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J. S. FARMER, Editor

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FROM THE WORD OF GOD

I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.—II Samuel 1:26.

Hatred stirreth up strifes: but love covereth all sin.—Proverbs 1:12.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. — Proverbs 15:17.

He brought me to the banqueting house, and his banner over me was love.—Song of Solomon 4:4.

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.—Jeremiah 31:3.

But this shall all men know that ye are my disciples, if ye have love one to another.—John 13:35.

Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? — Romans 8:35.

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead.—II Corinthians 5:14.

Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.—II Corinthians 13:11.

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.—Galatians 5:13 and 14.

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers.—Ephesians 1:15 and 16.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not; because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is.—I John 3:1 and 2.

Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

We love him, because he first loved us.—I John 4:7-19.

And this commandment have we from him, that he who loveth God love his brother also.—I John 4:21.

And now abideth Faith, Hope,

LOVE

these three; but the greatest of these is

LOVE

—I Corinthians 13:13

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.—I Corinthians 13:1-12.

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.—John 3:16.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?—I John 4:20.

Hearing of thy love and faith, which thou hast toward the Lord Jesus and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the hearts of the saints are refreshed by thee.—Philemon, verses 5-7.

By pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned.—II Corinthians 6:6.

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.—Philippians 1:9 and 10.

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.—Colossians 1:3 and 4.

And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.—I Timothy 1:14.

Let brotherly love continue.—Hebrews 13:1.

FROM LITERATURE

Love is the greatest thing in the world.—Henry Drummond.

Love your enemy, bless your haters, said the Greatest of the great; Christian love among the churches looked the twin of heathen hate. —Tennyson.

And with the morn those angel faces smile Which I have loved long since and lost awhile. —Cardinal Newman.

None without hope e'er lov'd the brightest fair, But love can hope where reason would despair. —Lord Lyttleton.

Love is a beautiful dream.—William Sharp.

Love is God's essence; power but His attribute; therefore is His love greater than His power.—Richard Garnett.

Thou canst not pray to God without praying to Love, but mayest pray to Love without praying to God.—Richard Garnett.

In peace, Love tunes the shepherd's reed; In war, he mounts the warrior's steed; In halls, in gay attire is seen; In hamlets, dances on the green. Love rules the court, the camp, the grove, And men below and saints above; For love is heaven, and heaven is love. —Sir Walter Scott.

A brave endeavor To do thy duty, whate'er its worth, Is better than life with love forever And love is the sweetest thing on earth. —James Jeffrey Roche.

God is love! God is love! O ye weary, God is love! Over every land and sea Spread the truth that makes men free: God is love, and when they cry To His children God draws nigh.

God is love! God is love! O ye weary, God is love! Know the Father through the Son And redeeming work is done. God is love! In Jesus see How the Father loveth thee. God is love! God is love! —Thomas Tiplady.

I cannot drift beyond Thy love, Beyond Thy tender care; Where'er I stray, still from above Thine eye beholds me there. I cannot drift so far away But what Thy love divine Upon my path, by night and day, In mercy doth shine. —Ida L. Reed.

Love divine, all loves excelling, Joy of Heaven, to earth come down; Fix in us Thy humble dwelling; All Thy faithful mercies crown. Jesus, Thou art all compassion, Pure, unbounded love Thou art; Visit us with Thy salvation; Enter ev'ry trembling heart. —Charles Wesley.

How marvelous! how wonderful! And my song shall ever be: How marvelous! how wonderful! Is my Saviour's love for me!—C. H. G.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.—I Peter 1:22.

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.—I Thessalonians 5:8.

NEWS NOTES

.... "The thinking driver does not drink. He needs no evidence other than his own conscience to tell him that driving when his reactions are numbed by alcohol is a cardinal sin."

.... Rev. R. G. Kendrick changes his address from Durham to Hudson, Va. He has accepted the pastorates of Mathews and Westville Baptist church in Mathews County, Virginia.

.... We were pleased to have a letter from Rev. J. E. Smith, Trafalgar, Ind., recently. He writes that his children are doing well in their various callings and in their church work, and that he himself is still able to preach. He is especially pleased to read in the Recorder of the showers of revival blessings in our churches.

.... We appreciate the following announcement: "Mr. and Mrs. Thomas Justin Moore announce the marriage of their sister, Miss Elizabeth Walton Willingham, to Mr. Samuel Ward on Saturday, the third of April, nineteen hundred and thirty-seven, Richmond, Virginia." Mr. and Mrs. Ward will be at home after the fifteenth of May at 2648 Canterbury Road, Cleveland Heights, Ohio.

.... Rev. I. L. Yearby, pastor of the First Baptist Church, El Paso, Texas, gives promise of a visit to North Carolina the latter part of April. He will assist Rev. W. G. Hall at the Angier Avenue Church, Durham, in a series of evangelistic services beginning April 25. Brother Yearby, who has been pastor of the El Paso Church five years, reports that the work is in the best condition that it has been in since he became pastor. We look forward to seeing Brother Yearby.

.... Dr. Robert Millikan, the noted scientist, gives his views on the stability of democracy in the following terms: "My own judgment is that, if the influence of the American churches in the furtherance of socially wholesome and forward-looking movements, in the spread of conscientious living of all sorts, were to be eliminated, our democracy would in a few years become so corrupt that it could not endure." — Watchman-Examiner.

.... "The drinking driver does not think. For his benefit we offer the following statistical evidence based on 1936 accident reports. Of all drivers in fatal accidents, 7.3 per cent had been drinking. This is an increase of eight per cent over 1935. Of all drivers in non-fatal accidents, 4.3 per cent had been drinking. Even worse is the record of pedestrians. One out of nine pedestrians killed in 1936 was under the influence of liquor. And 5.3 per cent of all pedestrians injured had been drinking. It takes a clear head to win in the give-and-take game of modern traffic."

.... Recently the cow of Rev. P. E. Downs, of Clemmons, died. This, of course, was a misfortune to the pastor's family; but it served to call forth the kindness of the members of Brother Downs's church. Two weeks after the death of his cow another was in his barn, entirely without cost to him. He writes: "Truly 'the lines are fallen unto us in pleasant places; yea, we have a goodly heritage' among these dear people. They are a big-hearted people; and the task under the Lord is likewise big, and challenges the best there is in one to give of his very best in service. We covet the prayers of the Recorder readers that we may fully measure up to the opportunity with the Lord's grace and strength."

.... Rev. C. G. Wells writes that his address changes from Mooresville, N. C., to Mount Dora, Fla. Friends will please note this.

.... On Easter Sunday, March 28, the Cliffside Church, Rev. J. A. Hunnicutt, pastor, observed appropriately the day with music and with messages at the morning hour by the circulation manager of the Recorder and at the evening service by the pastor.

.... We appreciate the copy of the Proceedings of the Arkansas Baptist State Convention which recently came to our desk. There is an abundance of information showing the progress of the work in Arkansas, and we congratulate Arkansas Baptists on their successes.

.... The Calvary Church, Wilmington, observed its fifty-first birthday on April 4. Rev. B. J. Willis brought the anniversary message. The observance of the Lord's Supper and a baptismal service were included in the day's program. Rev. J. A. Sullivan is pastor at Calvary.

.... On page five we are printing an account of the death of Missionary E. F. Tatum, of China, written by Rev. R. T. Bryan, also a missionary in China. Brother Bryan has known Brother Tatum intimately, both of them being from North Carolina. Thousands of Baptists throughout the State will regret to see the account of the death of E. F. Tatum.

.... A CCC chaplain in the middle west organized and enrolled one thousand and ninety-four Protestant enrollees in "A Chapter A Day Clubs." Each member promised to read from the Gospels a chapter a day from the first of the year until Easter, and each was presented with a New Testament, a compliment of The Pocket Testament League, whose address is 42 East Gay Street, Columbus, Ohio.

.... Rev. A. A. Pippin was unable to accompany the representative of the Recorder to services scheduled on his field for Sunday, April 4. A layman, Mr. P. F. Massey, substituted, and went with the Recorder man to Ephesus and Rocky Cross churches. While the pastor was greatly missed at both services, the services were enjoyed by these visitors. Brother Pippin is gradually improving, and hopes to fill his regular appointments next Sunday.

.... The new pastor at Avondale, Rev. J. W. Biggerstaff, is laying foundation work in the various organizations in the church, which is meeting the approval and receiving the support of the membership of this church. One of the planks in the platform of Brother Biggerstaff's program for his church is information regarding the organized, united effort of Baptists to spread the Kingdom of God. On Sunday evening, March 28, he had the Recorder representatives to speak to his large congregation that had assembled for the evening service.

.... An unofficial religious census was recently taken in a CCC District in the west. Of 3,614 enrollees all but 11.9 per cent expressed a church preference. This report was presented to a large ministerial union in the vicinity of the camps. The clergymen were greatly surprised to learn that so many of the enrollees were members of the several denominations represented in their ministerial union. Such reports thus presented help immensely to create interest in the camps among the local clergy and make for a closer relationship between the enrollees and the local churches. Pastors usually feel a special obligation toward enrollees of their particular religious faith. What we have said in this connection regarding the CCC applies also to the Regular Army posts and stations.

.... Dr. Robert E. Speer will be the attraction from the outside in a city-wide evangelistic revival to be participated in by over forty churches in the city of Greensboro, April 18-20. Dr. Speer will speak on the 15th and 16th, and services will follow in the various churches thereafter.

.... The inspirational meeting of the South Fork Association met with the Maiden Church, Rev. C. G. Ellis, pastor. The moderator of the association, Mr. L. L. Hatfield, presided and the messengers from the various churches caught the enlivening spirit of the meeting which emanated from him and the pastors of that association. A picnic luncheon was served, and a period of good feeling prevailed. In the afternoon an inspirational address was delivered by Dr. Louis S. Gaines, of Lexington.

.... Rev. R. H. Herring, pastor of Zebulon Church, observed Religious Literature Day in his church on the first Sunday in April. The speaker at the morning service was the Recorder's circulation manager. The follow-up campaign is now in progress, and already the pastor says that more have subscribed than in any previous canvass made in the interest of the Recorder. Brother Herring, because of his influence and co-operative spirit, is the one responsible for this gain. We congratulate him and thank the members of his church for their wholehearted support.

.... A two weeks' evangelistic campaign closed at the First Baptist Church, Longview, Texas, John L. Whorton, pastor, March 28, with sixty-four additions. The revival was held simultaneously with eight other churches of other denominations in Longview. During the last four and a half years, the First Church, Longview, has received into its membership 2,392, with 865 for baptism. It has raised its budget each year during that time and has expanded it a second time within the last five months. The increased budget is over-subscribed and overpaid. April 1 found a balance of more than \$2,400 and all bills paid. The Baptist Standard is in the church budget. Baptists will answer worthy calls when they know the needs.

.... It was the good fortune of the Brevard Church to have Miss Mary Curriñ, State Young People's leader, with them, March 21-22. On Sunday afternoon Miss Currin led in a conference for all Young People's counsellors of the church and the officers of the W. M. S. New inspiration was gained and plans were made for the work. At the regular evening service, young people's night was observed, with Miss Currin bringing a most spiritual and uplifting message. On Monday, a morning and afternoon class was held, at which time Miss Currin, in a most interesting and forceful manner, taught the Home Mission book, "Follow Me." Forty-eight were in the class, with twenty taking the examination. Following the afternoon class, the ladies were invited to the pastor's home, where they were entertained by Mrs. Y. C. Elliott and her mother, Mrs. A. E. Martin. Members of the Y. W. A. assisted in serving.

.... Drink first dims, then darkens, then deadens, then damns. It injures a man internally, externally, and eternally; for if you get the best of whiskey, it will get the best of you! —Richmond Christian Advocate.

.... The Forest Avenue Church, Greensboro, Rev. Wilson Woodcock, pastor, and Dr. J. T. J. Battle, Sunday school superintendent, has closed a significant study course for the officers and teachers of the church and Sunday school. Seven books were studied in the series, and the courses were offered by its own members without outside assistance.

.... We are grieved to announce the death of our good friend, Rev. A. V. Joyner, of Canton, who passed away Thursday, April 1, about midnight. A heart attack caused his sudden death. He had been pastor at Canton for about twelve years, and before that he was pastor at Waynesville for six years, making a total of eighteen years in Haywood County. Between these two pastorates in Haywood, he was pastor at Southside, Wilmington, for two years. He had been pastor in Tarboro and in John T. Pullen Church, Raleigh. Born in Ahoskie, an eastern man, yet few men have so loved the mountain people and the mountain country as did A. V. Joyner. The funeral service was conducted from the Canton Church, Saturday morning, April 3, at nine o'clock, and interment was in the Wake Forest Cemetery at six p.m. The service was conducted by Drs. Cullom, Lynch, and Easley, all of Wake Forest, and the music was in charge of Dr. Hubert M. Poteat. Brother Joyner was greatly beloved at Canton, Waynesville, and wherever he served. The Civitan Club held a special meeting in honor of his memory, and many beautiful things were said about his service among all classes of people. Under Brother Joyner's leadership the church at Canton has made good progress, and Brother Joyner will be greatly missed, not only at Canton, but in Haywood County. He is survived by his wife, nee Rena Gray Lassiter, of Wake Forest, and now head of the English Department of the high school at Canton; a son, Dr. Raburn Nelson Joyner, in charge of the Federal Health Unit at Mariana, Fla.; two daughters, Miss Margaret Ellington Joyner, a teacher at the Baptist Orphanage at Thomasville, and Miss Rena Forest Joyner, a teacher at Aurora; four brothers, L. R. and G. H. Joyner, of Potocasi, W. M. Joyner, of Woodland, and Henry J. Joyner, of Petersburg, Va.

HOTEL ACCOMMODATIONS AND RATES

Available for W. M. U. and S. B. C. in New Orleans, May 11-17

Roosevelt Hotel	\$4.00—\$6.00
Jung Hotel	3.00—6.00
New Orleans Hotel	4.00—6.00
Hotel Monteleon	4.00—6.00
St. Charles Hotel	5.00—6.00
De Soto Hotel	3.00—4.00

The prices quoted above are for two persons to a room. For one person to a room the rates in all the hotels run somewhat higher. Those interested in making reservations will please write direct to the hotel.

Southern Baptist Convention NEW ORLEANS, LA.

May 13-17

Round trip transportation from Charlotte, N. C.

\$15.00

Write the Biblical Recorder Publishing Co., Raleigh, N. C.

MORE FACTS ABOUT LIQUOR

Mayor G. G. Fortner, of Spruce Pine, sent his sincere thanks to Jeter C. Burleson, of Mitchell County, for securing a law prohibiting the sale of beer and wine in that county. The mayor declares that the new law is remarkably successful and that the sale of strong drink is greatly reduced. The people of Mitchell have for many years taken a high stand against liquor.

Mrs. Hutchins had an act against the sale of strong drink in Yancey County passed in the recent Legislature, and J. H. Clarkson had a like law for the protection of Little Switzerland. The vast majority of people in North Carolina are opposed to the manufacture and sale as well as the consumption of liquor.

Sheriff C. B. Roebuck, of Martin County, says that the bootlegging situation in his county is the worst ever. The officers recently destroyed a barrel of liquor in the Free Union section one Sunday morning. Contrary to the fair speech of the liquor people, the bootleggers are having a great time in the counties where A. B. C. stores are open.

In Onslow County one Justice of the Peace court in Jacksonville shows that during a period of six months before the liquor stores were opened there were twenty-one drunks and during the six months after the stores were opened there were fifty-eight drunks—more than fifty per cent increase in drunks within six months.

Mr. C. Lupton, of Craven County, who has been an officer in that county for thirty-eight years, and jailer for twelve years, has records to show an increase of fifty per cent in drunkenness and drunken driving in New Bern and the surrounding sections. The records show that white boys sixteen to twenty-five are the worst as crime producers.

Mrs. J. M. Hobgood, former president of the North Carolina Federation of Woman's Clubs, reports "an increase in social drinking and open indulgence in drinking among women since the Pitt County stores have been open." Women are being greatly degraded by liquor wherever A. B. C. stores are open.

Police G. D. Wheelless, of Rocky Mount, says that Nash County has more drunkenness because of the A. B. C. stores.

Mayor J. J. Proctor, of Nash County, says that the increase in drunkenness, drinking driving, and disorderly conduct generally has greatly increased since the liquor stores were opened. There is a considerable number of good citizens in various parts of that section who sign the same statement with Mayor Proctor.

H. E. May, solicitor, Recorder's Court for Nash County, reports an increase in the use of liquor and no let up on the part of bootleggers in Nash County.

The police record for Rocky Mount reports during August, 1934, eighteen arrests for drunkenness and drunken driving. During the same month in 1935 there was a report of forty-three for the same offences.

Dr. J. L. Peacock and other representative citizens of Tarboro declare there is a marked increase in drunkenness since the opening of liquor stores in Tarboro. The court sustains the statement.

For twelve months prior to the opening of the liquor stores in Wilson County there were 485 public

drunks. During the twelve months after opening the stores there were 689 public drunks. On the average, there is a more than forty per cent increase in all crimes connected with liquor in Wilson County. Hon. O. P. Dickinson, judge of Wilson County Court, said sometime ago: "I am sure if one will look at the records of this court, they will find there were more convictions for drunken driving in this county than almost any other county in the State."

G. R. Frazier, a merchant in Warren County, says: "There is fifty per cent more drinking in Warren County since the opening of the liquor stores, and it is done very publicly. The liquor stores have not attracted any business to the county. Money is being spent for liquor which should be spent for necessities."

The mayor's court in Warrenton shows an increase in drunkenness during the first four months of the liquor stores of thirty, as against twelve the four months prior. W. R. Strickland, a member of the Town Commissioners, can give this information.

In Vance County Mr. W. R. Vaughan, railroad agent, declares: "In our opinion the opening of the liquor stores in Vance County has greatly increased the consumption of liquor and drunkenness. It is believed that there is a larger number of bootleggers also."

