ, Moses was in danger as soon as he was born. His mother kept him hidden three months. One day she decided it was no longer safe in the home for her darling child, and out of a mother's love, which is next to the love of God, she builded a little waterproof basket or ark and put little Moses therein, and kissed her darling babe as she anchored his little boat in the river Nile amidst all those reptiles. But nothing harmed

him. As his sister watched the boat that contained her precious little brother, there came a daughter of Pharaoh, King of Egypt; down to the river to bathe with her retinue of servants and maids of honor. She beheld the little boat on the water and commanded it to be brought to her, and when she saw the child she loved it. She said she would adopt him as her own, and she employed the child's mother to be his nurse. God works in mysterious ways His wonders to perform. After being reared to manhood in the king's palace, he forsook the pleasures of Egypt for the welfare of his people.

After forty years of training in the desert, communing with God and nature, he got his commission from God as He spoke to him out of the burning bush. He must lead His children out of Egyptian bondage. After many signs and wonders Moses brought them through the Red Sea and the wilderness. A short time before his death he was heard saying to Israel words of comfort and instruction as contained in our text:

1. The Eternal God is Thy Refuge

I know that the God who was a refuge for Moses is a refuge for us. He is the same today as of old. David said: "God is my refuge and strength, a very present help in trouble." In those days there were cities of refuge and any person who harmed his brother through a passion of anger could flee to one of these cities, where he would be safe.

Oh! What a picture these cities of refuge bring to us in the fact of our great refuge in Christ! When we come into His fold and He is our shepherd, no one or anything can molest us or make us afraid. We are only pilgrims here; this world is not our home. I am glad of the fact that some sweet day we'll be gathered over there where there will be no sadness nor tears nor suffering. There will not be a single grave on the green hillside of glory, no pain nor heartaches nor parting. We look for a city that hath foundations, whose builder and maker is God.

The cold and cruel world is not a sufficient refuge; our only refuge is in Christ, our blessed Saviour. No wonder Jesus said, "If a man should gain the whole world and lose his own soul, what would he give in exchange for his soul?"

2. And Underneath Are the Everlasting Arms

Moses could boldly say this because God had lifted him up so many times. David experienced the same when he said: Though the righteous fall they shall not be utterly cast down, for the Lord upholdeth them with his hand.

Job said: I know that my redeemer liveth.

Paul said: I know in whom I have believed.

There is, therefore, now no condemnation to them that are in Christ Jesus. With God's everlasting arms under-girding us there is nothing to fear. For we are hid with Christ in God, only waiting to be revealed at the last day in the fullness of His glorious Kingdom.

3. He Shall Thrust Out the Enemy From Before Thee and Shall Say, Destroy Them

He thrust out the enemy from before Moses and multitudes of others in all ages, and He is just as willing to thrust out our enemies today as of old, if we will only give Him a chance to work out His will and plan in us. If you trust in God, no enemy, however great and formidable he may be, can ever overwhelm or defeat you. "If God be for us no one can be against us."—Paul.

God said to Joshua: There shall not any man be able to stand before thee all the days of thy life.

David said: He suffered no man to do them wrong; yea, He reproveth kings for their sakes, saying, Touch not mine anointed and do my prophets no harm.

The last enemy to be destroyed is death. And concerning the Christian, it will be swallowed up in victory.

Oh, grave, where is thy victory?
Oh, death, where is thy sting?

In my imagination's ear, I hear a voice come rolling down through the centuries buried in the bosom of the Son of God.

For the Christian there is no death because our greatest enemy was destroyed when we repented, believed, and accepted Christ as our refuge and our Saviour. All our sins were blotted out for the blood of God's Son. Jesus Christ cleanses us from all sin, past, present, and future.

There Is No Death

There is no death! The stars go down
To rise upon some other shore,
And bright in Heaven's jeweled crown
They shine for evermore.

(Continued on page 5)

Baptists in World Conquest

FROM MOUNT CARMEL

We should like to give you some special items for your prayer-list as you think of Palestine and Syria during this year. First of all, here at Haifa, we have in training two young men whom we believe God has called into the work of the Gospel ministry. One of them comes from the old hometown of the Master, Nazareth, the other from the hills of Lebanon. Since last autumn we have been bending every energy towards leading these young "Timothys" in the study of the Bible, and in giving them other training necessary in the work of the ministry. You may easily imagine that this new task has taken no little of our time and thought and energy. But it has been happy work. These young men have given, and are giving, us much cause for rejoicing. They themselves have been a great encouragement, among many discouragements. We believe that God has put His hand on them, that He is going to use them, and that they will prove of great value in our work. In them, and in others like them, must rest our hopes for a far-reaching evangelistic program in the future. We earnestly ask that you pray for them constantly, as well as for the rest of us. These young men have much in their favor, but they need the blessing of God upon them and their labors if they are to be successful, and we do covet your prayers in their behalf. They will have entire charge of the work here at Haifa while the Owens family is on furlough, and this will be no small responsibility for them with so little training. There will be temptations, days of trial, and days of discouragement, and they will sorely miss the help and guidance of an older missionary.

Then we are sure you will want to ask God to bless our new missionary, Mr. Eddleman, coming out now to labor at Jerusalem; also for Miss Clor as she returns to Jerusalem after her furlough in America. We do hope you pray constantly for all the work, for all the workers, but we mention these for your special interest. What a privilege to have a real share in the work as you hold up our hands in prayer to our heavenly Father. Again we say, what a privilege!—Roswell and Doreen Owens, Haifa, Palestine.

EUROPE'S LANDS AND PEOPLES

By Everett Gill, European Representative,
Bucarest, Rumania

During the World War we used to correspond with our boys "somewhere in France." In the minds of many, ideas concerning the geography and peoples of Europe are, perhaps, about as vague as the above. Roughly speaking our European field extends for some two thousand five hundred miles from west to east (from Lisbon to the Ural Mountains), and for about two thousand miles from south to north (from Giurgiu, Rumania, on the Danube and the Caucasus Mountains to the northern wilds of Russia).

What a vast and historic field! What a congeries of peoples! Like the Promised Land of old, it is a territory far more vast than we shall ever occupy. What strategic lands they are!—"Spain," "Italy," "the Balkans," and "Russia"! The mind is overwhelmed with the significance of these names. What history they have made! What history they are making and are to make! The destiny of the world lies in their lap. Everything hangs on how they will react to one another and to Asia and Africa!

Spain once ruled the Western World, and suddenly fell sheer from her dizzy height of glory. Her great day may come back again. She sits behind her tall wall—the Pyrenees—to one side, and watches her neighbors tangled and ensnared in the nets of their politics and militarisms. Spain, with her great people—intelligent, proud, reserved, brave, and competent—bides her time.

Italy—"the Boot" of the Latin classics—still is Europe stepping across the Middle Sea to Africa. "Italy," every traveled man's "second home," which ruled the world, from Ireland to Persia, and from the German forests to the Sahara, wishes once more to rule the world. Situated in the middle of the Middle Sea, she is likewise halfway from East to West. Italy, the beloved lady-nation of Europe, is the home of one of the very most intelligent peoples of Europe, which has the misfortune of being led by the arch-autocrat, and

seems proud to lick the chains which bind her.

"Any news from the Balkans?" used to be the morning salutation in the chancelleries of Europe. That salutation may be revived in the near future. "The Balkans"—what a cage of rare beasts!—our own white brothers—Slav, Eastern Latin, and Magyar. There they lie within their little dens, with jaws resting on their paws, behind their invisible boundary-lines, watching, red-eyed, each other through the slits of their eyelids, ready to spring. O, the Balkans—lands of the Apostle Paul, the missionary; of Diocletian, the Roman Emperor; of John Hunyadi, the knightly hero; of Kossuth, the patriot; of Byron, who laid down there his life for freedom! "The Balkans," the bridge between Asia and Europe; the battleground between East and West; the way of the Danube and road of the Crusaders; the scene of the epic of the Gospel and the huge tragedy of the Bogo-miles! "The Balkans" comprises lands which one comes to love—with its broad, rich Danubian plains, its forested mountains and rolling plateaus, its disappearing rivers, its teeming thatch-covered villages, its naive and sturdy peoples. "The Balkans" where on Kosovo's fateful and glorious field Turk and Slav rolled in blood and death! "The Balkans"—where Greek, Latin, Turk, Hungarian, Slav, German, and hybrid-races live in perennial suspicion, hate, and fear. When God saves the Balkans, Europe will be saved.

"Mother Russia," too is in our field of missionary operation. Russia, the unconquered, whose vast reaches of steppe and forest have always swallowed up her invaders and assimilated them, or sent them back in fragments. The vastness of her territory, her ever rapidly increasing population of one hundred sixty millions, her mystical Soul, her capacity for suffering and martyrdom, her idealism, her composite mind with her psychological Janus-face, half Asiatic and half-European—all make her the Sphinx-Riddle of the modern world. Here in Russia is being enacted the arch-tragedy of the ages—the most mystical Soul of all the earth being slowly strangled to death. The Soviet State has set next year, 1937, as "the day" when all religion will be liquidated in Russia. It's a spectacle for gods and men. One can imagine the angels leaning over heaven's walls watching the slow agony. But, "He that sitteth in the heavens shall laugh," meaning, as I understand that startling figure of Almighty God laughing at man, that "these rulers who are taking counsel together against the Lord and His Christ (Anointed)" are attempting what is essentially a ridiculous thing—that of crushing out of the human soul its thirst for God!

Such are our European fields. We feel like tiny gnats on the horns of mighty battling bulls. But when the bulls shall have passed away, God's gnats will remain.

NEW EDUCATIONAL SECRETARY FOREIGN MISSION BOARD

By Charles E. Maddry

We are happy to introduce to the denomination the new Educational Secretary of the Foreign Mission Board, Rev. Claud B. Bowen. For more than two years a committee of the Board has been searching for a man for this position and in Mr. Bowen, we feel that we have found the right man for this important foreign mission task.

Mr. Bowen will give himself to the cultivation of missionary interest in our schools, colleges, and seminaries of the South. He is to foster missionary education through conferences, student retreats, mission schools, and in the production of mission study books and other mission literature needed.

Mr. Bowen is a native of Winona, Mississippi, and a graduate of Southwestern University, Memphis, Tennessee, and is a candidate for the doctor's degree in our Louisville Seminary. Mr. Bowen comes to the Foreign Mission Board thoroughly prepared for the work to which he has been called.

A TENANTLESS PULPIT

Generosity of the Woman's Missionary Union of the South has built recently, or aided the church to build, a house of worship in Santarem on the Amazon, to which one of the two colonies of Confederates went at the close of the Civil War, heartbroken over the Lost Cause. Some of their de-

scendants hold positions of responsibility in the great Ford Rubber plantation out in the interior from that city. Recently their pastor died suddenly, a veteran in our ministry. Now, writes the missionary, the church is without a minister. "Six of the ten churches are without pastors. Santarem has a new meeting house and pastor's home, but nobody to occupy it. I preached every night and there were four conversions." The command of Jesus is: "Pray ye the Lord of the harvest that he send forth laborers into his harvest." Sheep in a good sheepfold under a true shepherd is perhaps the full Christian ideal of our gregarious Christian life. But a lovely sheepfold will never keep sheep safe if there be no shepherd. Jesus wants shepherds. Our supreme contribution to a younger Christianity is to aid them train the shepherds God calls for their sheep.

BANDITS, BAPTISTS, AND BUBONIC

Our missionaries are not in a business whose motto is "safety first," though they exercise Christian prudence. The state of Pernambuco, Brazil, is shaped somewhat like our Tennessee. The third of it nearest the sea is a great sugar cane country. The middle third is a cotton and fruit district. The progress of our evangelization has just gotten back that far from the coast, in any successive line of churches. But believers went on far away toward the center of the continent, in the dry cattle-country, afflicted with drouths and bandits. Recently our two Johnsons, the veteran evangelizer, L. L., and the new College and Seminary president, R. Elton, went out together in the former's Ford. The story comes: "We had a wonderful time. We passed through the bandit country, and where the Bubonic Plague is raging. Already some 400 have died; but the One we serve was with us all the way. There were thirty-five conversions, eleven baptisms, and a church organized at Cabrobo with thirty-four members. These highlands are open to the Gospel and the Baptists, if we just had the force and money to accept the opportunities. We need two more workers already in that zone. Pastor Jacyntho is doing a fine work, but cannot attend to all the many calls that come." Do we not hear again the echo of a persuasive voice, saying: "Pray for laborers"?

THE WEAK SPOT

Edinburgh Castle, perched on its grey crags, is said to have been captured only once; and then through a shepherd leading a small storming party up the precipitous western cliffs, which had been left undefended because deemed to be inaccessible. And yet there was benefit even in that apparent disaster, because it indicated a weak spot in the defences for all after-time, and led to a more perfect line of fortification. So we may be thankful when temptation assails us, indicating some point of our character which needs immediate attention, and summoning us to look into the Divine storehouse for some special and unrealized form of grace, which from that moment is claimed and appropriated by the exercise of faith.—Rev. F. B. Meyer.

A SURE SUPPORT

(Continued from page 4)

There is no death! An angel form
Walks o'er the earth with silent tread,
He bears our best loved things away
And then we call them dead.

He leaves our hearts all desolate
He plucks our fairest, sweetest flowers;
Transplanted into bliss,
They now adorn immortal bowers.

And to this end, we pray:

Oh, great, loving, and merciful Father, Thou that hast set Thy glory in the heavens, and in Thine amazing condescension, Thou hast loved us with an everlasting love, and therefore Thou hast drawn us to Thyself. Father, increase our faith. Help us to claim Thy promises that Thou hast made to us. Lord, take our hand in Thy hand today and lead us, for we cannot walk alone. Take our heart in Thine and keep it today for we cannot keep it alone. Overshadow us with Thy love and underneath us put Thine everlasting arms, and lead us in the way everlasting.

