BIBLICAL RECORDER

VOLUME 97 | ORGAN BAPTIST STATE CONVENTION OF NORTH CAROLINA | NUMBER 30

J. S. FARMER, *Editor* | RALEIGH, N. C., JANUARY 27, 1932 | PRICE, $2.00 A YEAR

OPTIONAL OR OBLIGATORY, WHICH?

By Rufus Ford

Is honesty, veracity, and purity left to one's choice, or are these things binding? Without a moment's hesitation we affirm constantly that they are not optional but are obligatory.

I mention three things which loom up before me as the things that are binding upon us all as we face the new year.

We need to face the year with thankfulness. Our word thank is the same root word as think. If we really want to be thankful let us be thinkful—think of the past mercies and present blessings.

By cultivating habitual thankfulness we will be able to put far from us the spirit of repining. Our bad habit of complaining will be corrected by the good habit of thankfulness. Count our blessings, name them one by one.

Many of the Psalms are hymns of thanksgiving. "O give thanks unto the Lord, for He is good; for His mercy endureth forever." Many of our church songs are hymns of praise. A hymn expressing gratitude for unnumbered mercies, written by Joseph Addison in his matchless English, begins with the words:

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

Not only will habitual thankfulness free us from repinings because of the present condition, but it will calm anxiety for the future. Paul writes to the Philippians: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Notice here we are to prevent anxiety by prayer as to the future with thanksgiving for the past.

In addition to the binding obligation upon us to be habitually thankful, we must also be habitually cheerful.

Here at this point of cheerfulness we need to come to grips with ourselves. So many of us feel the obligation to be honest, and truthful, even thankful, and yet feel no obligation to be cheerful. One verse in the old hymn to which I referred couples the thought of cheerfulness with that of thanksgiving:

"Ten thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy."

Cheerfulness, it may be argued, is largely a matter of temperament and circumstances. But we need not be the playthings of circumstances; and as for temperament, it is a quality of character which may be cultivated. The habit of cheerfulness may get the mastery of temperament and the long face may become the bright face. Cheerfulness is a habit we all can acquire, and no moral quality is more highly appreciated by our fellowmen, or more conducive to bodily and mental health.

The cheerfulness which we most admire is that which shines brighest in the darkest adversity.

"In this world of froth and bubble,
Two things stand like stone:
Kindness in another's trouble,
Courage in your own."

And along with thankfulness and cheerfulness is the obligation to be unselfish. Psychology, the study of the human mind, has no greater teacher than William James. Here is one of his profound sayings: "Life is always worth living, if one has responsive sensibilities." In the parable of the Good Samaritan, the priest and Levite passed by the man who lay in the road side half dead. They left him as they found him. When the good Samaritan saw him "he was moved with compassion." He, and he only of the three, had "responsive sensibilities."

These three, thankfulness, cheerfulness, unselfishness, are obligatory, but the greatest of these is unselfishness.

Marion, S. C.

"A LITTLE CHILD"

By Missionary A. S. Gillespie

Returning to our home tonight I was walking along one of the streets of this great, Chinese city. In Chinese cities the most popular way to travel, other than on foot, is by ricksha. A ricksha is a light, rubber-tire buggy pulled by a man. Enjoying the exercise afforded by my walk I had rejected the invitations of many ricksha men to ride. Suddenly a little boy of some eleven or twelve years of age out of the dark appears with his ricksha. Pulling a ricksha is a man's job. But the sight of the little boy and his ricksha impressed me so much I immediately bargained with him and got into his ricksha. Off he started. Soon, as is the custom, he got into a little trot. That was too much for me. It is night. There goes the little lad, bare-headed, ill-clad, running and pulling his ricksha with the passenger. Can you see his sweet, little boyish form? I stopped him and explained that I wanted him, not to run but walk. My Chinese was so inadequate I couldn't make the little fellow understand. (We have been in China hardly four weeks.) Thinking that I wanted him to go faster he started off in a harder, faster trot. I could not stand that. Four times I stopped him and explained and demonstrated. Finally he caught my idea and started off walking. As the little boy walked along pulling his ricksha and passenger I was thinking: "In America most of the little boys and girls are fortunate. Most of them have plenty to eat, plenty to wear, a good shelter, a good bed, are comfortable, have heard of Jesus, and are happy. Here goes a little boy bare-headed, ill-clad, and from a very poor home. He may be hungry. In all probability he has never heard of Jesus. I don't think he has ever seen a Christmas tree. He doesn't know what it is to be really happy." How my heart ached! I felt so sorry for the little child I wouldn't let him go all the way with me. And I paid him about four times the regular fare. Standing in the dim electric light I patted the little fellow on the head tenderly and lovingly and said with the best Chinese I had: "You are a good boy. I am very much pleased. Good child!" We loved each other. The little boy once and then again said something to me. But I couldn't understand. How I wished I could talk to him then in Chinese and tell him about Jesus! After expressing my appreciation to him I said, "Good-bye" and went away. I looked back and saw the little fellow down by his dim, richsha light looking at his money. Pretty soon he went away pulling his ricksha into the darkness.

This little child is typical of millions of men, women, and sweet little boys and girls who are hungry, and cold, and struggling for existence, and need our Savior. When one comes and sees with his own eyes the multitudes of people, like the sands of the seashore for number, the poverty, struggle for existence, and heathenism, he wonders why we at home have been so slow, so slow in sending "The Beautiful Story of Jesus" to these people. They live and die here by the millions without a chance to know our Savior.

North China Mission Language School.
Peiping, China,
November 25, 1931.

THE SHAFT IN THE SIDE OF THE MOUNTAIN

By Warren L. Steeves, D.D., Waterloo, Iowa

The mountain farm was barren, the winters were bleak and cold. The response of the best efforts put forth on that stubborn soil was small. But somebody thought that if God made the mountain and did not put the richness on the soil where it could be readily touched, possibly He hid it in its heart. One day the man who thought after that fashion dug a hole in the side of the mountain. He found precious ore there, just enough to whet his appetite.

He called others to come and observe what he had found. Rich and poor centered their attention on the lustrous ore. An organization was formed and a great shaft was sunk into the mountain side. The yield was rich. Men said that there was gold and richer gold, farther and farther into the side of the mountain. They dug deep and their reward was great. The gold was carried out and separated from the dross and dirt.

Not many of the mighty truths of the Word of God lie on the surface. It is a mountain of wealth, into which we must dig and diligently search to discern hidden gems of truth, bright sparkling wonders of love and mighty nuggets of law, justice and order.

If one man in the church begins to dig deep into the sides of these wonderful truths, hundreds will come and accompany him in the search.

INJURIOUS EFFECTS OF ALCOHOL

By H. H. Smith

If prohibition is to win out in the face of the insidious propaganda of the liquor interests and the wets, we must teach the youth of today the disastrous effects of alcoholic liquors as a beverage. Those who lived in the days of the open saloon have a sorrowful recollection of the physical and mental wrecks caused by John Barleycorn. And some of J. B.'s victims of the old days are with us yet. Many of the alcoholic addicts of today were patrons of the saloon and acquired the habit under the license system. That is one of the great evils of the liquor habit—its far-reaching effects. Several years ago McClure's magazine published a remarkable article entitled, "The Story of an Alcohol Slave As Told by Himself." This victim of the drink habit made the following confession: "During thirty years as a hard drinker he spent $17,000 for liquor; influenced twenty of his friends to drink—five of whom became slaves like himself; was discharged from twenty-four jobs in nineteen years; was once imprisoned for drunkenness, and he estimated the total cost of his slavery to alcohol at $60,000." And this is the traffic some would promote under the plea of personal liberty!

The old theory that liquor promotes physical efficiency has been long exploded, but there are some today who still labor under the old delusion. Military leaders do not call for alcoholic stimulants for their soldiers, and athletes put themselves on a total abstinence pledge when they enlist for the games. An eminent surgeon of the British army, observing the soldiers after a very severe test of forced marches, said: "The first who dropped out were not the tall men, nor the short men, nor the big men, nor the little men—but the drinkers. And they dropped out as clearly as if they had been labeled with a big letter on their backs."

Scientific tests have shown that the use of alcohol retards the intellectual processes, and brain workers are better off without liquor. Theodore Roosevelt was right when he said that there is not a single thought in a hogshead of beer. Where is the man who would claim that drink has been the making of his career? But neither tongue nor pen can tell of the bright minds that have been wrecked and ruined by rum. Several years ago Dr. Lorenz, an eminent Austrian surgeon, visited this country and attended a banquet given in his honor. Many of the guests drank liquor as it was passed around the table, but the principal guest pushed his wine aside and asked the waiter to bring him a cup of tea. When someone asked him if he was a teetotaler, he replied: "I cannot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and nerves steady. No man can take alcoholic liquor without blunting these physical powers which I must keep on edge. As a surgeon I must not drink."

John Barleycorn is the world's great outlaw, for not a single word can be uttered in his behalf.

Ashland, Va.

Ring out, yet crystal spheres!
Once bless our human ears,
If ye have power to touch our senses so;
And let your silver chime
Move in melodious time,
And let the bass of Heaven's deep organ blow;
And with your ninefold harmony
Make up full consort to the angelic symphony.

Milton.

ITEMS OF INTEREST

....Brother J. A. Heilig, R. S, Salisbury, N. C., has resigned his work at Roberta in the Mecklenburg-Cabarrus Association and is open for a pastorate February 1st.

....If you expect to attend the Southern Baptist Convention clip the list of hotels from last week's Recorder, page eleven, and make your own reservation.

....Let's make Founders' Day at Wake Forest, February 2, a memorable day in the history of the college. See cut on page eleven of this issue. There is a treat in store for all who hear Judge Allen.

....Your subscription, if you have received a notice of expiration, still stands unpaid unless you have sent it in within the last few days. Your cooperation by prompt remittance will be appreciated.

....Mrs. Hubert R. Brown, of Knoxville, Tennessee, writes: "The Rev. Bishop J. Willis of Sumter, S. C., has just closed a most remarkable meeting in the Calvary Baptist Church, Kingsport, Tenn. There were over two hundred adults baptized during the meeting."

....The Baptist Student Union officers at Western Carolina Teachers College, Cullowhee, were entertained in the home of the local pastor, Rev. I. Q. Stafford, at the first meeting of the year. Cooper Gretter, president of the B. S. U., presided over the short business meeting which was held prior to the social hour. Mrs. Stafford served apples, popcorn balls, peanuts, candy.

....We have the following from Superintendent J. W. Newbrough, New Orleans Baptist Mission: "It becomes my painful duty to warn against a man passing as an ex-convict, yet with a remarkable Christian experience. His left eye is out. He registered with us as John J. Heberle. Particulars can be given."

....On Thursday at the Meredith College chapel hour Dr. Austin Crouch of Nashville, Tennessee, Executive Secretary of the Southern Baptist Convention, gave a delightful talk on the subject: "How to be Happy Though a Student." There was a very felicitous blending of humor and common sense. After pleasant allusions to grievances common in student thought, Dr. Crouch advised fitting into college life by forming many acquaintances, entering heartily into play, cultivating one's religious life and keeping up with all studies. This is good advice for all of us who are in the great school of life.

....The Daily Free Press of Kinston, January 11, had an editorial on the resignation of Pastor W. H. Moore who has accepted a call to the First Baptist Church, Wadesboro. The Free Press speaks in highest praise of Brother Moore and his work in Kinston. His pastorate has been longer than that of any of his predecessors, and according to the estimate of the editor of the Free Press no man has so endeared himself to the people of Kinston. During the 113 years of the church's history more than fifty pastors have served the church. Pastor Moore leaves the church with 745 members and otherwise in a thriving condition. Brother Moore began to preach in 1908, was ordained in 1911. He was first pastor of the Central Baptist Church, Memphis, Tennessee. From Memphis he came to Asheville, Marion and Greenville Memorial in this State. From Greenville he went to Bainbridge Church, Richmond, Virginia, and from Richmond he came to Kinston. Brother Moore led in an economy movement in Kinston last year by voluntarily reducing his own salary $1,000. The suggestion was accepted by the church only after Brother Moore insisted that it be done. He takes up his work in Wadesboro the first of February. The church at Wadesboro is as fine a group of people, being 450 in number, as can be found in any good town anywhere. The church has a commodious new building, and there is an opportunity before Brother Moore to do the best work of his life. We wish for this union splendid achievement.

....The discussion of the American poets which was begun last week, page four, by Dr. Mary Lynch Johnson of the Meredith faculty, is to be continued until six poets have been discussed. All high school students, or parents who have children whom they expect to attend high school will do well to clip and save these articles. They are most informing. Teachers of English, both in high school and in college, will also be helped by the study of these articles.

....Brother Charles T. Plybon, well known in North Carolina, having served at Roxboro and Washington, has been called from the Seminary at Louisville to the field made vacant by the resignation of Pastor C. C. Matlfeny—Alexander and Florence Churches at Forest City. Brother Matheny resigned to accept the pastorate of the Judson Baptist Church, Greenville, South Carolina. Few men have labored more strenuously and achieved more as a result than Brother Matheny among the good people on this field. There is a splendid opportunity before Brother Plybon and we welcome him back to North Carolina.

....Pastor R. L. Creal, Bryson City, is entering upon the eighth year of his pastorate of that good church. During the seven years 316 new members have come into the church, 168 of them by baptism. The Sunday-school has increased from 150 to 230. The pastor has taught twenty books in the study courses and has awarded more than one hundred diplomas. He has a story hour class with 147 enrolled and with an average attendance of 87. These young people attend the church services regularly. Pastor and people are happy in their growing work.

....The First Baptist Church of Mocksville has extended a call to Rev. T. Gilmer Proctor of the Southern Baptist Theological Seminary at Louisville, Ky. Dr. Proctor is a native of Greensboro and after graduating from Wake Forest College and the Seminary at Louisville served a period as pastor of the Bowling Green, Ky., Baptist Church and then served three years as a missionary in Africa, returning to the United States a short while ago to take post-graduate work at the Seminary. He will soon complete his work there and will then be free to accept the pastorate of the Mocksville Church. The call for a pastor is to fill the vacancy made by the resignation some time ago of Dr. W. B. Waff after ten years of service.

....*Pasquotank Corn* Club boys have set a pace for the corn club boys of the entire State. Eston Brickhouse is the champion 4-H Corn Club member for North Carolina for the past season. He made 151.5 bushels of corn on one acre at a cost of 21.8 cents per bushel. He deducted his expenses of $38.06 and had a profit of $24.84. The corn was valued at fifty cents per bushel. In addition to the fine profit on his corn he got a gold medal and a prize of $35.00 in cash. Elmo Brickhouse of the same county got second prize with a silver medal and $20.00 in cash. His yield was 122.1 bushels costing 22.9 cents per bushel. The third prize, a bronze medal and $15.00 in cash, went to Erwin Morgan also of Pasquotank. He grew 128.7 bushels at a cost 31.1 cents per bushel. Pasquotank, long distinguished for fine people, good fishing and hunting grounds and famous bullfrogs, is now distinguished by these fine corn growers.

....The next session of Western Roanoke Union meeting will meet with Pleasant Hope Church, two and one-half miles east of Highway No. 40 between Elm City and Wilson. Leave Highway at Rosebud Church. J. W. Robbins, Moderator.

....Miss A. E. Pitt, Greensboro, renewing her subscription says "My grandfather, Elder Mark Bennett, a minister for more than fifty years and my father, H. B. S. Pitt, were regular subscribers during their lives and I want the Recorder as long as I live."

....W. M. U. Training School Radio Program: Friends of the Training School will want to tune in on WHAS, Louisville, Ky., February 6th, 5:00-5:30 p.m., Central Standard Time, to hear the program given by the chorus under the direction of Miss Claudia Edwards, director of music.

....We were delighted to have calls recently from S. V. T. Chamblee, Red Oak, and G. K. Cooper, Louisburg. The Biblical Recorder has no more substantial friends than these two gentlemen. Brother Chamblee has been reading the paper for more than thirty years, as has Brother Cooper. Would that all North Carolina Baptist homes were like the homes of these two fine men.

....Brother S. B. Wilson, who has been pastor of Lewisville Church, Pilot Mountain Association for the past six years, has resigned his work. The church passed resolutions of appreciation regretting his resignation. Brother Wilson is one of our most faithful pastors. We have not learned his plans, but we hope he will remain in North Carolina.

....There is a shortage of Baptist preachers in Davie County. While there are but twelve churches in the county there is at this time but one pastor. Brother A. T. Stoudenmire, Cooleemee, is the only resident pastor in the county. These twelve churches in Davie County have a membership of 2,000, and this group is very influential in the county which has about 8,000 people. Eaton's and Fork churches are two of the old historic Baptist churches of the State. Turrentine, Jerusalem, Advance, Farmington, Jjames Cross Roads, Bear Creek, Cornatzer, Yadkin Valley are all country churches without a pastor at this time.

....Hayes-Barton Baptist Church, Louis Shoup Gaines pastor, has just published a year book and history of this splendid new church. The book includes the church covenant, a complete list of church officers, organizations, roll of members, and a splendid and inspiring historical sketch of the church from the organization October 15, 1926, to the present. At the back of the book there are twelve pages of advertisements. The advertisements made the publication of the book possible. We are indebted to Dr. Robert P. Noble for a copy of the book. Churches interested in publishing such a book will do well to secure a copy from Dr. Noble, Professional Building, Raleigh, N. C.

....The North Carolina Anti-Saloon League in session in Greensboro January 22 elected Dr. W. L. Poteat president. There is no man in North Carolina more deeply interested in the work of the Anti-Saloon League than is Dr. Poteat. Fortunate indeed is the Anti-Saloon League of North Carolina. The following additional officers were elected. Rev. D. E. Earnhardt, of Henderson and Bishop J. Kenneth Pfohl, of Winston-Salem, were elected vice-presidents. L. G. Bullard, of Raleigh, was made secretary and J. Clay Williams, Raleigh, treasurer. Elected to the board of directors were Prof. R. L. Flowers, Duke University; Miss Clara I. Cox, High Point; Rev. Zeno Wall, Shelby; J. B. Hicks, Henderson; Rev. Edward Suits, High Point; Rev. J. Clyde Turner, Greensboro; Rev. J. R. Jester, Winston-Salem; A. W. McAlister, Greensboro; Bishop Edwin D. Mouzon, Charlotte; Rev. A. J. Barton, Wilmington; C. S. Wallace, Morehead City; Mrs. W. B. Lindsay, Charlotte; Dr. Frank P. Graham, Chapel Hill and Rev. E. A. Shenck, Greensboro. The report of the committee on nominations submitted by Rev. W. A. Newell and adopted unanimously, carried the recommendation that the election of the State superintendent be left with the board of directors. Rev. C. A. Upchurch of Raleigh is the present superintendent. Speakers today included Ben Sharpe, of Toronto and Washington who discussed "Canadian Liquor Control"; Mrs. W. B. Lindsay, of Charlotte, president of the N. C. Women's Christian Temperance Union; Miss Jean W. Coltrane, of Concord; Captain R. Q. Merrick, of Richmond, Va., federal prohibition administrator; Rev. J. R. Walker, of, Raleigh; O. G. Christgau, of Washington, D. C., assistant superintendent of the Anti-Saloon League of America. This sixteenth biennial convention took high ground in its work and passed strong resolutions which we hope to publish next week.