In Franklin County the Franklin Times, A. F. Johnson, editor, reports for 1935 143 drunk and disorderly people. For the same period of 1936 309 public drunks were arrested. Information showing like increase in all the attending evils is available.

FROM RANDOLPH MINISTERS

The Ministers of Randolph County to the Ministers of North Carolina, Greetings—May God's Grace and Peace be Multiplied in Your Hearts. Dearly Beloved Brethren:

We have been burdened with a profound concern because of the danger that the traffic in liquor may come to be protected by law in the separate counties of the State.

Determined to oppose this evil with the mightiest of all our spiritual resources, we have bound ourselves in a covenant of daily prayer that God would deliver us and our people from this bondage.

On the afternoon of March 18, we met with certain godly men and women of the laity for united petition in this cause. At this time we resolved to invite the other ministers of the State to join us in personal prayer, and where possible in united prayer for the end of an era in which liquor drinking could be protected by statute law.

It is our purpose to meet again for united prayer before the election called for April 27 to permit the sale of liquor in Durham County, seat of our great Duke University. God willing, we shall be on our knees in the afternoon of April 22, and how we should be encouraged to hear of similar groups called together by religious leaders in all the counties on or near that date.

RANDOLPH COUNTY MINISTERS' ASSOCIATION,

H. M. STROUP, President.

The lecturer was waxing eloquent. "He drove straight to his goal," he said to illustrate a point. "He looked to neither the right nor the left, but pressed forward, moved by a definite purpose. Neither friend nor foe could delay him, nor turn him from his course. All who crossed his path did so at their peril. What would you call a man like that?"

"A truck driver," someone in the audience volunteered.—The Sanatorium Sun.

NEWS AND TRUTHS ABOUT OUR HOME MISSION WORK

J. B. Lawrence, Executive Secretary-Treasurer

Joe Burton, Publicity Secretary

Home Mission Board

\$45,000 ON DEBT PRINCIPAL PAID APRIL 1

A surplus of \$45,000, accumulated from increased receipts the past six months, was applied by the Home Mission Board on the principal of its debts the first of April, according to an announcement by Dr. J. B. Lawrence.

This amount, which met the first two regular semiannual debt payments this year, is considerably larger than the amount paid by the Board on its debts last April, Dr. Lawrence stated.

By agreement with its creditors, surplus funds are applied on debts twice each year, April 1 and October 1.

Since the April payment each year is always less than the surplus available in October, and because increasing receipts will enable the Board to make a greater reduction than was made last year when over \$100,000 was paid on debts, the mission executive expects total payments on debts this year to be well over \$100,000.

TRAINED MEXICAN WORKERS NEEDED

Following a recent trip through Southwest Texas, which gave him an opportunity to see in detail the actual conditions in the Mexican churches, Paul C. Bell, missionary of the Home Mission Board to the Mexicans, states that he is convinced of the urgent necessity of preparing a Mexican ministry.

"It will soon be twenty-five years," he writes, "since I began this work. From the very first I saw the need of a ministerial training school and the folly of trying to carry on a work with poorly prepared workers."

"Conditions I have seen this week," he adds, "have brought more tragic evidence of the need of trained workers, and of the need of giving more attention to our school here."

Brother Bell is principal of Mexican Baptist Institute at Bastrop, which has a near-capacity enrollment of Mexican volunteers for the ministry and missionary service.

"We are gaining ground," he continues, "but we need added equipment and one or two more teachers, so that we might appeal to the higher type of students and give them a thorough training for the work that needs to be done."

INDIAN MAKES WASHINGTON ADDRESS

Otoe Indians in Oklahoma, descendants of the red men who inhabited this country when Columbus discovered America, had a celebration February 22 in honor of George Washington, founder of the nation which took their land from the Indians.

On invitation of the Otoes, the Baptist missionary, Rev. Sam Lincoln, himself a full-blood Otoe, made the principal address at this feast in honor of Washington. This modern Indian said in part to his redskin tribesmen:

"We appreciate fully the fitness of observing the birthday anniversary of General George Washington, the father of our country. You may remember Washington's first act as President of the United States. The first thing he did on becoming President was to call on Congress to assemble for public thanksgiving, to give thanks to the Supreme Being for that great providence which had unmistakably guided them in all those great events which had helped to build this country."

"So, in his farewell address he reminded his countrymen that as religion and morality enjoined them to the highest justice, so he desired for

the nation that which is always true.

"And I also mentioned a few words about General Lincoln as a man of profound faith. He believed in God. He believed in Christ. He believed in the Bible. He believed in men. His faith made him great. His life is a beautiful commentary on the words, 'This is the victory that overcometh the world, even our faith.' There was a time in Lincoln's experience when his faith faltered, as there was a time when his reason tottered; but these sad experiences were temporary, and Abraham Lincoln was neither an infidel nor a lunatic."

"It is easy to trace in the life of this colossal character a steady growth of faith. This grace in him increased steadily in breadth and in strength with the passing years, until it came to pass that his last public utterance showed forth the confidence and the fire of an ancient Hebrew prophet."

CHOCTAW FIELD NEEDS MORE MISSIONARIES

A. W. Hancock, Indian missionary in Oklahoma, is alarmed because of the distressing lack of missionaries on his field.

"If the Lord does not give us more workers to the Choctaws soon," he writes, "I do not know what will become of us. Of only five preachers in one association, just two are dependable and doing any kind of work at all. One of the two is very limited in knowledge, and his best accomplishments very little."

"In another association we have four preachers and only one is doing much work. It is discouraging, but the field is large and rich and there is much to be harvested."

"The hills and the mountains in this section are full of Indians and whites, and they are without the Gospel. There are twenty-four churches scattered in fourteen counties that are appealing to this missionary to come and help, but it is impossible for me to make the visits as often as I would like."

"Besides the churches, there are three government schools where practically no religious work is being done. I have been in a revival at Jones Male Academy, as a result of which fifteen boys await baptism. We are leaving tomorrow for Bloomfield Female Academy, where we expect to have a revival. Pray for us as we serve in this great field."

NEGRO WORKER ORGANIZES NEW MISSION

Rev. J. R. Moore, Negro missionary in Alabama, organized a new mission and Sunday school in March. Services are being held in a building once used by a lumber mill, but the missionary hopes to have a suitable building soon, as the company has promised to furnish enough lumber to build a small frame structure.

During the month the missionary preached sixteen times. Nine were received for membership, including three for baptism.

Books and periodicals given by the women of the Calvary Baptist Church in Tuscaloosa have been used to advantage, the missionary states.

L. Ortiz, Mexican missionary, helped the women in his church at Devine, Texas, organize a W. M. U. in February.

We need Bibles, New Testaments, tracts, and literature in Spanish for the evangelistic campaign this summer. There is a great promise of many conversions.—Victor Gonzales, Bryan, Texas.

SUPPOSE?

By T. H. King

The article in the Recorder of March 17 on "Why Do Christians Not Give Scripturally?" calls for additional reflections. Suppose they would give Scripturally? Marvelous and far-reaching results would follow.

I

Great benefits would be derived by each individual so doing. Is there not Scripture for that? "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over shall men give into your bosom. For with the same measure ye mete withal, it shall be measured to you again."

a. There would be an end to some exceedingly crooked financial dealings on our part between us and our Lord. The misappropriation of trust money is regarded in our law as a serious crime. Misappropriation of the Lord's money, committed to us as His stewards, to be used for Him, but spent on ourselves, is a religious crime. If the tithe is the Lord's, holy unto the Lord, there is an enormous amount of embezzlement going on. Many an automobile is bought in part with the Lord's money. Many a fine home is built and furnished with the Lord's money, at least in part. Every child of God should make an end at once of such crooked dealings with Him.

b. There would be a deepening of spiritual life. Who wonders at the cold, indifferent religious situation that prevails today? Is it possible for people to be dishonest with God and prosper spiritually? Who continuously, knowingly, and wilfully disobeys His plain commands and grows in grace? Are we not told that if we regard iniquity in our hearts, the Lord will not hear us when we pray? If the Lord's people would be honest in their financial dealings with Him, there would come the greatest revival of religion this world has ever seen.

c. A new joy would come into the heart of every child of God if he or she would give Scripturally. What child of God can be happy in disobedience? Happiness comes through willing, faithful obedience. "The Lord loveth a cheerful giver." Those who are faithful in their giving bear testimony to the joy that it brings them.

d. The Lord's people would enjoy greater material prosperity if they would give Scripturally. Is there not Scripture for that? "Bring ye all the tithes into the storehouse and prove me herewith saith the Lord if I will not open the windows of heaven and pour you out a blessing such that there shall not be room enough to receive it." "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty." Evidently we have less of this world's goods than we should enjoy if we were more faithful with what we have.

II

Some benefits would come to the churches if the Lord's people would give Scripturally.

a. As there would be a deepening of the spiritual life of individual members, so there would be a deepening of the spiritual life of the churches. That would lead to endless blessings.

b. Churches would be relieved from many embarrassing handicaps. What serious limitations are thrown around almost every church for lack of money with which to carry on. Think of the questionable methods of raising money. The Lord evidently intended that His work should be well financed, and He made ample provisions for it.

c. Churches would equip themselves and greatly enlarge their work. How poorly equipped most churches are. Compare the teaching rooms of our churches with those of our schools. How poorly furnished and unattractive are many of our church auditoriums! Yet what a fit the brethren have when some forward-looking pastor proposes an adequate building program! How poorly our pastors are paid! The salaries of nine-tenths of them ought to be doubled. Every church of 200 members ought to have its own pastor and full-time preaching. In fact, a church having in its membership twenty families can support a pastor on their average level of living, and give to the causes of the Convention as much as they give to local expenses. If the Lord's people would give Scripturally there would be no surplus of pastors. There would be twice as many pastors in our Convention as we now have.

III

Some benefits would come to our denominational work.

a. Denominational debts would be paid at once. What a season of rejoicing we should have, if that handicap were removed.

b. There would be enlargement along all lines. Every well-equipped young man and woman who wanted to go to the foreign fields could be sent.

Mission fields could be equipped, and missionaries well taken care of. Our educational institutions could be relieved of debt and equipped for their greatest efficiency. Hospitals and orphanages would have ample funds for their work. No orphan child nor sick person in North Carolina would be neglected for lack of means.

c. The denomination would be enabled to face great moral and religious problems, like the liquor problem, and deal with them effectively. The forces of evil have money with which to promote their causes. The forces of righteousness seem to be eternally broke. We could battle much more effectively if we had funds with which to carry on.

Wouldn't it be interesting to live in North Carolina a decade or two and watch the ongoing of the Kingdom of Christ and every moral and righteous cause if God's people would follow His directions in the support of His work? And that talk we used to hear about the Gospel for the world in a generation would be more than a dream. Clinton, N. C.

THE BAPTIST PRESS

By G. W. Paschal

I

The West is the land of new things, and out in Oklahoma, it seems, the Baptist churches have a new way of making the new members feel at home. Just what it is may be seen from the following editorial statement in the Baptist Messenger:

The editor enjoyed a visit to Claremore Wednesday evening last week. The occasion was a banquet given by the church honoring the nearly sixty new members who were received during the recent meeting. We have never seen a finer group of young people.

II

Rev. Arthur T. Allen, who hails from Marlborough County, South Carolina, but is a graduate of Wake Forest College in the class of 1912, and is now pastor of Jackson Hill Baptist Church, Atlanta, conducts a department called "Devotional" in the Christian Index. In the issue for April 1, he discusses "Self-satisfaction." He says: "No one is as good as he ought to be who is as good as he wants to be. There is plenty of evidence that the Pharisee in the temple was satisfied with himself, but none that God was satisfied with him. That is just how much He is satisfied with all the self-satisfied."

"Self-satisfaction is the foe of progress. It causes us to mistake milestones for goals. There is quite a difference between them. One is made to pass by and the other to reach, but we come to the milestone and settle down in satisfaction and miss the high goal of God for us."

III

In an article under the title, "The Cross and Salvation," the editor of the Watchman-Examiner tells of hearing a sermon in which the preacher "rang the changes on salvation by the cross," but, in fact, "the preacher over and over again proved that he believed that our salvation comes through the bearing of Christ's cross by us rather than by Christ's hanging on the cross for us." And, says he, "There is a vast difference between the two conceptions."

The editor does not actually say that such preachers have borrowed the livery of heaven to serve the devil with, but he does call in question the honesty of those who use the words and phrases of the New Testament and our religion out of their ordinary sense without calling attention to the fact. The following from his article will make his meaning plain:

Salvation by the cross has meant throughout the history of Christianity that in some way, too profound for us to understand, Christ's death on the cross effected our salvation. The people who have trusted in this crucified Saviour have always believed it their duty, as an expression of love and devotion to Christ, to take up His cross and to follow Him. The cross-bearing has nothing to do with accomplishing their salvation, but everything to do with experiencing their salvation.

Many of our present-day preachers when they talk about salvation by the cross do not mean at all that on Calvary's cross Christ paid the debt that set the prisoner free. They mean instead of this that as Christ won the victory by being obedient unto death, even the death of the cross, so we are to win the victory by a life of obedience and sacrifice even though that obedience and sacrifice leads to our death. In its true meaning, salvation

by the cross exalts the Saviour who died in our behalf. It is a false and spurious theology which teaches that by looking to Christ as a teacher and exemplar we may win salvation for ourselves.

Too often a preacher juggles terms, and the congregation going from church says, "Say what you please, our preacher believes in Christ." In common fairness it seems to us that preachers ought to make this perfectly clear to their congregations. It is hardly fair for a preacher to say, "I am not responsible if people put an interpretation on my words which they are not intended to convey." It is the preacher's business so to speak that intelligent men can make no mistake in interpreting his words.

IV

None of us has lost interest in the New London tragedy, and it is pleasant to have the following from Pastor W. T. Bratton, of the New London Baptist Church, in the Baptist Standard, telling of it from a religious point of view:

"Everybody heard it over the radio. But no one could know like one who lives here what happened. Four hundred fifty-five precious children snuffed out in one moment! We pastors here appreciate every word and deed rendered by our brethren from nearby and afar. Rev. A. D. Sparkman, pastor at Old London, and I had perhaps the greatest toll in the sad loss. His church lost thirty-two, ours (New London Baptist Church) lost twenty-nine from church and Sunday school. There were two left in my Royal Ambassador chapter of fifteen. Our Sunday school superintendent went. Wasn't it a privilege to go along with so many of his Sunday school?"

"One sad feature of the funerals was that so many of the parents carried their children back to their old homes for burial; hence we could not go with them."

"God's gracious kingdom will march on. Three churches in this community are starting revivals, Brother Sparkman's and the Methodist and ours. At the first service conducted by Brother Sparkman there were fourteen additions, eleven by baptism."

"Our check for missions will go right on as it has every month. My people are broken and bruised, but with greater faith than ever . . . This band of Christians is determined to go on. We make no request of our Baptist brotherhood, except that you pray for us daily. Surely God is beginning a revival here at New London that is destined to sweep America and the world. 'Even so, come, Lord Jesus.' These dear oil field people can set the world an example for consecration, and they will."

V

Judge J. A. Carnley, who writes the editorial page of the Alabama Baptist of April 1, quotes Dr. Charles L. White, who served as secretary of the Home Mission Society of the Northern Baptist Convention twenty years ago as follows:

One of the surest ways to raise our missionary budgets and to increase our giving in the near and long future is to devise some method for enlarging the subscription lists of our papers by increasing the number who are inspired by the weekly messages of our religious press. The person who discovers a way to double the subscription lists of these papers will be a benefactor of the denomination.

A FORWARD RELIGION

By Albert W. Beaven

The glory of the local church is that it is not local; it is a unit in a great system. The missionary element in Christianity is of the essence; it is not an addenda; it rests on the same reasons as does Christianity itself: I need Christ; so do others. He helps me; He can help others. Someone brought Him to me; for the same reason I speak of Him to my child or to my neighbor; and for those same reasons we present Him to others across the world.

The missionary movement is the church on the march; and Christianity is essentially an advancing religion. It is made to go forward; something is wrong when we stand still; we look positively foolish when we retreat.

This has been proved in a thousand laboratory experiments. When the church has been lifted by a long vision, felt its world mission, and risen to do its best in its work, its own health and power have increased, its spiritual life has felt the glow. Where it has denied it and become self-centered, the church has grown stagnant and shriveled.

—January Issue of Missions.

Baptists in World Conquest

THE HOME-GOING OF BROTHER TATUM

By R. T. Bryan

On March 1, 1937, our beloved Brother E. F. Tatum left us for heaven. It was our privilege to preach his funeral.

It was easy to find a suitable text. We turned at once to Psalm 18:35, "Thy gentleness hath made me great."

God-given gentleness made our brother a great friend, a great helper, and a great co-laborer. These three "greats" made him a great missionary.

He had not been strong for several years, but his friends will be glad to know that he was specially sick for only two days and that he passed away just like going to sleep.

He was most fortunate in having Mrs. Tatum to be not only his loving wife but his efficient nurse.

He was brought to Shanghai and buried near the first Mrs. Tatum in the Foreign Cemetery near Dr. and Mrs. M. T. Yates and other Southern Baptist missionaries.

The funeral service was held in the Cemetery Chapel at 4:00 p.m., Thursday, March 4, 1937. Many friends, Chinese and foreigners, came bringing beautiful flowers and helped to sing two songs chosen by Brother Tatum himself. "Saved By Grace" was sung in the chapel, and as the coffin was slowly lowered into the grave about sunset the friends sang, "Day Is Dying In The West."

Brother Tatum knew music, taught it, and was a good singer and very fond of singing in church and with friends. His life too was one of harmony and melody. It was most fitting that he should be exalted to be a member of heaven's choir.

THE CHINA BAPTIST ALLIANCE

By A. R. Gallimore

For a number of years missionary groups in China came together every three years for meetings of mutual inspiration and encouragement which they called the China Baptist Conference. However, these meetings lasted only for a short time, five conference periods altogether in different sections of China. While much good was accomplished and the contacts very worth while, the long distances and the lack of proper traveling facilities and the expense connected with it made the attempts at getting together more or less burdensome, so they were just automatically disbanded. The China Baptist Conference was distinctively a movement of the missionary bodies as such.