BIBLICAL RECORDER

FOUNDED 1833, BY THOMAS MEREDITH

PUBLISHED EVERY WEDNESDAY AT 121-123 WEST
HARGETT STREET, RALEIGH, N. C.BIBLICAL RECORDER PUBLISHING CO.
(Organized 1901)"Our Advertising Department is in charge of JACOBS
LIST, INC., Clinton, S. C."J. S. FARMER Editor and Business Manager
George W. Paschal, Ph.D. Contributing Editor
R. F. Terrell Circulation Manager

Price \$2.00 A YEAR

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

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PRINTED BY BYNUM PRINTING COMPANY

LAW AND GRACE

There is life in keeping the law, but I have not kept it, and I cannot keep it in my own strength. Then He comes, and He gives me life. I am born anew, and now I can begin to do; and before He is done with me, I shall perfectly do all that the law demands. There are some old-fashioned statements which are very fine. My father often used to say, The difference between Law and Grace is this. The Law says, Do this, and live. Grace says, Live and do this. The new life is not intended to set us free from the moral requirement of law. It is to enable us to obey it.—G. Campbell Morgan.

WHICH THEOLOGICAL SEMINARY

Wake Forest College and other colleges of our denomination throughout the South will soon be graduating many young ministers who next year will enter some theological seminary. The question that these young men are trying to determine even now is, Which seminary? To them we hope to say a helpful word.

First, if the student be a Baptist, we should advise him to go to a seminary where there is no compromise of the Baptist faith. The Baptists believe in New Testament Christianity, and we believe Baptists more truly conceive and more faithfully practice the religion of Jesus Christ as taught in the Gospels than any other denomination. The world needs preachers well instructed in this religion, because we believe this religion will give our world a better, stronger, more noble type of men and women than any other religion will or can give. There must be no compromise with this religion in the school that a young Baptist minister attends; if there be such compromise the probabilities are that the student will adopt it, and become something else than a Baptist. It cannot be doubted nor denied that a student tends to become like his teacher, the disciple like his master. Accordingly we would urge that the Baptist young minister seek a seminary in which our noble Baptist faith is taught in its purity and simplicity by teachers who are themselves devoted to it.

Perhaps it is well here to recognize the fact that many of our theological seminaries have become Unitarian and teach their students the Unitarian doctrines. Among such seminaries are some that once were the pride of the Baptist denomination. While perhaps a true evangelical may be found here and there on their faculties, all the current of the seminary's thought runs towards Unitarianism.

The young Baptist minister should realize the danger of wrecking his life if he should put himself in the way of such a seminary. This would not be true were Unitarianism a better religion than one which fosters the belief in Father, Son, and Holy Spirit taught in the New Testament. But after a hundred years we can now see its real

nature. Its appeal has been rather to those who think of self than of their fellow men. It does not call forth young men to heroic endeavor; hardly one of its missionaries has ever preached the Gospel in Africa as Livingston did, or in China as Yates did, or in the slums of New York as Jerry McAuley did. "It has no missions at home or abroad, because it cannot count among its votaries young consecrated lives."

There are, however, seminaries which one who is preparing for the ministry of Baptist churches may safely attend. Some of these are in the North; all of those of our denomination in the South are such. There is no compromise of Baptist faith in them. Let the student find one of these.

The friends of our Baptist seminaries must also have in mind that if they are to serve our denomination and the world at the best these seminaries must be endowed so as to command for their faculties the services of the ablest scholars in their respective fields, and at the same time men of great spiritual endowment and influence. We like to think of such men as Broadus and Robertson, who were recognized round the world as authorities. If our seminaries are to continue to draw our young ministers, they must have more such men on their faculties. Orthodoxy based on ignorance and bigotry is no more attractive today than it was a generation ago. We must have men on the faculties who can speak with authority on the printed page and in the learned societies of the world. Unless our seminary teachers can do that, we may be sure they will not long have the opportunity of speaking with authority to our young ministerial students.

LACK OF INTEREST IN RELIGION

It is said by those in a position to know that not more than one in eight of the young men in our colleges show any active interest in religious work or attend Sunday school or the young people's organizations. Nor is such lack of interest confined to our colleges. An able and energetic young minister of another denomination, in response to our question, told of the difficulty he had in enlisting the young people of his churches in any of the activities which are now provided for their development. They did, indeed, for a while attend the young people's meetings but they never made preparation to take any active part in them, being content to have their minister do all the work and entertain them with such prayers, exhortations, and explanations and lectures as he would make. Their minds were always a blank on any study projects which had been put on the program. The cause of all this lack of interest, thought our young friend, was the preoccupation of the young people with other things, such as athletics, social life, movies, drug store gossip, sports of all kinds, magazines, radio, books, trips by automobile. In their concern for these things they had no time nor taste for spiritual things.

Of course, many of the young Christians who have fallen into the way of living at this poor dying rate are not satisfied with it, but they find it hard to break away from it. They should have all the encouragement we can give them when they do make any effort for better things. One such effort was that of a large group of students of Wake Forest College who of their own appointment used the chapel hour for five days last week for services intended to quicken them spiritually and religiously. We hope that the fires thus kindled may continue to burn.

SERMONS IN NEW YORK CHURCHES

It is sometimes helpful to us to learn what other churches are doing and what other congregations are hearing from their ministers. Reports of sermons are to us always interesting, and as interesting as any in a long time are the reports in the New York Times of those preached

in the New York churches on Sunday, March 22. We had already discounted the content of the sermon which a famous Catholic divine preached in St. Patrick's Cathedral. Of course, he told his hearers that the one hope of the world is Catholicism. As might have been expected there were many sermons which had the recent floods as their theme, but there were reports of several which had more permanent matters to discuss. One of these was by Dr. Henry Sloane Coffin, president of Union Theological Seminary, who preached in the Collegiate Reformed Church. He must have surprised his congregation in proclaiming his belief in a personal devil, but we can make nothing else out of such words of his as these:

"These concealed infernal powers are abroad everywhere in the human scene. The apostle of love knew that 'the whole world lieth in the evil one.' There is a malignant control over our earth. One may say many true things about earth's goodness and pleasantness, but its dominant factor, 'the prince of this world,' is neither good nor lovely. Not to recognize this is to spend our days in a fool's paradise. Healthy religion has always insisted that our world is spiritually dangerous."

Dr. Harry Emerson Fosdick told his hearers that, "Religion today faces a situation unlike anything it has ever faced. Hitherto, while religion has often been in difficult places, still the choice has generally been between one kind of religion and another. Today, however, one sees millions of people facing a choice, not between this religion and that, but between any kind of religion on the one side and on the other a sheer paganism, downright, materialistic irreligion in thought and life."

Discussing the weakness of the church, Dr. Allen Knight Chalmers, of the Broadway Congregational Church, said: "The weakness of the church is that it assumes too much and does not demand enough. We assume that people know what the fundamentals of religion are. We do not demand with sufficient clarity that they face the meaning of their membership in church." Dr. R. W. Sockman, pastor of Christ Methodist Church, declared that the church "is too much the echo of the crowd and too little the voice of God." Dr. N. V. Peale, pastor of Marble Collegiate Reformed Church, said: "A new type of sermon is needed today. The pulpit should be a place about which people gather to hear a man talk about and demonstrate a real power to help them live."

It is not difficult to see in these sermons and in others of which reports are given indications of the fact that the ministers of New York are preaching a more vital gospel than they were preaching a few years ago.

A LESSON FROM RABSHAKEH

It took Dr. Hutton in one of his incomparable articles in the British Weekly to bring Rabshakeh to our mind and to tell us of the lesson which the story of Rabshakeh has for us.

Rabshakeh was an officer of the King of Assyria in the days of Hezekiah, B.C. 710. His story is told in almost identical words in Second Kings, beginning with the eighteenth chapter, and in Isaiah, beginning with the thirty-sixth chapter. When the Jews under Hezekiah were shut up in the walls of Jerusalem by the powerful Assyrian army of Sennacherib, Rabshakeh was head of a group that called the leaders of the Jews out of their walls for a conference, and pressed upon them the futility of their opposition to Assyria, but really addressing his words to the Jews on the wall, speaking in their own language rather than in Syrian or Assyrian which he might have used. He was a polished gentleman, a man of the world, ready in tones of condescension to show the Jews the hopelessness of their situation from a military point of view, and also to argue the matter with them on the score of religion. "Perhaps," said he, "you are trusting in God." And then he proceeded to argue that God would more

likely be with the powerful Assyrians than with Hezekiah who had thrown down His altars. But for all the wily and persuasive words of Rabshakeh, the Jews on the wall, mindful of the command of King Hezekiah, "held their peace and answered him not a word."

Dr. Hutton thinks that few know the story of Rabshakeh as well as all ought to know it. He sees men of Rabshakeh's type in our modern world, and draws a lesson from his story in part as follows:

To know him, to know what he said to the men on the walls of Jerusalem, to feel the spirit of the man, is to be insuring ourselves against his assault and snare. For the Rabshakeh is more than a man; he is a type, a spirit, and is alive today and eager on his business. Probably he never had a better time than he is having now: never an audience more to his mind. I seem to see the whole modern world sitting in an immense circle listening to this polished gentleman, who spoke several languages and knew the world—his own world. I seem to see us all—as he proceeds—becoming a little ashamed of ourselves, of our narrow bigotries, as we feel them to be, of our old-fashionedness, so that we determine to take revenge upon the serious people who have dominated us too long, as we listen to this clever talker who has seen the world and is certainly much cleverer than we.

Let me simply say that this cosmopolitan person, who knows theology and history without knowing God, is really saying such things that if certain people who are listening to him only knew him, and knew to what end the things tended that he is saying, they would leave the unholy place with shame and anger, or they would stand up in their seats or on their seats and shout to the lecturer that they see his cloven feet!

Who are you—he asks—with your provincial ways, to oppose yourselves to the great movements that are carrying everything before them in the world? And so on. There is the peculiar snare for many in our time, when the insinuation is made that the restraining note in our conscience and religion has really no true ground or reason, that, in short, it is the result of a narrow upbringing and of having had unemancipated parents.

One day you, too, will meet the Rabshakeh with this very argument on his lips. You will hear it said that many things which your fathers believed are no longer believed by many representatives of religion. And the suggestion will be offered to you that as certain forms and habits are no longer held to be binding, therefore the kind of life, the personal seriousness and goodness, which those old ideas demanded, is no longer incumbent. But you must not be deceived or deceive yourselves. Even though it were true, as the apostle assured us would happen, that many things have been removed because they could be removed, it is equally true, and this is your business and mine, that certain things which cannot be shaken—the call of the conscience, the stings of remorse, the lonely ways of the soul back to forgiveness—these remain and are still our concern.

There are some experiments which we must not make!

THE CIVILIANS CONSERVATION CORPS

The country generally, we think, will approve President Roosevelt's earnest recommendation that the CCC be continued. By the time this is printed Congress will probably already have voted the \$350,000,000 which is thought necessary for its support next year. Of all the so-called alphabetical agencies of the New Deal, we know of none that has rendered a more necessary service. It gives some kind of employment to the "white-collared" class, of which every city, town, and village in the United States has its quota. And most worthy young men most of them are; nearly all graduates of high school and many graduates of colleges. These young men have not been trained to work on farms or in the trades and in the mal-adjustments of the depression they have not been able to find the jobs that they would normally have found. Instead of having nothing to do except hang around drug stores and stand on

street corners, the CCC has put them to work conserving our national resources, planting trees for new forests, making woodland parks and recreation grounds. Some have spoken of the intelligence and faithfulness with which they have done the work assigned them. It is of permanent value. It is only just that the government should continue to provide for them.

As much as we prize what the government is doing for the class of young men mentioned above, no one can fail to regard their condition as deplorable in the extreme. This is not to say that they have not gone cheerfully about the work provided by the government and have made the best of their situation. But it is to say that an improvised job on a government project is no substitute for work of a permanent nature which every young man when he leaves the schools has a right to expect to enter upon. Furthermore, time is passing for these young men as for many others who are unemployed, and it is with some reason that they are spoken of as "the lost generation," for with the passing of time it may be already too late for them to start on a life work with hope of success. When the re-adjustment has come and depression is over, we hope that every one who is willing and able to work may have such employment as will enable him to earn a decent living and support a home. We must realize that the CCC is after all little more than a makeshift.

"DUTY OF CATHOLICS IN POLITICS"

We learn from the New York Times that the scope and extent of Catholic political action was the subject of a discussion in a large assembly of Catholics in New York on Sunday, March 22. According to one of their speakers, Rev. Wilfrid Parsons, S.J., editor of America, and perhaps the most widely influential Catholic in our country, "Catholics have the duty of bringing their religious convictions and principles to bear on present political problems." Father Parsons will not be satisfied unless the Catholics are organized for this purpose and give their organization the name "Catholic." He is Catholic to the core and he wants a government that will look after the souls of men as well as their bodies, and he insisted that Catholics believe "that only by considering the whole of man, body and soul, can governments fulfill their entire duty towards citizens."

Other speakers spoke of other aspects of the duties of Catholics. Henry McDonald, a lawyer, emphasized the importance of Catholic Action as a school to train young men in sound citizenship. Daniel F. Cohan, a former Supreme Court Justice of New York, chided Catholics for their inferiority complex and said they would continue to take orders until they made up their minds to assert themselves. "When we do decide to act wisely, courageously, and with concerted action," said he, "I see no reason why we should not be able to advance Catholic doctrines."