....The Flying Squadron, a group of distinguished men who are interested in prohibition and preserving the Eighteenth Amendment inviolate, are to be in Raleigh February 11-12 at the Hugh Morson High School. We hope quite a number of people from out in the State will come to this meeting. It is a meeting of great importance to the people of North Carolina.

....We regret to announce the death of Mrs. W. C. Douglass, wife of the late W. C. Douglass, attorney, of Raleigh. Mrs. Douglas passed away suddenly Sunday morning at 12:15 at her residence at 425 North Bloodworth Street. She was for many years a faithful member of the First Baptist Church. She is survived by the following children to whom the Recorder extends sympathy: Rev. John J. Douglass, Newton; Mrs. William Hayes, Kinston; William B. Douglass, Kinston; Dr. S. E. Douglass, Raleigh; Mrs. Theo Richards, Raleigh; C. A. Douglass, Raleigh; Joseph C. Douglass, Raleigh, and Mrs. L. T. Buchanan, Jr., Laurinburg.

....The simultaneous Every-Member Canvass, which was launched throughout the Southern Baptist Convention last November 29-December 6, has attracted unusual and widespread interest. It has been impossible up to this time for those who are in charge of tabulating the results to get any thing like adequate reports from the churches. However, sufficient reports have been received to justify the conclusion that the Movement has been a decided success. It is evident that more churches have participated in it and more individuals have signed pledge cards than in any previous canvass in recent years. Another encouraging feature is the greatly increased number of tithers enlisted.

FRIENDS

It is not the seeing one's friends, the having them within reach, the hearing of and from them, which makes them ours. Many a one has all that, and yet has nothing. It is the believing in them, the depending on them, assured that they are true and good to the core, and therefore could not but be good and true toward everybody else—ourselves included. Aye, whether we deserve it or not. It is not our deserts which are in question but their goodness, which once settled, the rest follows as a matter of course. They would be untrue to themselves if they were insincere or untrue to us. — Miss Mulock.

In the Bible there is more that finds me, than I have experienced in all other books put together.—Samuel Taylor Coleridge.

EMERGENCY OFFERING

Sunday, February 14

On March 1 we must meet the Whitney Bond installment in New Orleans of

Principal	$74,000
Interest	12,420
	$86,420

The General Board, following instructions given by the Convention at *Winston-Salem, set*

Sunday, February 14

as the time for this offering in all the churches.

We have held meetings in more than sixty of the associations during the past ten days. Pastors and leaders have responded in a generous and inspiring way.

We Have Never Seen Our People More United and Determined

Let's demonstrate to the world once more the UNITY and SOLIDARITY and ABILITY of North Carolina Baptists to do a great and worthy thing in a short time.

Send all Funds for Emergency Offering to Miss Margie Murchison, Treasurer, Biblical Recorder Building, Raleigh, N. C.

CHARLES E. MADDRY

General Secretary.

THE AMERICAN POETS

By MARY LYNCH JOHNSON, Associate Professor of English, Meredith College

II.

EDGAR ALLEN POE
(1809-1849)

Edgar Allen Poe's reputation as a writer has run the gamut of critical opinion. He has, perhaps, received higher praise and severer blame than any other well-known American writer. He was but little appreciated in America during his life time, though his fame has grown steadily since. He well illustrates the prophet without honor in his own country, for it was from European critics that Poe won his first recognition, and from European critics he has received his highest praise.

C. Alphonso Smith in the first chapter of **Poe, How to Know Him** has recorded some of the very divergent opinions of Poe's ability as a writer. His poetry was called by William James very valueless verse; John Burroughs considered it empty of thought; and Emerson dubbed Poe the jingle man. Lowell, in his **Fable for Critics,** is more generous in his estimate, but no less cutting:

There comes Poe, with his raven, like Barnaby Rudge,
Three-fifths of him genius, and two-fifths sheer fudge.

On the other hand, the **Edinburgh Review,** in January, 1910, said, "Of authors born in America, Poe is the only one to whom the term world-author can with any propriety be applied." George Brandes, when naming foreign writers who had done most to mould French literature, put Poe first. In the life of his father, Hallam Tennyson has recorded Alfred Tennyson's judgment of Poe, "I think that Edgar Poe is (taking his poetry and prose together) the most original American genius." And Andre Fontainas, a French poet, essayist, historian, and biographer has gone even further in his praise, "No writer of the English language has penetrated so profoundly the consciousness of the writers of all lands as has Edgar Allen Poe. In France he is as truly alive today as is the most living of French poets."

The slow growth of recognition in America of Poe's genius may be partly explained by his life, and partly by the nature of his poetry. There was much to be deplored in his life, and by this fact consciously or unconsciously many of his contemporaries and some later critics were prejudiced against him. An even more decided reason for Poe's not receiving his due meed of recognition is the nature of his poetry. It is as near to being sheer music as is possible with words. There is never an attempt to point a moral, or even faintly to suggest one. Since its beginning, and on through the nineteenth century, the standards of American poetry were largely determined by writers who believed with Wordsworth that poetry should teach a lesson. For Bryant, Whittier, Lowell, Emerson, and Longfellow life was real, life was earnest, and their verse declared it to be so, whereas Coleridge's words might be applied to Poe:

For he on honey dew hath fed,
And drunk the milk of Paradise.

His poetry made no effort to improve mind or soul. Art for art's sake was, to the American poetry readers of Poe's day, a strange tenet, to hold which would be following wandering fires.

It is often said of Thomas Gray that one poem has made him immortal. It is true that for one person who knows **The Bard,** and ten who know the **Ode to Adversity,** there are tens of hundreds who know the **Elegy Written in a Country Churchyard.** So it is with Poe. He has written only a few poems; the volume of his verse in the Scribner edition contains only forty-nine poems. None of them is long, for Poe declared a long poem to be a contradiction in terms. Of this number only a few are known to most readers. Who knows **Al Aaraaf, Tamerlane, Spirits of the Dead, Dreams, A Dream, A Dream Within a Dream,** and **Dream-Land,**—poems the very titles of which are characteristic of Poe? But who does not know **The Raven, The Bells,** and **Annabel Lee?**

Poe is unexcelled in his use of onomatopoeia, the use of words of which the sound is suggestive of the sense. One stanza of **The Bells** will give a fragmentary idea of Poe's skill here.

Hear the mellow wedding bells,
Golden bells!
What a world of happiness their harmony fortells!
Through the balmy air of night
How they ring out their delight!
From the molten-golden notes,
And all in tune,
What a liquid ditty floats
To the turtle-dove that listens, while she gloats
On the moon!
O, from out the sounding cells,
What a gush of euphony voluminously wells!
How it swells!
How it dwells
On the Future! how it tells
Of the rapture that impels
To the swing and the ringing
Of the bells, bells, bells,
Of the bells, bells, bells, bells,
Bells, bells, bells—
To the rhyming and the chiming of the bells!

But without the silver bells, the brazen bells, and the iron bells, one cannot realize Poe's marvelous ability at blending sense and sound.

Because of the fact that he drank, and because of the weird nature of the poem, it has often been asserted that **The Raven,** and indeed, all of Poe's poetry, was written while he was drunk. It would have been a rare drunkenness which could have produced so carefully wrought a poem as **The Raven,** with its elaborate internal rhyme, its elusive refrain, its gradual rise to a climax, its matchless marshalling of long vowels. Moreover, in his essay, **The Philosophy of Composition,** Poe has explained step by step how he wrote the poem, and there is no reason to doubt his account. Extracts from Poe's poems are even more unsatisfactory than extracts usually are, because they destroy that totality of effect upon which Poe insists as the most important principle of composition. But four stanzas will recall to the reader the haunting mystery of the familiar poem.

Once upon a midnight dreary, while I pondered, weak and weary,
Over many a quaint and curious volume of forgotten lore,—
While I nodded, nearly napping, suddenly there came a tapping,
As of some one gently rapping, rapping at my chamber door.
"'Tis some visitor," I muttered, "tapping at my chamber door.
Only this, and nothing more."

Ah, distinctly I remember, it was in the bleak December,
And each separate dying ember wrought its ghost upon the floor
Eagerly I wished the morrow;—vainly I had sought to borrow
From my book surcease of sorrow—sorrow for the lost Lenore,
For the rare and radiant maiden whom the angels *name Lenore;*
Nameless here for evermore.

Open here I flung the shutter, when, with many a flirt and flutter,
In there stepped a stately Raven of the saintly days of yore.
Not the least obeisance made he; not a minute stopped or stayed he;
But with mien of lord or lady, perched above my chamber door:
Perched upon a bust of Pallas just above my chamber door:
Perched, and sat, and nothing more.

And the Raven, never flitting, still is sitting, still is sitting,
On the pallid bust of Pallas just above my chamber door;
And his eyes have all the seeming of a demon's that is dreaming,
And the lamp-light o'er him streaming throws his shadow on the floor:
And my soul from out that shadow that lies floating on the floor,
Shall be lifted—nevermore!

Surely, when Poe wrote this poem he was, like Keats,

Not charioted by Bacchus and his pards
But on the viewless wings of poesy.

Like Lenore, Annabel Lee, in the poem that bears her name, is symbolic of "the lyric regret for lost love" that runs through the haunting melody of Poe's verse,—lost love and

. . . beauty that must die,
And Joy, whose hand is ever at his lips,
Bidding adieu.

Two stanzas must suffice:

It was many and many a year ago,
In a kingdom by the sea,
That a maiden there lived whom you may know
By the name of Annabel Lee;
And this maiden she lived with no other thought
Than to love and be loved by me.

They loved with a love so beautiful that the angels envied them, and so there came a wind out of a cloud, chilling and killing Annabel Lee. But nothing could separate the two:

For the moon never beams without bringing me dreams
Of the beautiful Annabel Lee;
And the stars never rise, but I feel the bright eyes
Of the beautiful Annabel Lee;
And so, all the night-tide, I lie down by the side
Of my darling—my darling—my life and my bride,
In her sepulchre there by the sea,
In her tomb by the sounding sea.

C. Alphonso Smith relates an incident which involved a tribute to Poe as rare as it was unintentional. While conducting a seminar in Poe at the University of Berlin, he was asked whom he considered the most famous woman born in America, the questioner giving as her opinion that of course it was Annabel Lee.

Of all the ladies Poe drew, Lenore, Annabel Lee, Eulalie, Ianthe, Ligeia, and their ilk, Helen is perhaps the loveliest. In the poem, **To Helen**

Helen, thy beauty is to me
Like those Nicaean barks of yore,
That gently, o'er a perfumed sea,
The weary, wayworn wanderer bore
To his own native shore.

On desperate seas long wont to roam,
Thy hyacinth hair, thy classic face,
Thy Naiad airs, have brought me home
To the glory that was Greece
And the grandeur that was Rome.

Lo! in yon brilliant window-niche
How statue-like I see thee stand,
The agate lamp within thy hand!
Ah, Psyche, from the regions which
Are Holy Land!

Though the poet is not primarily a moralist, and *though a didactic poem is usually a boring* affair, one does miss in Poe's verse the higher seriousness which Matthew Arnold rightly deemed necessary to the best poetry. Yet at his best, the sheer music of Poe's verse convinces the reader that there is truth in the words of Browning's Fra Lippo Lippi, who, having been set to paint the walls of his monastery, and having been instructed to paint souls, protested that he could not separate soul and body.

Or say there's beauty with no soul at all—
(I never saw it—put the case the same—)
If you get simple beauty and naught else,
You get about the best thing God invents:
That's somewhat: and you'll find the soul you have missed,
Within yourself, when you return Him thanks.

Gladstone's rule, even in his older years, was that of a "twicer" as he termed it, at public worship. "Church going," he said, "is not a matter of fancy for a Christian. It is his duty for the work's sake. I am a regular church-goer. I should go for various reasons if I did not love it, but I am fortunate enough to find great pleasure in the midst of devout gatherings, whether I can accept their creeds or not. For I find that there is in a corner of my heart a little plant called Reverence which wants to be watered about once a week."—Hints and Helps.

NORTH CAROLINA BAPTISTS MEET THE TEST

By Perry Morgan, Statistical Secretary

Overwhelmed by the worst period of depression the State has known North Carolina Baptists faced and met perhaps the greatest test put to them in many years and rose to heights of accomplishment almost incredible during the period covered by the associational year 1930-31.

The new State Convention Annual shows sixty-seven associations with 2,363 churches and 420,085 members.

The Cherokee and Burnt Swamp Indian associations (associate members of the Convention) have thirty-four churches with 2,537 members.

The number of converts baptized into the fellowship of these churches was 20,245. After deducting losses caused by death, removal, and erasures there was a net gain of 11,880 in membership.

Gifts to denominational objects amounted to $629,465.21 while the sum raised for local work was $2,304,510.47, a total of $2,935,775.68. These figures are for the "associational year' and not the Convention calendar year.

Nine of the district associations baptized more than 500 converts each. These were Gaston County, 883; Piedmont, 843; Mecklenburg-Cabarrus, 779; Sandy Run, 554; Liberty, 538.

Twelve associations report more than 10,000 members each. The Mount Zion leads with 16,117 while the West Chowan has 14,695; Pilot Mountain 14,551; Mecklenburg-Cabarrus, 13,857; Roanoke, 13,882; Piedmont, 12,789; Chowan, 12,657; Tar River, 12,594; Sandy Run, 12,232; Kings Mountain, 11,992; Gaston County, 11,424; and the Robeson, 10,729.

The Piedmont Association led in contributions to denominational causes giving $55,972.30. The next largest contributors were the Pilot Mountain, $46,219.39; Mount Zion, $38,238.66; Mecklenburg-Cabarrus, $34,774.17; Roanoke, $29,972.70; Central, $26,092.11; West Chowan, $24,496.79; Gaston County, $23,325.87; Kings Mountain, $22,267.35; Chowan, $21,852.15; Wilmington, $20,767.19.

In total gifts to all causes including Foreign Missions, Home Missions, State Missions, hospitals, orphanages, Christian education, Old Ministers' Relief, building and other local expenses, the Pilot Mountain led with gifts totalling $208,214.43. Next in line were the Mount Zion, with $192,078.71; Mecklenburg-Cabarrus, $188,581.20; Piedmont, $178,521.19; Roanoke, $139,489.40; Gaston County, $110,855.89; Kings Mountain, $102,500.12; Buncombe, $100,947.49.

There are 2,313 Sunday-schools with a membership of 365,942. The increase over last year was 7,896 members. In these schools there are approximately 36,350 teachers and officers. During the year the Department of Sunday-schools issued 9,133 training awards. The number of schools reaching the Standard of Excellence was 127.

In the Department of Baptist Young People's Union there are 2,372 organizations with a membership of 54,506. During the year 20,020 awards were issued for training work done.

The Woman's Missionary Union reports 2,628 organizations with a membership of 44,016. The number reporting represents a gain of ninety-eight societies over last year. In the twelve-month period 1,728 mission study classes were held and 15,599 seal awards given.

The Fannie E. S. Heck memorial offering of $2,239.37 by the Woman's Missionary Union in 1930 was given for a Good Will Center conducted by Miss Naomi Schell in Tobata, Japan. In 1931 the Heck Memorial offering of $12,167.00 was given to the Livingston Johnson Memorial Fund for Meredith College.

During the calendar year 1931 the sum of $347,693.85 was received for the Cooperative Program.

The Every Member Canvass seems to have accomplished a great deal. Not all the churches put it on but many that did report succeeded in getting their budget subscribed. They report the largest number of pledgers in their history. Complete data from 215 churches show a little over $102,000.00 subscribed for the Cooperative Program. On that basis and estimating that 1,100 of the 1,483 churches which promised to make the Canvass did so we have nearly $450,000.00 pledged. If seventy-five per cent of this amount is paid receipts for the Cooperative Program this year will be equal to last year.

The number of churches giving to denominational causes was 1,856 while the number making no contribution was 532.

No baptisms were reported by 617 churches but the fact that 1,780 churches won 20,245 souls for Christ should be cause for rejoicing.

The largest number of baptisms reported by any church was 245 by the White Oak Church, Greensboro, Rev. J. L. Coley, pastor. Charlotte, First, Dr. Luther Little, pastor, baptized 162; East Belmont, Rev. R. G. Mace, pastor, 142; Angier Avenue, Durham, Rev. W. G. Hall, pastor, 134; Shelby, First, Dr. Zeno Wall, pastor, 119; North Kannapolis, Rev. Wade H. James, pastor, 114; and Grace, Albemarle, Rev. C. B. Reid, pastor, 106.

THE MANCHURIAN CONFLICT

By Chas. A. Leonard

Manchuria As a Prize Among Nations Should Be Sought For the Kingdom of Our God

Up until a few years ago we congratulated ourselves that Manchuria was the most peaceful section of all this great country, for there was civil strife in nearly all the eighteen provinces of China except the three which make up Manchuria. At that time Manchuria also enjoyed unusual prosperity.

Two Recent Invasions

But conditions changed greatly two years ago when the Sino-Russian conflict arose. The Chinese claimed that the only way to prevent the Russian Soviet Communistic propaganda along the jointly-owned and controlled Chinese Eastern Railway, in violation of the Mukden agreement of 1924, was to take complete control of the railway. Seizure of the line resulted in Soviet raids on Manchuria all along the Manchuria-Siberia border, and later also terrible air raids on various interior cities of Manchuria. A halt in this resulted from a joint note from powers signatory to the Kellog Pact, suggested by the United States, demanding a cessation of hostilities.

Now we have the Japanese invasion, which is more of a war than even the Russian conflict. All capitals of the three provinces and the principal cities of Manchuria have been taken by the Japanese army. The advance was made with little resistance from the Chinese until the League's demand that Japan withdraw was disregarded. Early dependence on the League and inferiority of equipment and lack of ammunition has made resistance by troops in North Manchuria futile, for this part of the country is now cut off from the rest of China.