But now notices have been received that the first Sunday in February is China Baptist Alliance Sunday, when pastors and preachers all over China call attention to the fact that they are a united group in a sense they have never been before. These notices did not come from a missionary of any group, but from the Chinese constituency as they are represented in their officers of the Baptist Alliance.

Which would lead us to think back a bit at the history of this movement. It was at the close of the meeting of the Board of Directors of the China Baptist Publication Society in Shanghai in February, 1930, that Dr. Herman C. E. Liu, president of the University of Shanghai, invited the missionaries and Chinese representatives on this Board to a luncheon at one of the hotels in Shanghai, when the question of more united action in Baptist affairs in China was urged by Dr. Liu. He was enthusiastically supported in this view by Dr. T. C. Bau, who has been one of the main leaders in the China Baptist Alliance.

The China Baptist as such, was not effected until the summer of 1930. Indeed the previous meeting in February looked toward the organization of an All China or National Baptist Convention. The committee which was appointed was made up entirely of Chinese—Dr. Bau, Mr. Chang Wen-kai, editor of True Light Review, and Dr. Liu. The meeting in August, however, became the initial meeting of the China Baptist Alliance. As such it was filled with great meaning for the future of Baptists in China.

But again, on account of the wide divisions of territory and for lack of easy communication and the expense connected therewith, the China Baptist Alliance has not functioned as it should, although Dr. Bau, Dr. Liu, and others have been most faithful.

The Centennial celebrations in Canton in October (1936) gave new impetus to the feeling of a Baptist consciousness. From all over China, every section except the extreme west they came. Some of the first passengers to travel on the newly completed last link of the Canton-Hankow Railway were delegates to the Baptist Centennial in Canton. This railway, with its connections is said to be the longest in the world—making it possible to go by rail from Hong Kong to Peking and across Manchuria and Siberia to Berlin, Paris, and London.

The purpose of the China Baptist Alliance in 1930 was, "to unite the Baptist churches of the whole nation in a common effort to set forward the work of the kingdom of heaven." Some of the actual plans for trying to accomplish such a worthy task were decided upon during the meetings of the Alliance in connection with the Centennial. As an objective for a five-year program, the goal was set for doubling the membership of the churches in China; the distribution of a million copies of the Gospel of John; the proper recording of the history of Baptists in China; the promotion of an All China Baptist journal; an added emphasis on pressing forward into untouched fields; and the proper support in a financial way of the China Baptist Alliance in making these objectives possible.

Perhaps it is not necessary to add in closing that Baptists in China have gained a new and vital consciousness of their part not only as churches working together in their own Alliance, but as having a distinct contribution to making their efforts a real vital part of the Baptist World Alliance. The visit to China of President Truett and General Secretary Rushbrooke strengthened that bond of unity which makes of Baptists the world over a great brotherhood of believers in Christ and the extension of His Kingdom.

Waichow, China.

NEW WAYS FOR OLD

Canton's old execution ground is being used for better purposes in these days. Its most frequent use is for athletic meets; but Easter Sunday saw it serving another purpose still more remote from its original use. Soon after sunrise people began to stream from all parts of the city—some in buses, some in cars, some in rickshas, and some on foot—towards the East Parade ground, and by half past eight the scene, which in former days witnessed many a criminal pass on without a ray of hope, was resounding to the voices of five thousand people singing, "Jesus Christ Is Risen Today, Alleluia." The singing was led by three bands from the Pooi Ying, Pooi Ching, and Ling Naan schools, and by a choir of five hundred young men and women gathered together from the various churches. The hymns were well known and suitable to the occasion, so that the huge congregation was able to follow whole-heartedly the lead given by the choir and band. Dr. T. Z. Koo's message was short and to the point, emphasizing the radical change in the lives of Christ's disciples as unimpeachable evidence of the resurrection. By the help of a loud speaker, the whole assembly, accommodated on tiers of seats arranged in a large quadrangle, was able to hear every word.—United Church Record.

LETTER FROM NIGERIA

Nineteen thirty-six was an unusually busy year for us in the school and during the last quarter we did not get to the villages as regularly as previously. However, since we last wrote, we have visited and had services with nineteen of the twenty-seven churches in our district. The smallest of these is a lovely little place called Sasa, a church of nine members, only one of whom is a woman. They are as alert as if their members were great. Their building is as clean as a new pin, though it is just a mud wall half way up and about three feet outside of it are posts supporting a neat grass roof. The tropical flowers in their clean swept yard turned our minds to the power of the Lord and how gracious He is to put such beauties around us. Outside of the Lagos churches, in only one church can as many as six women read their Bibles, but both men and women who could read brought their Bibles to the services and followed in them the readings. Only four ministers are in this entire district, and they are in the city proper.

One most interesting event in the last few months was the organization of a little church over at Apapa. There are only eleven members, nine of them were baptized in September and two came in by letter. There are several others who have sent for letters and wish to present themselves for membership. These are very poor people but they are faithful. They have been drawn closer together by a recent occurrence when the little daughter of one of the members was kidnapped to be sacrificed by some heathen people. She was rescued Thanksgiving day after being under a heavy press and we took her to the hospital where she still is but she is in good condition and we think will be able to start to school the last of the month.

Once a year Miss Young holds a W. M. U. school for the district and since she was on furlough this year we carried out her plans. After it closed some of the men of the outside churches asked why we always did for the women and left them out. We announced that we would hold a Laymen's school the next holiday week and many of the churches sent two representatives each for a week's Bible study. It was a most enjoyable time and we have promised to make it an annual affair.

One week of their holiday this year twelve of our teachers in the Baptist Academy gave their time going to as many villages for a week of Bible study and they returned with glowing reports of interest and needs. They are going back frequently on week-ends to preach to the people and encourage them.

We have many things to write about but for this time we would ask you to make a prayer list of the following things and take them before the Throne of Grace daily:

1. For the four pastors in their great responsibility.
2. That the little church at Apapa may be a place where the Gospel is preached for the glory of God and that many may be brought to accept the Lord there.
3. That the little girl mentioned above may be won to the Lord and used for His glory.
4. That the Laymen's School may be planned and carried out according to the will of the Lord.
5. That the teachers may be used both in the school and in the villages for the glory of the Lord.

We wonder what blessings the Lord has given you recently and pray that He has given you the joy of seeing those in whom you have been interested accept the Lord. Our prayer is that you have so allowed Him to lead you that you, too, know Him better.

Yours in Christ's service,
LUCILLE REAGAN,
EVA M. SANDERS,
FRANCES C. JONES.

HE KNOWETH NOT HOW

A book of stories that everyone from the junior son to grandmother will thoroughly enjoy is Dr. P. H. Anderson's "He Knoweth Not How." No gifts for 75 cents can bring more joy and pleasure, more information, and more natural spiritual uplift than this little red and black book of stories.

PRaise HIM! PRaise HIM!

Indeed the Foreign Mission Board and its missionaries and the native Christians in fifteen nations do praise Him for the love in the hearts of Southern Baptist women that has led them to give so unselfishly and generously to the kingdom at His birthday season just passed. Figures to date announce \$267,134.91 from the Lottie Moon Christmas Offering. Letters confirm the faith of the leaders of Woman's Missionary Union to believe that when all has been counted, the grand total will climb high unto \$300,000.00. Eternity alone can record what these love gifts will mean in the saving of souls for the King! Truly, we praise God that these women love Him so!

I never knew a night so black
Light failed to follow in its track.
I never knew a storm so grey
It failed to have its clearing day.
I never knew such bleak despair
That there was not a rift somewhere.
I never knew an hour so drear
Love could not fill it full of cheer.

—John K. Bangs.

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FROM "THE GREATEST THING IN THE WORLD"

To love abundantly is to live abundantly, and to love for ever is to live for ever. Hence, eternal life is inextricably bound up with love. We want to live for ever for the same reason that we want to live tomorrow. Why do you want to live tomorrow? It is because there is some one who loves you, and whom you want to see tomorrow, and be with, and love back. There is no other reason why we should live on than that we love and are beloved. . . . Eternal life also is to know God, and God is love. This is Christ's own definition. Ponder it. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Love must be eternal. It is what God is. On the last analysis, then, love is life. Love never faileth, and life never faileth, so long as there is love. That is the philosophy of what Paul is showing us; the reason why in the nature of things Love should be the supreme thing—because it is going to last; because in the nature of things it is an Eternal Life. It is a thing that we are living now, not that we get when we die; that we shall have a poor chance of getting when we die unless we are living now. No worse fate can befall a man in this world than to live and grow old alone, unloving, and unloved. To be lost is to live in an unregenerate condition, loveless and unloved; and to be saved is to love; and he that dwelleth in love dwelleth already in God. For God is love.—Henry Drummond.

GOD IS LOVE

God is love. So declares the Beloved Disciple. This is the characteristic feature of our religion; in this lies its superiority to all other religions; this makes almost sacrilege of propositions, such as are now sometimes heard, that our missionaries in heathen lands make compromise of give and take with those whose god is not the Lord. What has any other religion to offer compared with our God who "so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish but have eternal life"? Come, say, has Buddhism or Hinduism or Mohammedanism anything to compare with it? "God commends his own love towards us, in that, while we were yet sinners, Christ died for us."

LOVE THAT PASSETH KNOWLEDGE

In the celebrated thirteenth chapter of First Corinthians Paul did not undertake to define love; in that wonderful expositiön which Harnack has called, "The greatest, strongest, deepest thing Paul ever wrote," Paul gives only certain properties of love, which Drummond names and discusses in his "The Greatest Thing In the World" as patience, kindness, generosity, humility, courtesy, unselfishness, good temper, gullelessness,

sincerity. We shall learn much more about love, however, by going direct to Paul's great chapter than by reading Drummond's once much praised address. As we read, however, we must substitute for the "charity" of the King James version the word "love" as often as it occurs. Why should the translators have used the word "charity"?

The word "charity" was borrowed from the Latin Vulgate, and seems to have been the nearest Latin equivalent of the Greek original. But the English word "charity" has never been accepted as adequate; it has another meaning for us. The translators seem to have used it because the word "love" has so many meanings in English, and some of them unworthy. We love books; we love those of the other sex and sometimes unnobly; we love friends and wives and parents; but the love of the New Testament has most often a higher significance, and is indicated in the original by a different word than that to express the lower love. It is not the passion of lower love, nor cold intellectual love, but the warm emotional love of adoration and devotion. It was on account of the various meanings of "love" in English probably that the King James translators preferred the word "charity." But here their judgment was not good.

We must know love by its qualities and not by any definition we may be able to give of it. Perhaps the following from Hastings will help us better to understand it:

Christian love is the feeling begotten in our hearts towards God and towards our fellowmen by the penetration into our hearts of the sense of the love of God to us when He gave His Son to die for us. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. . . . We love, because He first loved us." That is at once the natural and the supernatural history of Christian love."

THE LOVE OF CHRIST

Although we can never praise enough Paul's great prose poem on love and never tire of reading the words on love in John's Epistles, yet if we would really know what the love of Christ is, and what the love of God, we must go to the Gospels and see what they tell us of Christ. He is the great exemplar and teacher of love, and it is only when we come to know of His merciful deeds and His dying love on the cross that we gain that overwhelming sense of its power, of which Paul speaks when he says: "The love of Christ constrains us."

It was this great manifestation of the love of Jesus that brought home to Paul the fact that all men are lost, and kindled in his heart a love for them like that of his own Saviour. It is this same love for lost men and women that today sends forth missionaries to preach to those who know not God.

If we would have this love we must know Jesus Christ and to know Him we must follow Him to the cross, follow Him in His footsteps as pictured in the Gospels, and see Him as He hangs and dies there, "a propitiation for our sins." Love begets love. "Love so amazing, so divine, demands my soul, my life, my all." "O, how I love Jesus, because He first loved me," that chorus which we used to sing so much, though simple, is in almost the words of inspired Scripture, and is based on the logic of the human head and heart.

LOVE BY EXAMPLE AND PRECEPT

Some years ago a friend said to us: "I cannot understand all this talk about love. It does no good to preach to me the duty of loving. It is impossible for me to love those in whom I am not interested." This was a frank statement, but all unconsciously the speaker revealed why he could not love—he was not interested in other

people, or at least in many other people. If he had followed Jesus and His teaching, he would have found his interest in others increasing and with his interest his sympathies and his love for them. Jesus was interested in little children and he loved them and took them in His arms and blessed them; Jesus looked on the lepers with compassion and love, and healed them; He felt compassion for the poor daughter of Abraham bent double for years on end, and He spoke the word that enabled her to straighten up; His interest, sympathy, and compassion went out to the widow of Nain as He saw her son being carried out to burial; for the blind Bartimaeus; for the poor woman who had been a sinner and came to wash His feet with her tears; for Mary and Martha in the loss of their brother; He had compassion on the five thousand who were without food and might grow faint if allowed to go away unfed; He saw something good in the wayward boy who had spent his all in riotous living; He saved the outcast woman from the stoning which the self-righteous had planned; His heart was touched by human sorrow and human woe. He knew enough of men and women and children to love them. So, too, we should find ourselves loving just the kind of people that Jesus loved if we would open our hearts to them as He opened His heart to them. If we do not love it is because we shut ourselves up in a shell of selfishness and repress our noble impulses.

Not only by example but also by precept did our Lord teach us to love. In a passage of the Sermon on the Mount He taught His disciples to love even their enemies; He showed that "love is the fulfilling of the law" when He summarized the Ten Commandments by enjoining love for God and love for one's neighbor; and He showed the nature of love in the parable of the Good Samaritan and in that of the Prodigal Son. He gave His disciples a new commandment, that they love one another.

All very good, we may say, but, really, should we in these later days give love the place in our lives that Jesus and His interpreters taught it should have? The painful fact is that many who profess the name of Jesus give love hardly any place; they live lives of selfish cruelty and luxury. We need to have a revival of the teachings of the New Testament on love. A selfish, unloving, and unloved church membership will never gain acceptance for Jesus Christ in the world. Every one of us needs to keep in mind that verse of James: "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well."

NORTH CAROLINA BAPTIST ANNUAL

Last week, later than usual on account of a delayed auditor's report, the "North Carolina Baptist Annual, One-hundred-sixth year," came from the press. It is edited by Recording Secretary Charles B. Deane, and, like all other editorial work of Mr. Deane, it is about as perfect as intelligent industry and care can make it. In its 206 pages any one who is looking for accurate and dependable information about and current interest of the North Carolina Baptist State Convention can find it. First, there is a Directory of the Convention, with its Executive Committee, Officers of Administration, comprising eight departments, the General Board and its various committees, the Institutions embracing the Baptist Foundation and the Baptist Hospital, the Baptist Orphanage, the Various Colleges with the names of their trustees, Officers of Baptist Pastors' Conference, Standing Committees, the North Carolina Baptist Press, and, as an appendix, Ridgecrest and a General Directory of the Southern Baptist Convention and the Baptist World Alliance. Then follows the Constitution, and a full Report of the Proceedings of the State Convention in Durham, the Auditor's Statement, and Statistics and Other Data compiled by L. L. Mor-

gan, Secretary. The whole makes a well condensed manual of information which is of interest to all who wish to keep in touch with the work of our denomination in the State. Below we are calling attention to some of the more important matters.

THE AUDITOR'S STATEMENT

We confess that we are as much interested in the Auditor's Statement as in any other part of the Annual, and we suspect that our readers are much like us in this. Everybody wants to know just how much money we are collecting, for what it is given, and how it is distributed, and how fast we are getting out of debt.

First we select this item:

"Net amount of debt, December 31, 1936, \$799,478.71."

The net amount of the debt on December 31, 1935, was \$849,684.30, and the decrease for the year is \$50,205.59.

We glean from other places in the Annual the following pertinent facts about this debt: Until the end of 1936 this indebtedness, except two relatively small notes, bore an interest rate of six per cent. But at the late Convention Secretary-Treasurer Huggins indicated that he could refund the debt, \$350,000, at four per cent, and \$450,000 at five per cent or less, making a saving in interest charges of \$11,500 a year, and at the same time arrange for the gradual payment of the principal at the rate of \$70,000 a year. This, we understand has already been done. At this rate, it would take something like twelve years to pay the entire debt. We congratulate Brother Huggins and the Board that they are doing so well, but we confess to a wish that the debt was being liquidated more rapidly. Just why it has not been possible to do so will be evident from the consideration of the next matter, the ratio between the contributions undesignated and designated.

The total income for all Convention objects for the year was \$533,561.09, as compared with \$493,785.51 for 1935. Of this \$136,468.64 was designated for the Orphanage, leaving a balance of \$397,092.45 for the Convention objects proper. Other objects for which contributions were designated were as follows: State Missions, \$31,246.98; Education Debt, \$520.12; Ministerial Education, \$88.26; North Carolina Hospital, \$18,491.26; W. M. U. Specials, \$9,175.54; Foreign Missions, \$58,993.18; Hundred Thousand Club, \$8,105.92; Home Missions, \$17,040.54; Ministers' Relief, \$533.57. When all these items are deducted from the total receipts, the amount of undesignated funds was only \$252,091.48, considerably less than half of all income, and approximately 63 per cent of the total after deducting the amounts designated for the Orphanage. It was seemingly from this undesignated fund alone that all the expenses of the Board and of the Secretary's office, were deducted; these expenses amounted to \$30,204.55, leaving for distribution of undesignated funds a total of \$221,886.93. Of this 40 per cent went to Southwide objects, and 42 per cent, or \$93,125.83, to the payment of debts.

This brings us back to where we started—the matter of debt payment. With the \$520.12 of gifts designated, the total available was \$93,645.95. Had no funds except those for the orphanages been designated, the amount available for debt payment would have been \$165,099.45. At that rate we could pay off all our debts in a little over five years. It is simply because some churches and givers prefer to designate that this burden of debt must rest so long on the shoulders of the denomination. The result is that givers who do not designate must pay the debt, though probably as a class they had no more to do with making the debt than those who designate.