The Catholic Action mentioned above is perhaps unknown to many of our readers. It is a recent world-wide movement fostered by the Pope and has been much promoted in the United States. Its purpose is to give intensive social and religious instruction for at least a year to the youth of the Catholic church. In its social studies it includes politics. It can easily be seen that it may be used to train Catholic boys and young men to act in a political way for the interest of the Catholic church. But it is against the genius of our government and on that account will not long command the support of American Catholic youth.

In the past few years there have been several other manifestations of political activity on the part of Catholics in this country. We have no sympathy with them, for the reason that Catholics already enjoy just the same rights both religious and political that all other citizens enjoy. We should just as strenuously object to any organization of Baptists to gain acceptance for peculiar Baptist principles in civil government. Church

movements for the purpose of meddling in political affairs have no right to exist in the United States, and are all destined to fail sooner or later. The proper place for the Christian to make his influence felt in political matters is in the political field and at the ballot box. This fact was emphasized by some of the Catholic speakers in the symposium of which we have told above, one of whom, Professor Ross Hoffman, of New York University, said: "Right political principles are not exclusively Catholic principles. They are natural virtues, such as justice, which likewise is not exclusively Catholic. The church merely says 'yes' to them. We should defend these principles not as Catholics but as citizens of the United States."

CURRENT TOPICS

The Republican Convention—We congratulate the Republications of the State on their State convention in Raleigh on March 24. It was orderly and dignified and not stained with abuse of their opponents. Even Democrats who listened in could have found very little to object to in the keynote speech of Senator Steiwer of Oregon. He was fair, and the more effective on that account.

The most pleasing thing about the convention, however, is the quality of its nominees. There is not a stronger and better man in the State than Gilliam Grissom, the nominee for Governor. During his years of service as Collector of Internal Revenue here he revealed himself to our people who did not know him before. He soon showed that the business of his office was being run right and with dispatch and his uniform courtesy made it a pleasure to deal with him. No one doubts that if he should be elected Governor the State's business would be attended to with promptness, fairness, energy, ability, and faithfulness, and with an eye single primarily to the general welfare. The Republican Convention deserves praise for nominating him. The Democrats in their primary will have to do mighty well to meet the challenge of such a man.

We do not know the other nominees of the convention so well. We hear them well spoken of. It augurs well for the State that the Republicans are showing signs of life and virility. There is nothing the State needs more than two strong and vigorous political parties.

On the Condition of the Country—All the figures we see indicate that in many ways the country is no better off than it was five years ago, when President Hoover was telling us that prosperity was just around the corner, and not much better off than it was three years ago when Mr. Roosevelt began his New Deal program. The number of the unemployed has possibly been much reduced, but it is still uncomfortably large—seven to ten millions unemployed or working on PWA projects are not very comfortable to contemplate. The public debt is getting larger and larger and is now more than thirty-one billion dollars, and expenses for every day of the year of the national government are as great now as for a whole year a century ago. And the end is not in sight; the country is still trying to blunder through, but there is no sign of light ahead; no one has a plan for permanent betterment.

One thing, however, is undeniable: we are more comfortable now than we were three years ago. Our banks are in safe condition and more people are trusting them with their money than three years ago. Our farmers have had a much larger return from their crops for the past two or three years than in many years before; our common laborers on public projects are receiving more hard cash than they ever received and our merchants and business men generally are prospering; our factories are running even though with limited production. The jingling of — not the guineas—but of the smaller coins in our pockets, gives us a sense of comfort. The sight of unending streams of fine cars on our highways almost makes us believe that prosperity has come from its hiding place around the corner.

What has really happened? Under the New Deal we have more general distribution of the national income and in part of the national capital stock, for we have been going into debt. Our farmers have got more money for their products, and the numerous relief projects have put money into the pockets of those who were unemployed.

(Continued on page 10)

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

OUR HICKORY MEETING

The Hickory Conference was one of the most practical and helpful Sunday school meetings we have had. Snow in our western associations cut the attendance, although more than eight hundred were in attendance. Fifty-six out of seventy associations were represented. There wasn't a dull moment during the entire conference and our people stood by every session.

The following goals were adopted for 1936:

Increase in enrollment	15,000
New Sunday schools	50
Sunday school revivals	350
Training Awards	10,000
Vacation Bible Schools	200
Associations organized and functioning	40
Standard Sunday schools	100
Students used	400
People at Ridgecrest.	
July 19-25	300

SOME THINGS WE SHOULD KNOW ABOUT NORTH CAROLINA BAPTISTS

Attainments	
Associations	70
Churches	2,456
Church members	455,305
Average members per church	185
Sunday schools	2,421
Sunday school enrollment	394,394
Average enrollment per Sunday school	163
Vacation Bible Schools held in 1935	70
Vacation Bible School enrollment in 1935	10,080
Potential Attainments	
White unchurched responsibilities	482,333
White Baptist Sunday school responsibilities	778,902
Churches without Sunday schools	35
Churches without Vacation Bible Schools in 1935	2,386

INTERMEDIATE WORKERS

Have you checked class and department Standards? It is about time to apply for Standard recognition for the second quarter.

Work the Standard to meet the needs of your boys and girls.

MRS. JOHN B. LANE,
State Approved
Intermediate Worker.

VACATION BIBLE SCHOOLS

Is the name of your church written below? Will it be in this column next week?

The following churches have advised us that they will have a Vacation Bible School this summer. Drop us a card if you plan to have one. They are: Asheboro; Balfour at Randleman; Boonville; Bryson City; Bule's Creek; Burlington, First; Chadbourne; Charlotte, Enderly Park; Charlotte, Pritchard Memorial; Concord at Granite Falls; Concord, McGill Street; Dunn, First; Durham, Angier Avenue; Durham, First; Durham, West; Elizabeth City, Blackwell Memorial; Elizabeth City, First; Elizabethtown; Erwin; Fair Bluff; Fairfield; Forest City, First; Garland; Gastonia, First; Gastonia, Loray; Granite Falls; Harmony; Haymore Memorial at Mount Airy; Henderson, South; Hickory, First; Hickory, Highland; Hickory Rock at Louisburg; High Point, Green Street; Hillsboro, First; Kannapolis, First;

Kannapolis, North; Kings Mountain, First; Knightdale; Lenoir, South; Lexington, First; Monroe, First; Morganton, Calvary; Morganton, First; Mount Holly; New Bern, Tabernacle; Raleigh, Calvary; Raleigh, First; Raleigh, Hayes-Barton; Raleigh, Tabernacle; Ridgecrest; Rocky Mount, First; Rose Bay at Swan Quarter; Roseboro; Roxboro, First; Roxboro, North; Salemburg; Sheets Memorial at Lexington; Southport; Spindale; Statesville, Front Street; Statesville, Western Avenue; Tabor City; Thomasville, First; and Thrift at Paw Creek.

Write L. L. Morgan, Sunday School Field Secretary, 200 Biblical Recorder Building, Raleigh, if you plan to have a Vacation Bible School so the name of your church may appear in this column next week.

Sunday School Lesson

By Hight C. Moore

For April 5, 1936

JESUS INVITES ALL PEOPLE

Luke 14

Early in 30, A.D., as Jesus went through the villages of Perea on his last journey to Jerusalem, he accepted a sabbath invitation to dine with a chief Pharisee. The meal was marked by the healing of the dropsical man, despite evident disapproval; the reproof of the guests who scrambled for the chief seats; the lesson on hospitality which included the destitute; and the Parable of the Great Supper which showed that gospel privilege to be enjoyed must be accepted.

In the Parable of the Great Supper, directed primarily to the formal religionists of the time, Jesus set forth the privileges of the gospel which were first offered to the chosen people but rejected by them, and then graciously extended to all people.

Accept and Extend Christ's Invitation

(1) The Invitation from God. "A certain man." He was God the Creator and Preserver of the universe, and therefore he had infinite resources. He was the giver of all good, and his grace was abounding to the children of men. Yet he was Lord, and therefore entitled to respect and obedience. His invitation was gracious and involved every blessing that could possibly come to man.

(2) The Invitation Through Christ. "He sent forth his servant." The servant primarily was Jesus who came into the world to seek and to save that which was lost. He was and is the Son of God and yet he was supremely the Servant of God. So he came on a divine and glorious mission to earth. The invitation to spend eternity with God was given to man through none other than the Son of God.

(3) The Invitation to Blessings in Christ. "A great supper." The blessings which come in Christ are the greatest blessings that can come to man. Here is the blessing of redeeming love, first of all. Then we are adopted into the divine family. Moreover, we grow in grace and in the knowledge of Christ. We persevere in the Christian life. We look forward to the future glory. All blessings which can come to us, must come

in Christ. Acceptance of the gospel invitation includes all blessings that God bestows upon men.

(4) The Invitation to Fellowship with Christ. "Come." To be with Christ is the central joy of earth and of heaven. We can accept him here and have him as our companion day by day as long as we live. And then when we leave this world, we simply, as Paul said, "depart to be with Christ." And from the second coming of Christ we rise to the Better Land to be forever with the Lord.

(5) The Invitation to Service for Christ. "Come—go out—bring in—constrain them to come in." None of us can give the feast. None of us can prepare it, for already it has been prepared. But we can carry the Master's invitation to it. We must do that whether the people accept or reject it. Of course, we report everything to the Master. And we go out and obey what he says, and are glad to report at last that it is done as he has commanded. If there is yet room, we and others must extend still further the gospel invitation.

(6) The Invitation Accepted—Allegiance to Christ. "Lord, what thou didst command is done." There is no higher allegiance to Christ than what is involved in the acceptance and extension of his invitation in mercy to man. The servants of Christ extend this invitation far and wide, in city and in country; the maimed and halt and blind and poor accept it, and are graciously blessed by it. The countryside far and near come in to the heavenly banquet.

(7) The Invitation Declined—Affront to Christ. "The master of the house being angry." He had made infinite preparation. He had made the feast ready at infinite cost. The very Son of God had laid down his life in order that man might enter the gates into larger life. What greater affront could be given to Christ and to God than to decline for trivial reasons the invitation which he so graciously extended and in such mercy! Surely if men realized what was involved in their refusal to accept Christ, they would be stirred to more serious consideration.

(8) The Invitation Withdrawn—Alienation from Christ. "None of those—that were bidden shall taste of my supper." They had been sincerely invited. They would have been heartily welcomed. The richest provision that infinite love and resources could bestow would have been theirs without money and without price. But those who will not accept the divine invitation shall not enjoy the divine blessedness. That is the law of God. The invitation therefore was withdrawn and will be withdrawn and those who do not accept Christ will be eternally alienated from Christ. No greater punishment is possible.



ALBERT EGERTON SIMMS

Albert Egerton Simms, the second son of Mr. and Mrs. R. N. Simms, of Raleigh, has become a student for the ministry. He was licensed to preach by the Tabernacle Baptist Church of Raleigh on January 15, 1936. He is at present a sophomore at Wake Forest College.

Mr. Simms graduated at Hugh Morson High School in 1934 as an honor student. He was president of the Lewis Literary Society and president of the Debating Club. He was on the State Triangular Debate Team and his group won. He was a member of the Glee Club and the Hi-Y Club. He was an active Boy Scout for four years.

At Wake Forest College Mr. Simms has been for two years a member of the Glee Club and its quartet and belongs to the Euzellian Literary Society.

During the campaign in 1933 concerning the proposed repeal of the Eighteenth Amendment to the United States Constitution, young Simms, though yet in high school, made a number of very effective speeches in support of the cause of prohibition.

He has been quite active in his home church and Sunday school, and gives fine promise of becoming a highly useful minister.

His grandfather, Dr. A. M. Simms, preceded Dr. Truett as pastor of the First Baptist Church of Dallas, Texas, and afterwards was for seven years pastor of the Tabernacle Baptist Church at Raleigh. He is a cousin of Dr. John A. Broadus, who was president of the Southern Baptist Theological Seminary at Louisville, Kentucky.

Both of his parents have for years been active in the denominational work of the State.

A Plea from . . . THE BOOK

"Cast me not off in the time of old age; forsake me not when my strength faileth."—Psalms 71:9.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."—Proverbs 3:27.

"The liberal soul shall be made fat, and he that watereth shall be watered also himself."—Proverbs 11:25.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Timothy 5:8.

"Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."—Ecclesiastes 9:15.

Let not one of them look to us with pleading eyes; beg and be turned away. "They" gave every opportunity for wealth and riches that we might learn the story; having learned it, let us not forget it soon.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

THOMAS J. WATTS, Executive Secretary
2002 Tower Petroleum Building
DALLAS, TEXAS

BAPTIST TRAINING UNION

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

WINNIE RICKETT
MABEL STARNES

Secretary
Field Worker

WEST CENTRAL CONVENTION

Our Tenth West Central Regional Baptist Training Union Convention will be held at the First Baptist Church, Shelby, on April 3 and 4. We begin promptly at three o'clock Friday afternoon, April 3. Shelby Baptists open their doors to us, offering room and breakfast free. Individuals provide the other two meals.

BIBLE STUDY FEATURE: At each session of the convention our devotions will be a series of Bible study topics based on the Daily Bible Readers' Course.

METHODS EMPHASIS: On Friday afternoon we will have an hour "Facing Our Problems" in group conferences on methods, led by Wyan Washburn of Shelby; Miss Naomi Braswell, Gastonia; Miss Lois Pierce, Marshville; Miss Starnes and Miss Rickett. This will be our only period for methods and you will surely want the practical suggestions for enlarging and increasing the efficiency of your own organization.

MISSIONS: We are fortunate to have Rev. and Mrs. H. A. Sodergren, returned missionaries from the Belgian Congo, Africa, with us for our missionary messages. Mr. Sodergren is studying this winter at the Baptist Theological Seminary. Mrs. Sodergren was formerly young people's leader of Maryland. We are happy to welcome them.