These operations of war in China's territory have wrought havoc to Manchuria. Her former prosperity is no more. The Chinese people have lost millions upon millions of dollars. Business has been completely demoralized in such big cities as Mukden, Kirin, Changchun and Tsitsihar. Even if the Japanese army were withdrawn it would take such cities many years to recover from the financial and business ruin.

These difficulties on top of the world depression, making difficult the sale of Manchurian soya beans and other cereals, have worked a tremendous hardship on the millions of Chinese settlers here in North Manchuria, where, until the present invasion, the Japanese had no control.

Importance of Manchuria as a Mission Field

The above serves only to remind one of the importance of Manchuria. Possession of this, the richest area of the Far East, has been coveted through years by both Russia and Japan. Russia is unwilling to give up the Chinese Eastern Railway because she wants ultimately a part of Manchuria, if it can be had. Recent events have emphasized likewise Japan's apparent determination to get complete control of Manchuria. This is not the first time there has been war over these three Eastern Provinces, nor will it be the last, we fear.

But if Manchuria is so much to be sought, and of so great importance to China, Russia and Japan then is it not of vaster importance in the Kingdom of God? Its population has grown from ten million to almost thirty-five million souls the past few years, one-third the entire population of the United States. Should these people not have the Gospel of our Lord? Prosperity and an even greater influx of Chinese will result as soon as normal conditions return. We missionaries are only a handful up here in seeking to meet the situation, though there was never so great an opportunity to give the Gospel to these pioneer, open-minded, cordial Chinese settlers, who have left their old homes, temples and heathen worship down in Shantung and other provinces south.

A Conflict of Light and Darkness

Then, too, a greater conflict (warfare) than that which Russia and Japan have brought is going on here in this part of the world. The forces of light and darkness, of the saving Gospel of our Lord as against most deadly personal sins and heathen worship are in immediate conflict. Yet there are little groups of Christians nearly everywhere. These in many places are asking us to send workers to help them give the saving Gospel to their people. While these work and pray heathen are working toward building temples filled with idols as down in the older parts of China. Our hearts are made sick as we see these temples go up in this new land and mud images placed within them while this situation in many places could be saved now and for all time to come if our Foreign Mission Board were only able to furnish us with a little more money to meet the needs.

Chinese have flocked in here by millions the past ten years from all parts of North China, and they will continue to come. This is really "China's Promised Land," and regardless of who controls its affairs politically the Chinese are sure to occupy these vast virgin plains, mountain sides and valleys. The climate is too cold for the Japanese farmers and by the time the Russians settle more fully Siberia, Manchuria will have been completely occupied by the constant flow of Chinese. The Koreans may be more and more forced up into Manchuria in larger numbers, and Japanese merchants increase in Manchuria, but Chinese of Shantung and elsewhere will continue to migrate to Manchuria, which already has a population equal to the Southern half of the United States.

The devil is setting up all forms of evil to win the people to his side. In many quarters opium cultivation is carried on and the smoking of this drug is practiced in an appalling way by thousands. Gambling is rampant at some places. The use of morphine and other drugs is getting a strong hold on many. Prostitution is apparently the leading business of some quarters. Banditry is rife in much of the country. These conditions do not necessarily make mission work difficult, for where the devil works the Lord helps in a special way those who preach His Word, and one finds many who are sick of sin. Let us remember that many such forms of evil were present in our own country in the early days, and even today, but it is worse here.

During the past two years the evil one has, too, tried hard to break down the Lord's work here in Harbin, nearly every church, of whatever denomination or nationality, having a split, or some other difficulty; but recently we have had a gracious revival in the Chinese churches of Harbin and the Russian Baptist work is moving along in a fine way. The revival brought blessing to many, confession of sins, reconcilations and a determination to do more for the Lord. There is a fine spirit of fellowship and cooperation. Political conditions and national humiliation have given the Christians a greater realization of the sins of their people and a need of greater dependence on the true and living God. We have never heard them call upon the Lord in prayer with such earnestness. They are going forth with a stronger spirit and determination in their proclamation of the Gospel. We need, therefore, as never before your prayers and support, for the battle is on.

"The Son of God goes forth to war, a kingly crown to gain;
His blood-red banner streams afar: who follows in His train?
Who best can drink His cup of woe, triumphant over pain,
Who patient bears His cross below, who follows in His train?"

Harbin, Manchuria, China.

TITHES AND OFFERINGS

"Tithes and offerings" was the Old Testament law. A law remains in force until it is definitely repealed, or is abrogated by some subsequent law. The New Testament certainly does not repeal this Old Testament law. If the New Testament abrogates it by some subsequent teaching then it is in those Scriptures which exact the men and women who gave their all. A man can give less than one-tenth of his income if he wishes, but he cannot find comfort in the Word of God for so doing. All of us know that if the Baptists of the South should give one-tenth of their earnings during the next year every debt we owe would be paid before January 1, 1933. Let us give the tenth at least, and then as much more as we can.—The Handbook.

It is the Christmas time:
And up and down 'twixt Heaven and earth,
In glorious grief and solemn mirth,
The shining angels climb.

D. M. Mulock.

BIBLICAL RECORDER
FOUNDED 1833, BY THOMAS MEREDITH

PUBLISHED EVERY WEDNESDAY AT 121-123 WEST HARGETT STREET, RALEIGH, N. C., BY
BIBLICAL RECORDER PUBLISHING CO.
(Organized 1901)

"Our Advertising Department is in charge of JACOBS & COMPANY, Clinton, S. C."

J. S. FARMER.....Editor and Business Manager

Price .....$2.00 A YEAR

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

SOLICITING OFFICERS

Mr. E. L. Gould.....113 E. 28th St., New York, N. Y.
Mr. J. B. Harris.....701 Burt Bldg., Dallas, Texas.
Mr. C. E. Ivey.....2 North Blvd., Richmond, Va.
Mr. G. H. Ligon.....421 Biltmore Ave., Asheville, N. C.
Mr. J. W. Ligon.....729 Park Drive, N. E., Atlanta, Ga.
Ernest A. Samuelson 300 Coca Cola Bldg., Kansas City, Mo.
Franklin E. Wales.....140 S. Dearborn St., Chicago, Ill.

PRINTED BY BYNUM PRINTING COMPANY

JUSTICE AND CHARITY

The one Divine work—the one ordered sacrifice—is to do justice; and it is the last one we are ever inclined to do. Anything rather than that! As much charity as you choose, but no justice. "Nay," you will say, "charity is greater than justice." Yes, it is greater; it is the summit of justice—it is the temple of which justice is the foundation. But you can't have the top without the bottom; you cannot build upon charity. You must build upon justice, for this main reason, that you have not, at first, charity to build with. It is the last reward of good work. Do justice to your brother (you can do that, whether you love him or not), and you will come to love him. But, do injustice to him, because you don't love him; and you will come to hate him. It is all very fine to think you can build upon charity to begin with; but you will find that all you have got to begin with, begins at home, and is essentially love of yourself.

Ruskin, from "The Crown of Wild Olive."

CHURCH MUSIC

The article of Dr. H. M. Poteat on church music which was recently generally printed by the Baptist papers of the South has aroused much interest. Dr. Poteat, who for many years has directed so well the choir of the Baptist church at Wake Forest, devoted his consideration primarily to the musical education of ministers. With reference to his article, Professor Ernest O. Sellers, of the Bible Institute, New Orleans, writing in the Religious Herald, says "Devoutly do we desire that all of our pastors read this article and seriously ponder each his own responsibility." He thinks that it is lamentably true that men trained in our colleges and seminaries have made no systematic study of hymns, and are often excused from giving any consideration to church music. At the same time he thinks that those pastors who have had no college and seminary training are to be regarded less severely. Mr. Sellers would have our seminaries offer courses in hymnology, and have church music discussed in general meetings, and have the membership of our churches informed by tracts and books on the subject.

Recognizing the major importance of the proper musical education of ministers, we should like to call attention to another means by which the musical part of our church services could be greatly improved. It is by providing congregations made up of those who have learned enough music to enable them to read the music of a hymn and to carry a tune. This cannot be all done in a day, but it could be done in a few years if proper attention be given to music in our public schools. This has been done in the public schools of many cities and towns, and in our larger rural schools in North Carolina it could be done. We have been told that where music is thus taught in the public schools congregations are made up of those who can sing, and that the song service in the churches is much more inspiring than where the public schools do not teach music. This general knowing how to sing also proves a means of social betterment, since it often contributes to the life of social gatherings of all kinds. After the three "R's" there is nothing that the student might learn in the public school that would prove of more value to him or her in life. In some schools even in our State something is already being done in this way; but we need systematic courses in music in all the public schools.

"CATCH-UP CAMPAIGN"

The Baptists, of Alabama, are having what they call a "Catch-up Campaign." On February 7 they will ask the 300,000 white Baptists of that State to go to their churches and give fifty cents each to pay off a debt contracted over a period of years. They expect at least 100,000, one-third of the whole number, to respond and in this way to get $50,000, the amount needed. There is much to be said for this way of raising money from a numerous constituency. Many will give a small amount for a definite object who can in no way be induced to give anything for an indefinite purpose. This was the strength of the campaign recently carried on and not yet finished for Campbell College; its success was limited only because a sufficient number could not be reached in time. But with such zeal and enthusiasm as seem to reign among the Baptists of Alabama and with all pastors and churches cooperating it is probable that they will raise the desired amount. They are trying to avoid running into debt in every department of their work; have cut all budgets to the core, and no board or institution dares to make a debt without the approval of the Convention. Hence they expect to succeed with the present undertaking. What a great thing it would be if the churches in all our states were thus ready in this easy way to contribute money for definite needs as they arise.

MINISTERIAL EDUCATION

In connection with this subject the reader's attention is called to a digest of an article by Elmer W. Powell on the ministerial situation among the Baptists of the North, found in another column. Mr. Powell thinks that the overcrowding of the Baptist ministry in the North is largely due to the large influx of untrained ministers. Perhaps in the North other factors have helped bring about the result, but this question of ministerial education is becoming a most important one for us in the South also. We are convinced that the character and progress of our Baptist people are conditioned on the character and training of the ministers who are to serve them from this time on.

In ministerial education we are on paper, at least, making a very good showing. The "Annual of the Southern Baptist Convention for 1930" shows that we had for the year 1929-30 ministerial students in our schools as follows: in Academies, 107; in Junior Colleges, 381; in Senior Colleges, 856; in Theological Schools, 734; a total of 2,078, only a half dozen fewer than in the previous year. The students were distributed among our Theological Schools as follows: Baptist Bible Institute, 107; Southern Baptist Theological Seminary, 408; Southwestern Baptist Theological Seminary, 219. Of ministerial students 177 were in Baptist institutions in North Carolina—in Wake Forest College, 69; in Chowan College, 3 (?); in Boiling Springs, 24; in Campbell, 19; in Mars Hill, 41; in Wingate, 16; in Academies, 5.

All this looks very well, and in many respects it is well. We have a sufficient supply of men for the ministry; they are being trained in our own schools and by men in whose religion and theology we have confidence; the number of students in our theological seminaries is more than a third of the whole, which fact, however, we must be careful not to overestimate; all of our seminaries still admit men who have had no college training and we cannot be certain just what proportion are college graduates or have even been to college. With our numerous colleges all of our theological seminaries could well give serious consideration to admitting only students with a college degree—there should possibly be exceptions.

But, although the aspects of ministerial education we have just mentioned are favorable, yet there are many indications that all is not as it should be, and that unless we take strong and energetic measures for improvement, our Baptist cause must suffer, and that in the near future. Just one of these indications may be mentioned here. With all the unemployment among our ministers there is far from an adequate supply of able and strong men for the churches which call for them. Let one of our big city churches get without a minister and it usually has much difficulty in procuring a man in his place such as it desires and must have if its work is to be carried on with success. This goes to show either that too few able young men are entering the ministry or that they are not receiving the training that they should have for their great work; perhaps it shows both.

In regard to the quality of the young men who enter the ministry we could wish that a greater number of the very ablest would heed the Heavenly call. Our churches should be constantly praying that the Lord would send such men into His harvest. Pastors and others should see that the able young men in their churches should have the question of their duty in this matter brought to their prayerful consideration. The church needs able men, the ablest men, and not all of them for city churches.

But the blame for the poor quality of the training of the greater number of our ministers must be laid where it belongs, and that is on the poor quality of education they receive from the time they enter high school until they leave college.

There are conditions about the average high school that do not conduce to the development of the qualities that make a good minister. The influence of the teacher is no longer felt as it was in the days of the academy with its able master whose scholarship, and moral and religious character, made him the most respected person in his community. With the average high school student of today the most influential person is his athletic coach.

It is the course of studies, however, of our high schools that more than anything else discourages in its students interest in ministerial education, and seriously handicaps as many as afterwards become ministers. Take the prescribed curriculum in the high schools in the rural districts of our State from which the great majority of the Baptist ministers of the past have come. For graduation the requirements are four years of English, History (Social Science), and the Sciences (Physics, Chemistry, Biology, General Science); two years each of Mathematics and Foreign Language (usually French). As an alternative for one year of Science an additional year of Mathematics may be taken. Whatever may be said for this curriculum in other respects, it can hardly be said that it fits a student to take college work. How far it is from what our college and university faculties would advise may be seen by an examination of their entrance requirements before the present high school regime forced them to take students with this preparation or to take none. It was the rare college that suggested in its statement of entrance requirements more than a year of Science and two years of History. This was for the very good reason that only a limited amount of instruction in these

subjects may be profitably taken by students of high school maturity and with such teachers and equipment as are found in our high schools. And equally serious and disadvantageous is the fact that our present high school curriculum absolutely forbids the student from getting that training in foreign langues which, if the judgment of college faculties goes for anything, is all but indispensable for his best work when he gets to college. The younger a student begins a language the more easily he learns it; therefore we should suppose that the high school student should begin foreign language study the first year in high school, and that he should take in high school those languages which he will pursue in college. But as things are now, our high school student is not allowed to begin a foreign language until his third year ,and then may take only one language, the one already chosen for him, usually French. The result is that he goes to his college badly prepared for its work. He has no Latin and yet he needs Latin as almost nothing else. But to begin Latin in college would require that he spend in its study a disproportionate part of his time. He must content himself with elementary courses in such foreign languages as he takes, and get barely an introduction to their literature, a knowledge of which is the chief object and advantage of studying them. At the same time the college teacher must take up his time with this elementary work that should have been done in high school, and is estopped from giving the higher courses which the student should have been prepared to pursue. It is passing strange that our high schools should disregard the needs of ministerial students and others whose work is so important in church and state and refuse to offer the training in languages that will fit them for their later work in college; the high schools once did this elementary work in foreign languages; they can do it at less expense than the work in the sciences, and at less expense than it can be done in college and with much greater advantage to the students.

Bad for many others, the present course of study in our high schools is especially bad for the ministerial student. Beyond all others he needs Latin in high school and college. Unless he gets it in high school he usually does not get it at all, for he finds it too late to take it up when he begins his college course. Furthermore, his ignorance of Latin and of methods of language work which comes from the study of Latin most seriously handicaps him in the study of Greek which ministerial students usually pursue in college. For Greek they must have. The New Testament was written in Greek. Without a knowledge of Greek no one can hope to have an intimate knowledge of the New Testament Scriptures or can aspire to independent judgment about them. Advanced work in Latin is also invaluable to one who would understand Christian history and literature.

The deficiencies of our high schools should be corrected and must be unless the needs of a most important class of students is to continue to be disregarded. But for the present, college faculties should use all available means to enable the ministerial student to make up the lack of language with which he comes to college. Language for him is basic. From its study he gets precision of thought and nicety of expression, ideas, and sympathy with the hopes , fears and aspirations of the great and noble minds of the world. Furthermore, if our ministerial student is to aspire to usefulness and the best service, he must look carefully to his other college courses, and not dissipate his time on things that interfere with his purpose. He should pursue studies in English, in the fundamental Sciences (Physics, Biology, Chemistry), in History, Psychology, Logic, Ethics, Bible. Our Baptist people who have made provision for the education of ministers have a right to expect that they will do college work that will best fit them for the ministry.

Seminary work for ministers has changed much in the past quarter of a century. We are expecting other changes. Either in the Seminary or the University our ministerial student of promise must make greater attainments in literature and philosophy than he has heretofore done. The demand for men of such training is strong and growing stronger. Unless we take prompt measures to supply them we may find that in important centers our Baptist cause in the South is failing for want of men, as we hear is the case in the North. God give us men.

CURRENT TOPICS

Senator Glass.—Senator Carter Glass, of Virginia, is in some respects the ablest man in our public life. He is generally recognized as a master of our banking laws and the Federal Reserve System. He is also among the first in his understanding of many other matters of our national government. He would doubtless have been strongly urged as a candidate for President but for the fact that he is a kind of whip. He does not hesitate to rebuke and reprove. On this account he is not popular with his fellow Senators. *They fear him but they respect him. He is nearly* always right. Two years ago he denounced the use of the resources of the Federal Reserve to make loans to the stock gamblers in New York. With a regular riot of stockmarket trading some seemed to think that all financial laws could be disregarded and the nation's reserves lent with safety. Mr. Glass knew better and pointed out the danger. In a few months the utter demoralization of the stockmarket showed his wisdom. In the last few days Mr. Glass has declared that Mr. Stimson, Secretary of State, misused his office in approving the securities of certain countries of South America, thus causing our citizens with money to invest it in these securities which now have become worthless. Mr. Stimson has sought to justify his action, but doubtless those who have lost their money will approve Mr. Glass.

Governor Gardner's Address.—On the night of January 14, Governor Gardner made an address over the radio. For the most part it was a defense of his administration; one part of it is meeting with much approval, that part in which he reiterated his statement that he was reducing public expenditures as much as possible. We are not so certain that we understand just the extent and nature of the savings that the Governor says have already been effected. "We have," says he, "effected savings and reductions that cut the total cost of government between five and seven millions dollars." Part of these savings we understand. The saving in the cost of the operation of the schools of the State amounts to $2,500,000. That is clear, but it is not clear whether this saving includes the saving made by cutting the salaries of teachers in public schools which in another paragraph is stated to be $1,425,000 as a part of a general saving in salaries of $2,753,220. It is also clear that the Division of Purchase and Contract, which our last Legislature instituted on the advice of Governor Gardner, is effecting a saving of $600,000 for the year. In State institutions and departments heating is costing $41,000 less than last year. The annual per capita cost in hospitals and correctional institutions has been reduced from $280 to $228; the per capita cost in our educational institutions from $224 to $181; by discontinuing the construction of roads the State Highway Commission is saving money for paying off bonds and interest. The building of a new State prison authorized by the last Legislature has been postponed.