Let us say further: this debt on the denomination is a handicap on its normal progress. In the first place, the existence of this debt causes a cer-

tain amount of dissatisfaction and grumbling, which will doubtless continue until all is paid. Some indicate their discontent by designating their contributions. Still worse, it interferes with the normal work of the Baptists of the State. It is causing them to neglect their colleges, the support of which was one of the two purposes for which our Convention was organized.

COMMUNISM AND RELIGION

There is one characteristic of most of the addresses we hear at "Catholic Hour" on the radio—they all contain denunciations of Communism; the speakers regard, and perhaps correctly, Communism as the natural foe of Papacy. Of course the speakers are only following the lead of the Pope, who also denounces Communism as often as opportunity offers. Following the lead of the Catholics, many Protestant speakers, papers, and assemblies have said much about the dangers of Communism, seemingly identifying it with organized irreligion and atheism.

It has never been quite clear to us, however, just what is the reason why non-Catholics in the United States should be so much concerned about Communism. As a political system, it has gained only the fewest possible adherents among our people. If the Third International has been seeking since 1919 to gain adherents here, it must be discouraged by this time. Our people almost to a man still prefer our form of government to any other. They love democracy and detest Absolutism, Fascism, Nazism, and Communism.

Perhaps the point of opposition of many of our people to Communism is that it is regarded as set for the destruction of religion. It is well known that with the collapse of the rule of the Czars in Russia, the Greek Catholic Church of that country, being organically a part of the Czarist government, fell with it, and came in, probably justly, for some part of the resentment the Russian people felt for the government which had so long and sorely oppressed them. Knowing only the state religion, it is no surprise that for a while the Russian people were ready to ban all religion. It is certain that they and their government have been intolerant of any formalistic religion like that of their own state church and Catholicism. But through all the years since the downfall of the Czar, it seems to have been possible for a preacher of the simple evangelistic Gospel to proclaim his message in many parts of Russia, and as an evidence of this fact large numbers of Baptists have arisen among the people of that great country. It is clear that they want the Gospel, and it would seem to be our part not to be worrying about Communism and its evils, but to be devising means of sending the Gospel to those who so much need it and are so ready to receive it. Let Communism take care of itself. Preach the Word. Why should not Russia, with its 147,000,000 souls, be a great missionary field for Southern Baptists? It would seem to be as promising as China or Brazil or any other of our great mission fields.

And let us say that freedom of religion is provided for in the new Russian constitution adopted last summer, which is modeled in many respects after that of the United States of America. Under the actual workings of that constitution Catholics may feel restriction in propagating their doctrines, but it is probable that Baptists will not be interfered with in the least. In order that our readers may see for themselves how advanced are the social and political provisions of this Russian constitution, we are giving here a summary of one of its chapters taken from the World's Almanac:

Chapter X of the Constitution is a Bill of Rights. Citizens are guaranteed the right to work, the right to rest, the right to material security in old age and in the event of illness or incapacity, the right to education, the right to practice any religion or none, the

right of freedom of speech, press and assembly, the right to inviolability of person, home, personal property and correspondence under due process of law. Women are guaranteed equal rights with men in every respect, and citizens of all racial and national stocks within the Union have rights. Political and scientific refugees from other countries have freedom of asylum.

At present these constitutional rights may be only an ideal to which the Russian people hope to attain; we have not forgotten the horrors of Stalin's government in promoting his Five-Year Plan or that he is still in power, but here are those teeming millions who are without God and without hope in the world. It would seem that Baptists have the right to give them the Gospel; if so, this and not their system of government should be our main concern.

CURRENT TOPICS

Strikes—Although the United States Senate refused to accept the Amendment of Senator Byrnes of South Carolina to condemn sit-down strikes, when it was tagged to another bill, on the next day it voted with only four dissenting strong disapproval of such strikes. At the same time it voted against the espionage system that some operators have used against laborers in their plants. The farmers around Hershey, Pennsylvania, a thousand strong, expressed their disapproval of the sit-downers by driving them by force from the plant where Hershey's candy is made. In the South this would be advertised as lynch-law, but when such things happen in the North they get high approval, and those who participate are heroes. To encourage the embattled farmers the women stood near and screamed: the reporter with some glee tells of "bruised bodies, battered heads, and fractured arms and legs," which the victims carried with them to the hospitals. It seems all right for a mob to inflict such wounds when such a vital interest of our people as chocolate candy is in question, and anywhere out of the South. In the South it would be an instance of lynch law, demanding congressional action.

But be that as it may, the C. I. O. has lost out also with the Chrysler Company and the strikers are back at work, 65,000 of them, and sit-down strikes all over the country seem to have collapsed. Possibly we shall have some of such strikes in North Carolina; but we hope not. We are certain that our cotton mills are doing all they can for their workers, and the workers know it. Governor Hoey has given warning that our State will not tolerate sit-down strikes. In this he has the united support of our people. But if sit-down strikes come, the Governor will doubtless attend to the matter; there will be no need of farmers battering heads and breaking arms and legs.

Wages and Profits—Senator Robert F. Wagner, author of the celebrated Wagner Act, in a recent speech before the Senate made the following statement:

"Every one is aware that the past year smashed all records in the automobile industry. The annual yield on invested capital reached the incredible figure of twenty-six per cent, shooting beyond the 1929 mark. Profits rose from \$199,000,000 in 1935 to \$301,000,000 in 1936, a gain of fifty-one per cent. So far as the ownership was concerned, 1936 in the automobile industry made 1929 look sick.

"But if we look at the individual worker's side of the picture we find that his full-time wage was twelve per cent lower in 1936 than in 1929. Twelve dollars per year subtracted from every \$100 per year that he had earned in the old prosperity era was his tax contribution toward the 'new prosperity' of the industry. And for good measure the automobile worker today is working four and a half hours week longer than he did in the days of the NRA. Do these figures indicate the imminence of a 'labor monopoly'?"

From these figures Senator Wagner draws the conclusion that laborers in the automobile industry ought to be paid more, although he admits that their wages are already higher than the wages of almost any other class of laborers. Like most others who talk and write on labor and industry he disregards the fact that the consuming public have any rights. We should say that his

(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, Secretary . . . 200 Biblical Recorder Bldg., Raleigh
MISS BESSIE MORGAN, Office Sec. . . 200 Biblical Recorder Bldg., Raleigh



JOHN B. LANE



MRS. JOHN B. LANE

We are happy to announce that Mr. and Mrs. John B. Lane, of Spartanburg, S. C., will join the Sunday School Division of the Department of Christian Education May 1 to serve as Field Workers. Mr. and Mrs. Lane need no introduction to North Carolina Baptists. They have both helped us in our summer campaigns in the past, and Mrs. Lane has served as State Approved Intermediate Leader for a number of years. We welcome the Lanes back home, and we feel that we are fortunate to have them with our Sunday School Division. They will be located in Lexington and will be available for all types of Sunday school work.

NEW TRAINED WORKERS REQUIREMENT

of the
STANDARD OF EXCELLENCE
(Effective Beginning with 1938)

The "new" Sunday School Workers' Training Course is now some three years old. During this period of adjustment the Standard of Excellence requirement for Trained Workers has been merely for the one book, "Building a Standard Sunday School." Beginning with 1938, the requirement will necessitate credits for "Building a Standard Sunday School" and one other book in the diploma group to be held by fifty (50) per cent of the officers and teachers, including the pastor or superintendent. The statement of the requirement is given below:

IX. Trained Workers

(Effective beginning 1938)

"Fifty (50) per cent of all the officers and teachers, including the pastor or the superintendent, shall have the award for the administration unit in the diploma group and fifty (50) per cent of all the officers and teachers, including the pastor or the superintendent, shall have the award for at least one of the other units in the diploma group.

"There shall be a training class completing at least one of the books in the Training Course for Sunday School Workers each year."

AVERAGE SUNDAY SCHOOL ATTENDANCE FOR 1936

We are giving below the average Sunday school attendance of nine of our largest churches for 1936. We should like to see all of these go above one thousand for 1937. Will you accept the challenge? Loray—Gastonia, 503; Calvary—Asheville, 508; Raleigh—First, 564; Rocky Mount—First, 590; Asheville—First, 838; Winston-Salem—First, 863; Tabernacle—Raleigh, 941; Greens-

boro—First, 962; and Charlotte—First, 992.

WHEN THE WEATHER IS STORMY I ATTEND CHURCH

1. Because I am a Christian.
2. Because my reason, my judgment, and conscience tell me it is right.
3. Because the fourth commandment does not exempt the stormy Lord's day.
4. Because I may miss exactly the sermon or prayer that I need to hear.
5. Because my presence helps more on stormy days than bright ones.
6. Because the storm did not keep me from the movies, my engagements, or my work during the week.
7. Because I insist on the minister's being there. His contract is no more binding than mine.
8. Because the example which cannot stand the storm is of no worth.
9. Because the man who fears the storm will soon fear the cloud; he who fears the cloud soon fears the sunshine as a reason for neglecting church.
10. Because my real excuse must be made to the Lord and not to man.—The Word and Way.

SOME DON'TS FOR CHURCH- GOERS

- Don't visit; worship.
- Don't hurry away; speak and be spoken to.
- Don't dodge the preacher; show yourself friendly.
- Don't dodge the collection plate; contribute what you are able.
- Don't stop at the end of the pew; move over.
- Don't stare blankly while others sing, read, and pray; join in.
- Don't wait for an introduction; introduce yourself.
- Don't criticize; remember your own frailties.
- Don't monopolize your hymn book; be neighborly.
- Don't stay away from church be-

cause of company; bring them with you.

Don't stay away from church because the church is not perfect; how lonesome you would feel in a perfect church.

Don't give God the left-overs; pay your church first.

Sunday School Lesson

By Hight C. Moor

For April 18, 1937

THE EFFECTS OF ALCOHOLIC BEVERAGES

(The Scientific Approach to the
Liquor Problem)

Genesis 13: 13; 19: 23-25; Deuteronomy 32: 31-33; Proverbs 23: 29-32

If Sodom be the symbol of the city and country steeped in manifold iniquities including intemperance, we have in the four passages before us: The vice of Sodom, showing that intemperance debauches; the vengeance on Sodom, showing that intemperance despoils; the vine of Sodom, showing that intemperance depraves; and the venom from Sodom, showing that intemperance destroys. Let no tent today be pitched toward Sodom!

Abstain from Alcoholic Beverages

(1) Alcoholic Beverages Devour the Body. Therefore abstain for the sake of physical stamina. Strong drink is the foe of digestion, circulation, strength of muscular fiber, and steadiness of nerve.

(2) Alcoholic Beverages Weaken the Mind. Therefore abstain for the sake of intellectual strength. The mind of the drinker is the prey of alcohol. Every intellect is weakened, the ordinary into lunacy and the strong into imbecility.

(3) Alcoholic Beverages Empty the Purse. Therefore abstain for the sake of financial stability. The poverty of a drinking man has passed into a proverb. Drink makes the industrious man lazy and the thrifty man wasteful.

(4) Alcoholic Beverages Wreck the Home. Therefore abstain for the sake of family. If intemperance affected only the drinker, the results would not be so disastrous. But in most cases the faithful wife and dependent children are the real sufferers.

(5) Alcoholic Beverages Undermine Society. Therefore abstain for the sake of social welfare. The baneful influence of the drunkard and the drug addict goes beyond the sacred enclosure of his own family. The moral tone of the entire community is lowered and vitiated by his presence.

(6) Alcoholic Beverages Retard Civilization. Therefore abstain for the sake of human progress. The bulk of crime committed today is directly attributable to intoxicating liquor. The machinery of civilization is taxed to care for the inebriates, the insane, and the criminals made by drink.

(7) Alcoholic Beverages Blight Eternity. Therefore abstain for the sake of the soul. We are assured that no drunkard shall enter the Kingdom of Heaven.

Gold in the Golden Text

At the last it biteth like a serpent. And stingeth like an adder. Proverbs 23: 32.

Indulgence in drink may seem to satisfy and traffic in drink may appear to be profitable.

But wait! There is venom in it which will poison and pain and destroy. No serpent's bite ever struck with sharper tooth into quivering flesh. No adder's sting ever injected deadlier poison.

Dr. Pierce's Favorite Prescription is a tonic which has been helping women of all ages for nearly 70 years.—Adv.

FIRE AND WIND DAMAGE

You can insure your church property against loss by fire or wind at the lowest possible cost by taking a policy in Southern Mutual Church Insurance Company, Columbia, S. C.

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High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quickly to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. At all drug stores. Trial size 10c. Economy size 25c.

Kidneys Must Clean Out Acids

Your body cleans out Acids and poisonous wastes in your blood through 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting, or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Miss-tex) today.

Don't Irritate Gas Bloating

If you want to really GET RID OF GAS and terrible bloating, don't expect to do it by just doctoring your stomach with harsh, irritating alkalies and "gas tablets." Most GAS is lodged in the stomach and upper intestine and is due to old poisonous matter in the constipated bowels that are loaded with ill-causing bacteria.

If your constipation is of long standing, enormous quantities of dangerous bacteria accumulate. Then your digestion is upset. GAS often presses heart and lungs, making life miserable.

You can't eat or sleep. Your head aches. Your back aches. Your complexion is sallow and pimply. Your breath is foul. You are a sick, grouchy, wretched, unhappy person. YOUR SYSTEM IS POISONED.

Thousands of sufferers have found in Adlerika the only, scientific way to rid their systems of harmful bacteria. Adlerika rids you of gas and cleans foul poisons out of BOTH upper and lower bowels. Give your bowels a REAL cleansing with Adlerika. Get rid of GAS. Adlerika does not gripe—is not habit forming. At all Leading Druggists.

For Special Trial Size send 10c coin or stamps, to Adlerika, Dept. OFFER 87, St. Paul, Minn.

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.

REV. NATHAN C. BROOKS, JR.

MISS MABEL STARNES

Secretary

Associate Secretary

WINNERS GALORE

In our Better Speakers' and Sword Drill Contests this spring, every participant has won. Not all have won the week's trip to Ridgecrest, but all have received the blessing that comes from thorough preparation for the Master's service.

In the Southern Region Ralph Her-ring, Fairmont, was the Sword Drill winner, and Miss Mary Umphrey, St. Pauls, was given first place in the Better Speakers' Contest. In the South Central Regional Convention, Miss Elizabeth Campbell, First Baptist Church, Hickory, was the Better Speakers' Contest winner; while Miss Mabel Robinson, Loray Baptist Church, Gastonia, carried off honors in the Sword Drill Contest. In the North Central Region Miss Mildred Fulk, of Beck's Baptist Church, Winston-Salem, was the best Swordsman; while Miss Martha Harrill, Boone, will be the Better Speakers' Contest representative at Ridgecrest.

NEW REGIONAL OFFICERS

We are happy to install the following regional officers who will bear the responsibility of promoting Training Union work in their respective regions. In the South Central Region, Dr. W. K. McGee, Thomasville, is pastor-advisor. The other officers are: President, W. E. Garrison, Lincolnton; secretary, Miss Irene Preslar, Wadesboro; pianist, Miss Lalage Sperling, Ross Grove, Shelby; chorister, Nelson Parker, Marion; Young People's leader, Miss Naomi Braswell, Gastonia; Junior-Intermediate leader, Mrs. O. L. Faber, Charlotte.

While these serve in the South Central Region, the North Central Region will be led by the following: President, David Mashburn, Mount Airy; secretary, Miss Lucile Smith, Mount Airy; pastor-advisor, Rev. Waldo Early, Granite Falls; Junior-Intermediate leader, Miss Mary Mull, Morganton; chorister, Kermit Blackburn, North Wilkesboro; pianist, Mrs. Phil Fletcher, Sherwood.

HOME FROM THE HOSPITAL

Certainly every North Carolina Baptist Training Union member is delighted to know that Dr. John Wayland is now home after a stay in the hospital. The day before the Southern Regional Convention at Lumberton, "John" suffered an attack of appendicitis. The doctor said an operation, and so to Watts Hospital "John" went. He was greatly missed in the Regional Conventions, which his illness prevented him attending, as well as in the Leadership Conference in Statesville. Dr. Wayland, the Lord willing, will be on hand for the Ridgecrest Assembly this summer, however.

WESTERN UNION ABLE TO PAY DIVIDEND

The financial page of the newspapers may not state that the Western Union is able to declare an extra dividend, but those who attended the Regional Convention at Lincolnton know that business has increased for this concern. When the committee on time and place made its report, the chairman had in his hand telegrams from the following, urging that the 1938 Convention would be at Thomasville: G. G. Pridgen; Peace Cafe; Janie Tuttle Missionary Society, Main Street Methodist Church; Miss Margaret Thompson, president, Business and Professional Woman's Club; Miss Mozelle Clivard; R. D. Covington; Junior leaders, First Baptist Church; J. A. Jones; Young People's Department, First Baptist Church; Thomasville Merchants Association; D. A. Long, Jr., mayor; and Rev. W. K. McGee.

WILMINGTON ASSOCIATIONAL PROGRAM

Associational directors planning an associational program will find the outline used in the Temple Baptist Church at Wilmington on April 4, almost ideal. Here is how they do it at Wilmington:

Theme: Study Enriches Service

3:00 p.m.—Songs, Kenneth Anderson, Leader, Southside Church. Prayer.

3:10 p.m.—Devotional, James Potter, Southside Church.

3:20 p.m.—Roll call of churches. Business and announcements.

3:35 p.m.—Solo, Mrs. S. W. Brinson.

3:40 p.m.—Talk, "Training Union and Educational Program," Rev. V. L. Andrews, Jacksonville.

3:55 p.m.—Conferences: General Officers, Fleming Ott; Juniors, Misses Evelyn Grissom and Lucille Blake; Intermediates, Miss Mary Henri Lennon and R. S. LeGwin; Seniors, Miss Reba DeVane and G. W. Bullard; Adults, Ben Sunofsky.