Consecration Service: With the sunrise service we will have a quiet period of witnessing and meditation which will be one of the high hours of the convention.

CHRISTIAN LIFE DISCUSSION GROUPS: Rev. J. C. Canipe, Boone; Rev. Louis S. Gaines, Lexington; Rev. Perry Crouch, Morganton; and Rev. W. C. Reid, Catawba, will lead conference discussion groups on Race Relations, Internationalism, Liquor Problems, Choosing a Life Work, Social and Moral Problems at the Saturday morning session. At the close of these discussion groups each leader will speak to the whole convention. Mr. M. A. Huggins, General Secretary of the Baptist State Convention, will bring the inspirational message of the morning.

ASSOCIATIONAL EMPHASIS: On Saturday afternoon a large number of the young people will be used in the associational presentation. With the launching of our Five-Year Program this will be one of the most practical sessions of the convention. Delegations are unlimited. Be sure to bring a large group of your young people and leaders to stay for all of it. Pray for a great meeting!

CONCORD STUDY COURSE

With an enrollment of forty-eight we had an average attendance of forty-four for the five nights. Others who were working did extra class work, so we are sending for fifty-two awards.

Our work here goes very well, though there are so many others who need the Training Union.

Our present officers are as follows: Director, George Hollar; general secretary, Ruth Clark; adult president, Russell Icenhour; senior president, George Bost; intermediate leader, Mrs. W. D. Early; junior leader, Mrs. Eva Travis, all of Granite Falls, Concord Church.

WALDO D. EARLY,
Pastor.

PEACHTREE BAPTIST CHURCH

The annual Baptist Training Union Study Course was held last week at the Peachtree Baptist Church. There

were four books taught, namely, the B. A. U. Manual by Rev. W. C. Pipes; "Planning a Life" by Rev. R. C. Shearin; Intermediate Manual, Rev. J. L. Underwood, of Hayesville; and the Junior Manual by Miss Kate Robinson.

The course was well attended and much good accomplished. There were thirty that took the examination.

NELLIE HENDRIX,
Corresponding Secretary.

FOR NEW OFFICERS

During this month many new officers are beginning their work, and if these people are to function properly they must know what is expected of them. Their election is only the first mile toward worth-while service! Perhaps you have tried various plans and would like something a little different.

Have you used the idea of each new officer making a notebook on his duties? This is a very practical and helpful way of instructing in duties as well as inspiring the officer to be systematic in his work during his term of office. One leader uses the following outline for the books kept by her officers, a page being devoted to each item listed below.

1. Purpose of book.
2. Table of Contents.
3. Leaflet on duties of officers.
4. Typed outline of duties.
5. Names and addresses of committee members.
6. Organization chart of entire union.
7. Miniature Standard of Excellence.
8. Responsibilities of each officer on Standard.
9. Monthly written report blank.
10. Weekly record of work done.
11. Outline of weekly meeting.
12. Outline of monthly meeting.
13. Patterns in miniature for reminders, posters, and so forth.

TRAINING UNIONS AND B. Y. P. U.'S AND B. A. U.'S A-1 THROUGHOUT 1935

Training Unions: Cooleemee.
B. A. U.'s: Cliffside; No. 1, No. 2, Cooleemee.

Seniors: "Rickett," Center Grove, Ahoskie.

Intermediates: No. 1, Cooleemee; "B. W. Spilman," "J. A. Ivey," Kennedy Home, Kinston.

Juniors: No. 1, No. 2, Cooleemee; "Willing Workers," Loray, Gastonia; Balfour; Randleman; Becks, Winston-Salem.

"CHURCH MUSIC": POINTED PARAGRAPHS

No. 11. Church Music Training School

Very little of an educational nature is being done either by the local churches or by our denomination to aid in developing a better church music from an educational standpoint. The writer is suggesting a type of training in the local church that he has found to be very beneficial and effective in this respect. Our churches are rapidly coming to the realization that their music programs are not on a par with the standards and ideals promoted and maintained for the preaching, teaching, and training in the services. One prominent Southern Baptist has said, "Most families now hear the best voices over the radio and the worst in the world at the church services." Why should we be content to educate and improve in every department of our church life, and through neglect,

indifference, ignorance, and prejudice, keep our music program in the "primer" class? First, what is the Church Music Training School? It is a school of inspiration, demonstration, and education carried on very much in the same way as the Sunday school and B. T. U. training schools. Second, when and where should it be held? The time and place must be most satisfactory to those concerned, preferably at the church. It is usually best to meet each evening for a week end beginning on Friday and running through Sunday evening, or a longer period of a week, ten days or two weeks if desired. Third, who should attend? Preachers, Sunday school teachers, B. T. U. leaders and officers, and others who have to do with the building of programs, choir directors, song leaders, accompanists, choir members, and the congregation. Fourth, what should the program be? Such courses as will best meet the needs in each particular church, consisting of the following subjects: Classes in ministry of music, which is a discussion of every phase of church music, choir problems, conducting for choir directors, song leaders and others; sight reading, and classes for the accompanists. An inspirational hour of congregational singing, special music, and perhaps a short lecture. Fifth, the school or festival should be under the direction of able leadership, local or visiting church musician, who can command the respect and confidence of all who should attend—musicians and otherwise. Sixth, the finances should be taken care of through the local church budget or special contribution for defraying of advertising and remuneration for the director. A reasonable remuneration would be an amount equal to about what would be paid for an evangelistic meeting.

I. E. REYNOLDS.

DISTINGUISHING PRINCIPLES

The distinguishing principles of the people first called "Christians" and now called "Baptists" are:

1. The Scriptures, the only authoritative guide-book for our religious life. There may be no appeal from, or addition to, their precepts and principles.
2. The individual and direct access of every soul to God; none between man and God, save only the God-man.
3. The complete separation of church and state in their respective fields; the church dealing with religious, the state with civil affairs.
4. The simple polity of the church's government; each church autonomous and a democracy in itself.
5. The baptism of believers only, or a regenerate church membership. Incidentally, they believe in baptism by immersion only, according to the Scriptures, as symbolizing the death, burial, and resurrection of Christ; and that the Lord's Supper is a church ordinance.—George W. McDaniel, in "The People Called Baptists."

A GOOD BEGINNING

"What total abstainer ever amounted to anything?" asked the sneering wet.

Oh, just Abraham Lincoln, Thomas Edison, Admiral Peary, John D. Rockefeller, Robert E. Lee, Stonewall Jackson, Henry Ford, Whittier, Bryant, Barnardo, Booth, Nansen, Bernard Shaw, Wilfred Grenfell, Gandhi, Lindbergh. Of course, this isn't the entire list, but then this is a small paper.—The Voice.

"I thank God that I am gifted with a little of the spirit which is able to raise mortals to the skies, and I have yet none, as I trust, of that spirit which would drag angels down."—Webster.

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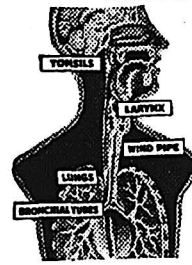
CONSTIPATION

How CARDUI Has

Helped Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use.

"Moist-Throat" Method Stops COUGHS quicker



● When you catch cold, thousands of moisture glands in the throat and windpipe dry or clog. Sticky phlegm irritates your throat... and makes you cough.

Pertussin stimulates these glands to pour out natural moisture. Phlegm loosens. Your throat is soothed. Then—quick relief!

Pertussin, by the "moist-throat" method, checks coughs safely.

Over 1,000,000 doctors' prescriptions for Pertussin were filled in 1 year, according to the Prescription Ingredient Survey issued by American Pharmaceutical Assn. Buy a bottle!

PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

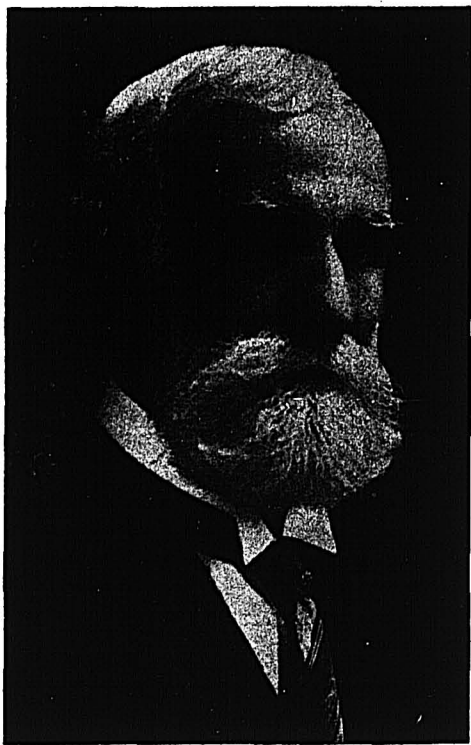
NOTICE OF ADMINISTRATION

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.



DR. E. McK. GOODWIN

Dr. E. McK. Goodwin, Superintendent of the North Carolina School for the Deaf, is to celebrate his seventy-seventh birthday the twelfth of this month. For fifty years he has devoted himself to the service of the deaf, and people throughout the State are congratulating him upon his unusual record of service. Dr. Goodwin is a native of Wake County. Not only has he rendered distinguished service as a citizen and servant of the State, but he has rendered a large service to the Baptist cause in Morganton and in the State. In all his long career he has gone from one success to another and has developed along the lines of Christian character which make men great.

CURRENT TOPICS

(Continued from page 7)

Unconstitutional measures like the NRA and the AAA, for which both Democrat and Republican Congressmen voted, were necessary to effect this result, but this has been the result. Some eight or ten billion dollars has been spent in this way, and the President tells us that another billion and more will be needed next year. We have more money and that makes us feel comfortable, but we should not forget that better times have come only as a result of a forced division of income in the way of taxes and loans. We have some advantages indeed; we are producing more and have more confidence, and have something permanent to show in the way of roads, improvements in town, school grounds and buildings; but as soon as this forced division of income ceases, we shall be just where we were in 1929 and 1933. The unemployed and distress too will still be with us. At least that is the way it appears to us.

What is the remedy? We hear and read after many critics of the New Deal who, with painful iteration, tell of its cost, but none of them provides a remedy. In fact, nearly every one is careful to say that the country must not let any one go hungry; that the government must take care of the farmers; that all worthy laborers must be given employment; but they never tell how these things can be provided except by some such method as has been employed in the past three years. The fact is, as every well informed person knows, permanent prosperity is connected with some fairer distribution of our national income than we have yet had; it is unsatisfactory to depend on taxes and loans for this fairer distribution; we need a new economic adjustment.

Less Reckless Driving—The drivers license law of North Carolina is working much better than probably any one anticipated. For the week ending March 21 the revocation of fifty licenses was reported, bringing the total since the law went into operation on November 1, 1935, up to 2,137. Of that last fifty reported, forty-five were revoked following conviction in court of drivers driving under the influence of intoxicating liquors. In fact, much the larger portion of revocations have been from drunken drivers. The highway patrolmen are doing well. There is still some complaint about excessive leniency and partiality in some courts, whose judges do not seem to realize that the people of the State desire safety on the roads even though the strict enforcement of the law may be necessary to bring it about. One result of this revocation of licenses has

been to lower the number of automobile accidents. The monthly list of deaths on the roads is now smaller than in some time. No great reduction, however, has yet resulted, even though we do feel better when we think that some of those drinking drivers who bring our hearts into our throats as often as we meet them with their wobbling cars are debarred from our roads for a season. We need to keep up the campaign for greater safety on the roads. There are still careless drivers, and not all of them young girls, who turn into the road right in your path from filling-stations and side roads; one still has to digest one's anger and slow up to avoid a head-on collision with a driver who has dashed around a car in front of him; there are still those who are foolish enough to drive cars with faulty brakes and lights and horns; and worst of all there are still on our roads those immense trucks which you dread to meet on curves—and some of them run sixty-five miles an hour.

Matters of War—Everything goes to show that most of the nations of Europe do not want war. Give a country a dictator, however, and that country may have war thrust upon it. Taking advantage of the great desire for peace among the peoples of Europe, this dictator commits hostile acts against other nations for his own personal gain and that of his country. The act of Mussolini in making war on Ethiopia was of this kind; he supposed that the other nations would be slow to take up arms even to carry out their treaty obligations and he could have his will in Ethiopia; he is finding the task much harder than he first thought and he has been much hampered by the financial and economic sanctions imposed by the League of Nations, but no other nation has taken up arms against him. Like Mussolini is Hitler. He has broken two of the most solemn treaties and moved his troops into the Rhineland; this was a hostile act, an act of war, as France said. But Hitler took the risk because he knows that the peoples of Europe want no war. He has, however, been somewhat disappointed. France has assumed a much more belligerent attitude than he seems to have expected, and it has been only the conciliatory measures of England that have kept peace so far. The end is not yet, and it seems that after a few weeks Hitler will face the alternative of withdrawing his troops from the Rhineland or seeing Germany subjected to sanctions by the League of Nations. He has all along been playing a big game of bluff, but in all probability his bluff will be called.

BUNYAN'S IDEAL PASTOR

Many admirable descriptions as to the ideal character in a pastor have been given, but Bunyan pictures him as a man with—

1. His eyes lifted up to heaven.
2. The Best Books in his hand.
3. The law of truth written upon his lips.
4. The world behind his back.
5. Standing as if he pleaded with men.
6. A crown of gold hanging over his head.

The following lines, however, from the pen of Bishop Ken, are incomparable:

Give me the priest whose graces shall possess,
Of an ambassador the just address;
A father's tenderness, a shepherd's care,
A leader's courage, which the Cross can bear;
A ruler's awe, a watchman's wakeful eye,
A fisher's patience, and a laborer's toil;
A guide dexterity to disembrace;
A prophet's inspiration from above;
A teacher's knowledge, and a Saviour's love.

—War Cry.