With regard to these savings, all of which seem to be justified by the financial stringency in which the State now finds itself, something further may be said. The public schools have been the greatest sufferers; certain schools have been discontinued to the great inconvenience of the pupils and patrons, and their pupils carried to other schools have overcrowded their classrooms and put additional burdens on the teachers. Fewer teachers have been employed, at reduced salaries in most cases, and these then subjected to the cut of ten per cnt. The annual per capita cost of the inmates of our hospitals and correctional institutions is still much too high; it ought to be further materially reduced.

The most serious condition pointed out in Governor Gardner's address is that our State's revenue is not sufficient to meet the expenditures. The present estimated receipts for the year are $3,750,000 less than the revenue act passed by the last Legislature was expected to yield, and even this was several million dollars less than the estimated expenditures. Governor Gardner does not give an estimate of the total deficit for the year, but so far as appears it will be seven or eight million dollars. In view of this condition we can readily understand the Governor's statement that we cannot borrow further this year in New York, and that for the remainder of the year the State will have to meet all its expenses out of its own revenues. Mr. Gardner hints that possibly this will make it necessary to call an extra session of the Legislature to find additional revenue, for he is determined that our State shall meet all its obligations. Our people will support him in this matter.

The inconvenience of being in debt is also stressed by Governor Gardner. Some of our more conservative people saw this in 1921 when the state started on its wild orgy of issuing bonds under the leadership of a Governor whose expense account was said to be twenty thousand dollars a year. Bonds, bonds and still more bonds, was the cry. State bonds, county bonds, and municipal bonds. Now we are having to pay at a rate of thirty million dollars a year. We will pay. but we ought to be cured forever of the bond fever, and probably are since we can no longer sell bonds in New York.

Will the people of North Carolina ever learn to demand economy on the part of our tax-paid groups? We should pledge every candidate for a State job to the strictest economy, and promptly discharge everyone found to be in any degree extravagant. Tax payers should demand their rights.

Reconstructing Finance.—In accord with the recommendation of President Hoover, Congress has passed an act to "reconstruct finance." It proposes to do this by lending two billion dollars. Two billion dollars is a big sum. With two billion dollars our State could finance its public schools for a hundred years, paying out twenty million dollars a year, which is more than the total cost of our public schools this year. As stated in the act creating the commission to handle this money it is called "The Reconstruction Finance Corporation, and its purpose is "to aid in the financing of agriculture, commerce, and industry, including the exportation of agricultural and other products." But it is a long way around before it gets to the farmer. According to the terms of the act the corporation is empowered to make loans "upon such terms and conditions, not inconsistent with this act, that it may determine to any bank, savings bank, trust company, building and loan association, insurance company, intermediate credit bank, agricultural credit corporation, livestock credit corporation, and any agricultural or farmers' association, . . . including loans secured by the assets of any bank that is closed, insolvent and in process of liquidation." With the approval of the Interstate Commerce Commission the corporation may also make loans to railroads, but not more than one-tenth to any one railroad. There was a strong plea to allow towns, cities, and municipalities also to borrow from the fund, but this was refused. With so many powerful interests standing ready to gobble up the fund the farmer will find it difficult, under the machinery of the act, to get money, and when he gets it probably he will have to give the intermediate bank or trust company a generous usury—that is what it will amount to. It was pointed out in the discussion of the bill on the floor of the House that five corporations borrowing $200,000,000 each would take a full billion of this total, and by the time the big insurance companies unloaded a small per cent of their bonds on the corporation all would be taken. All this stupendous amount of money will have to be provided in some way, and that way is taxation. Somebody will have to pay those taxes, and will find them hard to pay. We confess that we do not like the act. It looks too much like putting the Government into business, and a very risky business at that. Why not put on a campaign of thrift and economy which will win individual financial freedom? Now is the time to Break for Liberty.

Have Faith in God: And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.—Mark 10: 52.

A Sure Guide: Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

SUNDAY SCHOOL DEPARTMENT

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

"That all men through Him might believe"

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

NINE STANDARD APPLICATIONS A DAY

Nine Standard applications were received in one day recently. We hoped to get 100 during January but several schools find it necessary to have a training class before application can be made. Now is a good time to have a teacher training class in many churches. The winter months afford a convenient season for training.

* * *

AT MORGANTON

The Sunday-school Secretary had the pleasure of visiting the Sunday-school of the First Baptist Church, Morganton, on January 17, and speaking at the eleven o'clock hour for pastor W. B. Bradshaw who was ill. Superintendent R. L. Patton gave a glowing account of the progress of the school since our Enlargement Campaign there a year ago. At the morning service we had the very delightful task of awarding a number of diplomas to those who had recently completed a study of "The Sunday-school Manual." At night we had the pleasure of speaking at Calvary for Pastor C. N. Royal.

* * *

TO PROMOTE VACATION BIBLE SCHOOL WORK

Mrs. A. V. Washburn of Goldsboro will give three months beginning February 1 to the work of promoting Vacation Bible Schools. Mrs. Washburn served in this capacity last year and made a fine record in getting 81 churches to conduct schools. The aim for the Department will be not less than a hundred schools. Pastors may have the counsel of Mrs. Washburn by writing her at Goldsboro or Perry Morgan, Sunday-school Secretary, Raleigh.

* * *

"THE CONTRIBUTION THE STATE BOARD OF MISSIONS HAS MADE TO SUNDAY-SCHOOL WORK IN NORTH CAROLINA

The contribution the State Board of Missions has made to Sunday-school work in North Carolina during the past is four-fold. First, it has placed the work where it belongs in the program of the denomination. Second, it has given the work financial support such as it deserves. Third, it has given it a proper emphasis and rightfully assumed responsibility for its conduct. Fourth, working forces have been placed in the field to foster, propagate, and in every way build up the Sunday-school work in the churches. Let us consider briefly the meaning and value of these things which the State Board of Missions has done for Sunday-school work in North Carolina during the years that have passed.

1. Placing the work where it belongs. The early history of Sunday-school work in many of the churches is not a record that makes one really proud. For more than a hundred years after the advent many individual churches took no notice of the Sunday-school, and for a long time after the organization of our State convention and the setting up of its various boards no serious consideration was given to Sunday-school work. This was a work outside the churches—separate and apart from the churches. It was not of the church, in the church, for the church, and by the church as it is today. Now the churches claim it, own it, foster it, nurture it, accept it, believe in it, use it, and acknowledge it to be a means of great value and an institution of great usefulness in the work of developing all the churches and the great denomination of which they are a part. This change of attitude on the part of the churches toward the Sunday-school has been brought about by the acceptance by the State Board of Missions of the Sunday-school work and its being placed in its rightful position as one of the distinctive departments of the work of the Baptist State Convention.

2. Financial support given. "Sunday-school Missions" is no longer classed as a "Special" in the program and work of the Baptist State Convention. The Board of Missions has taken responsibility for the financial support of the Department of Sunday-school work. The result has been that of denominationalizing the Sunday-school. It has given it standing with the churches. It has helped to bring the Sunday-school into popular favor with the churches, the State Convention, and all the agencies. It has left the Sunday-school department free to work without having to turn aside and raise money directly for its own support. By its work of enlistment, Bible teaching, giving instruction in stewardship, bringing people into closer and more vital relationship with the churches and Christ Jesus, it has been able indirectly to give back to the denomination infinitely more than it was able to give under the old plan of raising money for its own support.

3. Recognized by the Baptist State Convention. Assuming control and direction of the Sunday-school department by the Board of Missions has brought merited recognition by the State Convention which now gives it a place on the program of its annual meeting. This body thus recognizes the usefulness of the Sunday-school as a means, and a method of great value in the work of developing the churches in every way. The Convention no more underestimates the power of this outreaching, enlistment, employment, informational, church training, promotional, Bible teaching, and soul-winning agency.

4. Furnishing field forces. The contribution made in this respect has been of inestimable value. It has been one of far-reaching effect and fruitful results. It has insured the future of all our work in great measure. In this way workers have served in associations, districts, regional areas, and the State at large. Thus a State-wide program that is perennial has been maintained. This is as it should be. The Sunday-school department has thus been able to reach churches never before reached and influenced by the denominational program. These churches have been presented a program that has a world reach. The cooperative program of Southern Baptists has had a chance in many of them. It has been possible to observe Special Denominational days and to educate, enlist and inform larger numbers of our people in what North Carolina and Southern Baptists are doing for world-wide missions, education, hospitals, orphanages, benevolences and every phase of their work. The support the Board of Missions has given Sunday-school work has brought stamina, prestige, strength, influence, prominence and recognition that it could not have gained in any other way. This conception of the way Sunday-school work should be conducted is a great idea and those who projected the idea made a great and far-reaching contribution to the work of the Kingdom of God.

One of the mistakes in the conduct of human life is to suppose that other men's opinions are to make us happy. —Burton.

"*And it shall come to pass* that, before ye call, I will answer, and while they are yet speaking, I will hear." Isa. 65:24.

Why You Should Patronize This Baptist Institution

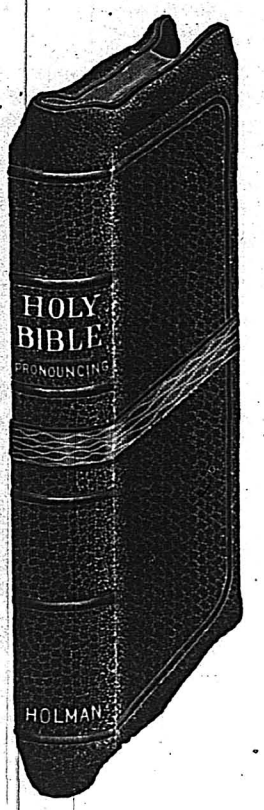
Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST BOOK STORE, Biblical Recorder Bldg., Raleigh, N. C.

THE BEST

Bible Bargain

WE HAVE EVER KNOWN



Through special arrangements with the Publishers we have secured a limited number of these

Holman Teachers' BIBLES

Self-pronouncing with complete column references, 1,400 pages, including over 300 pages of Helps to Bible Study.

A Practical Course in Bible Reading.

Ready Reference Hand Book of Biblical History.

Tabular Chronologies and Specially Arranged Subjects.

Complete Concordance.

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

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

COMPACT IN SIZE—LIGHT IN WEIGHT

Printed on finest thin Bible paper and measuring only 4 3/4 x 6 3/4 x 1 1/4 inches.

SUITABLE FOR ADULT YOUNG FOLKS, TEACHERS AND BIBLE STUDENTS

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

Name of book on outside corner of each page makes this Bible practically self-indexed. Specimen of the print

Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jĕ'sus [f] from Găl'i-lee to Jôr'dan unto John, to be baptized of him.
14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jĕ'sus answering said unto him, Suffer *it to be so* now: for thus it becometh us to [g] fulfil all righteousness. Then he suffered him.
16 And [h] Jĕ'sus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw [i] the Spirit of God descending like a dove, and lighting upon him:
17 And [k] lo a voice from heaven, saying, [l] This is my beloved Son, in whom I am well pleased.

A. D. 27. [e]
CHAP. 3.
[f] ch. 2. 22.
[g] Dan. 9. 24.
[h] Mark 1. 10.
[i] Isa. 11. 2. Luke 3. 22. John 1. 32.
[k] John 12. 28.
[l] Ps. 2. 7. Isa. 42. 1. Luke 9. 35. Col. 1. 13.
[e] CHAP. 4.

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled which was spoken by Ē-sā'ias the prophet, saying,
15 The [m] land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;
16 The [n] people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.
17 ¶ From [o] that time Jĕ'sus began to preach, and to say, [p] Repent: for the kingdom of heaven is at hand.
18 ¶ And [r] Jĕ'sus, walking by the

[m] Isa. 9. 1.
[n] Isa. 9. 2.
[o] CHAP. 16. 21.
[p] Mark 1. 15.
[r] Mark 1. 16.

4308 — Durable Morocco Grain Binding, overlapping covers, gold titles.

Publishers List Price $3.25

OUR OFFER

THIS BIBLE will be sent to any reader of the Recorder who will secure

Two New Subscriptions at $2.00 Each

Four six months new subscriptions will be recognized as two for one year each. Secure the subscriptions, send them with $4.00 to the

BIBLICAL RECORDER, RALEIGH, N. C.

and the Bible is yours.

Baptist Young People's Union

"We Study That We May Serve"

JAMES A. IVEY.....Secretary

WINNIE RICKETT.....Junior-Intermediate Secretary

ATLANTA CONFERENCE

For months we had looked forward to the Second Southwide B. Y. P. U. Conference. North Carolina with approximately 100 representatives was third in attendance. From Morehead City in the east to Franklin in the west there were groups. The Keynote, "Be Ye Transformed," was followed throughout the whole program. Visions enlarged, enthusiasm rekindled, convictions strengthened, friendships renewed—these were some of the results. The North Carolina representatives who had a part on the program were: James A. Ivey who led two conferences; Charles B. Howard, who led a devotional on Tuesday and spoke on the "B. Y. P. U. In a Rural Church" on Wednesday; and Winnie Rickett who led two conferences and spoke on Thursday night on "Joining Hands With Young People of Other Lands." Next week we will pass on to you some of the results of the conference as seen by representatives from various churches and Associations.

* * *

NEW STANDARDS IN EFFECT

Have you noticed the new Standards in the back of the quarterly? Every B. Y. P. U. officer ought to study it carefully and prayerfully. Be resolved now to attain the new Standard. Mars Hill College sends in ten reports all A-1 with the footnote, "We are going to continue reaching the new Standard too!" They are making definite plans now for their study course the first week in February.

* * *

HAPPY JUNIORS

In the Mitchell Association Junior unions are studying these days. Miss Belle McBee, Associational Junior Leader, sends for twenty Junior diplomas to be sent to the Junior union at Mine Creek Church. She also writes for eleven awards for Bible Heroes to go to Wing. These study courses fostered by the Associational organization, will reshape the work.

* * *

NEW OFFICERS AT SILER CITY

The Central Regional Convention meets with the Siler City Church this year, April 1-2. Miss Mattie Clapp, new B. Y. P. U. director, is already looking forward to this meeting and her unions are beginning to prepare for this great convention. The officers in this department are: Director, Mattie Clapp; Associate Director, Pauline Jordan; Secretary, Lafayette Wrenn; Pianist, Mrs. James Perry; Chorister, Mrs. Plackard Adcock; Senior President, Ben Spence; Junior Leader, Mrs. C. N. Bray; Intermediate Leaders, Mrs. Andrew Burns and Mrs. C. C. Gee.

* * *

TENNESSEE RIVER ELECTS NEW PRESIDENT

The Tennessee River Association recently chose Glenn Thomasson to serve as Associational President until June. Glenn was at U. N. C. the past fall, but will be at his home, Bryson City, this spring. He comes to the new task well equipped for the work and he was active in B. Y. P. U. work at Carolina. From the unions in the Tennessee River Association we received more reports this quarter than in any previous three months.

* * *

JOHNSON MEMORIAL

We are grateful for the following contributions to the Johnson Memorial Fund: B. Y. P. U. of Weaverville Church, $2.50; Mr. and Mrs. O. W. Manus, Gibson B. Y. P. U., $2.00; Naomi Baity, Alexander School, Union Mills, $1.00; Mrs. E. B. Green, Dexter B. Y. P. U's, $7.00.

* * *

FLAT ROCK B. Y. P. U.

On Sunday afternoon, December 27, 1931, the Flat Rock B. Y. P. U. elected their officers for the next six months. They are as follows: director, Effie Tharrington; president, Claire Layton; vice-president, Lucille Perry; secretary, Pattie Roberts; corresponding secretary, Thelma Roberts; treasurer, Edna Catlette; Bible reader's leader, Richard Hill; pianist, Effie Tharrington; chorister, Lillian Layton.

THELMA ROBERTS,
Corresponding Secretary.

* * *

CLOSING ASSEMBLY PROGRAMS

Last year Edwin S. Preston, State B. Y. P. U. Secretary of Georgia, compiled from various sources a number of Closing Assembly programs and helps. These suggestions he has had mimeographed in a very neat book form. They may be secured from him, 317 Palmer Building, Atlanta, Ga. The cost is $0.35 and if you are an alert general director you will find this quite helpful in putting variety and interest into your closing assembly program.

* * *

ENEMIES OF SPIRITUAL LIFE

Dr. W. W. Hamilton in the February B. Y. P. U. Magazine has a good article on "Some Enemies of Spiritual Life." He lists these four things: (1) Purposelessness; (2) Neglect; (3) Taking the wrong side of the doubt. (4) Inactivity.

Our emphasis for this month is "Deeper Spirituality." Why not have some of your young people in General Assembly tell how to overcome these enemies in B. Y. P. U.?

* * *

LITTLE RIVER ASSOCIATION

This week we have requests from Miss Zula Rogers for study course awards for the following churches—Antioch Seniors; Swanns Station Seniors and Intermediates; Broadway Seniors, and Lillington Seniors. These are the result of a simultaneous effort put on by the Associational officers to get all churches enlisted in studying.

PUSH THE STANDARD

There were 1,035 Standard Sunday-schools in the Southern Baptist Convention last year. One hundred twenty-five of these were in North Carolina. Only two states were ahead of us. They were Texas with 276 and Alabama with 131. Alabama made greater gains than any of the other states. South Carolina was the second state in making gains.

In January North Carolina should get a good start for the new year. At least 100 applications should come to the state office during the month. All schools that were Standard last year should make application at once. They should not wait but get busy now on the work of checking up to see where they stand.

Some of the largest schools in the State were Standard last year. Likewise some of the smallest. The Standard can be reached by any type of school. Doing so will remove the rugged things that hinder growth and prevent the school from functioning properly. It is not only worth trying but it is worth doing.

When you are discouraged, think over Psalm 23 in the Bible.

AMETHYST FOR FEBRUARY-BORN IMPORTANT IN 1931 FASHIONS

If you were born in February, with your zodiacal sign in Pisces, you are very fortunate in having for your birthstone the amethyst. For, according to Paris standards, the violet hue of the amethyst is to be one of the outstanding fashionable colors during the year 1931; amethysts promise to be more important in fashions and therefore or more value, than in many years. They are already being used for big-stone necklaces and are especially lovely when combined with one of the stones of their only family—rose quartz.