4:15 p.m.—Talk, "Soul Winning Our Main Task," Rev. S. L. Blanton, Pastor, First Church.

4:40 p.m.—Adjourn.

HICKORY GROVE STUDIES

A report from Miss Joyce Warren, Newton Grove, says: "About 35 seniors and juniors of Hickory Grove Baptist Church, New South River Association, attended a Study Course recently.

"The seniors studied 'Winning Others to Christ,' by Dr. Leavell, taught by Mrs. H. F. Brinson, Currie. The juniors studied 'Bible Heroes,' by Ethel Hudson Williams, under the leadership of Miss Louise Lassiter, Woodland."

Best wishes to Hickory Grove!

WINNING THE LOST IS THE HIGHEST SERVICE

"This is now the third time that Jesus showed Himself to His disciples, after that he was risen from the dead. So when they had dined, Jesus saith unto Peter, 'Simon, son of Jonas, lovest thou me more than these?' He saith unto Him, 'Yea, Lord, Thou knowest that I love Thee.' Jesus saith unto him, 'Feed my sheep.'" Jesus asked Peter this question three times, each time Peter answered the same, and each time in response to his answer Jesus said, "Feed my sheep." Are we proving our love to Jesus today by feeding His sheep?

Proverbs 11: 30 says, "He that winneth souls is wise." And "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever," Daniel 12: 3.

Someone has well said that "Service is love in action, a translation of Christ through our lives to those who do not know Him." Christ said, "If ye love me ye will keep my commandments," and He gave us the command to go preach, teach, and baptize with the promise of "Lo, I am with you alway, even unto the end of the world."

Winning the lost is the highest service because it has the stamp of Christ, the promise of guidance, and the reward of a crown of life.

Winning the lost is the highest service because of the past—the price paid for salvation was great. God gave His Son—His Son gave His all. "I am the Good Shepherd; the Good Shepherd giveth his life for his sheep," John 10:11. If we believe in Christ as the Saviour of the world, and the Lord of life; if we believe ours is the true religion, can we be satisfied until others know of Him?

Winning the lost is the highest service today because Jesus is drawing men unto Him through those living the consecrated life of love and service. Not long after the temptations of Jesus, He came to where John was baptizing, and John speaks of Him as "The Lamb of God." We recall the story of how two disciples started following Him. He turned and asked whom they were seeking. They said, "Master, where dwellest thou?" He said, "Come and see." Now one of these who followed was Andrew, Simon Peter's brother, and we are told that he first found his own brother and brought him to Christ. The next day Jesus went to Galilee and found Philip and said, "Follow me." He, in turn, finds Nathaniel. Thus we have Jesus' plan of winning the world unto Him. He called a band of men and women to be His followers; they told others of Him—as a result millions are acknowledging Him as the Lord of life. Little does Peter think as he comes up where his doubting brother is looking into the sepulchre, and goes straight in, after his peculiar manner that he is drawing in his brother apostle after him; as little does John think when he loses his misgivings, and goes into the sepulchre that he is following his brother. Just so is every person the whole world through laying hold of his fellowman, leading him where he would otherwise not go. Dwight L. Moody, without an education, without an eloquent tongue, laughed at for attempting to preach, when wholly consecrated led a half million souls to Christ.

Winning the lost is the highest service for the future, because only through a knowledge of Him can the world be turned from ignorance, immorality, cut-throat competition, selfishness, murder, and war. What has Christianity done? It has abolished slavery, emancipated childhood and womanhood, given the world the best art and literature, promoted and encouraged science and inventions, brought new ideas of human worth, brought peace and joy to millions, and laid a foundation for a future civilization in which righteousness and justice shall prevail. Every Christian has been commissioned to be a witness.

The story is told of a boy named Arthur who sat reading about the knights of old, when he fell asleep. Suddenly, a knight appeared before him and said, "Would you like to see some of the great knights of the world?" Arthur answered that he would. They entered a wonderful building, which Arthur recognized as an art gallery. "Now," said the knight, "you may choose the one you would like to be like." There was a knight of bravery, one of courage, one of purity, one of gentleness, and one of kindness. Arthur wanted to be like each of them. Then he was carried to a very quiet corner and he stood before the most wonderful picture he had ever seen. This knight had the qualities of all the other knights and a yearning wistfulness in his eyes which Arthur could not resist. He turned to the knight and said, "What is his name? I want to be like him." The knight said, "You have chosen well, my boy, for he is the greatest knight the world has ever known. His name is Christ and if you want to be like Him, He will give you a new life and a new name. You will be called a Christian Knight." When Arthur awoke he

was sorry this had been only a dream, and he said, "I will make my dream come true; I will be a Christian."

After death what? Will your life be radiant with all the beauties of the earthly sunset? Gold of a life of service; white of a life of purity; blue of a life of honesty; crimson of the accepted blood of Christ.

"I do not ask for a pearly crown, Nor a harp of purest gold.

I only ask that I may lead A child into the fold.

But when I enter through the gates, Grant me this blessing sweet That hand in hand with a little child I may walk the golden street."

—Elizabeth Campbell, Hickory, N. C. Representative from the South Fork Association for the Senior B. T. U. Better Speakers' Contest.

Certain Pains Eased

With the Help of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood, or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

DISASTERS

The loss of a church building is a major disaster to the members unless they have prepared beforehand. It is easy to prepare beforehand for such a disaster as may come to your church by insuring in Southern Mutual Church Insurance Company, Columbia, S. C.

For TIRED, ITCHING IRRITATED EYES

Get soothing relief and comfort.

JOHN R. DICKEY'S
Old Reliable EYE WASH

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

Dickey Drug Co., Bristol, Va.

DON'T LET YOUR CHILD GET

COLITIS OR DYSENTERY

Young children can often be saved from these two dangerous ailments if you will give a little Ante-Fermen at the first sign of upset stomach, intestines or bowels. You can trust Ante-Fermen because it has been tested for over forty years, and is the prescription of a fine old family doctor who gave a lifetime of study to stomach and bowel disorders. Ask for Ante-Fermen and be certain of getting a real medicine that not only soothes, but gets at the cause of the trouble.

A new 1937 song book with 128 pages of best known songs and favorite hymns will be mailed free of charge to everyone who sends in an Ante-Fermen carton to Ante-Fermen Co., 1308 L & M Bldg., Columbia, S. C.

Get your bottle today and send the carton right in so you can enjoy this attractive gift.

HEADACHE AGONY

Relieved This Quick Way

Here's hope for headache victims! You don't have to drag yourself around exhausted—shaky, weak and wracked by pain!

You can get relief—and get it QUICKLY with Bromo-Seltzer! First this gentle remedy relieves the PAIN. Next, it settles the STOMACH. Quiets the NERVOUS system. And ALKALIZES!

So whip your headaches QUICKLY with BROMO-SELTZER! At drugstores, soda fountains. Keep it at home, too.

Bromo-Seltzer

AGED AND DISABLED BAPTIST MINISTERS

By D. Albert Howard

The Federal Social Security Act provides that a state may submit to the Social Security Board for approval its plan for old-age assistance. The Board is directed to approve such plans as conform to certain requirements as to eligibility, such as age, residence, and citizenship; and to requirements as to state operation and standards of administration intended to assure proper and efficient action by the enactment and administration of laws which may be reasonably expected to provide assistance to needy, aged individuals without discrimination. If the plan is approved the state receives from the Federal Government an amount to approximately one-half the sum expended for old-age assistance by the state with respect to individuals sixty-five or older who are not inmates of public institutions. The Federal Government matches on a fifty-fifty basis every dollar spent by the state for old-age assistance, but does not contribute more than \$15.00 per month for any individual.

It would seem that from the standpoint of the government and the various states, ministers of the Gospel, old and poverty stricken, not as ministers, but as citizens, are entitled to such assistance as this economic Security Act provides, just as much so as any other citizen of the commonwealth.

Will our aged preachers seek this assistance and should they? If any of our ministers in their old age and penury should make application for assistance from the Federal and State Governments, as provided for in the Social Security Act, perhaps they would not be blameworthy, since the grants made by their denomination to them are too meager and inefficient to supply their necessities.

The denomination is providing for only a group of our aged preachers—not all of them—and while these grants are necessarily made to the neediest of the needy among our preachers there are many more of them who really need assistance, and because of the lack of funds in the relief treasury they cannot be aided. The Relief and Annuity Board of the Southern Baptist Convention has approximately 600 Baptist ministers on the relief roll at present and approximately the same number of widows. The average grant to these 1,200 is about \$80.00 per year or \$6.66 per month or about twenty-two cents per day with which to pay rent, buy clothes and groceries and medicine, etc. Often the beneficiary is a preacher whose wife is still living, and so two persons have to eke out an existence on the little stipend they receive from the denomination.

The Government plan provides as much as \$1.00 a day for each person sixty-five years of age and over where circumstances require it, provided the state in which he or she lives cooperates with the Federal Government. If the denomination should ask the aged ministers and widows to refrain from applying to the Government for this means of assistance, would they do the corresponding thing necessary, namely, provide the means for their support? It is to be hoped that our churches will rise up in their Christian dignity and with a high sense of obligation and privilege make the necessary provision through the channel of the Relief and Annuity Board.

None of our Baptist churches would be willing to accept aid from the State or Federal Government for the maintenance of worship. To do so would be to them a flagrant violation of the doctrine of separation of church and state, and if the Government should propose to subsidize churches and provide by taxation for the payment of salaries of their pastors these churches would rightly repudiate the whole thing. Now it appears that the same principle is involved in a denomination encouraging or necessitating their aged ministers to appeal to the Federal and State Governments for the means of support when they are retired from active service. The churches owe their ministers a support while they are active and when they are retired. If we would not ask a state to support a minister while he is active by the same token we should not ask it to support him in his retirement. The moral obligation is upon Baptists as a people to meet this responsibility and not to thrust it upon the state. In both essence and effect it appears that to make it necessary for our aged ministers to apply to the state for support would be inconsistent on our part in view of our adherence to the great doctrine of separation of church and state.

The effect of the act of the Federal Government in adopting a comprehensive bill to care for the aged and unemployed should stimulate our churches to do at least as much for their old and disabled servants.

In thousands of our churches it will be found that the majority of the members are included in

the Federal Pension Act. These members will pay three per cent of their wages or salaries and their employees will pay a tax of like amount on account of such employees. It will, therefore, come about that preachers will be facing, in their Sunday services, a great number of people who are protected against old-age dependency by the Government, while the preacher himself will be unprotected.

The Relief and Annuity Board of the Southern Baptist Convention carries on an Annuity Fund as well as a Relief Fund. The Annuity Fund is similar to the Federal Pension Act in that the ministers and churches are expected to jointly carry the responsibility by each paying a certain per cent of the amount of the pastor's salary. The Fund is unlike the Government plan in that it is not compulsory for either the ministers or the church and also because the minister can provide for himself without the cooperation of the church.

The Relief and Annuity Board offers several plans for ministers and churches to participate in. If the ministers and churches of the Southern Baptist Convention will participate in these plans, especially the Age Security and Service Annuity our ministers will come to old age or disability without the necessity of having to depend upon fluctuating receipts through the Cooperative Program, for they will have built worthy pensions for themselves during their years of service.

Briefly stated the Service Annuity Plan involves three factors:

1. The pastor will pay in monthly installments an amount equal to two and one-half per cent of his salary.

2. The church will pay in monthly installments an amount equivalent to eight per cent of the minister's salary.

3. The Board will undertake to build up a strong Contingent Fund. This provision will inure primarily to the benefit of ministers where years of service are already largely behind them, and also to those who become totally and permanently disabled or who die early and leave widows and orphan children. It will also directly benefit the small-salaried members. This Fund will be built from individual gifts only.

The Service Annuity will provide:

1. Age Annuity—After a member reaches age of sixty-five and retires from active service he may begin to receive a maximum of fifty per cent of his salary over thirty-five years of service.

2. Disability Allowance—In the event of the total and permanent disability of a member, while under sixty-five years of age the Board's objective is to provide an amount equal to forty per cent of the salary of the member based on the last three years of service prior to disability. At present the maximum of \$600.00 will be paid.

3. Widow's Annuity—The widow of a deceased member will receive a minimum of \$300.00 and a maximum annuity of half the amount of the age annuity.

4. Death Benefit—The plan provides that there be paid to the widow of a deceased member, or to the member's estate, the sum of \$500.00.

5. Orphan's Benefits—In the event of the death of the widow, the Board has the right to continue any service payments to minor children.

6. Withdrawal Benefit—In the event of a member's withdrawal from the Southern Baptist Convention, the Board will pay back to such members his individual payments with interest.

7. Estate Benefit—In the event of the death of a member without leaving surviving him a widow or minor children, there shall be paid to his legal representative the death benefit of \$500.00, together with the return of all payments made by him individually with four per cent compound interest.

The Age Security plan is a modified form of Service Annuity. In brief it is as follows. Benefits based on three per cent dues paid by ministers and three per cent by his church; such benefits over thirty-five years of participation being forty per cent of the average salary; optional widows benefits, etc. Disability benefits based on total reserves at the beginning of disability.

The Board offers other helpful Annuity Plans, among which any minister will be able to find one which will meet his need.

In the light of the Social Security Act which excludes preachers from the benefits of the pension act, we should set about to do two things.

1. For the denomination to provide the Relief and Annuity Board with sufficient funds to aid worthy, disabled, and aged ministers with no less than \$30.00 per month.

2. For the denominational leaders to seek more diligently to get the churches to realize that they should cooperate with the ministers in providing for disabled and aged ministers through the plans offered by the Relief and Annuity Board. The Federal Government is expecting the churches to

avail themselves of this privilege of taking care of their own preachers and of exemplifying their own teaching which has mightily influenced business and the government to provide pensions for the aged.

To do these two things will benefit the denomination, the churches, and the ministers in at least four particulars.

1. It will make it possible for the churches to meet a sacred obligation—for churches to use the energies of ministers and retire them in poverty is unchristian. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). A living is due ministers, not only while they are active, but also when they are disabled by disease or too old to serve. The conscience of churches can never be "void of offense toward God and toward men" as long as this duty is neglected.

2. It will enable churches to utilize the services of able ministers of advanced years without fearing that their breakdown will cause them to become a care on their hands. The timely retirement of aged and disabled ministers can be brought about under conditions which they themselves will approve and without embarrassment to either the ministers or the church. The "dead line" in the ministry will be largely wiped out by this plan.

3. It will give the ministers a feeling of material security that will produce greater efficiency and will produce a peace of mind.

4. It will win for the churches the greatest respect of their communities. The churches will then be doing at least as much for the ministers as the business man does for his employees.

Gaffney, S. C.

CURRENT TOPICS

(Continued from page 7)

figures show that the profits of the industry should be less and automobiles sold for less to the users of them. Labor and capital seem to think that our government should be run to enable them to make profits and for that alone. It was this attitude on their part that brought the country to the great depression. It will bring another great depression if some way is not found to correct it. We must have a fairer division of the nation's income. With one-third of our people underfed and underclothed and underhoused, we need expect nothing stable in our economic life. We cannot expect the country to prosper long when the farmers who compose more than one-third of our people receive less than one-tenth of the national income. A readjustment is due.

* * *

Why We Went to War—On the twentieth anniversary of our entrance into the Great War many editors and other writers have been giving their views as to why we went to war. The New York Times insists that we did not enter the war because we were "bamboozled," that is, led astray by the Money Powers and Big Business. The Democratic Party was in power at the time and Woodrow Wilson was President, and they were not regarded as very friendly to the profit-mongers.

The chief reason, in our view, why we took up arms was that we were unwilling to sit still and see England defeated, and the Kaiser's heel on the neck of our mother country. In February, 1917, with Germany's announcement of her purpose to begin a ruthless submarine war on all shipping, it looked very much that just this would happen unless we went to England's rescue. To the rescue we went. This love for England was the great moral force that gave strength to our resolution to enter the war. In the states along the border it was augmented by sympathy for the Canadian neighbors, but in the South, the bond was that of blood relationship and language, for in this section we are nearly all of English or Scotch or Irish descent, and we read the same Bible that the English read as well as the same Shakespeare, Milton, and Tennyson. Of course, the talk of the Kaiser about our "contemptible little army," angered us, and we were outraged at the sinking of the Lusitania with so many of our fellow-citizens on board by a German submarine, and we were not a little annoyed by the activity of German spies and bombers in our country, but all these things would probably have been passed over had we not begun to fear that England would lose. This fear brought us into the war.

"We are haunted by an ideal life, and it is thus because we have within us the beginning and the possibility of it.—Phillips Brooks.

Man must always look outside himself for a standard of right and wrong.—Lowell.

INFORMATION CONCERNING SOUTHERN BAPTIST CONVENTION

By Austin Crouch

I. Messengers

Article III of the Constitution of the Southern Baptist Convention concerning messengers reads as follows:

The Convention shall consist of messengers who are members of missionary Baptist churches cooperating with the Southern Baptist Convention on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention, such messengers to be appointed to the Convention by the churches and certified by the churches to the Convention, provided no church shall be entitled to more than ten messengers.

Each messenger to the Convention must be duly appointed by his church, and his appointment certified to by the moderator or clerk.

An Enrollment Card for messengers containing the form of certification of election by the church has been provided by the Executive Committee of the Southern Baptist Convention. These Enrollment Cards may be obtained from your State Mission Secretary. It will be well for each pastor to write to his State Mission Secretary for as many Enrollment Cards as his church will be entitled to have messengers.

A messenger to the Convention should take his Enrollment Card to New Orleans and present it in person at the registration office in the Municipal Auditorium. Upon registering a badge will be given him which will entitle him to a seat and vote in the Convention.

If for any reason a messenger is unable to secure in advance an Enrollment Card, then he should secure a letter from his church certifying to his election and present the letter at the registration office in New Orleans. This letter will entitle him to be enrolled as a member of the Convention.