IN THE HOUR OF TRIAL

When you say, "Lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations which you have already suffered from. When you say, "Deliver us from evil," you must mean to struggle against the evil in your hearts, which you are conscious of, and which you pray to be forgiven. To watch and pray are surely in our power, and by these means we are certain of getting strength. You feel your weakness; you fear to be overcome by temptation; then keep out of the way of it. This is watching. Avoid society which is likely to mislead you; flee from the shadow of evil; you cannot be too careful; better be a little too strict than a little too easy—it is the safer side. Abstain from reading books which are dangerous to you. Turn from bad thoughts when they arise.—J. H. Newman.

Every one is the son of his own works.—Cervantes.

REV. B. E. MORRIS
Pastor, West Durham Baptist Church

BUDGET SUBSCRIPTIONS TO THE RECORDER

The Biblical Recorder budget program of securing subscriptions equal in number to ten per cent of the church membership is a success in the West Durham congregation. When we say that it is a success in this congregation it means more than in the average church, for we were initiating at the same time and running parallel with the Recorder Campaign a Biblical Tithing Program to secure funds for the church budget and an emergency building program to complete our new church building, the completion of which will cost around thirty thousand dollars. Our people seemed to feel that the Recorder is essential to the development and growth of a well informed, disciplining, and missionary Baptist church.

In our subscription-getting program I observed the following: First, the new budget plan of getting subscriptions for the Recorder works. The reduction of price and the easy-pay plan make it possible for all those who want the Recorder to get it. The scheme, like any other legitimate and feasible plan, will work wherever the promoters faithfully execute the methods. The writer is speaking out of experience and observation; for the churches in Durham are realizing expected and desired results.

In the second place, I observe our people need the information that is being printed on the pages of the Recorder. The individual Baptist wants and needs to know what our denominational agencies are doing. The Recorder is now printing the needful and inspiring facts about our State, Southwide, and foreign missionary endeavors. Items of Interest, the Work and the Workers, and the Glad Tidings from Afar are pages of first magnitude. Subscribers are reading these pages.

"Finally, brethren," I observe our Baptist constituency is reading—reading something? Their reading is directed or miscellaneous, elective or prescribed. The promoters of secular literature are getting their "stuff" read. Can it be said of the religious press, "The children of this world are in their generation wiser than the children of light?"

We will succeed in this Recorder campaign to the extent we get the local churches to cooperate.

B. E. MORRIS,
Pastor, West Durham Baptist Church.

THE BEGINNING OF A REVIVAL

By Warren L. Steeves

"There shall be showers of blessings." Ezek. 34:26.

The announcement is made in Ezek. 34:26. "There shall be showers of blessings." But the reader will carefully note that before the blessing comes to the church there are many things that God must do. He must be judged: He must be a shepherd: He must be recognized as their God and they are to accept His covenants. Then, there will be showers of blessings. We can see very readily that the revival must have its beginning in God; that it must have its indorsement and authority back of it. When the church has this power, nothing can hinder the showers of blessings. What a transformation would come over our churches if a revival could be realized in all of them. We need this to awaken interest in our missionary causes; to increase the spiritual power in our own local fields; and to give young men a vision of the worth while appeal for them to dedicate their lives to the Gospel ministry. Above all it is needed because of the hundreds and thousands of unsaved men and women who have been near the church and yet never brought into the fold.

SPECIAL CONVENTION COACHES

Next month the Southern Baptist Convention meets in St. Louis, Mo. St. Louis is distant about one thousand miles from points in eastern Carolina, such as Wilmington, and about eight hundred miles from Charlotte and other points in western North Carolina. The Biblical Recorder management has chartered coaches from the Queen City Coach Company, of Charlotte, N. C., for this trip. These special convention coaches will leave Charlotte on Tuesday, May 12, and arrive in St. Louis on May 13, stopping at Lexington, Ky., for the night going and returning.

Delegates, visitors, and others who care to go with the Recorder party can connect with the special convention coaches out of Charlotte by contacting the regular buses of the Queen City Coach Company operating through any city or town in the Carolinas, such as Wilmington, Fayetteville, Lumberton, Greensboro, Asheboro, Biscoe, Rockingham, Siler City, Winston-Salem, High Point, Southern Pines, and Charlotte in North Carolina, and Charleston, Florence, Lake City, and Cheraw in South Carolina.

The cost of round-trip fare from Charlotte is \$16.50, and from points east of Raleigh, \$17.50. Passengers from points other than Charlotte and west of Charlotte will come to Charlotte on Monday, May 11, over the regular schedules of the Queen City Coach Company, so as to leave there early Tuesday morning.

Passengers have the privilege of selecting their own places for meals and lodging en route and while in St. Louis. The Biblical Recorder will assist in making the reservations for meals and hotel accommodations if desired. The Recorder is responsible only for transportation, which it is providing at actual cost. Churches and individuals who contemplate going to the convention can get details regarding the itinerary and other information by writing at once to the Biblical Recorder, Raleigh, N. C.

FAREWELL MESSAGES TO INDIA AND BURMA

On leaving India, the president and secretary of the Baptist World Alliance forwarded a joint message of thanks and farewell addressed to all the Baptists of the land. They did the same on leaving Burma.

An Indian View of the B. W. A. Visitation

"The Missionary Review," the leading Baptist missionary magazine of India, remarks editorially in its February issue: "... We are safe in saying that because of the visit of Drs. Truett and Rushbrooke to India Baptist stock has risen quite a few points."

A Hindu Editor On Missions

At Jorhat, on the occasion of the centennial celebration of the Assam mission, a Hindu editor attended in order to bear tribute to the services which, by the setting up of the first printing press and by systematic language study, Baptists had rendered to Assamese literature. His most impressive word was, however, outside his special theme. Pointing dramatically to one group in the crowd of five thousand delegates, he exclaimed, "Who can deny that Christian missions have succeeded? Those men were headhunters!"

The Viceroy of India On the Baptists

The message of His Excellency Lord Willingdon, the Viceroy of India, forwarded through Dr. Rushbrooke, expressing thanks for all that Baptists have done for India during the last 150 years was warmly received by every assembly to which it was presented.



Mrs. J. S. Farmer, recently elected first vice president of the W. M. U. of North Carolina. Mrs. Farmer served eight years as a missionary in Japan, and is devoted to every phase of missionary work.



Mrs. Earl C. James, of Elkin, recently elected second vice president of W. M. U. of North Carolina. Few women are so well known as Alva Lawrence James, and none is more faithful to duty.

Mrs. Truett

The brief addresses of Mrs. Truett, conveying greetings on behalf of the women of the U. S. A., have found appreciation and response, and have added definitely to the interest of the meetings addressed by her husband and Dr. Rushbrooke.

Singapore

The quiet beauty of the harbour and islands is curiously inconsistent with the fact that while there Drs. Truett and Rushbrooke were living within the precincts of one of the strongest fortresses of the world. Modern and ancient fortification have in their externals little in common.

A DAWSON DELIVERANCE

Dr. L. O. Dawson, scholar, preacher, for over fifty years, speaks:

A church known to me once buried its pastor, and on the following Sabbath held a memorial service in his honor. A large congregation overflowed the house. One speaker told us of his worth as a preacher, another of his tender ministrations as a pastor, others spoke of him as a citizen, thought of him as neighbor, father. Finally, they called on me to speak. I said: "All you have said of my dead brother is true. He was a man out of the ordinary and gave his remarkable powers to your service without stint or reserve. But if you had, while he was yet alive, filled these pews as you have today, and said of him and to him what you have just said, he would not now be dead. Empty pews broke his heart, and he did not know of the love of which you have been speaking. He died for lack of the things you have today so beautifully said and done." And it was true.

Nothing the people can say or do will so hearten the pastor as the simple matter of attending upon his ministry — being regular in attendance at the hours of preaching.

It is the best possible way of saying, "What the pastor has to say is of no consequence," this matter of the Sunday school people turning their backs on the eleven o'clock service. Whatever influence a teacher or deacon or any other one may have is all on the wrong side if, without imperative cause, they leave the house of God when Sunday school is over.

Earnest attention to the preaching of the Word will make a great preacher out of a mediocre. A breaking heart, broken by viewing the backs of the sheep as they leave his ministry, will make a mediocre out of the greatest preacher. Spurgeon

would have failed under such conditions.

The man has never been born who can do his best with the frost of departing Sunday school people chilling his soul. And such a frost freezes his soul just at the psychological moment when he needs the warm glow of a sympathetic people's presence and prayers. And many, knowing this, seemingly do not care! They ought to remember that we do not go to hear the preacher for his sake. Not for his profit have we placed him in the pulpit. He is there to help the people, and when we rob him of his heart and power, we have injured not only the shepherd but also his sheep. Lord, make us "thankful"!—Bellevue Baptist Church Bulletin.

BETTER TIMES

We can have better times. Present conditions are due absolutely to the seed sowing of the past.

Galatians 6:7. "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap."

Note the heartlessness of capital, the undependability of labor, the failure of justice in the courts, the rottenness of politics, wide-spread immorality, and the world's largest and worst epidemic of crime. Our churches have not escaped. Many of them are living on form and ceremony and have no Spiritual Power. It is too often that there are Achans in the camp. God cannot bless a man or a church if sin is in the way.

Isaiah 55:7. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon."

James 5:7-10. "Submit yourselves therefore to God: Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you, cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted and mourn and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

Hebrews 6:14. "Saying, surely blessing I will bless thee, and multiplying I will multiply thee."

We Must Act

Now is the time to begin sowing for "Better Times." Come on! Everybody! Back to the Bible, to God, to Prayer, and Christian Living.

Our God

We have a great, glorious, wonderful, loving, beneficent, saving God.

(Read John 3:16.) This is all revealed in the Bible.

Romans 8:35, 38, 39. "Who shall separate us from the love of Christ. Shall tribulation, or distress or persecution, or famine or nakedness or peril or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Our Church

Acts 20:28. "... the church of God which he purchased with his own blood."

No one can doubt the love of the Lord for the church. Let your conduct be such that everyone will know that you love your church.

Your pastor has a deep interest in every member and nothing will be left undone to make the church a spiritual blessing to all.

In these stressful times let us put God and the church first.

The "Good Times" will come when we do His will.

BARTLETT A. BOWERS.

THE NEWLY ORGANIZED WORK AT THOMASBORO

The Rev. R. H. Black, pastor of the North Charlotte Baptist Church, who has been successful in the evangelistic field, conducted a ten-day revival at Thomasboro. After the meeting a vision dawned upon the people that there was a great work to be done for the Lord at Thomasboro. So, with the help of Rev. R. H. Black and several leading Baptists, the people organized with twenty-nine members. They then called as pastor a young evangelist, Sam K. Brazil, and the work got underway October 1, 1935. All the organizations that are affiliated with the Baptist church were then added.

Since October 1 we have grown from twenty-nine members to 170, a great number of whom came by baptism.

We are at present located in a tabernacle. We are pressed for room, both at preaching and in Sunday school, and are being forced to build. We have a program on foot now to erect an educational building. Pray for the success of this work and its pastor.

May the blessing of God rest upon the Biblical Recorder, for we believe it to be a great source of information to Baptist churches. For this reason we have twenty-five members that subscribed for the Recorder. Our plan is to have all subscribers to this paper to bring their paper of the previous week to the church for the benefit of our shut-ins.

REV. SAM K. BRAZIL.

Thomasboro, N. C.

GOD SEES AND UNDERSTANDS

Henry Drummond, in his Greatest Thing in the World, well says: "Do not quarrel with your lot in life; do not complain of its never ceasing cares, its petty environments, the vexations you have to stand, the small and sordid souls you have to live and work with." Professor Drummond might have added: "Remember all this in God's plan for your life." Life is a school, the tasks are difficult, and the benches are hard, but our teacher is kind and gentle. He loves us with an everlasting love. He has planned our life with infinite wisdom. We can afford to trust it all to Him. To complain or fret about our lot in life is to doubt the goodness or the wisdom or the power of God.—Watchman-Examiner.

Rastus: "Ef yo' says anything ter me Ah'll make yo' eat yo' words, man."

Exodus: "Chicken dumplings, hot biscuits, and watermelon."—Ex.

W. M. UNION

Edited by Mrs. Edna R. Harris
Corresponding Secretary

W. M. U. STATE OFFICERS

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 Miss Mary Currin, Young People's Secretary, 215 Recorder Building, Raleigh, N. C.
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 Mrs. Z. M. Caveness, White Cross Chairman, Hillsboro Street, Raleigh, N. C.
 Mrs. J. G. Boomhour, Stewardship Chairman, Meredith College, Raleigh, N. C.

Heads W. M. U.

My dear Friends:

As I assume the duties as leader of our State Woman's Missionary Union, I wish to express my appreciation of the confidence you have shown in me by electing me to this office and I pledge to you my best service.

I have for years been deeply interested in our W. M. U. work and have had the privilege of knowing both Miss Heck and Mrs. Jones; hence I do not feel worthy to follow them in this office. I am conscious of my limitations, but the work is the Lord's and His power is unchanged and His commands unchanging.

Grateful am I that we will still have the counsel of Mrs. Jones and the same splendid officers at headquarters in Raleigh; so with these and with the loyal support throughout the State I am sure the work will go forward.

The accomplishments of the past are a challenge for the future, and I covet your prayers and your cooperation as we start upon another period of history in Woman's Missionary Union work.

Faithfully yours,
MRS. J. CLYDE TURNER,
 W. M. U. President.

NOTES

Woman's Missionary Union meets in St. Louis, Mo., May 12-13. Southwide committee meetings will be held on Monday, May 11, in the New Hotel Jefferson, which hotel will be W. M. U. Headquarters.

May 14-18 Southern Baptist Con-

vention will be in session. All meetings will be held at Municipal Auditorium.

