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SILENT SERMONS—BEYOND

James H. Thayer

Beyond! What a wonderful word is that. It urges on the youth, as he toils along the path of life. It lays hastening hands upon the man of years, as he struggles on toward the goal of his ambition. It intrigues the child, as he dreams in the morning hours of his life. It lifts fair pictures before the imagination, it causes the hands to work with quickened impulse, and moves the heart with a strange stirring. Beyond! what fair hopes it holds out for most of us, and with what dire forebodings is it filled.

No one can go along the road of life without pondering the beyond. In a fleeting moment perhaps he lifts his eyes from the sordid details of life, from the narrow roadway in which he is walking, and catches gleaming before the eyes of his heart the blessed beyond. But for how few indeed is it blessed? Too many look with dread upon the morrow. With a catch in their voices they speak of the great change that awaits all of us, and with a strange, perhaps vague foreboding, they ponder on what the future holds for them. But how happy is the Christian as he thinks about it. To him the great beyond is a country, a country fair to look upon, a land where nature is not cursed, where man is free from sin, and where the beauties of this world fade into insignificance before its entrancing radiance. To the saved man the beyond is a city. Yes, a city radiant with the glow of the Throne of God. A place where men see the Eternal face to face, and Eden-like walk in sweet communion with the Lord. No tear shall fall from weeping eyes within that city gate, no sorrow's shadow shall flit across the heart, no doleful death shall separate from those we love.

Yet best of all, to me, is the thought that "in my father's house are many mansions. That land which lies across the river is more than a country, yes more than a city of association sweet, and communion blessed. More intimate by far than these, it is my Father's house. How familiarly they sound to my ears. How their tender music rings through the corridors of my soul. How I long to lift my eyes from the wearisome sights of life, and catch, it may be, but a fleeting glimpse of "my father's House."

O! fellow traveler, what does it mean for us? May it not mean, in a way which far surpasses human thought, that yonder is the perfect love for which we hoped. Home down here is associated with the highest love which you or I can know—but home up yonder will be flooded with a love of which it is said: "For God so loved the world that he gave his only begotten Son." Ah', how we miss through the passing years the care of mother, the gentle solicitude of father. No money has yet been able to buy from hireling and from servant the care of these.

But yonder, in that land beyond the stars, you and I will find a care that goes beyond anything that earth can know. How glorious then that great beyond to which the saint of God journeys. How weary are we of this tented life. We pitch upon a fair spot, we set up our little, frail tent, we console ourselves with the thought: "Here will I rest me till life itself shall cease." But, alas! the winds of adversity rock our frail habitation, through crack and crevice they chill the soul, and then, perhaps they make an utter wreck. But I'm journeying toward a House that stands forever. A House with many rooms, never to be crowded, never to be moved. A House in which my individual room stands prepared, and to which my friends and loved ones all will come.

EYE, HATH NOT SEEN, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—I Corinthians 2:9.

OWE NO MAN ANY THING, but to love one another: for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Romans 13:8, 10.

ASCRIBE YE GREATNESS unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.—Deuteronomy 32:3, 4.

SOMETHING TO THINK ABOUT

(Laurinburg Exchange)

Sometimes it is a question whether it is paying a man a compliment or a detraction of his general ability to call him smart. North Carolina has produced some smart men, and one man in the State who is generally put at the head of this class is J. W. Bailey. Call him brilliant if you prefer and you get the point. He is a good talker and he is a good writer. When he speaks he usually has something of interest to say. He was a candidate for governor in the primaries last summer but was out of joint with the times politically. However, whether in office or out, he is an outstanding figure and as long as good talking and writing command a premium he will be in demand.

Mr. Bailey made a speech before the Carolina Club at Chapel Hill Monday night. He said some things that are worth thinking about and we are putting them down here for further consideration:

The average income per capita throughout the United States is $627 per year. In North Carolina it is only $383. Our rank is 44th among the United States! South Carolina and Virginia are ahead of us in this respect. They laugh at our boasting.