II. Railroad Rates

The railroads are not granting this year any special reduced rates for the meeting of the Southern Baptist Convention, to be held in New Orleans, for the reason that they have reduced round-trip tickets on sale, daily, open to the public. The round-trip rates are practically the same as the former special Convention rates. One advantage of the new daily reduced rates is that messengers to the Woman's Missionary Union and to the Southern Baptist Convention do not need to have Railroad Identification Certificates, as in past years. Arrangements may be made for diverse route, round-trip tickets, that is, going by one route to the Convention and returning by another. Persons contemplating going to the Convention should, at an early date, secure full information from their local ticket agent. This is important.

COMMITTEES AT SOUTHERN BAPTIST CONVENTION

Dr. Everett Gill, Jr., host chairman of the Southern Baptist Convention meeting in New Orleans, May 13-16, announces the chairmen of the important local committees to which communications should be addressed. All inquiries relative to financial arrangements with the Auditorium or Convention agencies should be addressed to Dr. John A. Huff, First Baptist Church, Chattanooga, Tennessee, general chairman of Business and Finance:

Host Chairman: Everett Gill, Jr., St. Charles Avenue Baptist Church.

Auditorium and Exhibits: Mr. Joe Santo, Memorial Press, Baptist Bible Institute.

Banquets: Dr. A. Best, 2459 Gladiolus Street.

Finance: Mr. Allen D. Oden, 2011 Broadway.

Homes: Mr. A. L. Kirkwood, Coliseum Place Baptist Church. (Make reservations immediately.)

Hotels: Mr. E. G. Hightower, St. Charles Avenue Baptist Church. Copy hotel rates furnished on request. Make reservations direct.

Information: Rev. J. D. Carroll, Coliseum Place Baptist Church.

Music: Rev. J. Herrick Hall, First Baptist Church.

Publicity: Prof. E. O. Sellers, Baptist Bible Institute.

Sunday Supplies: Dr. W. W. Hamilton, Baptist Bible Institute. Committees during the Convention include: Furniture: Rev. B. P. Martin; First Aid: Rev. R. H. Smith; Laymen: Mr. T. H. Hedgepeth; Pastors' Conference: Rev. S. A. Murphy;

AN APPEAL TO THE CHRISTIAN PEOPLE OF NORTH CAROLINA

In the near future many of you will be called upon to vote for or against the establishment of liquor stores in your respective counties. This is no time for abuse or for the calling of hard names. It is a time for straight and clear thinking. All thoughtful people admit that alcohol is a terrible evil, and that it will not mix with the civilization of which we are a part without disastrous consequences. It is a public enemy that has caused untold misery and has wrecked many lives and many homes. With our complex civilization and with millions of automobiles on our highways, this problem is becoming more and more acute.

The problem of alcohol is not simply a personal problem, but one which affects the physical, moral, and spiritual well-being of the whole people. It is a moral and social question. The destruction by liquor of all that is good and wholesome in human life makes it unpatriotic to consider it as a source of public revenue. It costs too much in poverty, crime, inefficiency, and misery to be approached in any way other than as an enemy to mankind. It is far better to outlaw a public enemy than to legalize it. To vote for the establishment of county liquor stores is to vote to go into the liquor traffic.

This is an earnest appeal to the Christian people of North Carolina to vote against the establishment of these stores, to enter actively and with determination upon an educational program to inform the people as to the evil effects of the use of alcoholic beverages, and to create public sentiment in favor of the enforcement of our laws. The church people have it within their power to retard greatly, if not to defeat entirely, the liquor traffic in our midst. If every professing Christian would make it the rule and practice of his life to abstain from its use and to banish it from his home, it would give to the business a severe blow. Each member of the church should do this for the sake of himself, for the sake of his children, for the sake of his home, for the sake of the young people of our schools and colleges and universities, as well as for the sake of the young people in general. To legalize the liquor store is but to put one more pitfall in the pathway of our youth. It tends to clothe in the garb of respectability something that is deleterious in its social effects. It is the duty of all Christian people to create the most wholesome environment in which our children may grow up into noble men and women.

There can be no "sit-down" strike in this matter. The forces which profit from the manufacture and sale of alcoholic beverages are always alert and at work. As church people, we owe a duty to the citizenship of our State to take the lead in meeting and winning this fight. We must personally abstain from its use, we must preach and teach the evil effects of liquor, we must help to create a stronger public opinion in favor of law enforcement, we must develop respect for law and constituted authority, and we must fight evil in any and every form. To this task we dedicate ourselves anew. In the words of the Holy Scriptures, we earnestly appeal to you to stand strong in the Lord and in the power of His might, and having done all, to stand.

Signed:

PAUL B. KERN,
WALTER L. LINGLE,
W. W. PEELE.

For the Executive Committee of the North Carolina Council of Churches.

Post Office and Telegraph: Mr. A. W. Merritt; Police and Parking: Rev. W. J. Dorman; Posters: Rev. H. G. Wilkes; Reception: Dr. J. W. Dickens; Restaurants: Rev. D. H. Haire; Transportation: Rev. Horatio Mitchell; Ushers: Mr. J. A. Sproles.

THAT OLDER BOY

When the bad boy got back from the "far country," ragged and footsore and all his treasures gone, the older boy was in the field at work. The prodigal did not work any at all, while his older brother worked all the time. But the primary consideration in the story is not a question of idleness or industry, but of the spirit and one's present attitude of mind and heart. The hitherto good-for-nothing boy had faced right about and was now humble and penitent and seeking the very things that he has despised, while of this

"older son who was in the field" the Living Church offers these interesting observations:

"Many of us church people are hard workers. I notice that some hard workers—men as well as women—are apt to take on a grudge. They become sour, surly, repellant; good workmen but poor company. Are we that? Have we got this matter of religion so cut-and-dried that we find fault even with God?"

"Is it possible while the sheer power of God is drawing men up to the place of music and dancing, that we demur with: 'This isn't fair. This is against your own rules. You make no fuss over me. Why should I pocket my pride for a fellow who has never done a tap for the good of the household, while I slave for it?' . . .

"I am getting sleepy. And I have a sense that the church is like men—a bit stupid and sleepy. Not the glorious church—but our parish, our regular congregation. Could we handle a Prodigal if he came home?"—N. C. Christian Advocate.

A CHANCE TO SUCCEED

"Give a thing a chance to succeed and if it can succeed it is a right thing," said old J. T. Carlyle. It is good philosophy.

It is the essence of wisdom.

For nothing that is inherently wrong can permanently get by the moral law on which the very universe is constructed.

The liquor traffic has had a chance to succeed but hasn't succeeded yet. War has had a chance to succeed and it has not succeeded though the world at present be armed to the hilt. Graft and greed have had a chance and both have failed to engulf the whole world.

The reason why things that are wrong cannot succeed, permanently, is that God dwells in the midst of the generations and ages, and in His own time, He raises up those who challenge the evils of their day.

But as we have said, it is small consolation to assure those on a sinking ship that other ships will be built to sail the very seas on which their ship floundered! Yet such has been the case and will be the case.

There are generations that are predominantly and incurably, irreverent, mammon-worshipping, and God-defying. Yet at the very time another generation was on the way which would correct the ills and evils of those who went before and bring a semblance of order out of chaos and right out of wrong. Thus it has been in the past; thus it will be in the future.

The whole realm of nature, including man, is but a physical stage upon which God is carrying out a spiritual drama and the spiritual will eventually succeed; not eternally lasting will be the mud and muck of a carnal and sinful world which may engulf a whole generation.—The Alabama Baptist.

COOPERATIVE PROGRAM RECEIPTS

January-March, 1936—January-March, 1937

By M. A. Huggins, Treasurer

	1936	1937
Designations	\$21,189.39	\$30,469.71
General Fund	50,772.50	63,402.65
Total	\$71,961.89	\$93,872.36
Distribution		
State Missions—		
Designations	\$ 780.48	\$ 792.17
Miscellaneous Income	2,155.56	2,626.14
Share General Fund	6,600.42	8,242.34
Hospital—		
Designations	30.80	118.72
Share General Fund	2,030.90	2,536.11
Education—		
Aid—Designations	93.91	120.31
Aid—Share General		
Fund	507.72	634.03
Debt—Share General		
Fund	19.10	106.00
Debt—Share General		
Fund	21,324.45	26,629.11
Foreign Missions—		
Designations	10,929.35	15,597.15
Home Missions—		
Designations	4,935.09	5,661.23
Ministers' Relief—		
Designations	468.53	1,268.73
Hundred Thousand Club—Designations		
	1,776.57	2,697.96
Southwide Objects—		
Share General Fund	20,309.00	25,361.06
Flood Relief		1,481.30
	\$71,961.89	\$93,872.36

"The Christ-centered life will be victorious on any field."—G. W. Truett.

W. M. UNION

Edited by Mrs. Edna R. Harris,
Corresponding Secretary

W. M. U. STATE OFFICERS

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Mrs. W. N. Jones, President Emeritus, 808 N. Person St., Raleigh, N. C.
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Mrs. Z. M. Caveness, White Cross Chairman, 1804 Hillsboro Street, Raleigh, N. C.
Mrs. J. G. Boomhour, Stewardship Chairman, Meredith College, Raleigh, N. C.

NOTES

In filling out a questionnaire for W. M. U. headquarters, I had to leave blank "Place of next State W. M. U. Annual Meeting." Why? Because we had no invitation for the 1938 meeting. We wonder why we did not.

We'd like to have names of any women who plan to attend W. M. U. meeting in New Orleans, May 11-12. Many drive through with pastors going to Southern Baptist Convention—but unless you can register by 10:00 o'clock on Wednesday the 12th you cannot get on delegates' list, as registration closes then. We are entitled to forty-five delegates. So far we have names of only thirteen who plan to go.

If anyone desires reservation for boarding houses or private home in New Orleans, write Mr. A. L. Kirkwood, in care of Coliseum Place Baptist Church, New Orleans, La.

A FOLLOW-UP OF "FOLLOW ME"

Those who have studied the book, "Follow Me," will recall the persecutions of Rev. and Mrs. Muri Platt when they began work in the deep woods of Louisiana, and will rejoice with them now, and we trust will pray much for them in this difficult field in our Southland.

"Brother Platt and Brother Fortenberry of New Orleans pitched a large gospel tent near two saloons and beside the jail, right in the heart of Sabine's most needy mission community. Heretofore Brother and Sister Platt had not been able to open mission work in Zwollo, but had centered efforts toward the river and three other very fruitful communities.

"From the very start God was with us. Brother Fortenberry poured out his heart in clear simple messages for two weeks while others came trusting in Jesus for the first time. While we did not have large crowds we had many new faces each night. The first few nights showed to us that a great and effectual door was open and that God expected us to enter. Therefore, we worked to that end, organized a Sunday school, secured a building, removed the partition, which makes a very excellent assembly room. Only one thing mars our happiness, and that is we have not thus far been able to seat it. Won't you help us provide benches and pay the rent?

"There is so much to be done and so little means. Our friends at Blue

Lake have the lumber purchased for a house of worship, but no windows, nails, or roof. Come to our aid in this your Macedonia!

"Fellow Baptists, it is hard for you to realize that in Louisiana there are hundreds of thousands of lost souls to whom the Bible is a forbidden book and that even in North Louisiana Mrs. Platt and I have carried the Gospel into scores of homes that had never heard of the personal saving power of the Lord Jesus. Even now there are hundreds of homes that we have not yet visited. 5,500 souls ready for harvest and only one laborer with a small hard scythe! Let us pray for more laborers and better equipment, and after praying, do!"

RICE MEMORIAL MEMBERSHIPS

Miss Mallory sent out this word: "At the executive meeting of the Southern Baptist Convention in December, it was decided that the Baptist Hundred Thousand Club will endeavor to secure before the May meeting in New Orleans 1,000 cash payments of \$100 each, thus providing \$100,000 as a memorial to Luther Rice. All such cash payments will be for the 'Rice Memorial Cash Membership' plan of the Baptist Hundred Thousand Club. It is needless to say that I hope and pray that each woman who can possibly do so will make such a cash contribution and that each of the following will do likewise: (1) Each state W. M. U.; (2) each district W. M. U.; (3) each associational W. M. U.; (4) each Woman's Missionary Society that has at least 50 members. Of course I also hope that many circles can give \$100 toward this plan to memorialize Luther Rice."

We have had two \$100 "Rice Memorial Cash Memberships" sent in through Woman's Missionary Union. One hundred would be about North Carolina's quota on the above goal. Divisions and associations should consider this as well as societies.

A REAL SCHOOL OF MISSIONS

My dear Mrs. Harris:

I thought you might be interested to hear of the success of our School of Missions. Inasmuch as this was the first such school this church has held, I feel that the results were very gratifying. Our attendance averaged something over fifty. We had classes for men, women, Y. W. A., intermediates, and juniors. We used the books suggested by you and found them very interesting and helpful.

I feel we were especially fortunate in the group of men we were able to secure for the inspirational addresses each evening. These were as follows: Rev. Wayne Williams, of Oteen, telling us of the work being done for the sick soldiers and their families. On Tuesday evening, Dr. J. M. Baker, successor to Dr. Clough under the northern board, in the great Lone Star Mission among the Telugu, at Ongole, India, spoke. It was in this mission, you remember, that 2,222 were baptized in one day. On Wednesday, Rev. T. B. Stover told of his work in Brazil. On Thursday, we shared in the unusually rich experience of Dr. Cleland B. MacAfee, for many years professor of theology and missions at the McCormack Seminary in Chicago, writer of mission books much used among northern Presbyterians, and father of the president of Wellesley College. On Friday evening, Dr. W. R. Burrell told us of his observations in Palestine, illustrating the same with stereopticon pictures. I really wonder whether there ever was brought together a group of such men on the same program in a school of missions in a local church.

Surely, the church which does not habitually conduct a School of Missions is overlooking a rare opportunity.

WILLIAM H. COVERT,
Pastor, Weaverville Baptist Church.

FROM KATIE MURRAY

'Twas good to reach Chengchow January 6 while the Association was in session, which afforded an opportunity to greet the workers and hear reports of God's working during the past year. Though it brought grief to learn of some who have fallen into sin, my heart rejoiced because of hard cases who have come to the Lord.

Perhaps you remember hearing me tell of the prayer of Mrs. Ch'en for her opium smoking son, and his marvelous conversion which took away the desire for opium. This son now a new creature in Christ with his mother began praying for the salvation of the younger brother, a government school teacher, who has had advantage of Christian school, but who had rejected the Light. Praise the Lord! Recently this son has repented. He has bought Bibles for his co-workers and is leading the teachers in studying the Word. Pastor Chang told me with joy of the Lord's answer to prayer for the salvation of his brother, who has resisted for many years. Another hard case won to the Lord and now telling of the saving power of Jesus Christ!

Another cause of joy was to hear how the Lord has been glorified during persecution. In Mi Hsien County, where the famine is severest, the heathen have been beseeching their gods for rain and insist that the Christians make contributions for the theatrical performances to be given to the idols. The leaders in idol worship came with guns to Mr. Ts'ai, one of the devout followers of the Lord in Mi Hsien, demanding that he give money for idol worship. He refused. The next time they came with a rope, bound him and led him to the street, where the performance for the gods was being held. He asked permission to speak and said in substance the following: "Do you know why I am bound? I am bound first because I worship the true God, second because God wants you to know that there is a Gospel Hall at my house, and third because for the past three months I have been lazy not witnessing to you." He was released.

Famine conditions in part of the Chengchow field are distressing. Long drought has meant failure in crops. Prices of food have soared. Some are exchanging their children for grain. In Mi Hsien County some of the younger people are going to distant places for food, while the old and feeble are left to starve. The Christians in Chengchow Church have felt distressed at the suffering of their brethren and formed a committee to try to get funds for their relief. Several hundred dollars have been given, and Mr. White and Mr. Wei, as the committee to carry the funds for the relief of the brethren, have this week taken a gift to two of the churches. That is very little when we realize that due to fact of little wheat being planted it will be six months before much harvest can be expected.

How I wish that you who sent gifts might have been here to see the joy they brought! The school children were thrilled with their pencils and tablets. For each of the evangelists' families there was a package containing soap, towel, toothbrush, doll or toys for each child. When the packages were being given out Mr. Ma, one of the evangelists, said, "Such love of Jesus that caused them to send gifts to us whom they do not know!" Many times I have been asked to express thanks to you dear ones who sent these gifts.

On February 15 (D. V.) missionaries and Chinese workers start to out-stations for fourteen weeks of Bible classes and evangelistic services. Praise to Him for each one who is having a part in these trips through prayer and gifts! Continue to pray for us.

KATIE MURRAY,
Chengchow, Honan, China.

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Young People

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

JUNE DAYS

The poet called June the "month of roses," but we'll call it the month of missionary meetings. Members of Girls' Auxiliaries, Royal Ambassadors, and Y. W. A.'s will have their annual "get togethers" during the month of June. G. A. House Party at Meredith, June 6-9, R. A. Camp at Meredith, June 9-12, Ridgecrest Y. W. A. Camp, June 22-July 2.

RIDGECREST CALLS

Let's heed the call to attend Y. W. A. Camp! Associational Young People's Leaders, could we not have every association represented in this year's camp? Really, I believe we could if we'd put forth earnest effort. North Carolina has only 20 spaces for \$1.50. These are in the huts, as you perhaps know. Fortunate indeed will be the twenty Y. W. A.'s who send in their names for one of these spaces. Do not send any money for reservation. Your name is sufficient.

WORSHIP

(Inspired by Morning Watch at Y. W. A. Camp.)

Be still and know that He is God!
Beside Him is no other one
To whom the trees of field can nod
Or winds breathe worship in low tone.
In silence, worship! Lift the heart
To compass wonders He has made.
Though He from man is drawn apart,
Within is Spirit of Him laid.

Be still and know that He is Lord!
That all things to His name belong—
The sky, green things that grow,
sweet chord

Of music, mountains, every song
Of bird; and man himself does owe
In service, love of life, calm rest
And laughter. Own Him! Far will go
All restlessness. His rule is best.