The superb purple or violet shadings of the amethyst, which vary in depth, is said to come from manganese. Although the stones of deep color are sometimes called "oriental," the real oriental amethyst is a purple sapphire and is exceedingly rare. One Greek legend has it that the meaning of amethyst has to do with wine because of its coloring and that its wearer would never feel any evil effects from drinking.

This legend is carried down to our times in the form of a warning against excesses in any form. Dissipation is said to have especial influence upon the February-born, and if over-indulgence were to gain any hold, it would require more than human power to remove it.

The ruling planet for this period of the year is Neptune, ruler of the subconscious. He gives you an understanding of humanity and life in general—something which may be even beyond your own comprehension and may cause you to become moody and depressed. You must avoid this tendency, as you are lacking in self-confidence and may miss some of the biggest opportunities of your life that are likely to come to you in 1931. If new propositions are presented to you, do not magnify small obstacles to such an extent that you spoil your own success. However, it would not be wise to accept anything that involves too much detail—the attendant responsibilities might drive you into a frenzy.

Though you are timid about advancing your own cause, your sympathy is unbounded for those whom you consider more unfortunate than yourself, and you will do anything in your power to aid them. For this reason you must be careful that your emotional nature is not imposed upon. You will find the persons in Taurus, Capricorn and Pisces, nearer your own level. Pisces creates writers, artists and leaders of large institutions — such as Chopin, Du Maurier and Baden Powell. It even produces kings; Victor Emmanuel of Italy was born under this sign. — K. O'Orsay.

ON THE JOB

A church in a certain city was conspicuously successful in all its enterprises and undertakings without any immediately obvious reasons therefor. Its pastor was not especially brilliant; there were no men of marked gifts of leadership in its membership; in social prestige and financial resources it was not extraordinary. Nevertheless it forged ahead at a strikingly rapid pace in everything it undertook. Its congregations were large, its Sunday-school was constantly growing, its auxiliary organizations were effective, its missionary and benevolent gifts were liberal, and its social activities were many and varied. Best of all, it was a soul-winning and life-developing church. Converts were continually being added unto the Lord in its services, and edified and built up in the faith through its ministrations. Asked to account for a degree of success the reason for which was not evident at first sight, a member of the church said: "I don't know how to account for it, but up here at our church we're on the job; we're all on it; we're on it all the time; and we're on it all together. Maybe that has something to do with it." Team work is the explanation of much cooperative success. — Watchman-Examiner.

When business is poor, think over Psalm 37 in the Bible.

Itching Skin Quickly Healed

A new ointment, known as Curen, contains a combination of five ingredients which act together in a remarkable way to instantly relieve itching and remove the cause of skin troubles. This new scientific preparation is compounded in such a way that it is quickly absorbed, and kills the tiny, invisible itch parasites that bore under the skin where ordinary salves cannot reach them. Curen then soothes the irritation, softens the affected tissues, prevents infection, and heals the sore. Guaranteed to relieve, or your money back. Price 50c at drug stores or by mail from Thomas Chemical Co., Inc., Lynchburg, Va.

CUREN

THE FIVE WAY SKIN TREATMENT

LOOK OUT!

Counterfeit Aspirin!

THOUSANDS of boxes of counterfeit aspirin have been put on the market. *Watch out.* Take no chances and flatly refuse to accept any box not marked "Genuine Bayer Aspirin." *Don't put any tablet not marked "Bayer" in your stomach.* Tell your family and your friends of this. Refuse any preparation offered you as the "same" or "like" Genuine Bayer Aspirin.

Demand and accept only this box, this "Bayer" marked tablet

DOES NOT HARM THE HEART

Letting You in on a Big Book Sale

Effective Immediately, and to be discontinued February 10, the Baptist Sunday School Board and our Store will cooperate in a Statewide Book Sale of tremendous appeal to booklovers far and wide.

Write Us Immediately for Special Book Sale Folder.

BAPTIST BOOK SHOP

Biblical Recorder Bldg. **Raleigh, North Carolina**

ADONIRAM JUDSON

By Professor W. O. Carver, D.D.

Chronicle:

Born in Malden, Mass.	1788. (Aug. 9).
Graduated from Brown University	1807.
Graduated from Andover Theological Seminry	1810.
Sailed for India	1812.
Located in Burma	1813.
Completed Burmese Bible	1834.
Died at sea	1850.

One of the first five men ever to receive appointment as foreign missionaries from the United States, Judson became one of the most distinguished names on the roster of the modern missionary enterprise. Son of a Congregational pastor, he was born at Malden, Mass. At the age of nineteen he graduated from Brown University at the head of his class. During his college course, under the influence of a brilliant fellow-student, he yielded to the fascination of scepticism, at that time widely prevalent among the educated classes in America. He frankly informed his father — then pastor at Plymouth—of his religious doubts. For a year he was a school teacher. The quality of his mind and his capacity for leadership are indicated by the fact that during this year he published two text-books for use in schools. He had become interested in dramatics and contemplated a career as a playwright. For a few months he travelled with a theatrical company. Having made arrangements for a tour in the West in pursuit of this ambition, he was spending a night in a hotel, when he was disturbed by groaning and other noises in the adjacent room. He learned that a man was extremely ill and probably dying. After lying awake and contemplating the fate of those who die, he was terribly shocked when next morning he inquired about the sick man, only to learn that he was dead, and that he was the college friend, who had encouraged him in the way of atheism. The impression left him unable to go on with his plans. He returned home and shortly afterwards entered Andover Theological Seminary, not as a candidate for the ministry or even a believer in religion, but "as a person deeply in earnest on the subject, and desirous of arriving at the truth." Before the close of his first year he had been converted to faith in the Lord Jesus, and had joined with Mills, Richards, Hall, and the others of that band of students who were responsible for the formation of the American Board of Commissioners for Foreign Missions, in 1810. This Congregational body, with membership drawn from other denominations also, was the first Foreign Mission Society in the United States.

The Board appointed six missionaries, but delayed sending them forth, hoping to find a foundation which would guarantee their support. Meanwhile Judson was sent to England in the hope of procuring the cooperation of the London Missionary Society in supporting the American missionaries. En route his ship was captured by the French, and he spent some weeks in a prison at Bayonne before getting on to England. The London Society did not respond to the request of their American brethren, and the foundation for support was not forthcoming. At length it was decided to send the missionaries and trust to finding their support from year to year. Accordingly Judson sailed for Calcutta on February 19, 1812. Just two weeks before this he had married Ann Hasseltine, whom he had met at Bradford at the time of the organization of the Board a year and a half earlier. In personal charm, in intellectual equipment and heroic endurance, she was one of the great women of missionary history. Her hopeful disposition, heroic self-reliance, and capacity for initiative made her the ideal wife for a pioneer missionary under burdens of hardship and discouragement quite beyond any mere human endurance.

During his seminary days Judson had had occasion to study the questions pertaining to baptism. It was an era of denominational polemics. Expecting to be in contact with the English Baptist missionaries already at work in India, he determined to prepare by a thorough study of baptism. He was a careful student of the Greek Testament. The five months of his voyage to Calcutta, with that Greek Testament ever before him, brought him to land greatly disturbed, but not wholly convinced that the Baptists were right. It was not long before he received baptism at the hands of Carey's associate, Ward.

Luther Rice, sailing on a different ship, had gone through a very similar experience. He arrived a short time later than the Judsons. A sermon by Judson brought him fully to the Baptist position. Both men promptly communicated with the Mission Board in Boston, resigning their appointments. Thus there were two American Baptist missionaries in India with no support. England and America were at war. The Baptist Missionary Society could not afford to engage them even if that Society had not felt that it was wiser for American Baptists now to organize their own missionary work. Furthermore, the Americans were ordered out of the territory controlled by the British East India Company. Rice, being a bachelor, generously proposed to return to America and organize Baptist support for the Judsons, who on their part succeeded in gaining consent to go to Mauritius rather than return to America. Fortunately Judson had private funds sufficient to meet his needs for a time. These and money which he later earned in services to the British he freely used in his work as missionary in Mauritius. Judson spent four months in religious administration to British sailors, and then went to Madras, hoping to be permitted to labor there. Not gaining permission, he went on to Burma, where the English Baptists had already the beginnings of a mission, with Felix Carey for their missionary, and here they were beyond British jurisdiction.

Arriving in Rangoon in July, 1813, the Judsons occupied the house of Carey, who was then absent from his station and who later resigned, leaving the work to them. There had as yet been no converts. The Judsons had to face all the conditions of a heathen community, dominated by a bigoted Buddhist priesthood and complicated by the conditions of a foreign trading-station presided over by a worldly, arrogant Spanish Roman Catholic superintendent engaged by the King of Burma. The new missionaries were not only without experience of their own, but with almost no record of the experience of other missionaries from which to draw wisdom. It was four years before they had their first inquirer after the way of life, and seven years before Judson was permitted to baptize his first Burman convert, Moung Nau.

Meantime Judson was learning both the common speech of the Burmese and the Pali language in which the Buddhist scriptures were to be studied. Felix Carey had partly prepared a grammar and dictionary. As soon as possible Judson began the translation of his Bible, which was not completed until 1834, when with almost overpowering emotion he and his Burmese teacher and helper laid the completed manuscript before them, while on their knees they dedicated it to the service of Jesus Christ in teaching Burma the way of life. This translation was pronounced by scholars "a perfect literary work." Both Judson and his wife were also busied in preparing other literature. He obtained a printing press from Serampore and a missionary printer from America.

Judson was never physically robust. In 1815 he had to send his wife to Madras for medical advice, and they had to bury their first-born son.

By 1819 Judson had built himself a zayat beside the road along which the throng passed in the pilgrim season to the temple where the Buddhists worshipped. Here he sat for interviews with all who would come, and began public preaching in the native tongue. Now official persecution was impending. A trip to Ava, the capital, consuming two months, failed to procure freedom for his work. He determined to move to Chittagong where he could have British protection. His few converts and friends begged the missionaries to remain until the Christian group should number as many as ten, when they felt they could go on even without the presence of the missionary. By the time the tenth, the first woman to be baptized, had come in, it was necessary for Judson to go to Calcutta because of his wife's health. The little church remained steadfast under persecution. Upon Judson's return the persecution ceased. A girls' school was opened. The work seemed full of promise. It became necessary for Mrs. Judson to return to America, but they felt that he must remain to take advantage of the hopeful situation.

At this point the first medical missionary, Price, joined him, and by his skill won such favor that the missionaries were invited to establish themselves in Ava, where the King at first bestowed great favor upon them. Mrs. Judson returned from America with improved health and with missionary recruits, and they settled in Ava at the beginning of 1824 with great hope.

But now broke out the first British-Burmese war, one consequence of which was the definite delay of missionary operations; and another consequence seventeen months of imprisonment for Judson under conditions of mental and physical anguish and torture that almost curdle one's blood to read even a century afterwards. While Mrs. Judson was not in prison, she was in constant danger and moved amid hardships and distresses such as few are called upon to bear or are capable of enduring. She was constantly endeavoring to do something for the relief of her husband, visiting him whenever permitted to do so, seeking to provide him with such food as might keep him alive, and, by the expenditure of all the money she could raise, even by disposing of personal property, securing some mitigation of his terrible sufferings for eleven months in the "death prison" at Ava and then for six months more in a stockade prison in the country. In the midst of all this, their little daughter was born in January, 1825; a scourge of small-pox prevailed; Mrs. Judson collapsed in an illness, which seemed to mean inevitable death. In this crisis Judson was able to procure a measure of freedom to give to his wife such care as was possible, and to beg from heathen women the milk of their breasts to preserve the life of his baby girl.

Finally the long nightmare ended. The British had won the war. Judson had to play the role of interpreter and mediator in settling the terms of the treaty. Mrs. Judson had put the unfinished manuscript of Judson's Bible in a cotton pillow for concealment, and had persuaded the prison authorities to permit Judson to use the pillow. After a time the pillow had been thrown away, but the manuscript was in God's providence rescued by a native convert.

During the war the Rangoon church had been scattered, and a mission inaugurated in the British territory, at Amherst. After the war Maulmain was selected as a better location and the work prospered. Judson went to Ava in the effort to procure toleration for their mission work in Burmese territory. He retuned to find that his beloved Ann had been buried in his absence, and the baby girl had to be laid by her side.

Always with an element of the morose and the mystic, Judson fell under the spell of the writings of Madame Guyon and almost lost his poise. He had been a great student of Buddhist scriptures, and had been fascinated by the principle of asceticism. He lived much alone, brooded over his sorrow, built himself a hermitage in the heart of the forest, yet seriously carried on his evangelistic and literary labors. But for the Boardmans, whom he joined at Maulmain in 1829, he would probably not have recovered a normal view of life and of his religion.

During 1830 he made tours in the interior and labored for a year at Rangoon; when in 1831-32 he made three tours among the Karens, where he had encouraging successes and opened the way for those marvellous mass movements, which were to come a half century later among these more primitive people. But Judson gave himself primarily to efforts among the Buddhists, which have never secured great numerical success but are absolutely necessary if the Burmese are to be won for the faith of Christ.

In 1834 Judson married Sarah H. Boardmen, whose noble husband had died at his post of tuberculosis, another woman of outstanding personality and missionary gifts, affording just the companionship which would bring out the greatness of Judson. This was the same year in which he completed his Bible. In 1838 he was able to record that there were above one thousand converts in his Burmese churches.

Threatened with tuberculosis, he recovered his health in 1839 by a three months' sea voyage. In 1842 he began serious work on the production of a Burmese dictionary, which he was almost to complete before his death. By 1845 his health was in such desperate case, and that of his wife so impaired, that return to America was imperative. Even so, he had to bury his Sarah while the ship was in the harbour at St. Helena, and he had to proceed alone and in extreme weakness to the home-land which he had left a third of a century before. For a time he was too exhausted for public speaking, but his determined spirit enabled him through an interpreter to address great audiences, whom he fired to enthusiasm for the missionary cause. He had brought with him two Burmese helpers and carried on his work for his dictionary.

In 1846 he distressed his friends and almost scandalized the Christian cause by marrying Miss Emily Chubbuck who, under the pseudonym of "Fanny Forester," was a writer of fictitious stories. The event proved the deeper insight of both Adoniram and Emily, for she made him a noble and happy wife for the four remaining years of his Burman ministry.

Although he was never able to overcome the intolerant attitude of the Burmese authorities nor the bigotry of the Buddhist monks, he won the personal friendship of many of these while he car-

ried forward his splendid literary work, encouraged in every way the missionary enterprise, and proved both father and statesman to the growing Baptist mission.

In 1849 he felt his health alarmingly declining. In the spring of 1850 he again put to sea in the hope that a sea voyage might bring a return of strength. Four days after sailing he reached the end of his career and was buried at sea.

In his sixty-two years he had given the world the exhibition of a strong man, wholly dedicated to the enterprise for which Jesus Christ gave His life; he had made a name not for himself, but for his Master, such as would continue for a century to attract strong young men to like dedication; and he had left in Burma the beginnings of a Baptist communion, which has grown beyond a hundred thousand.

THE BAPTIST PRESS

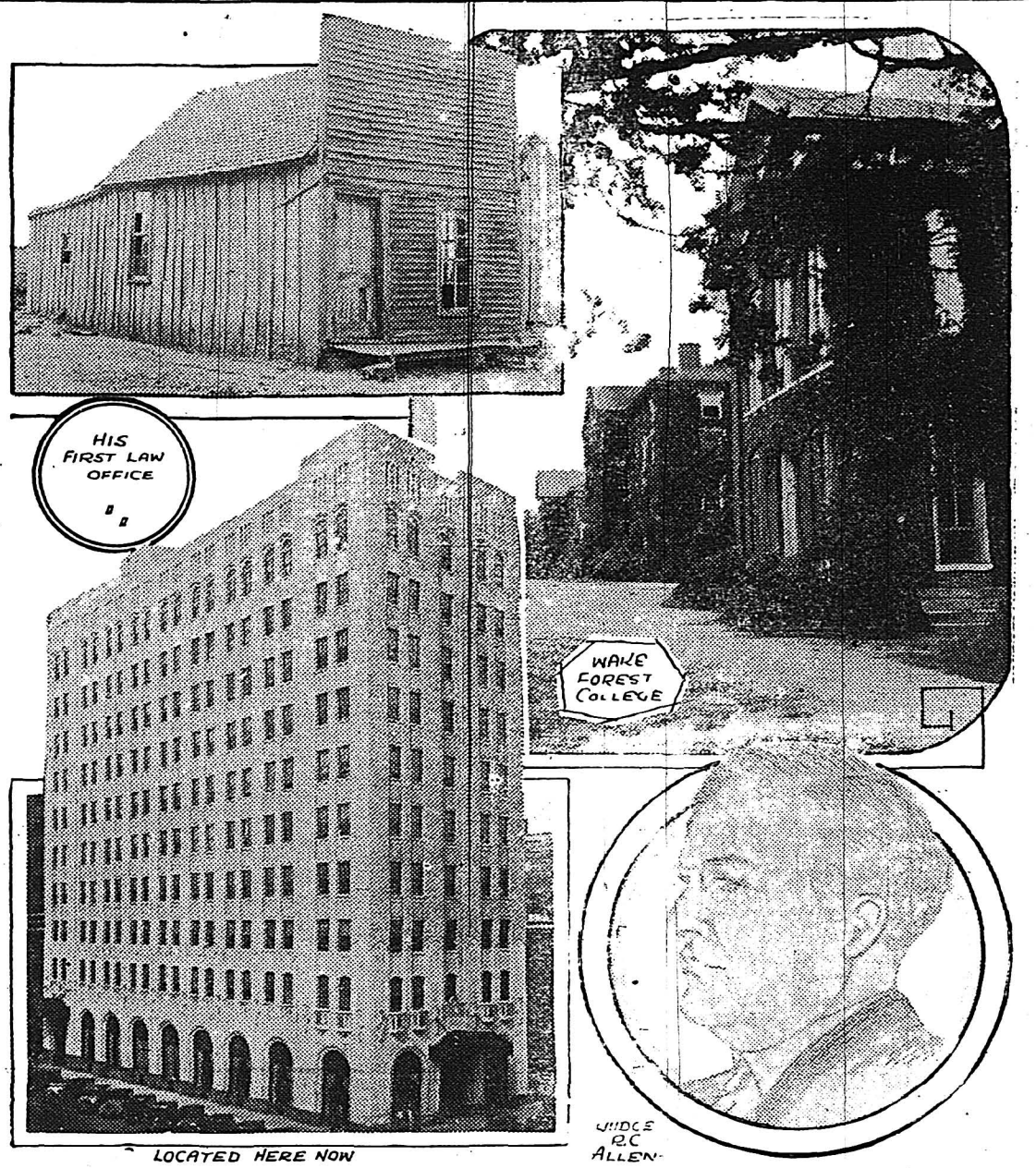
By G. W. Paschal

"An Overcrowded Ministry" is the title of an article by Elmer W. Powell in The Baptist. He speaks of conditions in the territory of the Northern Baptist Convention, but there is much in his article that will prove helpful for Baptists in the South. The overcrowding which the title of his article suggests is indicated by the fact that recently a village Baptist church in New Jersey received 420 applications for its vacant pulpit, while an urban Baptist church in Pennsylvania received 480 applications, and for the latter pulpit the man selected was a senior in a seminary who lacked six months of graduation. This last fact is given to show the tendency of the churches to take young and untried men in preference to the older, and the slight tenure of holders of Baptist pulpits.