North Carolina people file less than half as many income-tax returns per capita as do the people of the United States as a whole. In this respect also we rank near the bottom.

In bank resources North Carolina ranks 43rd, these resources being only $164.50 per capita.

These are the index facts as to prosperity. And certainly men in possession of their senses must realize that as compared with the people of other States we cannot boast. Far from it, we ought to be deeply humbled, but not discouraged.

Let The Bare Facts Be Known

CHARLES E. MADDRY
Corresponding Secretary

We have received up to January 19th when this was written $3,955.00 on the 1925 Mission, Benevolent and Educational Program. State Mission's part will not be enough to pay rent and office expenses. We CANNOT borrow any more money from the banks and the salary of the missionaries will be due on February the 10th. From the reports coming to the office from Associational Directors, we would judge that the New Program has not been fully put on in very many churches over the State. Many are saying that they will not pledge but that they will pay just as much without pledging. We do not believe it. Unless a pledge is made, the average individual will not feel the responsibility sufficiently to induce him to pay with any regularity. The same is true of the average church.

We are not down-hearted or discouraged but common sense compels us to face the facts as they are. Unless the Pastors stir up the people, and the churches send us the money, we will be unable to meet our obligations at the banks and it will be impossible for us to pay the missionaries on the 10th of the month as has been the custom for a long time.

Brethren, North Carolina Baptists have never faced a more serious hour than this. What are you going to do about it?

There is but one thing to do. Finish at once the every member canvass in your church and make some arrangements whereby you can send us one-twelfth of the amount your church is going to pay for the year and send it on February the first. It will be better for several hundred churches to borrow the money and send it to us, than that the credit of the Mission Board should be called in question.

WHY I PREFER THE AUTHORIZED VERSION OF THE SCRIPTURES

By A. J. Holt, in Baptist and Reflector

It may appear to my scholarly friends as out of place for one who makes no claim to scholarship, to offer an opinion on the point indicated in the heading of this article.

I offer this opinion with hesitation on this account. But I have become alarmed at the liberty which is being taken in translating the Scriptures It has come to pass that one does not know a Scriptural quotation when he sees it. Anyone may assume to publish a translation of the Bible, which when made, is sometimes only a paraphrase of the text, or at most an individual opinion as to its meaning. The consequence is that the minds of millions of people, who were taught to venerate the Bible, have become confused. "They have taken away my Lord, and I know not where they have laid him." Translating the old version into modern English, seems to have become a popular "fad." The claim that many words have changed meaning and become obsolete entirely may have more or less weight. But the fact remains, that modern translators are taking strange liberties with the Word of God. I have availed myself of these various and sundry translations, and sometimes I have found them to be useful as commentaries on the old text. But usually they bear the stamp of the individual preferences or preudices of these translators.

I prefer the King James Version as the basis, not being sufficiently acquainted with the original language to make one of my own. The King James Version had more to do with perfecting and propagating the English language than had any other book.

I confess I am partial to the "solemn style" of using "thee, thou," etc. The substitution of later versions of the ordinary colloquialisms, tend to that familiarity that "breeds contempt." When addressing the Deity in public prayer, for example, I prefer that same solemn style, rather than the use of "you." To me it is more up-lifting, and more in keeping with the true solemnity of prayer, than to use "you" when talking to the Great Creator.

I prefer to use the old version, then, in order that I may indicate the words of divine inspiration, rather than my individual opinion of what they should be.

King James Version had fifty-four translators. They were instructed to be absolutely true to the original text. They must meet and go over the translation line by line; word by word. They may call in the opinion of any scholar of any belief. Certainly they were to follow "The Bishop's Bible," unless they found it untrue to the original text. At any rate, there was left no room for individualisms. Fads, fancies, personal preferences were not allowed. If I should have the scholarship of Dr. Robertson, and should feel warranted to issue my version, I should be more than mortal, if I should fail to have in that version, individualities.

All our concordances are issued for the wording of the authorized versions. Were we to adopt anyone of the various new versions, we would have to get up a special concordance for that particular version.