We would like at once all women who plan to go and who will arrive in St. Louis in time to register on Tuesday to send names so that when delegate's cards are sent to us we may send them to you. We are entitled to forty-five delegates, and how fine it would be if we could enroll that many!

Associations come thick and fast during April, and you will hear echoes from our State meeting. Plan to attend your associational meeting.

Reports are due in one week. Do not be late this first quarter. Gather up every remaining bit of the Annie W. Armstrong offering for Home Missions and send it in. Last year there was keen disappointment by all concerned when we failed to meet the goal and our home missionaries suffered the cuts. This year we are very eager to go beyond the goal, even as we did in the Lottie Moon offering to Foreign Missions.

FORWARD IN 1936

With fifty years of organized mission work among Baptist women of North Carolina behind us, we face this first year of another half century with grave responsibility because of the examples of tireless devoted workers who never lost heart or faith. Why should any one lose heart or faith or be discouraged in Kingdom work if we keep before us the One who said, "As the Father hath sent me so send I you." We must be true, we must be loyal, we must not slacken, we must go forward. There are hosts of women in our State that have no interest in sending the Gospel to those who do not know Jesus. Forward, until every woman shall be enlisted, and every young person and child in the homeland shall have the joy of knowing Christ as Saviour and Lord and the joy of giving that the story of salvation may be told "unto the uttermost parts of the world."

MISS MALLORY PAYS TRIBUTE

This is to pay tribute to our mutual and ever-to-be esteemed friend, Mrs. W. C. Lowndes. She was the one with whom I corresponded before going to the Baltimore office in 1912; it was she with whom I was almost daily associated the nine years in Baltimore and with her I have kept in close contact ever since the office was moved to Birmingham. I do not recall that she ever failed to answer a question or a letter which I sent to her, and remarkable also was the fidelity as well as the ability which she displayed in rendering her many reports. It would seem that Solomon had her in mind when he exclaimed: "Let her works praise her in the gates!"

Tenderly do I also record my unending gratitude for the life and friendship of Mrs. E. Y. Mullins. She and Mrs. Lowndes were associated in Baltimore in the early years of our Union, and it seems very appropriate that they should have passed on to their rich rewards within a month of each other. I certainly thought of both of them frequently during my recent visit at the W. M. U. Training School.

KATHLEEN MALLORY.

LATEST FIGURES AS TO 1935 LOTTIE MOON CHRISTMAS OFFERING

The following tabulation has been made from reports received from the State W. M. U. corresponding secretaries. A star (*) by a state indicates that its total is copied from the March 7 list from Foreign Mission Board or from the mid-year meeting minutes as the state did not send to me its most recent total on or near March 5. The southwide total and

each state total are immeasurably gratifying! How can we ever express in word and in enlarged service our deep gratitude to God and to every one who made such a victory possible?

Studying the state records, it would seem that \$44,760.30 of the \$242,836.62 total is not to be applied toward the \$165,000 goal or toward the two "Beyond-the-Goal" lists of \$30,000 and \$20,500 as compiled at the mid-year meeting in January but that it will be used for other foreign mission causes or for state expenses in promoting the December Week of Prayer. Therefore, it would appear that of the \$242,836.62 total there is available for the \$165,000 goal and for the two "Beyond-the-Goal" lists the sum of \$198,076.32. Thus, everything in the original goal, everything in the \$30,000 list and a few items at the top of the \$20,500 list are provided. Again our hearts exclaim: "Praise God from whom all blessings flow!"

*Alabama	\$ 9,647.22
*Arizona	305.00
Arkansas	8,523.82
*D. C.	1,030.00
Florida	5,876.61
*Georgia	14,847.17
*Illinois	2,430.27
Kentucky	16,356.59
Louisiana	7,866.24
*Maryland	2,353.10
Mississippi	12,121.83
*Missouri	11,096.12
*New Mexico	1,604.37
North Carolina	28,546.46
*Oklahoma	8,645.05
South Carolina	15,686.80
Tennessee	14,859.19
Texas	41,208.95
Virginia	39,369.83
*Miscellaneous	462.00

Total \$242,836.62

ST. LOUIS HISTORY, INCLUDING BAPTIST RECORDS

Since St. Louis has extended her invitation to the W. M. U. to be her guest in May, 1936, you may be interested somewhat in the early history of our city and surrounding country and of those who were instrumental in bringing about its development.

It was on the evening of February 14, 1764, that a little band of French pioneers landed on the west bank of the Mississippi River at what is now the foot of Walnut Street in St. Louis. For four long days they had poled and dragged their craft up the river from sixty miles below. Worn by their labors, they slept that night in their boat.

Like the landing of the Pilgrim Fathers, the coming of the "First Thirty" proved a milestone which marked the beginning of an empire. Soon the ringing blows of axes sounded through the woods. Thus began the building of St. Louis. There, too, was born the spirit of a community.

At that time the entire upper Mississippi Valley was but a wilderness. Here and there, hundreds of miles apart, were scantily garrisoned forts and trading posts. Soon up the Mississippi and Missouri crept a line of outposts, and so St. Louis became the gateway of the stream of migration, the starting point of expeditions in all directions. Some of these were to establish forts, some to explore and to exploit, but others were to establish communities. The most notable of these was the Lewis and Clark Expedition in 1804, opening the northwest. A hundred western cities and towns owe their beginning to St. Louisans.

With the "Louisiana Purchase" in 1803, all this vast territory became a part of the nation. Missouri became a state in 1821 and in time became the central state of the Union—two states away to the south lies the Gulf of Mexico; two states north

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is the Canadian line; five states east is the Atlantic; five states west is the Pacific. Thus Missouri with St. Louis, its largest city, is the heart of the Union, the very center of life and activities.

In 1801, Rev. Thomas R. Musick came to St. Louis and settled near Pattonville, Mo., a short distance from St. Louis. In 1807 he gathered together some Baptists and organized Fee Fee Church near Pattonville. This church has maintained its organization and services without interruption and is, therefore, recognized as the oldest permanent Baptist organization west of the Mississippi River. He was the leader in organizing other churches in St. Charles County. God called him home in 1842. His grave is in Fee Fee Cemetery. His memory is precious and his work abides. The first Baptists known to have settled in the neighborhood of St. Louis were members of the Daniel Boone family, who came in 1795.

In the earlier days there was much opposition which seriously interfered with the work of the Christian people. Nevertheless, they pressed on, urged forward by their convictions and sense of duty and privilege. They overcame the almost insurmountable difficulties and so prepared the way for the growth that has crowned the years.

Today Baptists in St. Louis have forty-two churches for whites, with a membership of some 21,000. Colored Baptists have some fifty churches with about 20,000 members.

As in the days of the past—blessed with so rich a heritage—the Baptists of St. Louis are anxious to write into the pages of history a record in keeping with that of which they are so justly proud.—Mrs. W. E. Atkins, St. Louis W. M. U. Publicity Chairman.

Young People

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

All leaders of young people, rejoice in the fine emphasis given young people's work by nearly all of our convention speakers! With renewed faith and conviction, shall we not crystallize these high resolves of those days? All youth of our churches need the missionary training offered in Y. W. A., G. A., R. A., and Sunbeam Band. Miss Mallory spoke of 1936 as "a year on ages telling." Can not we as divisional and associational young people's leaders make it a year telling mightily for the Kingdom as we lead into worthwhile missionary education our splendid youth?

SUNBEAM ANNIVERSARY PLANS
Let us plan wisely and faithfully carry out our Sunbeam plans for 1936. I am sure that associational young people's leaders will remember the following:

1. Feature Sunbeams at the associational meetings. Present goals. Give the little playlet, "Alice in Sunbeamland." (Order from W. M. U. Office, 215 Recorder Building, Raleigh, N. C.)
2. Insist that all Sunbeam Bands use Wan Chuan for their wall chart. Miss Mather says that there are 4,000 bands that do not, as yet, have this little gentleman to help them be A-1 this year. Have you ordered him from W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala.? He's waiting to help you.
3. Continually remind your Sunbeam leaders of the splendid part we are expecting Sunbeams to have in our Heck Memorial Offering.

MAGAZINE GOALS FOR 1936
World Comrades, 1835; The Window of Y. W. A., 1060. Through February 29, North Carolina had sent in 700 subscriptions to World Com-

rades and 351 to The Window of Y. W. A. This recent word from Miss Mather should make us want to go far beyond our goals. "With magazines today crowded with liquor and cigarette advertisements, our missionary magazines with good stories showing near and far horizons should have increasing subscription lists supplied by thinking mothers. Let us present our magazines more enthusiastically everywhere."

Y. W. A. CAMP, JUNE 23-JULY 3
Hearts of Y. W. A.'s are turning toward Ridgecrest. The program promises excellent speakers. "My Ridgecrest 'R,'" a lovely play in a recent issue of The Window of Y. W. A., will be splendid to give as we stimulate that good ol' Ridgecrest spirit. North Carolina has twenty-four spaces at \$1.50 per day and eight spaces at \$1.75 per day. All reservations must be made by June 15. Notify me, please, if you desire a space. The first reservation goes to Miss Elizabeth Campbell, of Hickory, N. C. Miss Campbell will represent North Carolina in the annual Y. W. A. Stewardship Declamation Contest, an attractive feature of Y. W. A. Camp.

IMPORTANT NOTICE

The playlet "The Heart of Henrietta" may be secured from W. M. U. Office, 215 Recorder Building, Raleigh, N. C. This play should be given in every associational young people's meeting this year.

JESUS

The name that is used more often than any, sometimes in praise and oftentimes in ridicule, is Jesus. As we walk along the streets of China we hear it—the precious name of Jesus. And it is difficult to tell whether it is in admiration or criticism—yes, of Jesus—and of one who has come to make known His name. Which reminds us of something we saw in a paper the other day. It made a deep impression and caused us to deal in a bit of introspection. "Crossing the ocean does not make anybody a missionary." And we have to admit that it is true. But, at any rate, the very sight of us makes people think of Jesus, and therein should we rejoice.

Now still another question comes up. Do those who speak the name of Jesus as we pass think of Him because our faces are white instead of yellow (here in China), or because our countenances reflect that of Jesus? Those who do not know are inclined to think all Westerners are Christians by birth, and sometimes—even too often it may be—there are those who bring shame upon the name of Christ. So we are ever on our merit.

We started to say we are always on the witness stand. And we are. In the early days of Christian teaching wherever the disciples bore witness there was an outpouring of the Holy Spirit. It should be so now, and would be if every follower of Christ bore the right kind of witness.

Please forgive us for this little personal reference. There is an old woman—much wrinkled as any woman of the sixties would be in China. She has been with us in our home for more than ten years—and it is gratifying to us that she enjoys it. And whether or not our witness before her has meant anything, we glory in the fact that her witness before others has its influence. The other day we heard her downstairs talking. There is much talk in China as elsewhere, and it is cheap; but above every word we heard the precious name of Jesus. Unlettered though she may be, she lets her life witness and thus does her bit to spread the Light.

But there are still many in China who hate the name of Jesus. Un-

fortunately the name after even a hundred years has not been disassociated with the Society of Jesus (the Jesuits) who did not previously leave a savory influence. But in China, as elsewhere, to those to whom it is precious the name of Jesus is the most wonderful one of all. And we must not forget that it is Satan's chief delight to get men to hate that name.

One of the most heartening hymns we hear the Chinese sing is that dear old one—

Precious name, O how sweet,
Hope of earth and joy of heaven!
ARTHUR R. GALLIMORE,
Wai Chow, South China.

ACADIA STUDENTS CONDUCT REVIVALS

While many were enjoying visits with homefolks and the other pleasures of Christmas time, students of Acadia Baptist Academy, a home mission institution for the French at Church Point, Louisiana, were conducting two revival meetings at mission points.

These revivals were at Prudhomme and High Point, two of the twenty-five points where regular work is done each week. Included in the twenty-five places where the students work are thirteen churches, ten mission stations, a C. C. C. camp, and one private home.

Of the 114 students in the Academy, seventy are assigned to regular definite religious work, according to Dr. Alfred Schwab, superintendent. This includes students of all ages, not one of whom is a high school graduate. Some leave for their appointments on Thursday, others on Friday or Saturday, whereas most of them go Sunday morning in the two buses owned by the Academy.

One bus goes down the old Spanish Trail forty miles, leaving students at a dozen needy fields to work all day. They take their lunches with them, and return at eleven o'clock on Sunday night. The other bus, just recently purchased, leaves at 7:30 Sunday morning to go to Eunice, Mamou, Basile, and other places west of Church Point. Practically every Sunday there are conversions.

To meet these appointments, students travel from one mile as far as 150 miles from the Academy. The aggregate distance traveled is 630 miles, and the average, twenty-six.

"Needless for me to say," writes Dr. Schwab, "the students are happy in the work."

The entire faculty of seven works in the Pilgrim Rest Church, about three blocks from the campus. Dr. and Mrs. Schwab do some work at Church Point in spare time.

"I hope," Dr. Schwab concludes, "that for His sake and for investments in us that this is the type of work our beloved Board wants a mission school to do."

Teacher: "Willie, how do you define ignorance?"

Willie: "It's when you don't know something and someone finds it out."
—Ex.

A concert in aid of one of the village charities had been arranged, and all the local "stars" were booked for a turn.

Miss Elsie Hands, the banker's daughter and a soprano, was announced. The piano started.

"I'll hang my harp on a weeping willow tree-e-e—Ahem!"

"On a weeping willow tree-e-e—Oh!"

Her voice cracked on the high notes each time.

Elsie tried again but was unsuccessful. Then a voice chimed in from the back of the hall.

"Try 'anging it on a lower branch, miss," it said.—Answers.