Mr. Powell thinks that church union, which is becoming more and more common in the North, will force further congestion, since while this is going on the number of "short-cut" theological schools has been multiplied, the Baptists are receiving an unprecedented number of ministers from other denominations, and there is a "continuous influx of unprepared men from 'Bible Schools'," "In the making of ministers there is mass production, over-production and an increasing unemployment."

This is the alarming situation in the ministry of the Baptist churches of the North. The flood of unprepared ministers is so great that it is keeping out the prepared. In 1927 only sixty-four men looking to the ministry were graduated from sixteen Baptist colleges, and of these only thirty-one entered the ministry. The figures for 1928 and for 1929 were almost the same. There were few college graduates looking to the ministry, and one-half of these turned to some other calling. The theological schools of the North are not getting college graduates for their students, but in the last few years, owing to the theological controversy, the number of theological schools has been doubled and "Bible Schools" have been established from coast to coast. The new schools take men without college training and turn out swarms of uneducated preachers, who cause the overcrowding.

The situation is the more serious since the statistics of the churches show that the untrained ministry is on the whole an inefficient ministry. There are 8,750 Baptist churches in the Northern Baptist Convention, one half of which have fewer than fifty members each; last year 3,474 had no accessions by baptism. The condition of the rural churches of all denominations in this country is serious. A recent survey shows, it is stated, that 25,000 (all denominations) have already been closed, and 40,000 are failing. Fifty per cent of those left are supported by Home Mission Boards. Mr. Powell believes that the country churches have been brought to this pass by the inefficiency of their ministry. He says: "The 'other wordliness' approach to life, the fanatical sects, the illiterate propagators of weird doctrines and pitifully inadequate vision combined to make the problem of the country church appalling and heart-breaking. Is the rural church to remain the dumping ground for impossible leadership, moral derelicts, repulsive evangelism?" The situation is stated by President Herrick of the Newton Theological Institution as follows: "The most wasteful thing in our Baptist denomination today is the support of an uneducated ministry. It is throwing hundreds of our preachers into that unhappy economic group of the unemployed. It is making scores of our churches that were powerful churches only yesterday second rate churches today. It is cutting off from our proper constituency vast areas of our people." The decline in college men entering the ministry, says Mr. Powell, is the alarming thing for Baptists.



FOUNDERS' DAY AT WAKE FOREST COLLEGE

Wake Forest College will celebrate its ninety-eighth anniversary on Founders' Day, February 2, with an address by Judge R. Clyde Allen, of Tulsa, Oklahoma. The exercises will take place at eight p.m. in historic Wingate Hall, shown in the background in the campus scene above.

The little frame building on the upper left is where Judge Allen made his start, Coweta, Okla., after graduating in 1902 from the Wake Forest law school. At present his firm, Allen, Underwood, and Canterbury, occupies the eighth floor of the large office building which last year was awarded first prize by the National Association of Architects as being the most perfect office building in the Southwest, and one of the best fifty in America.

J. L. MEMORY, JR., Director,
Wake Forest News Bureau.

NEW YEAR THOUGHTS

W. F. Cale, Jr.

As Janus looks over the old year
What does he see in my life?
Have I done anything that counts
Or is it all confusion and strife?

As I look over the old year
I have really done nothing worth while;
My life seems useless and wasted,
The meaningless scrawl of a child.

When the books at last shall be opened
Of all recorded time,
I'm afraid in the record of my life
There'll be nothing of true worth to find.

O, Janus, turn thy gaze from the old year
And fix thine eyes on the new;
The past is written and cannot be erased
We must write in the future, too.

As I think of the unexplored future
And what it may hold for me;
I see the need of a Pilot
To guide me over the sea.

As I ponder thus over my life
Of the little good I have done,
I pray God's help in the New Year
For the old is past and gone.

The formula of civilization is liberty limited by law.—J. B. Gambrell.

A RIDE ON THE PULLMAN

The busses and the autos are, for the time being, we are told, cutting down the travel on the *good old Pullman car. No, not for me. I choose* the Pullman. In the first place I can see all the "lay of the land" out of spacious, clear windows; or I can read a book; or take a "nap." If it rains or snows, no difference; even temperature; no catching cold; no tire punctures! no running out of "gas." Good "diner" on rear; good, hot coffee; a piece of fine fish or a luscious porterhouse; cherry pie. No accidents. There are more than 200 hurt or killed on the busses and autos to one on the Pullman. The fact is we have not heard of one fatality on the Pullman in two years. I'm going back home. I take a Pullman out of Kansas City on the "Frisco." I'm in Birmingham, Ala., the next day after, and in Statesville, N. C., the next day. Or I take the Pullman on the old "Mo. Pac.," wake up in St. Louis and get another Pullman on the Southern and land in Asheville, N. C., without change. Can you beat it? "Not much," says I. Suppose a wing breaks on the air? No, sir; with Dr. Gambrell I prefer to "go the way of all the earth." People are silly. They'll learn better sense.—Word and Way.

Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thrist.—John 6:35.

No man can pray right while he insists on living wrong.—J. B. Gambrell.

W. M. UNION

Edited by Mrs. Edna R. Harris
Corresponding Secretary

W. M. U. STATE OFFICERS

Mrs. W. N. Jones, President, 803 N. Person Street, Raleigh, N. C.
Mrs. Edna R. Harris, Corresponding Secretary and Mission Study Superintendent, 215 Recorder Bldg., Raleigh, N. C.
Miss Elsie K. Hunter, Office Sec.-Treas., 215 Recorder Building, Raleigh, N. C.
Miss Alva Lawrence, Young People's Leader, Margaret Fund Chairman, 215 Recorder Bldg., Raleigh, N. C.
Mrs. W. D. Briggs, Recording Secretary, Country Club Drive, Raleigh, N. C.
Mrs. R. N. Simms, Training School Trustee, North Person Street, Raleigh, N. C.
Mrs. Charles L. Greaves, Personal Service Chairman, 2512 Clark Ave., Raleigh, N. C.
Mrs. Z. M. Caveness, White Cross Chairman, Hillsboro Street, Raleigh, N. C.
Mrs. J. G. Boomhour, Stewardship Chairman, Meredith College, Raleigh, N. C.

THE WEAVER

Then I shall know even as I am known.—1 Cor. 13, chap., 12 verse.

My life is but a weaving
Between my Lord and me,
I cannot choose the colors
He worketh steadily.
Oft times He weaveth sorrow
And I in foolish pride
Forget He sees the upper
And I, the underside.

Not till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas
And explain the reason why.
The dark threads are as needful
In the Weaver's skilful hand
As the threads of gold and silver
In the pattern He has planned.

He knows, He loves, He cares,
Nothing this truth can dim,
He gives His very best to those,
Who leave the choice with Him.

—Selected.

NOTES

We often have calls from circle leaders for suggestions for circle programs. Home and Foreign Fields supplies abundance of material on all of our mission fields and their varied activities. From the Baptist Book Shop, Raleigh, may be secured a small book containing twelve chapters "His Friends" (25 cts.) which might be used; it was prepared by Miss Blanche White, Virginia. "My Book of Missionary Heroes," fifty cents might be used in the same way. Helps for its use entitled "Crown Jewels" may be had for twenty-five cents additional.

* * *

We greatly appreciate a copy of Dr. J. B. Lawrence's new book "Missions in the Bible." In our mission study we are apt to forget to study missions. The purpose of this book is "to turn our thinking in the study of missions back to the Bible." We need just such a study occasionally and welcome this book. For the home mission book this spring we suggest you use this book, fifty cents.

* * *

It is gratifying to learn that each one of the seven missionary organizations of High Point, First Church, made a substantial increase in their gifts for 1931. Dr. and Mrs. A. B. Conrad are putting into their folk that wonderful spirit of giving which they brought from Virginia. Congratulations to High Point W. M. U.!

* * *

North Carolina's quota for Royal Service is not so large this year and we must try to reach it. At fifty cents, there should be a subscription in at least three-fourths of the homes represented in every society. Assign this special duty to some one who will keep the importance of Royal Service before your women.

* * *

Beginning with the new year we trust all organizations will plan to get in a mission study class the first quarter. Mrs. I. P. Dixon's Sunbeams of Siler City had forty-one in its last study. She said "It was dark and gloomy outside, but not so inside, with forty-one children, with faces fairly beaming as they came in." Clayton G. A's recently studied "Treasure Hunt" and forty-four certificates were awarded.

* * *

As you plan for your delegate to Annual W. M. U. Meeting in Greensboro, March 1-3 remember that this year delegates will be provided a home and breakfast free but will buy noon and evening meals.

HENCEFORTH

Because of a reduced postage budget by the General Board we are asking that when you order free literature, year books, manuals, mission study awards, sample copies of magazines, envelopes for week of prayer gifts, etc., that you send postage with your order. We cannot possibly send out the amount of literature that we have in the past unless those ordering send postage.

FROM ARGENTINA

I thought perhaps you would be interested in knowing something of the good and the bad about our hospitals. The wife of one of the native (Brethren) Pastors is in just about the worst hospital I ever saw, and that is saying a great deal. Her husband had returned to his work while she was waiting for the operation for goitre, so we have taken turns in visiting her. It is very necessary that she have rest and quiet but, until a day or so ago, she had to wait on herself. (The nurse would not come without continued clapping of hands—the method used here to call the nurse.) There is no ventilation in the small ward and extra beds are crowded in, also any number of visitors are allowed one hour each day and two hours twice a week. I spent an entire day interviewing the doctor, helping her change beds, trips to town for medicine, etc., but, as no one is allowed? (They did not run me out until the "Jefe" came) in the hospital during the morning, I was not able to help much. The husband returned the last of the week and thought of moving her to the German Hospital (where there is at least sanitation) but she decided to stay and avoid going through with those numberless tests again. He will remain now until after the operation, so of course she is more cheerful. I think his coming and our complaints have also secured better attention from the nurse. Another visit was to the Spanish wife of an American.

Saturday, I wedged in another hospital visit (because of a half-holiday). I was surprised to see a native hospital so "spick and span," allowing only three visitors to each patient. But the Catholic training of the family makes them deceive the guard into admitting more than the three visitors. I learned later that the daughter used a folded-up card from another Hospital to get me in (and she is a good Christian woman too!) The rest of the half-holiday was spent in visiting a woman who has made profession of faith but is trying to overcome her difficulties in her own strength. And, as another of my "patients" requested that I visit her on Saturday, that visit (and still another on the way home) brought me to the supper-hour and afterwards B. Y. P. U. It is inconvenient to have B. Y. P. U. on Saturday night but I have tried in vain to change the night.

MINNIE D. McILROY.

EXCERPTS FROM MISSIONARY LETTERS

From Bahia, Brazil

If you will come down to our house, we will go out in the yard and get some bunches of bananas and have a feast. How do you like them? Raw, boiled, baked, stewed or fried? Nell, our six-year-old likes them friend and sprinkled with sugar and cinnamon. John, the eleven-year-old likes them baked in the coals in their skins and eaten hot, and Maxcy, Jr., the fourteen-year-old, likes them stewed like apple sauce. We all like them raw, and then we have them boiled with vegetable dinners and like them very much. The little family of monkeys that live in one of the big trees at the back just love bananas. They come up to the back fence and beg. But gracious, this sounds like we live in the jungle. Far from it. We live in a city the size of Kansas City, Missouri. Not so modern though. It is the capital of the State of Bahia and from here we can see the governor's palace. We have street cars, automobiles, warships. Once a week an airship comes sailing in from United States and settles down on the waters of the bay right in front of our house and sleeps, every Friday night. Ships from all over the world pass right by our house as they come in and go out of this port.

We have a Baptist Mission School here in Bahia. We have a boarding department for girls. We have two tables of girls in our dining room. Last month three of the girls accepted Jesus as their Saviour, and within the last five days four others have said they want to follow Him. What a beautiful thing? To just hand over to Jesus a whole lovely life. But I want—I must reach more, more, more girls for Jesus. So I have another plan. Paul said that he was all things to all men, that some might be saved. So I am going to open a Domestic Science School. There is not a single one in this great city, and lots of girls are eagerly waiting for this training. I am going to fix up the basement of the school building. A kitchen, a dining room and a sewing room. I shall have to have a congoleum rug, really need two, dishes, pans, table cloths— oh, girls know what I shall need. Some of you girls wanted to know what we need, well now you know. I wish you could all come down and help me fix up this department of the school. You see, if I do I may reach many girls for Jesus, just because she came to me to learn how to cook. I can't sew, but I know a consecrated Christian girl, who is a splendid seamstress, and she is going to do that part. Just think, in our school $18.00 puts a girl through boarding school one whole year.

Please hurry and pay off that debt on Foreign Missions. It's not pleasant to always have to listen to hard luck stories from the homeland, where there should never be hard luck stories. Fortunately we have such good times down here in the work, that we can't remember if we have hard times or not. Don't you envy us? Write to us.

KATE C. WHITE.

FROM CHINA

If I only had the pen of a ready writer to make you able to visualize our experiences to and from Yangchow, how happy I would be. You've no idea how "dumb," figuratively and literally, one feels to be in China after how nearly eleven years of study of the "Chinese language" (Cantonese dialect); and yet here less than three days journey by fast steamer from Canton, to not be able to understand and any of the "Chinese language" (Shanghai and Mandarin dialects) that we hear "babbled" in this China's greatest metropolis, the 5th largest city of the world. So, we must needs trust to friends and fortune to find guides who speak English and this strange foreign tongue. Friends have been kind and fortune has smiled upon us,

Night Coughs

require something more than ordinary remedies. Piso's is especially good for night coughs. Clings to your throat better than a gargle. Checks the cough spasm, opens the air passages and you get a good night's sleep. Safe even for babies—contains no opiates—does not upset the stomach.

35¢ and 60¢ SIZES **PISO'S**

DIGESTION AND GENERAL HEALTH IMPROVED

Spartanburg, S. C.—"Some years ago when I became in a rundown condition, I read about Dr. Pierce's Golden Medical Discovery and thought it would help me. Before I had finished the first bottle I noticed an improvement in my condition and a couple more bottles built me up to perfect health," said J. T. Hawkins of 797 Sp. Church St. "I am now 70 but feel like 40, and give Dr. Pierce's Discovery the credit for keeping me in perfect health. It builds up and strengthens my nerves and keeps my digestive organs in perfect working order." All druggists sell

Dr. PIERCE'S DISCOVERY

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

CHILD need REGULATING?

CASTORIA WILL DO IT!

When your child needs regulating, remember this: the organs of babies and children are delicate. Little bowels must be gently urged—never forced. That's why Castoria is used by so many doctors and mothers. It is specially made for children's ailments; contains no harsh, harmful drugs, no narcotics. You can safely give it to young infants for colic pains. Yet it is an equally effective regulator for older children. The next time your child has a little cold or fever, or a digestive upset, give him the help of Castoria, the children's own remedy. Genuine Castoria always has the name:

Chas. H. Fletcher.

CASTORIA

CHILDREN CRY FOR IT

however, and we really have had little or no difficulty in getting around.

I must tell you a little about our trip up to Yangchow. We left the busy bustling North Shanghai Railway station at 9:30 a.m. on Saturday, August the first. One of our fine Christian young women Miss Faith Chang, who has been in the W. M. U. office of the China Baptist Publication Society with our W. M. U. Secretary, Miss Lila Watson, was our escort. We walked by "Faith" literally all day. Her name is "Faith" and her life is one of beautiful faith as we had occasion to know and realize before the end of a rather difficult journey was reached. Our train trip as far as Chinkiang was comparatively uneventful. We did enjoy the scenery along the way, and for part of the way felt we might be in Texas as we passed the fields of cotton, each with its quota of cotton-choppers. We do not see this in South China.

"Faith" secured a large sail boat for us to cross the five-mile wide Yangtse River from Chinkiang to the small country bus station, where ordinarily busses are ready for a one hour's run to Yangchow. The roads were washed out and flooded so that only "jinrickshas" (jin-man; rick-power; sha-ve-Licle) were able to make the 10-mile journey. 'Ricksha (for short) riding is not a favorite pastime of mine at any time, and so I looked askance and felt dubious about what promised to be a four or five hours journey by ricksha. With one man to push and one man to pull, however, I decided it could be done and so with our "cavalcade" of four rickshas—three people and one extra for baggage we fared forth neath the blazing August sun. The poor ricksha pullers were soon bathed from head to foot in perspiration. For two-thirds of the way, except for washed-out bridges, the roads were fair to good. The other third of it must be seen and traversed to understand how wonderful and fearful it was. It was covered with water from six to twenty inches, at the bottom of which was a road, originally good, whose ups and downs were of manifold variety and such as required all the nerve and sinew of our ricksha men to avoid a spill. Our hats were off to them and our everlasting gratitude theirs, as finally in the pitch blackness through terrors more terrible because unseen, they got us safely to the home of the friends we were to visit, Misses Mary C. Demarest and Irene Jeffers. A good supper, bath, and night's rest quieted taut nerves and put to flight nervous headaches; and Sunday morning found us ready for seeing all we could see of Yangchow.