A Scripture quotation carries with it the authority of the Word of God. A quotation of a modern version is the expressed opinion of some scholarly reviser, but still a personal opinion as to the meaning of the passage, which may or may not be correct.

I trust I shall not live to see the time when the King James Version of the Bible will be set aside in the public reading of the Word of God.

What is the value of a virtuous woman?—Prov. 31:10.

News Notes

....Our business manager is back at his desk after having been confined to his home for nearly a week with an attack of influenza.

....Rev. John R. Miller has resigned his work at Norwood and accepted a call to Kernersville. He will begin his new work in a few weeks.

....Rev. J. F. Manuel has some open Sundays and will be glad to get in touch with churches needing supply or pastor. His address is Stokesdale, N. C.

....Correspondents will please not the following changes in addresses: Revs. J. W. Whitley from Murfreesboro to Gastonia; Charles C. Holland from Hays to Statesville, Route 5.

....Mr. L. T. Cates, of Burlington, an evangelistic singer, has some open dates. He would like to correspond with pastors or evangelists who may need his services. He can be reached at Burlington, N. C.

....Rev. T. B. Padgett is now engaged in evangelistic work, both singing and preaching. Churches or pastors needing his services can communicate with him at 1911 N. Third Ave., Highland Park, Richmond, Va.

....We are in receipt of a neat little pamphlet entitled "What and Where is Cullowhee?" This is published by Dr. H. T. Hunter, president of the Cullowhee Training School, a State institution which is located in Jackson County.

....About forty or fifty people gave Rev. J. P. Harris, the new pastor of the Fuquay Springs Baptist Church a pounding last week, after which the Building Committee had a meeting and decided to proceed with the building of the new church this year.

....The following note is greatly appreciated in this office: "The only thing about the Recorder that I do not like is the date on my label, and so I am asking you to please make it right. The ten cents above the two dollars is for exchange. The Recorder gets better'n better and then better."—R. L. Smith.

....Rev. Thomas F. Pardue, of King, North Carolina, would like to be put in touch with some thoroughly consecrated and competent evangelistic singer. He has a tent which will seat some 2,000 people. The tent was donated to him by the people of his native county more than a year ago. Last year there were 907 professions of faith in meetings which he held. He would like to have some engagements in churches until the weather will make it possible for him to use the tent.

....We rgret to learn of the death of Mrs. Paul A. Morgan at her home in Spring Hope. She was an estimable Christian woman, a daughter of the late Rev. A. G. Wilcox. She leaves to mourn their loss a husband and four sisters, Mrs. Henry S. Poole, Mrs. Culpepper, Mrs. Louis Bowers, and Miss Mary Wilcox. The death of Mrs. Morgan was very sudden, and therefore a great shock to the bereaved ones, to all of whom the writer extends sincere sympathy.

....The residence of Governor W. W. Holding, a building which was one of the landmarks in Raleigh, has been torn away to give place to a modern office building comprising eight or ten stories. The new building will be occupied by professional men, such as lawyers, doctors and dentists. It will be one of the finest office buildings in the South. The contract for this building was awarded to Mr. R. C. Beaman, who is building the new Meredith.

....The following announcement has been received: "Reverend and Mrs. Edwin Rowland Harris announce the marriage of their daughter Jeffrey Lucille to Mr. William Harrison Lyon, on Saturay, the twenty-fourth of January, nineteen hundred and twenty-five, Virgilina, Virginia. At home after the first of February, Creedmoor, North Carolina." Congratulations and best wishes.

....Brother W. G. Hall writes that he is greatly gratified that his son who died so suddenly a few weeks ago was a delegate to the Baptist State Convention, and his name appears in the list of delegates. He professed religion at the age of nine and was baptized by his father. His interest in the church and its work is a great comfort to his parents in this sad hour.

....The Florida Times-Union, of January 5, tells of the plan which the First Baptist Church, Jacksonville, has adopted for the erection of a twelve-story building. The project was outlined to the congregation by Pastor Len G. Broughton. The basement and four stories of the building will be used for Sunday-school purposes. The plan also calls for the enlargement of the auditorium to meet the needs of the growing congregation.