HELEN RUSSELL, Illinois.

OUR LEADERS

Sarah Crowell, of Charlotte, and Merritt Burns, Jr., of Dunn, our State G. A. Queen and State Ambassador-in-Chief, represented well their organizations at our State meeting in Charlotte. Both spoke with earnestness and greatly impressed pastors and women in attendance.

MAY WITH OUR G. A.'S

Girls alert, let's remember that your Focus Week comes during the lovely month of May. The month brings thoughts of May Queens. Will you be ready to be a G. A. Queen at our House Party?

ROYAL AMBASSADORS IN THE RANKS

How many Royal Ambassadors will be recognized as full ranking ambassadors at our R. A. Camp in June? We have almost two months before camp time to work. Let's work earnestly!

NEW PAGEANT FOR Y. W. A.'S

Mrs. O. J. Hagler, wife of the pastor of the First Baptist Church of Black Mountain, has just written the text for a pageant to be published by the Young Woman's Auxiliary of the Woman's Missionary Union of the Southern Baptist Convention.

Miss Juliette Mather, Young People's secretary of the Southern Baptist Convention, has announced that this will be printed and published for the use of other Young Woman's Auxiliaries throughout the Southland, as an alternative for the Installation Service now in use.

The auditorium is in complete darkness while soft music permeates the air. Quietly two girls in flowing green robes enter carrying lighted

candles and light the candles placed about the room, revealing the three large letters on the platform "Y. W. A." The processional, including the new and the retiring officers, is not only formal but beautiful; likewise the recessional. The charges and responses are given and then the Ideals are presented, represented by girls in white robes. Each Ideal is alternated with song and Scripture and when the nine Ideals are in place they form the illuminated white cross, the officers in obelance to it.

Mrs. Hagler's pageant is a very beautiful ceremony, and has been found very effective in actual use.

As the Black Mountain local group had already employed the official installation service in the past, Mrs. Hagler wrote and directed the new pageant at a recent ceremony held here. It was so effective and elicited such favorable comment, that they were invited to visit the New Bridge Baptist Church in Asheville and put it on.

As a result of the reception given the pageant, interested church people insisted that Mrs. Hagler put it into shape to be submitted as a South-wide project. Word has just been received that the whole text has been accepted, and will become official.

Mrs. Hagler was Miss Willma Louise Agee, of Glendale, California. Born in Lordsburg, New Mexico, she was visiting her father, Mr. George Fred Agee, of Concord, N. C., when she met Mr. O. J. Hagler, then a student at Wake Forest College. After their marriage they visited Mrs. Hagler's mother, Mrs. J. Grundfor, of Glendale, California, where they lived until they left for the Southwestern Baptist Theological Seminary, where Mr. Hagler prepared for the ministry. Just before his matriculation there, their son, John Blair, was born.

Prior to Mrs. Hagler's marriage, she was associated with the Fine Arts Studio, Hollywood, California, where she was assistant to Mr. Jesse Weil, publicity manager for free-lancing stars, writing for the Los Angeles Times and the Hollywood Citizen.

Mr. and Mrs. Hagler came to the Black Mountain Baptist Church just four years ago Easter, so that this Easter was their fourth anniversary.

Mrs. Hagler has from the first taken a very prominent part in the women's work of the church.

FRANK HOWARD RICHARDSON.

OUR STUDENTS

By Velma Preslar

RECORDER BUILDING

DOINGS AT WOMAN'S COLLEGE, GREENSBORO

Spring elections in the B. S. U. of the Woman's College of the University of North Carolina climax a year of varied activities and of a very successful program.

Three Sunday school classes for college girls have been well attended this year.

Prayer meetings are held four times weekly, every day except chapel days and Sunday. Monday, we have a music program; Wednesday, an adult speaker; Thursday, a quiet program of Scripture and hymns; and on Saturday, a student speaker.

Both Y. W. A. and B. T. U. groups have made steps forward under capable leaders. The B. T. U. work has been more closely linked with the local church by each union electing a Deacon Sponsor who meets regularly with his group.

Soon after the beginning of the new semester, a series of waffle suppers for the dormitory units were given in our Student House. Miss Cleo Mitchell, our student secretary, whom many of you know and love,

and our social chairman, Margaret Greene, of Greenville, S. C., were in charge of these suppers. Waffles, crisp salads, and brown sausages encouraged delightful hours of fun and stunts. Attendance in all of our organizations increased at such a rate following these suppers that we plan to repeat the practice next spring.

New Council members will be formally installed April 18, when Mr. W. Perry Crouch will deliver the address. During the following week, Mr. Crouch will conduct a week of student evangelistic services here.

Laura Bateman, of Columbia, has been elected president of the B. S. U. for next year. She has served as president of the Forest Avenue Sunday school class this year, and has been active in the various organizations of the Baptist Student Union.

State Intercollegiate Council Retreat

We shall expect all of the newly-elected council members of the State at our Council Retreat here April 24. At that time Dr. Frank H. Leavell will be with us, so save your cuts for that week-end!

Mrs. Carter Wright Visits Campus

Speaking to about seventy-five members of the college Y. W. A. and members of the college community, Mrs. Carter Wright, South-wide Stewardship Chairman of W. M. U., was a welcome visitor to the Baptist Student House on the W. C. U. N. C. campus Friday evening, March 12. "The Investment of Life" was discussed from the college girls' viewpoint. Mrs. J. Clyde Turner, president of the State W. M. U., introduced Mrs. Wright.

The speaker realized the varied and pressing demands which college life makes of the young woman student. "So was the inn-keeper taken up with other things," Mrs. Wright pointed out, "and just as surely did he long for an opportunity to serve when the time had passed." Pertinent questions were directed to the interested listeners: "Are you looking at playthings and missing a view of the King?" "Is yours a fire-fly life: shining here and there, briefly, and after that the dark?" "Are you, like the inn-keeper, taking in earthly interests and missing your opportunity to serve the King?"

She closed with the message that the Kingdom of God is in the hearts of those who know Him, that it is their commission to so give of their time, money, and talents that the Kingdom may grow and extend over the earth.

Miss Cleo Mitchell, Baptist student secretary, and Gladys Lowery, College Y. W. A. president, were in charge of the meeting at which Mrs. Wright spoke. Immediately following the message, the Juliette Mather Y. W. A. of First Baptist Church of which Mrs. Ray Lewis is counsellor, entertained the group. Hot punch, open-face flower sandwiches, and iced cookies were served.—Maxine Gardner, Reporter, Woman's College of U. N. C., Greensboro.

Men are born with two eyes and two ears, but with one tongue, and are accordingly expected to speak half of what they see and half of what they hear.—Ex.

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OBITUARIES

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

MISS CHARITY KINSEY DAVIS

The Union Baptist Church, of Neuse Association, wishes to pay loving tribute to Miss Charity Kinsey Davis (affectionately known as Miss Nellie Davis), one of our faithful members, whom God saw fit to call home February 17, 1937.

She gave her life in serving others and her God. Though she is gone, the sweetness and tenderness of her spirit dwells with us continually. Our lives are being enriched by the memory of her loving and sacrificial service in every phase of her church life.

Therefore, be it resolved: That we shall cherish her memory as one devoted to her God and His church.

L. P. JONES,
W. J. ROUSE,
CLAYTON ROUSE,
Deacons.

RESOLUTIONS OF RESPECT

Death is a word that strikes horror to the soul of every sinner who has not found Christ. To the Christian it is just a door through which he follows his Master from a world of sorrow, pain, and sin into a world of peace and everlasting happiness. The latter view was long held by our Christian sister, Miss Annie Lee McArthur, who met death December 13, 1936, as she lived, carrying on the duties of life sweetened and lightened by constant communion with heaven.

Miss Annie Lee was acknowledged by all as a kind-hearted Christian lady, devoted and true, seeking always to point to the right. Her influence for good shall be to her family and friends a guide to lead in her Christian footsteps.

Therefore be it resolved by the Missionary Society of Green Springs Baptist Church, Robeson County: First, That this society and church have lost one of its most active and devoted workers.

Second, That we wish to extend our heartfelt sympathy to her family and loved ones, and pray that they may be comforted by Him who has borne our sorrows and is acquainted with our grief.

Third, That a copy of these resolutions be sent to her family and a copy to the Biblical Recorder for publication.

MRS. E. P. McRAINEY,
MRS. PEARLE O. McMILLAN.

FRANKLIN N. BRICKHOUSE

After a few years of enfeebled health, this good man of God fell on sleep almost a year ago. Mt. Pleasant Baptist Church has not recovered from its sense of loss.

Brother Brickhouse was a real pillar in this temple of worship. His church was sufficiently important to claim his presence at the Saturday conference, a service the church still maintains. While a young man he was made clerk-treasurer, an office he filled with marked fidelity and unusual efficiency till death came and advanced him to higher honors. Just how much of the policy of the church to pay-as-you-go was due to his influence is not known, but it is known that if bad weather or something else had reduced collections he advanced the shortage out of his personal funds.

Brother Brickhouse was reared on a farm and lived all his life on one. He was amongst the best, always keeping well bred stock on his farm.

But he had a finer ideal than just stock. God gave him six children—

two daughters and four sons. He saw to it that all these had the benefit of college education. Two of these sons are practicing physicians, and the youngest is now a medico at Wake Forest. The youngest daughter is in Meredith. In this ambition to give to the world children worthy to take their place among the best of the rest was a mark of true nobility. He was blessed in all this with the help of a real helpmeet, who nobly seconded all his aspirations. She was Miss Armstrong of a fine family. She with two sisters, Mrs. Ellis Davenport and Mrs. William Stillman, and one brother, Rev. R. E. Brickhouse, of Warrenton, remain to carry on.

All honor to his memory, peace to his ashes, and may God rest his soul.
COMMITTEE.

REV. H. T. PENRY

Whereas, our Heavenly Father in His Divine Providence has called home His servant, our brother beloved and companion in the ministry, the Rev. H. T. Penry,

And whereas, Brother Penry has for sixteen years served continuously as pastor of churches in the Liberty Association, and during this time he has led most successfully in spiritual growth and physical enlargement the churches he has served,

We, the Liberty Baptist Associational Minister's Conference do hereby offer the following resolutions of respect:

First: We bow in humble submission to the revealed will of our Heavenly Father, who, in His Infinite Wisdom, doeth all things well.

Second: We bear witness to the highly spiritual ministry of our brother; his undaunted faith and courage; his unflinching loyalty to all Kingdom work and interests; his love for the Truth and fearless preaching of the whole Gospel; his ever optimistic spirit and his abounding joy in Christ Jesus; his unquestionable Christian character and life; and his ever loyal and unselfish service as pastor with the shepherd's heart.

Third: Physically we feel deeply a sense of sorrow and loss in the home-going of our brother; yet spiritually we rejoice that he has gone on to be with Jesus, which is far better, and that in Christ Jesus we have confidence that we shall be united again.

Fourth: That copies of these resolutions be sent to Mrs. H. T. Penry, the Biblical Recorder, and recorded on the pages of our Associational minutes.

WALTER L. WARFFORD,
Resolutions Committee.

RUFUS FORD

Rev. Rufus Ford, D.D., was pastor of the Marion (S. C.) Baptist Church for about eleven years, beginning in the latter part of 1905, and after his resignation continued to reside in Marion and was a member of this church until his death, which occurred on February 22, 1937. The service rendered by him to our church was of a character so faithful and outstanding that we, the members of the Marion Baptist Church, in meeting duly assembled, this 7th day of March, 1937, now desire to enter upon our records as a permanent expression of our sincere regard and affection for Dr. Ford this simple memorial.

Especially during the latter years of his life, we shared Dr. Ford with the people of all other denominations in our community and in the neighboring vicinity. It was essentially characteristic of him that his service and sympathies knew no denominational lines or even racial barriers. He was rightly considered the "pastor emeritus" of the town.

Particularly in hours of bereavement did Dr. Ford prove himself to be indeed "a son of consolation"; and

the beautiful words of Isaiah may well be applied to him:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

As a preacher he was striking, original, unique. He was a studious man of wide reading, both in prose and poetry, with a pleasing sense of humor which enabled him to "see life steadily and see it whole." And he was indeed a liberal thinker in the best sense of that noble word "liberal." Refusing to be too closely bound by the traditions of the elders, and believing with the pastor of the Pilgrims that God has yet more light to break forth from His Holy Word, he sought to reinterpret the everlasting Gospel to meet the needs of our generation. And his words will still challenge and inspire us to finer, broader, deeper Christian living.

But we should speak particularly of the special service rendered by him to our church and congregation, for his coming to us marked the beginning of a new era in our church life. Shortly after he became our pastor, by his skillful and devoted leadership, he triumphed over great difficulties and succeeded in accomplishing the removal from the old site to our present highly favored location, and he doubtless deemed this his greatest achievement, including of course the building of the church we now occupy. Almost with his own hands he built it; certainly he superintended its construction in practically every detail. So we may appropriately say to the friends of our beloved former pastor, as was said of the famous architect of St. Paul's: "If you seek his monument, look around you."

L. D. LIDE,
E. R. BROWN,
F. E. WATSON.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom called from this earthly ministry our beloved Brother E. D. Callis, who was chairman of the Board of Deacons of Harrellsville Baptist Church and a faithful servant of both God and man;

Therefore be it resolved: First, That the Harrellsville Baptist Church sorrow at his passing and express deep sympathy to his beloved wife, son, and other loved ones in their great loss.

Second, That the church has lost a faithful, useful, and consecrated soldier of the cross.

Third, That a copy of these resolutions be sent to his family, a copy to the Biblical Recorder for publication, and a copy spread on the minutes of the Harrellsville Baptist Church.

R. R. JACKSON,
JOHN O. ASKEW, JR.,
R. C. MASON.

OUR WORDS

One of the most successful business men of the country says we should think a long time before we say a hard word to anyone, but never miss a chance to say a good one.

That is just the opposite from what most of us do. Most hard words are spoken almost without thinking. We find fault before we have made any especial effort to understand. We criticize on the impulse of the moment. We say bitter, resentful things because we sat up too late last night and feel out of sorts. Again and again we miss the chance to speak words of praise, of sympathy, of encouragement, because we do not think.

There are probably times when hard words are necessary, but they are so few that such words should never be spoken without reflection. The time for good words, however, never comes and never goes. It is always here. — Young People's Weekly.

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TO EDITOR'S COUNCIL

The Editorial Council of the Religious Press will meet in Washington, April 19-20. We have the fifteen-day round-trip rates in effect to Washington for \$11.00, and the lower berth rate in each direction is \$2.50. For your ready reference we are quoting our schedules to and from Washington.

Lv. Bal. 6:22 a.m. 8:55 p.m. *12:45 a.m.
Ar. Wash. 1:05 p.m. †4:00 a.m. †7:30 a.m.

*Occupy Washington Sleeper at 9:00 p.m.
†Washington Sleeper Parked for 8:00 a.m. occupancy.

Lv. Wash. 2:55 p.m. 2:40 a.m. 10:30 p.m.
Ar. Bal. 9:25 p.m. 9:40 a.m. 5:25 a.m.

We have a local sleeper opening at Raleigh each evening at nine o'clock which is handled on our 12:45 a.m. train, which is set out at Washington for 8:00 a.m. occupancy. We would be very glad to make reservations or help in any other way we can to plan your trip, and will appreciate your calling on us.

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A PRE-CONVENTION CHURCH MUSIC CONFERENCE

A church music conference is to be held at the Baptist Bible Institute, New Orleans, La., May 12, the day preceding the opening session of the Southern Baptist Convention.

Realizing the influence music exerts in every phase of church life, the fact that from 25-30 per cent of the time occupied at our various conventions is spent musically, and recognizing the tremendous advance being made in music education and in musical appreciation by the American people and the influence all of this has upon the present and future Christian program, we, the signers of this "call," urge all who are interested in making the music of our Southern Baptist churches the most effective possible, to attend this conference.

It is hoped that pastors, choir leaders, gospel singers, and song leaders, teachers of music in colleges and public schools, all who may be engaged or interested in church music will attend. We are deeply desirous that all who possibly can will meet with us.

The conference will meet at the Baptist Bible Institute, 1220 Washington Avenue, New Orleans, at 2:00 p.m., May 12, the day preceding the opening session of the Southern Baptist Convention.

Signed: Dr. W. E. Holcomb, president Mississippi Women's College; Dr. J. W. Storer, pastor First Baptist Church, Tulsa, Oklahoma; Dr. W. C. Allen, editor, Baptist Courier, Greenville, South Carolina; Miss Inabelle Coleman, Foreign Mission Board; B. B. McKinnie, Sunday School Board; I. E. Reynolds, Fort Worth, Texas; Inman Johnson, Louisville, Kentucky; E. O. Sellers, New Orleans, Louisiana.

RURAL HALL CHURCH DEDICATED

The new Rural Hall Baptist Church, a monument to the faith and courage of a devoted congregation, was dedicated about the middle of February, almost a year to the day after the former church was destroyed by fire.

I. G. Greer, superintendent of Thomasville Baptist Orphanage, delivered the dedicatory sermon.

The old church building was destroyed by fire the second Sunday of February, 1936. At once the congregation started making plans for a new home, with the result that a new church, completely paid for, stands ready to receive its congregation of 110 members, eighty of whom are active.

The Rural Hall Baptist congregation was organized and the original church home built about 1919. Rev. E. L. Smoak and Rev. Fred N. Day, both of whom had a part in the week of inspirational services, were the ministers active in the forming the first church. They have also had a large part in the rebuilding of the new home.

The church has been built on the "pay-as-you-go" plan, and the members are happy in the fact that the church is already theirs and most of the furnishings have been paid for. Some of the classrooms remain to be furnished.

The new building is of brick veneer construction with the inside wood-work finished in the natural color. The main floor contains an auditorium with a seating capacity of approximately 250 people. Six classrooms are built around the auditorium and these can be opened so the space will seat about 450 people.