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Doctors will tell you that Yerkes Palatable Preparation with Malt and Hypophosphites, and containing a solution of an extractive from fresh Cod Livers will help the body to regain strength and energy and resist infection. It is an excellent tonic to rebuild healthy vitality after illness.

ARE YOU THIN, AILING?



Mrs. L. D. Carter of 214 Holman St., Durham, N. C., said: "Some years ago I had to force myself to eat, I became thin, scarcely slept at all, and just had to drag myself about the house. I used two bottles of Dr. Pierce's Golden Medical Discovery. I gained about 30 pounds, was able to eat almost anything without fear of stomach distress and I could do my housework." Buy now! New size, tablets 50c. Liquid \$1.00 and \$1.35.

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Thousands of mothers have found that fretful, ailing youngsters really like to be given Syrup of Black-Draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular, old, well-known powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing five fluid ounces, price 50 cents.

OBITUARIES

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

MRS. NOLA PERRY

In the passing of Mrs. Nola Perry, aged fifty-eight years, on January 28, the W. M. U. of the Coleraine Baptist Church lost one of its most beloved and useful members.

We extend to the family our deepest sympathy.

MRS. C. W. BEASLEY,
MRS. W. E. WHITE,
MRS. L. D. PERRY.

CALDWELL S. DAVIS

The Baraca Class of Salem Baptist Church, Winston-Salem, lost an active and faithful member in the death of Caldwell S. Davis on February 29. His genial disposition and friendly manner helped to promote fellowship and brotherly love in the class, and won for him a great host of friends. He loved his class, his church, and his Lord.

YOUNG MEN'S BARACA CLASS.

REV. W. A. HOUGH

Rev. W. A. Hough was a former pastor at Cornelius Baptist Church, which he served for twelve years. He was an eloquent preacher and a good pastor. Many friends will mourn his passing, but let us all remember that he has gone to "Our Eternal Home"—home, where the struggles of life are over, where the weary are at rest; home, where sorrow and sighing will never come, where tears will be unknown; home with the blood-washed and glorified throng for evermore; home to reign for ever with the Saviour over a restored and ransomed earth; home in the City of our God, the New Jerusalem, to roam its golden streets evermore; home where divine love and holy fellowship will never cease.

JAMES BAILEY.

NOTICE

Last July a man named George Edwards, representing the Church Bulletin Service, Box 1040, Dayton, Ohio, came by the Weller Avenue Baptist Church, Baton Rouge, La., of which I am pastor, and made us a proposal. It was this: that we help him sell advertising to local business firms in the name of our church. The advertisements would appear upon the back of bulletins printed by his concern and mailed to our church. They would also send our church a duplicating machine with which all church announcements, etc., would be printed in the bulletins.

We agreed to this and helped sell the advertising, since he had just put the same proposition on at a neighboring Methodist church and they had received the machine. After we sold the advertising he gave us a receipt for the money and a promise that the duplicator and bulletins would reach us in three weeks, and then left.

Four or five weeks passed, and we heard no more from Mr. Edwards and the machine failed to arrive. We wrote the company and two weeks later received a reply that Edwards had not turned in the money and that either his bondsman or we would have to make good the loss or we could not have the duplicator. He had not been turning in any money he received from churches but was using it for himself, they said. We replied that we would inform our denominational press of this affair and they immediately wrote that they would send the machine.

Time passed but no duplicator

came. We wrote again, asking about it and they said that they were sorry and would hasten to send it. Still it did not come and finally they refused to answer our letters. Their letters and receipt are in our hands. Its been over seven months since the advertising was sold and the Church Bulletin Service has not yet sent, nor do they intend to send the machine. I trust that churches will be on the lookout for George Edwards, his fraudulent company, and all other parasites who prey upon honest people.

MALCOLM B. RUST,
Pastor, Weller Avenue
Baptist Church.

NEWS FROM HARMONY

Pastor W. L. McSwain, of Harmony, sends the following note about the work on his field: "When the 12th of May comes round this year it will have been nine years since Mrs. McSwain, two children, and I came here from the Seminary in Louisville. We followed Brother J. G. Murray, who had been here for three years. Mrs. McSwain took part of her training at the W. M. U. Training School, and the Th.M. degree was given me at the Seminary. Much of the training for both of us has found an avenue of service here. There are four churches on the field and all of them may well be commended for their service in Kingdom work. In about all of the churches we have made physical developments, and made progress in Sunday school, B. T. U., and W. M. U. work. The pastorage for the field is located at Harmony. Here in these years the church has made marked progress. The upstairs of the pastorage has been finished, the church has been repaired, nine Sunday school rooms have been added, a barn for the pastorage has been erected, etc. We have given in proportion to missions and benevolences. For about five years we have had a Standard Sunday school. We have all the organizations of the W. M. U., and two B. Y. P. U. organizations, and we conduct a weekly teachers' meeting. The people are kind enough to come in great numbers to our services and we have almost a house full for each service. Quite frequently one hears comments among the members of trying in the future to build a new church building commensurate with the environment. I am glad to try to commend these churches for their work, for sometimes in setting our plans and establishing our figures we lose sight of the rural church. On a percentage basis many of the smaller churches are leading the larger ones in the cities. For all the churches of this field we now have bulletin service, which is a ready avenue for keeping the denominational work before the members. In the four churches we have three libraries affording the best of reading matter to the constituency. I have found these churches ready to share in denominational work."

CROWDS

Chinese New Year's Day seems more like Sunday or Christmas than any other day in the year. All the shops are closed and the people, old and young, are all dressed up. Their houses, furniture and all, are clean after days of scrubbing. All debts are supposed to have been paid and everything is going anew. The candles are burning before the household shrines and every door has new mottoes and the characteristic pictures on it.

For many days now the crowds have surged in the streets of Wai Chow, which is one of the great clan cities of the Hakka peoples, commercially the largest and most important of all, and perhaps only one other excels it educationally—that is Ka Ying. The people from the surround-

ing towns and villages have been coming to do their trading and to buy trinkets and decorations for the New Year festivities. It has indeed been interesting to watch the throngs.

The lunar New Year is the great feast of all the year. Nothing else even compares with it, for then everybody stops work for a period of days and has a good time in visiting and social intercourse. It is, too, a time of worship, for then it is that incense burns at every door to the household gods.

It is not difficult then for us to think back in imagination to a day nearly two thousand years ago when the throngs were pressing in the streets of old Jerusalem. It was the great feast of the Jews, not to be compared with the pagan feast we have just mentioned, of course. Yet the crowds were there, and crowds are so much the same everywhere—and this was oriental in its setting. And Jesus was there.

Now we recall that it was the crowds in Jerusalem that hailed Him as King as He rode in from Bethany that day. The children waved the palm branches and cried "Hosanna!" The Pharisees, too, were there—and envy and hatred was in their hearts. And suddenly the crowds changed their attitude and Jesus was scourged and spat upon and nailed to the cross.

Indeed, crowds are the same everywhere. Those we see now are in the highest glee of the year. We are only using our imagination to think of them in the same way. Indeed a crowd in America, or England, or Europe might do the same deed. Satan can use crowds in most subtle ways.

But we know that crowds appealed to Jesus as He walked this earth, for "when he lifted up his eyes and saw the multitudes he was moved with compassion." And, oh, the crowds upon crowds among the millions of China!

ARTHUR R. GALLIMORE,
Wai Chow, South China.

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Norfolk Southern Railroad

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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	5:23 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.	6.33	16.90

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SOUTHERN RAILWAY

NEGRO MISSION OPENED

Opening services have been held for the new Negro mission in Odessa, Texas. Missionary Miles W. Jenkins reports. The frame structure, twenty-four by thirty-four feet, is valued at \$1,200, and the debt now on it is only \$165.00. The First Baptist Church of Odessa, Rev. W. C. Harrison, pastor, gave most of the materials for the building, and the sheriff of the county donated two lots.

Beginning with the opening service on March 1 the missionary was in a two weeks' revival meeting. He expects to organize a church of about sixty members which will be the only Negro church in Odessa. Already, in addition to souls being saved, the Negroes are buying homes and are making better citizens as a result of missionary work.

As soon as the meeting at Odessa is over the missionary will go to another mission point for another revival.

BAPTIST RESCUE MISSION,
NEW ORLEANS

Nine years of Rescue Mission have been completed by Dr. J. W. Newbrough in the South's largest city and greatest single mission field. February 11, 1927, the Baptist Rescue Mission was established in New Orleans. Anniversary services marking the completion of these nine years of service to homeless men were held at the Mission for one week, beginning Sunday afternoon, February 9.

Since the Mission was established nine years ago many thousands of men from all over the nation and from foreign lands have come into its chapel, stood in its soup line and slept in the beds.

At a recent typical night service, according to records kept at the Mission, out of a total of 146 registered seventy-nine were Catholics. This is not unusual, nor is it because the Mission is in a Catholic city, Dr. Newbrough states. A check of the register shows that only nineteen per cent gave Louisiana as their home; twenty-nine states and the District of Columbia were represented. Other denominations included at that typical night service were as follows: Baptist 33; Methodist 8; Lutheran 5; Church of Christ 2; Presbyterian 1; Protestant 5; no religious faith 11.

Attendance at the Mission services has increased sharply since November, due to the government shutting so many off relief. Conversions have also increased, sixty-six having made profession in November, 110 in December, and over 100 in January. In the nine years there have been over 3,500 conversions.

Two years ago Dr. Newbrough opened a home in a rented building to care for women, especially delinquents. Recently, in answer to prayer, he has been able to rent a much larger and more suitably located building where he will be able to house as many as thirty women. This building, in a good section just three blocks from the Mission and in front of a park, has been rented for \$45 per month. An option to buy the property was also secured, provided \$300 cash can be raised within six months as down payment. If the building is bought, monthly payments plus interest, will be slightly less than \$45.

Dr. Newbrough's salary is paid by the Home Mission Board, the Mission having been established and maintained as a Home Mission enterprise. All operating expenses, however, must be raised privately by Dr. Newbrough. These expenses average \$300 a month, out of which come kitchen expenses to care for a soup line each night of from 100 to 250, fuel, and other items incident to providing beds for 135 men each night, plus the expense of the Emergency Home for Women.

Offerings come daily from many

states to take care of these expenses. Most of them are small, most of them being just one dollar, and everyone almost, comes in answer to prayer. The churches of New Orleans give something each month to the support of the Mission.

At the anniversary services pastors of the New Orleans churches were the visiting speakers. These included Dr. John A. Huff, First Church; Rev. Horatio Mitchell, Central Church; Dr. Everett Gill, St. Charles Ave.; Rev. J. D. Carroll, Coliseum Place; Dr. W. W. Hamilton, B. B. L.; and Dr. L. J. Bristow, Baptist Hospital.

JOE BURTON,
Home Mission Board.

"HE BRACED ME UP"

"Many a time he braced me up"—a short but graphic sentence that Paul wrote to Timothy and referring to an almost-nameless friend, Onesiphorus.

"He braced me up"—and then he elaborated a little by adding that, though the Asiatic Christians had deserted him since his imprisonment became close and dangerous, this man had come to Rome from Ephesus and ferreted out his place of confinement and come to see him as frequently as permitted—doubtless by bribing some soldier or official: he was not ashamed of Paul's chain.

Onesiphorus was a charter member in excellent standing of the Men's Brotherhood of Ephesus and Rome.

Perhaps, like many brothers, he got very little credit for his services but he had the favor of a heart that knew the right thing had been done—and that to one who could do little in return.

It's only an occasional brother who wins much limelight: if that were the first aim of life it would not pay to be a Big Brother. But Brothers never think of that when doing their work.

Barnabas was certainly Big Brother to Paul: the great Apostle owed more to him than to any other man. And yet it was the very one whom he had befriended so much who struck him the worst blow he ever suffered. Not an isolated experience! That happens too frequently in life's long trail.

The Samaritan traveller found a beaten, bleeding, penniless Jew lying in the ditch by the roadside. To be Big Brother to him cost delay and danger and money. But he counted not the cost nor the trouble but carried him back to a hotel room and relieved his distress with proper remedies. And when he had to travel on he had arranged all the costs of the unexpected sick call.

He was a Great Brother indeed—a real man—far more honorable than the priest and the Levite who did nothing for their injured compatriot.

You find plenty of Brothers where you least expect to discover them and plenty of priests and Levites where help might be anticipated.

A Brother finds opportunities to serve on every side; they just appear before him: he never has to hunt them. A Baptist deacon, one of God's most glorious men, passed a school at noon on a winter day. Two little girls shivered without—thinly clad and pinched. The layman saw and was at work. To their teacher he went—to learn their hard story. And that night the teacher, with plenty of money in her purse went out to buy warm clothing so two tiny children should not shiver next day. Only the deacon and the young lady knew the story—until she told it when crowds of friends wept beside his casket. He found his opportunities every day—and responded nobly.

A Big Brother? This man was rich but a steward of all that he possessed. "I never knew a man who deserved to be rich more than he," said an associate one day, as he related

some of the things he knew the wealthy one had done. And I could have told him of many other instances where his brotherliness had put new hope into desolate hearts and set discouraged men climbing the upward trail again—to win at last.

He never let his gold hide his God and His needy ones.

He was not the man whom R. L. Stevenson pictures:

Here lies a man who never did
Anything but what he was bid,
And lived a life of paltry ease.

An old man died: he left forty million dollars—to a museum! He hadn't a friend anywhere! There's another one alive now, eighty-five years of age, and when he passes every paper on the continent will blazon forth that he braced multitudes up with his wealth and his words.

The other day, in Toronto, they carried to the cemetery the body of one whose greatest claim to honor was that he had been Big Brother to hosts of neglected lads. He had helped hundreds against whom all hands seemed raised and many a man whose feet are firmly planted on the ladder to success knows who pulled hard to lift him out of the quicksands that were claiming him.