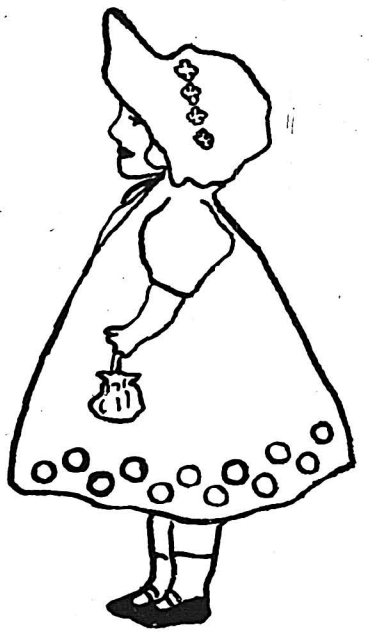
Our Yangchow station property was terribly handled during the stormy days of anti-foreign-ism and communism of 1925-1927. Until yet it has not recaptured its former glory. It is yet in a state to make strong men weep. The beautiful hospital plant was stripped of equipment during the chaotic period, and today is standing empty and idle on account of the lack of means and men for its reopening. Dr. Ethel Pierce is carrying on in a small way with the clinic for women and children; but feels it unwise to reopen on a large scale until the Lord provides a surgeon and other needed helpers. And just think of the competition among hospitals and doctors and the money wasted in frivolity at home! And here in Yangchow so great a need and so wonderful an opportunity.

On Monday we went out from Yangchow to the Goddess of Mercy Hill or Mountain where for weeks the annual pilgrimage season has been on for the heathen populace of the surrounding country. Our missionaries and their Chinese co-workers went every day during the season to give out tracts and to talk the gospel and preach to the throngs of people, who were giving so much time and money and concern to their gods of paper, stone, wood, metal and clay. It was interesting, but made our hearts ache and cry out "Lord, how long, how long, before people who know our Saviour will rise in their might and as zealously serve Him, spend and be spent for Him."

MARY C. ALEXANDER.

Young People

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



SUNBONNET BABY

Have you ordered your 1932 Standard of Excellence? Order from 1111 Comer Building, Birmingham, Ala., send twenty-five cents, money or stamps with order.

SUNBEAM SONG

Tune: "Jesus Loves Me."

Jesus Loves me this I know
For the Bible tells me so
And the Bible tells me too
Just what Jesus said to do.

Little ones across the sea
Jesus loves as well as me
But they'll never, never know
Till I help to tell them so.

—(New version by Mrs. Mary R. Yates, Pensacola, Fla.)

YOUTH HONOR ROLL

Sunbeams

Mollie Olivia Melvin, Wallace.
Sara Melvin, Wallace.
Bettie Gray Melvin, Wallace.
Anna Ruth Dixon, Siler City.
Demming Ward, Angier Ave., Durham.

G. A.

Lois King, Angier Ave., Durham.

R. A.

W. E. Stanley, Jr., Angier Ave., Durham.

D. E. Ward, Jr., Angier Ave., Durham.

The above gave $1.00 each to the Christmas Offering for foreign missions.

HEAR! HEAR!

Send your best posters, society year books and hand work to Mrs. O. E. Lee, First Baptist Church, Greensboro, N. C., to enter the State contest exhibit. If you have an idea worth using, why not share it with others? Be sure to mail your exhibit not later than February 28. Write name and address on the back of posters, and if you want them returned send postage.

PAGE G. A.'s AND R. A.'s

Girls and boys watch this page for something of special interest to you.

Place—Meredith and Wake Forst.
Time?
Who?
What?

Y. W. A.'s

Think, work, plan, pray for February 11—your own Y. W. A. anniversary celebration—a radio program.

EAST GASTONIA CHURCH

I enjoy Brother T. H. King's letters in the Recorder every week. One reason is that he is my former pastor and I am very fond of him. Just one thing he is wrong about in this week's Recorder and that is when he said that church discipline was a thing of the past.

I am not speaking for all the churches in North Carolina, but I do say that if they were all like East Gastonia Baptist Church we would see a mighty change for good. I do not say it bragging on our church. But we have church conference once every month just as regular as preaching, never have a conference that we don't have some member up for doing things he or she should not do. Not that our members are any worse than other church members and I think Brother King will bear me out in this as he was pastor here for some time. I know it makes it hard on our church to do these things, when other churches are so slack on this one important thing, but we will not as a body of Christian people stand for it. I am writing this with all love for Brother King and knowing him as I do I know he will take it that way.

Our pastor, T. L. Cashwell, is preaching a series of sermons on the Gospel of John that will take him until the last of March to complete and is drawing great crowds.

Blessings on you all.

M. T. SAUNDERS, Clerk.

BAPTIST BIBLE INSTITUTE

Having been reared near New Orleans, attended the Southern Baptist Bible Institute there, and been pastor of a church in that territory I have had good opportunity to gain personal knowledge of the Institute's life and work. It is surely transforming that whole section and bringing new spiritual life "in every place."

All the reasons for establishing the Institute are still in effect. In addition to the many reasons for a beginning there are others for continuing. North Carolina Baptists are now called on to give a larger amount of blood to save our Baptist State institutions. Southern Baptists must give a more generous supply of life-saving blood or some of the institutions of the Convention must die. In the earlier years of the older Southern Baptist institutions there were those who were willing to die to save them. We thank God upon every remembrance of them. The time of our trial has come. Are we ready to do all to save our inheritance? A year ago North Carolina Baptists met an emergency to save our State work. That experience gave us new courage and increased our faith. I wish to add my word of appeal to save the Baptist Bible Institute in its day of distress. Shall Sunday, January 24th be the day it is sacrificed and lost, or the day it is delivered and saved?

T. L. SASSER.

Pastor First Baptist Church, Reidsville, North Carolina.

January 6, 1932.

"Giving is living," the angel said
Go feed the hungry sweet charity's bread.
'And must I keep giving and giving again?'
My selfish and querulous question ran.
"Oh yes!" said the angel and piercing me through,
"Just give till the Master stops giving to you."

GRAY'S OINTMENT
Nothing Better for Boils and Sores
25c at Your Druggist

Church Chairs

Adult and Juvenile Bentwood Chairs in new designs. Built to withstand years of severest usage. Neat appearance. Easy, noiseless folding operation. Fold to 1½-inch thickness. Priced unusually low. —Write for descriptive folder.
BENTWOOD PRODUCTS
1551-65 S. 10th St., Louisville, Ky.

Thousands are now using liquid Capudine in place of slower acting medicines and getting quicker headache relief than they ever experienced before. Harmless. Try it. By the dose at drug store fountains or in 10c, 30c, and 60c bottles.
Capudine
FOR HEADACHES

WHAT A RELIEF

No need to suffer —here is prompt relief.
Stop HEADACHE with STANBACK
10¢ & 25¢

Advance Orders
Are Now Being Received For This Intensely Interesting Book
An UNASHAMED WORKMAN
The Biography of L. P. LEAVELL
By ROLAND Q. LEAVELL, **$1.75**
Expected From Press January 15th
Very Valuable Volume
For All Church Libraries and Family Reading
Rich in Baptist History
The Power of a Truly Great Pioneer Rightly Evaluated
No more dynamic, radiant, helpful personality ever moved among Southern Baptists than L. P. Leavell. Combining exceptional native ability, superior educational opportunities well used, complete devotion to his task, and rare personal charm, he literally moved his constituency to higher thinking and living. Dedicating his splendid powers to the Christ, he gave his life in service to his Master through the churches of the Southern Baptist Convention. His life, therefore, stands out as an illustration of what God can do with a layman who is willing to let God have all there is of him. Landrum Leavell lives in the pages of this throbbing story from the head and heart of his pastor-brother, and there is power in it for multitudes of our people who will read it.
ORDER YOUR COPY NOW
BAPTIST BOOK STORE
Biblical Recorder Bldg.,
RALEIGH, N. C.

COLLEGE ETHICS

R. M. Lee

The young college men and women of today are forced to live their lives in the midst of new, unusual, and very trying conditions. Moralities, standards, and the old time conventions, have broken down. Often times the social environment is such that it destroys, what we once thought, was the right way to live. It thus becomes easy for the average student to deny verbally, the effect which this new social environment will have upon his life, but it is another thing to live in it and remain unscathed. College students, therefore, some times greatly neglect and utterly repudiate the fundamentals to success in all walks of life. The impression seems to prevail among college students today, that anything can go on in college. Low moral standards, gambling, cheating, drinking, and many other things are looked upon as a part of college life. There is a feeling that it does not matter so much what one does in college, just so he behaves rightly when he gets out of college. It thus becomes customary to hide behind the practice of others and permit custom and convention to prevail rather than sound reason and high ideals.

It is my purpose to discuss briefly some of the characteristics of college students which are hindrances to their success and to enumerate the ethical qualities which may assist the student in attaining success.

The characterstics which stand in the way of a student's progress may be classified as follows: First, laziness and procrastination. This characteristic appears all too often among college students. There are students who are capable of doing excellent school work, but who, because of laziness and the plan of "putting off until tomorrow that which can be done today," never accomplish any definite task. Lessons go unprepared, note books are lacking term papers are never in on time, and parallel reading is always incomplete. This type of student always presents a problem to school authorities. To be sure there are many students who are not of college caliber. They are "unable to apportion their time to their duties; powerless and bewildered, they "scatter" instead of concentrating; they procrastinate and side-step; they sink beneath the burden of organizing text and lecture and laboratory materials, of remembering and assembling facts. The result is failure to measure up to the expectations of both parents and school authorities.

The second characteristic is dishonesty, which includes such hinderances as cribbing, lying, cheating and stealing. These are despised in student life and are traits of a low moral standard. They may be due to contacts with undesirable companions in high school, and the failure of the high school to instill in the boys and girls the principles of absolute honesty and self-respect. They may also be due to the failure of self-realization on the part of the student. Calvin Coolidge has said, "The supreme test of the college man or woman is their readiness to throw themselves into the combat for the ultimate triumph of honesty on every campus.' It is here that the teacher has "an inescapable personal responsibility for the development of character, of industry, of thrift, and of self-control."

The third characteristic is that of impurity. This is one of the most damaging hinderances to the progress and success of a student. "It is insidious and may never find an open expression." It is one of the qualities of life which may lodge itself in the heart of the student by perverting his imagination and eating into his soul like a canker until his whole moral nature breaks down. The student may not outwardly be bad, but because of impurity of heart and mind he may experience a gradual moral degeneration, which will ultimately tell in his or her life, despite the outward appearances.

A fourth characteristic is that of gossip: This is a waste of time and energy. And yet, the average student is happiest when engaged in a "bull session" which inevitably leads to personal and uncomplimentary remarks about some individual. It is detrimental to student life.

The fifth characteristic is that of discourtesy or disrespect. This may take the form of improper dress, the failure on the part of the student to rise from his seat upon the entrance of a lady or faculty member into the room. More often it is failure to show appreciation for kindnesses rendered by other students or faculty members. This problem can be solved by assuming an attitude of reverence for personality. "Politeness and gallentry toward an attractive young lady may be a matter of mere form, or it may be a matter of the heart. A similar attitudwe toward an elderly person is a sure mark of generous courtesy." "Familiarity breeds contempt, but reverence for personality breeds respect, confidence, goodwill and love."

The sixth and last hindrance is that of jealousy or envy. This is the green eyed monster which so often destroys friendship and blasts the life of the student. There is keen competition in athletics, in the class-room and literary societies. And yet, all this competition should be conducted, not in a spirit of jealousy, but in a spirit of courtesy and respect for the abilities and progress of others.

In contrast to these characteristics which hinder the progress and success of students, there are some qualities, which help the college student to attain success, not only in college life but in business life. First among these in the quality of honesty. This attribute undergoes a severe test in all forms of college life. It is one which the teacher should hold constantly before the student. The student who is honest in the preparation of lesson material, in his relations to his fellow students, is admired and trusted by both students and faculty.

The second ethical quality which aids in success is that of thrift. There is a vast difference in the ability to make money and the ability to conserve and invest money in the right manner. The college is not a banking institution, but it should instruct its students how to economize in their allowances and to finance themselves as far as possible while in college. The student who learns to earn, to save, and to spend wisely, has taken a great forward step toward success. Successful financing in college leads to financial success in the business world. The student should be taught that "economy makes happy homes and sound nations." The extravagant student, who spends money foolishly, often times sets a bad example for the would be thrifty student. Moreover, he demands expensive college annuals, rings, fraternity socials, and numerous other things, which the poorer student cannot afford. Yet, the honest industrious student, who is perhaps working a large part of his expenses, is forced to submit and subscribe to these extras or be classed as an outsider, or a non-cooperative student by his fellow classmates. High school and college faculties can assist greatly by insisting on simplicity in dress, and rigid economy in the extra-curricular activities.

A third ethical quality is that of industry. Old-fashioned willingness to work, either with the hands or the brain. Willingness to prepare daily recitations, to earn the means with which to complete an education. There is no disgrace in washing dishes or sweeping floors, but rather honor and respect. The student knows his needs and ambitions, but the question is, is he willing to pay the price for an education? Is he industrious enough to make a way when one cannot be found? The industrious student carefully plans his work, his play, his rest and his life. Evenness of temper, sustained effort, regular habits, and persistent application to problems of work, often carry the average student ahead of the brilliant one.".

The fourth ethical quality is simplicity. To be natural, to be at ease, among one's companions and among strangers is a great attainment. The student should be taught that friendliness is the key to human adjustments.

Fifth, Earnestness. "Enthusiasm, zeal, and earnestness are qualities of character and life which raise college students above their fellows." Cum laude students do not come by chance, but by the daily grind, by intense zeal and a burning passion for their task. The student should enter into his task with all the earnestness of his soul. If he is to be a pastor he must have a burning passion for the salvation of souls. If a teacher, the development of the lives in his care, must be his greatest objective. The business man must tackle the intricate problems of the business world with a zeal which never lets up until the desired end is accomplished.

Sixth is temperance. Moderation means control. Control of one's thinking, one's appetites, passions, conversation, and control of one's work.

The seventh and last ethical quality is that of a daily walk with God. There are three worlds in which the student must live. First, the world of his own self, his inner nature. Second, the world of the outer self, which is the world of sense, of time, and of space; the world of folks and things. Third, the spirit world, which includes the world of true religion, the world of idealism, the world of hopes, of aspirations and of ambitions; the world of loyalty to the true, the beautiful and the good. There is a general tendency to place most of the emphasis on the first two, to the extent that the student becomes so absorbed in these that he forgets that there is a spirit world. "It is in this world of spiritual realities, the world of religious values into which the student must go if he realizes his best self."

We hear a great deal about the college man's religion as if it were different from that of other people. "Religion is religion, and life is life, and there is but little difference between the college man and the man off the campus. Absolute fidelity to truth in all of its forms, especially divine truth; loyalty to the highest and best that is within; devotion to the principles and ideals of Christ; absolute freedom from those things which would weaken mind and body, and the personal commitment of all that one has, are the final goals of achievements."

What then is our task for the college student? What should this institution and this faculty do for the students who come to us? Mr. Ernest Burton says that, "The central business of a college is, to develop, not ideas in the abstract, not the human tools of the trade, but personalities capable of a large participation in life and a large contribution of life." Our task is to so instruct our students as to enable them to place themselves in the world and recognize where they are. To teach them to think, and to develop in them character. We should help them to promote healthful growth and development, to enlarge their vision, deepen their insight, and train their powers of adjustment. This cannot be done by teachers who require students to think their thoughts after them, but by teachers who inspire and challenge them to do creative thinking of their own. We are provided in order that students may have life and that they may have it more abundantly. We must keep faith with the thousands of mothers who have sent their sons and daughters to us and to other institutions, in the manner portrayed in the following poem:

I set his room in order
On that bright September day,
And I handled all his treasures
In a helpless sort of way;
Books and pictures, scattered letters,
Some one wrote in girlish glee,
And a diary far too precious
For a mother's eye to see;
Cast off shoes and belts and collars,
All I put aside to stay;
For I set his room in order
When my laddie went away.

I set his life in order
When my laddie was a child;
Crooked ways I straightened for him,
Wounded feelings I beguiled.
May the hand that in his childhood
Lay so trustingly in mine,
Reach out upward through the darkness
To a guidance divine!
Keep him safe, O Heavenly Father,
Keep him strong and true today;
And grant eternal victory
To the lad who went away!

Mars Hill, N. C.

FAITH AND KNOWLEDGE

By Andrew Murray

In the New Testament we find a distinction made between faith and knowledge. "To one is given, through the Spirit, the word of wisdom; to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit." In a child or a simple-minded Christian there may be much faith with little knowledge. Child-like simplicity accepts the truth without difficulty, and often cares little to give itself or others any reason for its faith but this: "God has said." But it is the will of God that we should love and serve Him, not only with all the heart but also with all the mind; that we should grow up into an insight into the divine wisdom and beauty of all His ways and words and works. It is only thus that the believer will be able fully to approach and rightly to adore the glory of God's grace; and only thus that our heart can intelligently apprehend the treasures of wisdom and knowledge there are in redemption, and be prepared to enter fully into the highest note of the song that rises before the throne: "O the depth of the riches both of the wisdom and knowledge of God!"—Exchange.

So should we extract from Christ whatever we require to complete our character. The short-tempered must take patience, the passionate purity, the cowardly moral strength, the domineering patience, the downcast comfort. We must not simply pray for them, but take them. This holy boldness is our right.—F. B. Meyer.

SOUTHERN BAPTIST SEMINARY ANNOUNCES ANNUAL CONFERENCE PROGRAM

Plans for the Fourth Annual Pastors' Conference, to be held March 7 to 12 at "The Beeches," the home of the Southern Baptist Theological Seminary, have been completed and are being announced to the brotherhood.

This Conference has come to be one of the great occasions in the life of the Seminary, among the Baptists of Louisville and Kentucky, and for a growing number of alumni and others who take advantage of this opportunity to visit the School of the Prophets. Heretofore the Conference has continued for two weeks, but this year, owing to the demand for economy on every hand, the Conference proper will be confined to the one week of March 7 to 12. A strong program has been arranged and the Seminary is looking forward to a large attendance.

The Conference will open on Monday morning at "The Beeches," the Baptist Pastors' Conference of Louisville having accepted the invitation to hold their meeting at the Seminary beginning at 10:00 o'clock. At 11:00 o'clock the pastors will adjourn to the Chapel where, together with visitors and members of the student body, they will be addressed by Dr. Fred Brown of Knoxville, Tennessee. Dr. Brown will speak morning and evening, Monday and Tuesday, on the following subjects:

"The Baptist Message to the Modern World."

"The Scope of the Message."

"The Pastor—Pivotal."

"Our Resources Back of the Message."

On Wednesday, Thursday, and Friday, at the Chapel hour—10:00 to 11:00—Dr. L. R. Christie, Pastor Ponce de Leon Baptist Church, Atlanta, Georgia, will bring a series of addresses on the theme, "The Message of the Spirit to the Churches of Today."