There are nine Sunday school rooms in the building and there is sufficient basement space to provide for several more rooms when needed.

The construction work has been done by members of the congregation who became deeply interested in the project. Actual work was started at the first of the past summer and some

of the men have worked as many as 65 days without pay in the interest of the church.

The spirit of the congregation was voiced by Deacon T. R. Wilson at the start of the work when he said: "It isn't a question of what we will give, because we will give whatever it takes. The church must be built."

Rev. Guy S. Cain is pastor of the church. He also serves in the pulpit of the Union Hall Church and is principal of Vienna School.

Deacons of the church are B. S. Fowkes, T. R. Wilson, J. G. Morefield, and C. T. Griffin.

Rev. Mr. Cain in expressing his appreciation and the appreciation of the church for the spirit of those who have helped in the great work of building the home said: "As we come to this place in our work, we must express our most profound gratitude to all our friends within and without the church who have helped us. Their financial help and words of encouragement have meant much to us to enable us to go on. Many names could be called at this point but they are too many to call one by one. So we just thank everyone in our best manner. They have had a part in a great work."—Journal and Sentinel, Winston-Salem, N. C.

OLD TESTAMENT VALUES

The Old Testament is preeminently the religion of the Jews; the New, of the Christians. What value, then, is the Old Testament to a modern man?

It is valuable as a source of authentic history of both the Jews and the nations they touched. Archaeology has verified its historicity. No ancient nation has preserved so connected a record. Even the topography of the country is found to be accurate.

It is valuable as literature. Can one find prose stories of more human interest than those of Joseph and his Brethren? Of Ruth and Boaz? Of Esther? In poetry, the love song of Solomon, the Psalms of David, the drama of Job are as beautiful as Browning, Burns, or Bryan.

It is valuable to a modern man as a source of morality. No ancient moral code surpasses it. Jesus accepted it, carried it over into the New Testament, put new meaning into it, new emphasis upon it, and handed it down for Christian observance.

It is valuable as a source of law; laws governing family relations, concerning leprosy, and other diseases, laws of property rights, land tenure, slaves, foods clean and unclean have been studied, modified, and adopted by every Christian nation. Students of law may compare the statutes of California, of Kentucky, of our Federal Government with the laws of Moses, and be profited thereby.

It is profitable to a modern man as a source of science. It is often said the Bible is not a book of science. True. No better philosophy has been written than Genesis, 1 to 12, on the origin of the universe, of sin, of religion, of civilization, of nations, of languages, and of races of men.

It is valuable as a source of model preaching. The crying need of the hour in this chaotic world, religiously and politically, is that a prophet might arise, conscious that God has sent him, and certain that his message is from heaven.

It is valuable as a source of wisdom. The Proverbs are unsurpassed. There is "much in little." The modern reader will find wisdom, light on many subjects.

Thus we might go on. Other values can be found, if one will only look for them. One more will be cited. It alone is ample reward for a life study of the Old Testament. It is that, namely, The Only True God that makes the Old Testament live. Therein God is revealed as the Creator of the universe; the only lawgiver, Lord of lords and King of

Kings; the great executive punishing disobedience and rewarding those who obey him; the supreme Ruler setting up nations and casting down whom He will; a God of Wisdom, Power, Dominion, Justice, Love, and Righteousness. Such a God has been revealed in the Old Testament.

—T. J. DUVALL,
in Western Recorder.

RESOLUTIONS

Whereas, our beloved brother in Christ, Rev. D. C. Wesson, who has labored among us for the past six years and more as pastor of the McAdenville Baptist Church, has felt called of the Lord to move his field of labor;

And whereas, Brother Wesson has proven himself worthy of the honor and respect due any real preacher of the Gospel, and through his faithful and unselfish service as pastor has won a large place in the hearts and esteem of the citizenship of the town as well as among the membership of the church;

And whereas, Brother Wesson was a valuable asset to our associational work in that he was ready always to cooperate in every good work as well as lend council and advice;

Therefore be it resolved: That we, the Baptist Pastors' Conference of Gaston County, do hereby express our love and esteem for Brother Wesson and share with the McAdenville Church their sense of loss in his going from us.

That we congratulate the saints at Old Fort in their good fortune, and we bid both pastor and people God's speed in their new relationship and mutual task.

GASTON COUNTY BAPTIST
PASTORS' CONFERENCE.
J. CLYDE YATES, President,
DAVID E. BOBBITT, Secretary.

BOOK NOTICES

Europe: Christ or Chaos?

By Everett Gill. Published by the Foreign Mission Board, S. B. C.

Students of history, people interested in the present political situation in Europe, those who are dazed by the complications in Europe and would like to have their thinking clearly directed, those who long to see the Christ enthroned, will find this book tremendously important. Dr. Gill, because of his long residence in Europe, his keen, analytical mind, his sympathy for all people, his love for his Lord, is peculiarly fitted to write such a book. Don't fail to read it.

The Secret of His Presence

By L. M. Bratcher. Published by the Broadman Press. Price, \$1.50.

The author of this valuable book is a missionary of our Board in Brazil, and as he takes us into "the secret of His Presence" in relating his experience of grace, he illustrates richly with arresting stories of his Brazil, and introduces us to splendid servants of the King in that southern land. A reading and study of the book will bring rich spiritual reward.

Letters by a Modern Mystic

By Frank C. Laubach. Published by the Student Volunteer Movement. Price, 25c.

A record of an unusual spiritual experiment, taken from letters written by the author to his father. Dr. Alden H. Clark says in the Foreword: "A rare experience awaits anyone who reads these selections from the letters of Frank Laubach. In them a great spirit has opened the very doors of his soul and invited us into the inner sanctuary to share his experience of God. To read this book quietly and with sympathetic insight is to find oneself transported into an atmosphere of dedication, of discernment, and of spiritual ecstasy which reminds one of St. Francis of Assisi."

It is as exciting as breathing the ozone of a mountain summit, and makes the reader long to rise on the wings of the spirit as the author has done."

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

NEW TESTAMENT PICTURES OF CHRIST

"Be thou faithful unto death and I will give thee a crown of life."—Revelation 2:10.

1. Christ knew that His disciples throughout Asia, by the frightful persecutions which they were suffering because of their faith, were being tempted to give up their faith in Him, and so He had His eye upon them.

2. Christ has in His possession a wonderful crown—a "crown of Life."

3. He has a vast multitude of such crowns which are available for all those who remain faithful to Him even though it means their death.

4. He is the one who presents this crown to such faithful ones.

E. B. HATCHER.

A Good Laxative that's purely vegetable

Constipation dulls your enjoyment of the best entertainment and the best friends.

To neglect constipation is to invite serious trouble. For your health's sake, take Black-Draught at the first sign of constipation. You'll soon feel better.

Here's a laxative that's prompt, reliable—purely vegetable.

Black-Draught is sold in 25-cent packages containing about 25 doses.

SKIN IRRITATION of Babies

Diaper rash, chafing, eczema itching—eased at once by pure, mild

Resinol

ADMINISTRATRIX NOTICE

Having qualified as administrator of the estate of Mrs. Mary Alma Short, deceased, late of Wake County, North Carolina, this is to notify all persons having claims against the estate of the said deceased to exhibit them to the undersigned at Wake Forest, North Carolina, on or before April 7, 1937, or this notice will be pleaded in bar of their recovery.

All persons indebted to said estate will please make immediate payment.

This 7th day of April, 1937.
Cleo Mitchell, administratrix of the estate of Mrs. Mary Alma Short, P. O. Box 392, Wake Forest, N. C.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

A Real, Genuine,—

BIBLE STUDY PILGRIMAGE

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THE HOLY LAND

Personally Conducted by

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SAILING JUNE 26, 1937

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Optional European Extensions

Write at ONCE for FREE BOOKLET

THE WICKER TOURS

"Travel Free From Worry"

708 E. Grace St.

Richmond, Va.

Home Circle

O LOVE THAT WILT NOT LET ME GO

O Love that wilt not let me go,
I rest my weary soul on Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that follow'st all my way,
I yield my flick'ring torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's glow its day
May brighter, fairer be.

O Joy that seekest me thro' pain,
I cannot close my heart to Thee;
I trace the rainbow thro' the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to hide from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.—George Matheson.

LOVE

Love is the river of life in this world. Think not that ye know it who stand at the little tingling rill—the first small fountain. Not until you have gone through the rocky gorges, and not lost the stream; not until you have stood at the mountain passes of trouble and conflict; not until you have gone through the meadow, and the stream has widened and deepened until fleets could ride on its bosom; not until beyond the meadow you have come to the unfathomable ocean, and poured your treasures into its depths—not until then can you know what love is.

Love is as gold in the rock. The mountain is but stone, and the gold is rare and scarce, and is found in veins here and there. So in this life it is in loving. We are too proud, too coarse, too selfish, too ungenerous; we are not magnanimous enough. Love runs in veins through us; and we are to take the experiences of love when it is in its most perfect moments, in its ecstatic state, as it were purified gold, seven times purified and made clean—we are to take these as our ideal. Then we are to lift up, by the imagination, our conceptions to a state in which our character will turn on this feeling, not occasionally, but as an ordinary experience. Nay, we should rise up so completely into the influence of the purity and disinterestedness of this feeling that it shall control all the other feelings, and harmonize them, till conscience, and the reason, and the moral sentiments all are penetrated with the summer of love, as the whole atmosphere today is penetrated by the warmth, and fragrance, and beauty of nature.—Henry Ward Beecher.

A LITTLE THING

Claire hurried along in advance of the double line of girls, who were chattering like a flock of noisy sparrows, as they poured into the street from the high school exits.

Claire was not in a chattering mood. She did not know exactly why, but things had not been going to suit her that day. Perhaps Brother Jack was right when he said she must have stepped off on the wrong foot that morning; or, maybe, the cloudy weather had affected her spirits. At any rate, she did not feel like being gay and chatty with the other girls, so she turned into a less frequented street, walking slowly, and mulling over various foolish little happenings of the day which ordinarily she would not have noticed, but today they had irritated her.

She was nearing a corner mail box when a queer conveyance to be seen in an auto-minded town came toward her. It was an ancient, ramshackle "top buggy," drawn by an old white horse whose attitude of dejection was quite in keeping with Claire's own feeling.

As she reached the corner the occupant of the buggy was whoaling his horse in the cracked, uncertain voice of old age, and she thought she had never seen whiter hair, or a longer "Santa Claus" beard. He fumbled in his sagging coat pocket and brought forth a letter.

"Well, Betsey!" she heard him address the horse, "if I didn't most fergit to mail Maria's letter!"

As he was laboriously trying to disentangle his feet from the collection of groceries surrounding them, and straightening his stiff knees, preparatory to clambering out, still grasping the reins in one trembling hand, Claire felt a sudden impulse to help, and, stepping up, she held out her hand.

"Please let me mail your letter for you," she offered. "There is no need for you to get out. I'm right here."

The expression of mingled surprise, relief, and pleasure on his wrinkled face, and his quavered "Thank ye, thank ye, honey, an' bless ye fur bein' so kind to an old man," seemed like a burst of sunshine dispelling the clouds, and a warm, happy feeling grew in Claire's heart, as she dropped the letter in the box and watched him drive away, home to Maria.

Then she realized what had been the matter all day. Why! she had just been thinking of herself and her own little trials, and had not been watching for opportunities to make others glad.

It seemed such a little thing, that one small act of helpfulness, to change the whole aspect of her day, and send her home with a singing heart!

But to the Christ, who saw an old heart gladdened by a kindly deed, a young heart brightened in the doing of it, was it so little, after all?—Marian Phelps, in *The Sentinel*.

CHINESE POTATOES

When potatoes, long ago, were first introduced into China, the story goes, the Chinese farmer used to sell or eat the large ones. As for the small potatoes, they kept them for seed. Seeds were usually small, they argued, so a potato the size of a marble that could not be used for anything else could be planted for the next crop.

But the Chinese ended by finding out that when small potatoes were kept for seed the result was a crop of small potatoes, too. Instead of large, handsome potatoes, they dug miserable little ones. Using the best for themselves and planting the worst turned out to be the biggest kind of mistake. Planting the best was the only way to get the best.

This rule is not limited to potatoes. It holds good in human lives. Here is a girl who has her life crop to plant. She has so many opportunities, so many talents, so many qualities, so much character and will. She can plan them as she chooses. She can use them entirely toward her own pleasure, her own ambitions, her own success. She can keep the small ones for the needs of others and the service of God. It is all within her own choice. But she cannot choose to plant the small and expect large results. That would be against the law of things.

All great lives grow from planting for others or for God. It looks hard to put a girl's best talents into things outside her own little life. It is a great temptation to plant every day for self. It looks as if it would certainly pay better. But the girl who wants to reap honor and usefulness and high reward must put her

best into something bigger than herself. Elizabeth Fry, the lovely Quaker girl, had a happy home, a young family, and many friends. She did not neglect them, but she gave the best that was in her, for years, to helping the wretched girls and women who crowded the English prisons. Jane Addams had an easy life and many opportunities in her girlhood, but she devoted all she had to founding a settlement among the poor in Chicago. They planted their best—and what a noble harvest they lived to see!

Small potatoes came from planting small potatoes. The girl who uses everything for herself will always be small and petty and disappointed. Life will be less and less interesting as she grows older. Only as her best is dedicated to greater things will her life expand into something worth living and full of happiness. This is a rule that never fails, and the girl that acts upon it is wise.—Mildred Elliott, in *The Girl's World*.

A FAMILY PEACE RECIPE

Take one lump of adjustability, mix well with a sense of proportion, and spice with plenty of humor. Use liberally as often as friction arises in the family.

I remember reading of a woman whose husband was often late for meals in spite of her entreaties or indignant protests. She dutifully tried to keep his supper warm, but one evening when she was serving it in frigid silence, her husband looked up and said, "Oh, serve it cold with a smile!" Another woman found that her husband liked her to be ready on a minute's notice to go away with him. She was the kind who liked to prepare every detail beforehand, and for a while the two ways did not harmonize, but finally the woman found she could get ready in a minute, and that she always had a good time as a result, so she adapted her ways and found peace. There seem to be certain traits in people which they cannot change very much and it is like knocking one's head against a stone wall to try to do it for them. Why not climb over the wall, or wiggle a way through, or train flowering vines of patience and tolerance along it to soften its harsh appearance. As Doctor Conwell says, "To learn early to change what can be changed, and to put up happily with what cannot be—what a blessing that is!"

A sense of proportion is a great help in this matter of keeping the peace. One should ask, "Is this really a big thing that will make or mar my happiness, or am I making a whole sand dune out of a grain of sand?" Shall I scold about the peculiarities of my family, or concentrate on their loyalty and courage? Shall I stress the little, petty pin-pricks of everyday living, or look at the bigger, finer things the months bring? Did I marry John Henry to reform his table manners, his careless habits, or did I marry him for his unselfishness and tenderness? A little nagging now and then will spoil the nicest of the men. A sense of proportion gives one a power and poise to balance the real and the fancied, the larger and the smaller.

Every family should have a set of Special Family Beatitudes for daily living, and the first one might be, "Blessed is the member of the family who useth a sense of humor in the right place." A mother was angrily complaining of the faults of another person when her daughter interrupted her with, "Never mind, don't you lose your religion just because she lost hers." This amused the mother, cooled her wrath, and became a family byword in times of storm.

One morning the family came to the table feeling much abused as bad weather and baby's teeth had made the night anything but pleasant. "My! My!" said the father as he

glanced at the cloudy faces, "I haven't met these people before, but they must be Mr. and Mrs. Grouch and all the little Grouches."

"No," said mother quickly, "this is Mr. and Mrs. Smiles and all the little Smiles," and sure enough they were!

"Blessed is the person who keeps a cool disposition in warm weather," was the motto of one gay family, who knew that when people are uncomfortable it is hard to be cheerful, and the weather easily leads us into irritability if "we don't watch out."

A merry heart doeth good, and a little laughter leavens the whole family lump. Adjustability, a sense of proportion, and a gracious humor are a trio that cannot be surpassed.

The Peace Recipe for family ills

Will save old Doctor Misery's bills. —Lydia Lion Roberts, in *The Better Home*.

Spice Box

A young lawyer from the North sought to locate in the South. He wrote to a friend in Alabama, asking him what the prospect seemed to be in the city for "an honest young lawyer and Republican."

In reply the friend wrote: "If you are an honest lawyer, you will have absolutely no competition. If you are a Republican, the game laws will protect you."—*Wall Street Journal*.

Irene, aged three, had been given a penny for the missionaries on the occasion of her first visit to Sunday school. On her return, mother asked her if she had given her penny. "Yes," replied Irene, "but I didn't get a missionary."—*Ex.*

"How can you stand these small apartments?"

"Oh, everything is in proportion, we even use condensed milk."—*Ex.*

A Mexican gazed through the bars at the jailer.

"Can you read and write?" demanded the jailer during the booking process.

"Can write, not read," replied the prisoner.

"Write your name, then," said the jailer. The Mexican scrawled huge letters across the page.

"What is that you wrote?" inquired the puzzled jailer.

"I don't know," said the Mexican, "I told you I can't read."—*Ex.*

"Be sure and wash your hands before you go to school, Jimmie," admonished the mother.

"Oh, I don't need to do that, ma," retorted Jimmie. "I never raise them when the teacher asks the whole class any questions."—*Ex.*

Mrs. Bustle had never been abroad before. The first time she went out with a guide in Switzerland, therefore, her questions were almost continuous. For a long time the guide answered patiently, but eventually he tired.

"Ah," exclaimed the woman, pointing to a mass of broken rocks scattered about the base of a mountain, "and where did all those come from?"

"They were brought down the mountain by glaciers, madam," was the answer.

"And where are the glaciers now?" "They're gone back up the mountain," sighed the guide, "to fetch some more rocks."—*Ex.*

"Let me see," said the minister who was filling out the marriage certificate and was uncertain as to the date, "this is the fifth, isn't it?"

"No, sir," returned the bride indignantly, "this is only my second."—*Ex.*