The King has no honors to bestow that equal in greatness that of Big Brother to the Helpless.

Jonathan helped make David, the poet king of the ages.

Barnabas secured recognition for Saul and gave the world its wonderful Paul.

And the unknown, all but nameless, Onesiphorus cheered the dark days of the lonely deserted prisoner in Rome.

Poor fugitive slave was Philemon but he made Paul's lot a little easier in that cold cell.

Is there any honor greater than Brother?

Was any finer tribute ever written than this of General (Chinese) Gordon—

"Who always and everywhere
Gave his substance to the poor,
His sympathy to the suffering,
His strength to the weak
And his heart
To God."

—Canadian Baptist.

MODERNISM

The question of modernism arises again. It has approached our churches for years and is still trying to creep in. We know that our Lord Jesus taught us that the Kingdom of God cometh not with observation but with power; so let us remember that there is more to salvation than merely reformation. We learn that salvation is not of works alone, lest some people should mould beasts. It is by Grace through faith we are saved.

Let us remember that the Devil has a spite against the true church and has had some of its great leaders martyred; that John the Baptist, our first great Baptist preacher, was martyred in prison; and that from that day to this the Devil has tried to make away with those who preach the true Gospel of Christ.

Let us not try to modernize the Gospel, but claim the power of the Gospel to save sinners. We need to hear the Word of the Lord—hear and do—and what we need to do is pray more. The needful thing is an old-time prayer meeting like that of the disciples in Acts 4:26-29.

H. M. BROOM.

Margie had been out in the yard playing with some newly hatched chickens and came running into the kitchen.

"Mother, aren't those little chickens ours?" she asked.

"Yes, dear."

"Well, that old hen thinks they're hers."—Ex.



JACK MEMORY'S CHURCH

Jack Memory's Church, near Buie's Creek, is a small Baptist church founded by Jasper (Jack) Memory, a graduate of Campbell College. The church was built while Jack was still in school at Campbell.

Jack decided before he had finished high school that he had enough education. He stopped school and married. Later, he decided the kind of life he was living was not satisfying. He felt a higher call to be enlisted with the "preacher-boys" of Campbell College.

Before he had finished at Campbell he saw the need for a church in a little community on the outskirts of Buie's Creek. He set about administering to that need. He, with the help of some of the community people and other of the Campbell "preacher-boys," built the picturesque log cabin church in the pines. A piano was given him by some interested friends.

This simple, though beautiful, church has stirred the heart of many who have seen it. Several people have been heard to say after visiting it for the first time that they felt closer to God out there than they had ever felt before. Indeed it is a spot of Holy ground.

MAYBELLE TUTOR,
B. S. U. Reporter,
Campbell College.

BIBLE TEACHING AT WESTERN
CAROLINA TEACHERS
COLLEGE

State colleges in a democracy are, by their very nature, limited in their ability to teach the Bible. Of course, denominational instructions have no place in the curricula of a college supported by public taxation. However, that should not deter those interested in the spiritual welfare of students in a state institution from trying to make religious instruction available for the youths on state campuses.

Western Carolina Teachers College, Cullowhee, has for about ten years made Bible instruction available to its students. The proposition at the time of initiating Bible courses was taken up with the various church boards. A plan was approved by such boards and by the Board of Trustees of the college. The instruction is given by the local pastors of the Baptist and Methodist churches. These pastors have been college- and seminary-trained men and have invariably done excellent teaching of a highly satisfactory nature. The Curriculum Committee of the college approves the plan for each course and the college gives credit for such courses. Of course, the pastors must teach without pay, as the college could not put local pastors on the pay roll.

Courses have been given in Old Testament History, New Testament History, The Psalms, The Prophets, and individual books of the Old and New Testaments. Something like four hundred students have taken advantage of these courses.

The present pastors who are doing the teaching are: Rev. Cecil G. Hefner, B.P.H., B.D., pastor of the Methodist church, and Rev. Fred S. Forrester, A.B., Th.M., pastor of the Baptist church.

H. T. HUNTER,
President.

America is afflicted with the bad citizenship of good men.—George W. Truett.

Home Circle

SPARROWS

"Not one is forgotten." (Luke 12:6.)

"Thou shalt not be forgotten." (Isa. 44:21.)

Not one is forgotten. But they are so small!

How can He remember and think of them all?

Such trifles they seem, as they hop o'er the streets,

A thing to be spurned, should one drop at our feet.

And yet, though so countless, if one chance to fall,

He knows all about it: He thinks of them all.

Not one is forgotten! Yet who knows their flight?

They seem to be everywhere, meeting our sight:

I never have been where no sparrow was seen,

In old smoky London, or fair village green.

And yet, though so scattered no mortal knows where,

Not one is forgotten—each bird has God's care.

Not one is forgotten! And are they all good?

Are all lovely singers in hedgerow and wood?

Alas, for their singing! alas, for their deeds!

They rifle the farmer of fruits and of seeds:

And yet, in their naughtiness, worthlessness still,

Not one is forgotten, in God's gracious will.

Art thou but a sparrow? Just one of a crowd?

No song and no plumage of which to be proud?

Just one of a numberless, valueless throng?

To thee, little sparrow, this word comes along.

Thou art not forgotten, and never shalt be:

Who thinks of the sparrows, will yet think of thee.

WILLIAM LUFF,
in Western Recorder.

MABEL'S DISCOVERY

Mabel Smith was just an ordinary, everyday kind of girl. She had finished high school, but there was no hope in her mind for a higher education, because she had seven brothers and sisters younger than herself and her meager salary as clerk in a store had to go into the family budget. A moroseness seemed to pervade her whole being, for Mabel had fallen into the habit of pitying herself, and sometimes she felt as if her heart would burst. She did not know that part of her unhappiness came from comparing herself with the heroines in the cheap novels and magazines which she was constantly reading. There the girls were very beautiful, very clever, or very attractive in some way, and Mabel often thought with a pang that she was not attractive in any way. The pretty dresses worn by many girls, she could not afford. She wondered if that was why she had no boy friends. It was true Jack Stowe had seemed fond of her for a time, but she had treated him so indifferently that Jack had suddenly become indifferent, too. She did not know that she cared until one evening as she was going home, so weary that her body ached, she met him out walking with Madge Cone. "I wish I had never been born," she thought bitterly, "no one cares for me, no one even understands me. I'd love to die and end it all, only—I'm afraid." For

Mabel in her inmost soul, felt that she was not ready for that. It is true she had become a Christian at an early age, had come into the church, and had always been what people called "a good girl." But somehow Mabel's religion had never been helpful to her in her daily life, and now God seemed very far away and very unreal.

But one evening a strange thing happened. Speaking of it afterward Mabel said that she did not know just where it was, for she did not read her Bible, but she happened to see somewhere a verse of Scripture: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Why, that's me exactly. I feel as if I can't live, I'm so miserable, and I certainly do labor. Ah, if only I could be as peaceful and carefree as when I was a little child, near my mother! Could it be that God would give a rest like that to such as I?" Happiness she had not previously found in life. She was ready to try anything in order to have that happy rest of which the verse spoke. What a good word that was—rest. She did not know what coming to God meant. She had always supposed it hard to be a real Christian, but if it carried rest, why she was willing to try it. So in desire and feeling she reached out, away from herself, out into the unknown, wondering if God were really there, even as she promised Him: "If you will give me that rest and peace in my mind, I will do anything you want me to do."

Mabel was not on her knees, but standing on the porch, gazing into space. She did not call herself praying because she was not speaking words. Not knowing whether it would do any good, since she had not really tried to serve Him, she was thinking to God a hope, a vow, a proposal. Oh, what a gentle surprise! Mabel could not explain just how the change came over her mind and spirit; but standing there, still gazing out over the fields, she realized that no longer was there anything oppressing her. She really felt as carefree as when she played about as a little child near mother, who could solve all problems. And she knew that it was God who was lifting the burden and giving the freedom.

After this, Mabel no longer felt afraid of being a Christian. Having meant it with all her heart when she promised to do whatever God would have her do if He would give her peace, she set about fulfilling her part of the compact. As she knew that God would have all people read the Bible, she began to read it daily, and it seemed another book to her. All the promises and commands were for her, just as individually as if her name were written with them. She began to pray—short prayers, perhaps queer prayers, but in them she spoke to God, thanking Him, asking for His guidance and His favor, speaking whatever came into her heart.

About this time a colporter came into the neighborhood, selling all kinds of devotional books. Mabel read in the introduction of one that it was to help weak Christians; Christians who had merely been saved, who had never made any progress in the Christian life, who had not backslidden because they had never slidden forward, and therefore could not backslide. It was for Christian "babies." "Then it's for me," thought the girl. She bought this book, "The Spirit-Filled Life," by John McNeil.

She learned from it and from two verses found in the Bible, something altogether new to her. This was that the Holy Spirit, a real person as was Jesus, though unseen, now lives on the earth; and that He comes to be a special companion to those who ask to have Him, and is to them a real

friend. He convinces the lost that they are sinners; but submissive souls He comforts, guides, cheers, and teaches. He is real and helpful just in proportion as people are obedient to God's will. Mabel, promising again to obey fully, asked God to give her as a special friend the Holy Spirit. At once she realized that it had been done. Problems or sorrows did not vex her as formerly. In small matters (for she saw no big things to do) when Mabel did what she felt God would have her, there was a sense of sweet approval, encouraging her in this new life. For instance at a prayer meeting, a visiting minister, not knowing even her name, asked her to lead in prayer. The girl was for an instant terrified. She felt as if she could sink through the floor. But she knew God would have her try. She knelt, uttered one sentence, and could think of no more. Some one else had to finish the prayer. But instead of feeling humiliated, a sense of calm and strength was with her, not felt before.

Often Mabel turned to the passage in the Bible which first gave her hope: "Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

"How strange," thought she, "that we human beings think that it is very heavy, the yoke of service to God. Now I know why I had no peace and rest in my early Christian life. I was not trying to bear His yoke in reality. I wasn't trying to do things for God." But really, even now, she knew of nothing that a more girl like her could do for the Lord. She prayed and asked Him to show it to her if she could serve in any way. In the meantime, she read her Bible, prayed, and fought a bad habit which she had acquired, that of being crabbed.

Very soon thereafter, as she stood looking across the field at a tenant house, the thought came into her mind, "Are they Christians?" An answering thought came immediately. "You could go over there and see." Mabel knew that she did not know how to talk to people about religion, and she would have been frightened again, as at prayer meeting, had she not seized her hat and gone immediately. She had learned that by obeying this new silent Presence nothing but strength and help came to her. When she reached the house, she found the woman alone, reading the Bible. Mabel blurted out, "Miss Maggie, I have come to talk to you about religion." "Miss Maggie" confessed that she and her husband were not Christians, that they were about to separate and that she was reading the Bible, trying to find help there. With what Mabel was able to tell her, and with the pastor's help, the woman and her husband were converted and came into the church.

Mabel did not feel this guidance by the Holy Spirit as a queer experience. His guidance came usually through her Bible and her conscience, convincing her what God would be pleased with. And the sweet sense of comfort and help and strength grew, until she knew that God's Word is entirely true.

Since then Mabel has lived over twenty years. She has had love and wealth and something of about all the good things that earth affords. She has met the temptations that assail young people, but she has found that obedience to God and trust in Him and that alone, are what will fit into the life of an ordinary girl and bring her happiness. This is a true story, written by Mabel herself, with the hope that some girl or boy who has got nothing from religion, will also take home to his or her heart the promise:

"Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light."—C. H. V.

Spice Box

"Can you define a picnic?"

"A picnic is a day set aside to get better acquainted with ants, bugs, worms, mosquitoes, chiggers, sandfleas, and poison-ivy."—Ex.

"What kind of a dog is that?" said the friendly lady to the little boy with a mongrel pup.

"He's a police dog," said the lad. "Why, he doesn't look like a police dog," said the lady.

"No, ma'am," said the lad. "You see, he's in the secret service."—Ex.

Music Lover: "That tenor has a wonderful voice; he can hold one of his notes for half a minute."

Banker: "That's nothing. I've held one of his notes for two years."—Ex.

"There is direct and indirect taxation. Give me an example of indirect taxation."

"The dog tax, sir."

"How is that?"

"The dog does not have to pay it."—Der Lustige Sachse.

Workmen were making repairs on the wires in a schoolhouse on Saturday when a small boy wandered in. "What you doin'?" he inquired.

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

"Well," concluded the little fellow, "I don't care. We've moved away and I don't go to this school any more."—Ex.

Farmer: "You're not afraid of early hours, I presume?"

New Hand: "No. You can't stop too early for me."—Ex.

"When I was once in danger from a lion," said the explorer, "I tried sitting down and staring at him, as I had no weapons."

"How did it work?"

"Perfectly. The lion didn't even offer to touch me."

"Strange! How do you account for it?"

"Well, sometimes I've thought it was because I sat on the top branch of a very tall tree."—High Road.

She: "I hear the Scotchmen are trying to put an end to all the jokes about them."

He: "And why?"

She: "Everyone of them are at a Scotchman's expense."—Ex.

"Why are you so late?"

"I fell down-stairs."

"Well, that shouldn't have taken you long."—Ex.

Three-year-old Polly was visiting in the country. She ran indoors to her grandmother, crying that she was afraid of the cow. Her grandmother replied: "Polly, the cow won't hurt you; it is on the other side of the fence." Said Polly: "If a cow can jump over the moon, it can jump over that fence."—Ex.

Billy, aged six, came hurrying into his classroom a few minutes after school had been called. The teacher said, "What is the matter? Why all this hurry?"

Billy replied, "I don't know. I guess I am a little bit absent."—Christian Science Monitor.