Two morning conferences are proposed. The first of these round-table discussions will be held from 9 to 10 each morning, and will gather around the general theme, "Building a Church Program." The topics for discussion at this hour are as follows:

"Studying the Field."

"Knowing the Church."

"Harnessing the Forces."

"Finishing the Job."

The second series of morning conferences will be led by Dr. Frederick A. Agar, of the Department of Stewardship and Church Efficiency of the Northern Baptist Convention. Dr. Agar's discussions will be on the following topics:

"Finding the Facts."

"The Stewardship Basis in Church Cooperation."

"The Spiritual and Social Significance of Church Finance."

"Stewardship and Missions."

In the afternoon, from 2 to 4, two great sectional conferences will be held. One of these sections will consist of the women interested in W. M. U. organization and methods. Some outstanding W. M. U. leaders will challenge the thinking and interest of a large group of devoted women, in the Seminary family and throughout the State.

The second section of the afternoon conference will be made up of associational superintendents and representatives, together with visiting pastors, who will be led in some constructive thinking as to the future of the Co-operative Program, the increased efficiency of the State and District Associational plan, and the utilizing of available resources in the interest of more effective working together on the part of Southern Baptists. This conference will be led by such men as Dr. C. M. Thompson, Mr. J. R. Barnette of Nashville, Dr. P. E. Burroughs of Nashville, members of the State Mission Board staff, and selected pastors.

At the evening hour, at Crescent Hill Baptist Church, a demonstration Church School of Missions will be put on. The classes for mission study will be offered for all the various age-groups, and the value and practicability of the School of Missions will be given emphasis by way of practical demonstration. As a fitting climax to the day, Dr. Fred Brown will speak from 8 to 9 on Monday and Tuesday, and Dr. Frederick Agar on Wednesday, Thursday, Friday, on some vital aspect of missions and stewardship.

Provision is being made for the accommodation of approximately fifty men in Mullins Hall. Mr. W. S. Bullard, the manager of Mullins Hall, is making the modest rate of $1.25 per day for those who are entertained in the Hall. Accommodations outside the Hall can be secured in the Crescent Hill community at a very reasonable rate. Write at once to Mr. Bullard, making reservation or requesting information concerning a room in the community. The Seminary throws its doors wide open to its friends and former students during this week, and will do everything within its power to make the week both pleasant and profitable.

G. S. DOBBINS.

FIRST BAPTIST CHURCH, CHARLOTTE

In the First Baptist Church, December 20th, was a memorable day. The Sunday-school departments celebrated Christmas in various ways. In the Junior Department every child came with a flowering plant from a bulb which had been given him some weeks before to grow for some sick person or shut-in. In the Young People's Department, the First Philathea Class, Mrs. Luther Little, Teacher, gave a delightful little play called "Grandma's Christmas," in which pictures from Christ's Life were shown and several Christmas carols were sung.

At the morning service Dr. Little preached a very fine sermon upon Isaiah 9:6, after which ten new deacons were nominated and elected.

At the evening service the choir gave a splendid concert of Christmas music under the direction of Earl Rasor, chorister, and Robert Irvine, organist. The church was beautifully decorated with poinsettas and palms.

On December 27th, at the morning service, the deacons who had been nominated and elected were ordained for service, except W. S. Rankin, and W. A. Crandall who had held the office of deacon before.

The Every Member Canvass was carried out successfully. A larger number of persons came into closer touch with the church than heretofore and made pledges to support the work, so that it was felt to be an inspiration and stimulus to the spiritual life of the church.

Dr. Little and his charming wife have spent fourteen fruitful years with the First Church, which during this time has increased in numbers and much spiritual service. Each Lord's Day the morning and evening services are broadcast over the radio; and each Tuesday morning Dr. Little speaks to the shut-ins upon thoughts for the day, and each Friday morning upon the Sunday-school lesson.

ELSIE C. TABER.

"MISSIONS IN THE BIBLE"

This latest book by Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, Atlanta, Georgia, succeeds in proving beyond a peradventure that the Bible is a great missionary book, and that the way to create missionary zeal is to study missionary facts and the Bible. The book is a clear, frank, and powerful presentation of the Christian's privilege and obligation to make Jesus Christ known to every creature.

The book is written in Dr. Lawrence's usual lucid, pungent style. Every sentence is as clear as a sunbeam. Each chapter is thoroughly analyzed and logically arranged, every statement being backed up by the Word of God. It lends itself easily to class study. The pastor could make no finer contribution to the mental and spiritual enrichment of his people and to the promotion of all our missionary enterprises than by leading his people through this book in a series of studies. The book can be obtained from the Baptist Home Mission Board, Atlanta, for fifty cents per copy, paper binding, or seventy-five cents, cloth binding.

WALTER M. GILMORE.
Knoxville, Tenn., January 18, 1932.

THE TWENTY-THIRD PSALM

(Dedicated to Mr. and Mrs. G. T. Noel, Dunn, N. C.)

The Lord is my Shepherd,
How sweet is the word.
I shall not want
For He is my Lord.

In the green pastures
He giveth me rest;
I follow His call,
A sheep am I blest.

He quencheth my thrist
With the Water of Life;
He guideth my feet
In the paths that are right.

And tho' through Death's Valley
My feet wend their way;
I will fear no evil,
For Thou art my stay.

And if among foes
To dwell be my lot,
I never am by
My Shepherd forgot.

In the presence of them
Thou feedest my soul;
Thou loadest my table,
With good things untold.

With the oil of gladness
Thou anointests my head;
My soul is refreshed
As onward I tread.

For goodness and mercy
My portion shall be;
I shall lack for nothing
Thou carest for me.

In the house of my Lord
I'm contented to dwell
Where no sorrow e'er comes
And all things are well.

W. F. CALE, JR.

"What is tact?" asked one good woman of another (so the story goes) as they left church one morning, where the minister had been commending some of the minor virtues: "What is tact?" The other is alleged to have replied: "We'll, I don't think I can define tact; but I can illustrate it. Suppose you were to meet the Apostle Peter! You would not begin to speak about cocks, would you?"—Ex.

* * *

"What's this, honey?" said Mrs. Youngbride's husband as he speared a slab from the dish.

"Lucifer cake, dear."

"I thought you said you were going to make angel cake."

"I was, but it fell."—Stray Stories.

* * *

"Jilson claims to have caught a fourteen-pound trout."

"Why, I didn't know trout grew as large as that."

"They do after you've told the story a few times."—Ex.

* * *

"Motoring is surely a great thing. I used to be fat and sluggish before the motoring craze, but now I'm spry and energetic."

"I didn't know you motored."

"I don't. I dodge."Ex.

Said the Robin to the Sparrow, "I should really like to know,
Why these anxious human beings rush about and worry so?"
Said the Sparrow to the Robin, "Friend, I think that it must be
That they have no Heavenly Father such as cares for you and me."

The mercy of our God is now, as well as from everlasting to everlasting. He invites us to present confidence, as well as to the confident forward-look.—Isaac Edwardson.

DON'T BE DISCOURAGED

A few months training will fit you for a good position, and our employment bureau will render you assistance. Write today.

MISS HARDBARGER'S SECRETARIAL SCHOOL
P. O. Box 1395 Raleigh, N. C.

Church and Sunday School FURNITURE
Send for Special Catalogue
The Southern Desk Company
Hickory, N. C.

666

666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds.

$5,000 in Cash Prizes
Ask Your Druggist for Particulars

NORFOLK SOUTHERN RAILROAD PASSENGER SCHEDULES

Effective January 7, 1932

From Raleigh, N. C., daily

Leave	For		Arrive From
7:05	a.m.	Norfolk	7:25 p.m.
b-7:30	a.m.	Charlotte	4:45 p.m.
1-9:45	p.m.	Norfolk	6:00 a.m.

b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

A. F. TANNERY,
Depot Ticket Agent.

BAYER ASPIRIN is always SAFE

Beware of Imitations

GENUINE Bayer Aspirin, the kind that doctors prescribe and millions of users have proven safe for over thirty years, can easily be identified by the name Bayer and the word genuine as above.

Genuine Bayer Aspirin is safe and sure; it is always the same. It has the unqualified endorsement of physicians and druggists everywhere. It does not depress the heart, and no harmful effects follow its use.

Bayer Aspirin is the universal antidote for pains of all kinds.

Headaches	Neuritis
Colds	Neuralgia
Sore Throat	Lumbago
Rheumatism	Toothache

Aspirin is the trade-mark of Bayer manufacture of monoaceticacidester of salicylicacid.

Home Circle

SNOWFLAKES

It is snowing, yet it's cozy
Looking through my window-pane
At the peaks all white and stalwart—
Ah, it's winter-time again!

And I'm snuggled in the mountains
Where the valley's hushed around
By a dreadfulness of silence.
All is peaceful—there's no sound.

I am wondering if a heart-throb
Beating fast from beauty felt
Is as lovely as the snowflakes
That must come to earth and melt?

It is snowing, yet it's cozy
Looking through my window-pane.
I should like to be those snowflakes
That my soul might turn to rain.

—*Presbyterian Advance.*

NOT ENOUGH TO SHARE!

"Well, Mrs. Berry, I have come for your missionary contribution," said Jean White, as she was ushered into a plain but cozy little sitting room.

"Oh Jean, you know I've nothing *left for missions after feeding* and clothing these children on my small income."

"I'm sorry, Mrs. Berry. I knew that you were having a rather hard time since Mr. Berry's death, but there are so many calls upon the mission board both for help at home and abroad, and so many who are not interested that I thought maybe you would like to share what you had with God.

When Jean put it that way, Mrs. Berry replied, "I would like to help, but I simply do not have it to give. I've only enough in the house to pay the milk bill."

Jean noticed a number of toys in the room and that both children were well dressed, fat and rosy, and said, "They certainly are happy and healthy looking. They show that you take good care of them."

"Yes, I try to see that they get all that is necessary to keep them comfortable, healthy and happy, and that leaves me with none to give away."

Jean thought, "How many children are living on less than half you are spending on yours, and you could deny them a few comforts without their ever missing it and thus save some for God's cause." But to Mrs. Berry she said, "You are rich in the possession of these children. I heard Mr. Black say the other day that he would give a million dollars for two such lovely little ones."

"Well, I would not give mine up for a billion dollars."

"I am sure you would not; and in one respect, at least, you are wealthier than he is with all his fine houses and bank accounts, aren't you?"

"Yes, they are priceless."

"By the way, did you hear how Mrs. Smith treated her old father last week?"

"No, what did she do?"

"Well, you see several years ago he *divided his property among his six* children and since then has been making his home with first one and then the other. He has been the rounds several times, and, as is almost always the case, they are beginning to hurry him back and forth. They generally do it tactfully and try not to hurt his *feelings, but the poor old man is be*ginning to feel it and does not try to stay in one place long at a time. When he came here last week Mrs. Smith got rid of him in a hurry."

"How did she treat him?"

"Well, she did not have as much of his property, at least not as much of the land and money, as the others. She preferred the old home place with the family furniture, pictures, china, etc., so they got outsiders to value these things in order that no one would have a right to complain. She was well pleased with her part for a while; but since this depression Mr. Smith has had his salary cut, and their income is so much less than the others that she feels very poor, and when he arrived she said, 'Father, you know I did not have as much money as the other children and I am not as able to furnish you the good fare nor the comforts that they do, hence I expect you had better go on and stay with some of the rest. I don't want you to think I do not love you. I do, but I just do not have things to furnish you.'

'I do not care about such good fare nor so many conveniences, all I want is love and a welcome and the privilege of sharing such as you have.'

'Well, Father, I love you, but I have not enough to share with you. We need all Mr. Smith is making now to take care of us, and the others can take care of you and never miss it.'

The poor old fellow picked up his grip and as he left said, 'Yes, they could but they do not want to.'"

"Well, that was a shame, where did he go?"

"I do not know. I suppose he went on to some of the others who were more able to give but gave it grudgingly."

"I would have shared the last crumb I had with my father who had given up his home for his children."

"How about sharing with your heavenly Father who not only left his home for you but suffered so much in this world that His children might be saved?"—Contributed.

CANDLES, CAKES AND BIRTHDAYS

The little missionary from Africa was home on a furlough. The busy city in which she found herself was not as familiar to her as the grass-covered huts of Africa.

She had been ill and this particular part of the country had been recommended to her by a physician who had shaken his head over her after she had gone. But she was improving slowly—in spite of his inward prophesy to the contrary—gaining a little every day.

She had been speaking at a church this afternoon and as she walked on in the gathering dusk, there was almost a sob in her throat.

"If I could only make them see," she whispered. "If I could only touch their hearts. If they could only glimpse my Africa! But they don't care either for missions or for me," and a tear rolled down her cheek as she walked on.

Faith ran over to Maude's that evening.

"You weren't at the church this afternoon, were you?" she said.

Maude shook her head.

"No. I went for a drive in Mabel's automobile."

Faith was silent a moment.

"All my life I'll be glad I heard that missionary speak," she said slowly.

"Is she the one that is boarding at Mrs. Rogers?" asked Maude.

"Yes. And listen, Maude, the day after tomorrow will be her birthday. She told Mrs. Rogers and Mrs. Rogers told mother. Now what I thought was this, mother has given me permission to invite her to dinner that evening. She has said that I may ask several of the girls and I'll make the birthday cake. We'll have it in the center of the table and when she comes in she'll be surprised and happy too. She has such a sweet face. There's something almost ethereal about it. Oh, I feel we ought to celebrate her birthday. I feel as if God would have us do it."

Maude nodded.

"You can count on me," she answered, "and I'll help you in any way I can. I'm not half as good as you are, Faith, but I'll do my best."

Up in her room in Mrs. Rogers' boarding house the little missionary sat reading her Bible.

All at once she arose.

"I've almost forgotten my invitation to the home of that sweet girl," she thought.

A few moments later she crept down the stairs in her shabby coat and hat and out into the street. It was the first invitation she had received — although she had spoken twice in the church.

She found the house without any difficulty and knocked timidly. Faith herself opened the door and let her into the warm, bright hall.

"*How glad I am you came,*" she said, as she kissed the pale cheek.

Divested of her coat, the little missionary from Africa stood pale and slender in her black dress. Her only ornament was a string of carved beads that had been given her by one of her African pupils.

She followed Faith into the living room and was greeted by Faith's mother. Several girls were there and her heart yearned over them. It was so much more pleasant in this warm, lovely home than it was in Mrs. Rogers' somewhat bleak boarding house. It was her birthday too. She had almost forgotten it.

Other people had birthday cakes. Other people had birthday gifts — but missionaries missed all these things. The new life they entered was so different and changed that happy affairs such as birthdays, simply did not happen.

Sometime she hoped she might have a birthday with a birthday cake. But she could not expect that soon. In just a few moments Faith led the way to the dining room.

There in the center of the table stood a beautiful cake with white icing and pink candles.

"Happy birthday!" cried Faith, putting both arms around her.

"Happy birthday!" echoed the girls gaily.

"Happy birthday," repeated Faith's mother with a smile.

The little missionary from Africa stood transfixed. It was her birthday, but how did anybody know? And she had just said to herself that missionaries, because of their uprooted lives, had no birthdays. Had no birthday cakes with white icing and pink candles.

She stood there motionless. Someone had found it out and made this birthday party possible.

Faith led her to the place of honor. But on the little missionary's face was such a look of radiance that even the little pink candles on the birthday cake were put to shame.

She wanted to cry. But she forced back the tears. Her birthday and someone had remembered it!

She was only a little missionary to Africa. She was sick, poor and plain — but never would she be lonely again.

How good God was to His children on their birthdays!

She said grace with a voice that trembled somewhat and yet was clear and sweet as well. But in her heart she was whispering, "My birthday! And it's not like missionary birthdays. It's like other people's—with cake and candles and white icing."

—By Susan Hubbard Martin in Kind Words.

Asked what he understood by "foreign entanglements," a schoolboy replied: "Spaghetti."—Ex.

* * *

"Why did you buy this book on Spectacles?"

"Oh, I just wanted something to look through."—Ex.

* * *

Minister: "Do you say your prayers every night, Oswald?"

Oswald: "No—some nights I don't want anything."—Ex.

Spice Box

New Californian: "I stopped over in San Juan and—"

Old Resident: "Pardon me, but you should say San Huan. In California we *pronounce* our J's like H's."

New Californian: "Well, you'll have to give me time. You see, I've been in the state only through Hune and Huly."—Capper's Weekly.

* * *

"Run upstairs and wash your face, darling. I think Grandma *wants* to take you driving with her."

"Hadn't we better find out for certain, Mummie?"—London Humorist.

* * *

"Certainly we have free wheeling," answered the salesman, "and only $100 extra."

"I see," said Prof. A. Crabb. "You use the word 'free' in its freest sense."—Automotive Trade Journal.

* * *

One hears a great deal about absent-minded professors, but it would be hard to find one more absent-minded than the dentist who said soothingly as he applied the pliers to his automobile, under which he lay, "Now, this is going to hurt just a little."—Ex.

* * *

Mrs. Thompson (learning to drive): "Henry, that little mirror up there isn't set right."

Thompson: "Isn't it?"

Mrs. Thompson: "No, I can't see anything but the car behind."—Cincinnati Christian Advocate.

* * *

"Did you call Susie up this morning?"

"Yes, but she wasn't down."

"But why didn't you call her down?"

"Because she wasn't up."

"Then, call up now and call her down for not being down when you called her up."—Ex.

* * *

Said a husband with folly unique,
"In that hat, Josephine, your'e a
frique,"
Straight downtown she went,
For a new lid she spent
Every cent that he earned in a
wique.—Ex.

* * *

"Hi there! What in the world do you mean by speeding along like that? Don't you know you are liable to cause an accident? Why don't you use your noodle?"

"Noodle? Where is it? I've pulled and pushed everything on the dashboard, and I couldn't stop her."—Ex.

* * *

Asked to explain what Solomon meant when he said that sparing the rod spoiled the child, Johnny observed that "Solomon didn't say that until he was grown up."—Ex.

* * *

The poor young man looked wistfully at the large limousine. "I shall never be in a car like that," he murmured. Then his face brightened. "But I may, one day, be under it."—Ex.

* * *

Scared Husband: "You say you found a letter in a woman's handwriting in my pocket this morning! I don't know how it got there!"

Irate Wife: "I do! I gave it to you to mail two weeks ago!"—Ex.

* * *

He: "What is this thing called love?"

She: "The tenth word in a telegram."—Ex.

* * *

Mrs. Elmer Turley: "I took this recipe out of the cook book."

Mr. Elmer Turley: "You did quite right. It should never have been put ."—Ex.