...."The Radiant," bulletin of the Vineville Baptist Church, Macon, Ga., of which church our friend, Martin A. Wood, D.D., is pastor, announces the beginning of the Straton-Hoffman meeting, January 27 to February 8. Cottage prayer meetings were held preparatory to this revival meeting. We notice by the bulletin that Dr. John E. Briggs, of Washington, D. C., was a visitor at the prayer meeting Wednesday night, January 14, and made an inspiring talk.

....Rev. Vance Havner would like to secure the services of a young man to travel with him on speaking trips beginning in the spring. Just what the nature of his speaking tour will be we do not know. He says the position will require a little tact and business ability. He would also prefer his assistant to have some musical ability, either to sing or play some instrument other than a piano. However, this is not essential. He has faith to believe the enterprise, whatever it is, will be a success. His address is Weeksville, N. C.

....At the first of this year Dr. Elizabeth Vann, daughter of Dr. R. T. Vann and Mrs. Vann, entered upon her duties as physician at the Western North Carolina Hospital at Morganton. Dr. Vann is thoroughly equipped for her work having taken a four year medical course at the Woman's Medical College, Philadelphia, and serving her internship in a hospital in Pittsburgh, Pennsylvania. We wish for our young friend the highest measure of success and happiness in the important position she holds.

....We regret very much to have to chronicle the death of Mr. J. W. Barber, the father of Mrs. J. J. Towler, and the senior member of the firm Barber and Towler, one of the oldest business houses in the city of Raleigh. Mr. Barber underwent an operation at Rex Hospital and it was thought that he was far on the road to recovery when he died very suddenly of heart failure. This was no doubt superinduced by the shock of the operation as Mr. Barber was quite an old man. He had been in business in Raleigh for fifty-two years and was highly esteemed as a modest citizen, quiet and unassuming in manner, but faithful to every trust committed to him. He was a sincere Christian and his death simply meant translation to a fuller and richer life.

....The spring semester of Wake Forest College opens next Monday, February 2nd. On Tuesday the anniversary occurs. At 11 o'clock in the forenoon the trustees are called to meet at the college. In the afternoon the annual debate of the societies will be held at 2:30. At 7:30 there will be two brief orations by representatives of the literary societies. The principal anniversary address will be given by Mr. J. W. Bailey, of Raleigh, after which the president of the college will present a report of the present situation of the institution and its progress.

....His many friends throughout the State will regret to learn of the death of Rev. T. M. Green which occurred last week at his home in Durham. Brother Green came to us from Virginia several years ago, and has been since that time one of the most loyal and active pastors in the State. He was always interested in the work of the denomination, and was a genial brother whom to know was to love. He will be sadly missed in Baptist circles. No doubt some one who was intimately associated with him will write a worthy tribute. In the meantime to the sorrowing ones we extend heart-felt sympathy.

....Rev. Jno. A. Wray and his people of Third Church, Owensboro, Ky., have recently enjoyed a gracious revival. Dr. Wm. Russell Owen of Macon, Ga., as preacher, and L. H. Heady of Louisville, Ky., as singer assisted in the meeting. It is reported that the membership was greatly revived and that there were a large number of additions to the church. Through the kindness of a New York friend, who is to pay all expenses of the trip, Brother and Sister Wray are to spend the month of February in Miami, Florida. Their Miami address will be 1944 N. W. 4th Street.

....We are in receipt of a communication telling of the seventh annual session of the Southern Bible Conference which is to be held in the First Baptist Church, Miami, Florida, February 8-22. It is stated that this conference is accumulating power with the years. Each session is looked forward to and augmented by the impressions and values received from the year before. Dr. J. L. White, pastor of the First Baptist Church, was the originator of the plan and has been its moving spirit and director from the beginning. Among the speakers at the conference we note the names of Dr. A. C. Dixon of Baltimore and Mrs. Dixon, who was the wife of Mr. Charles Alexander the noted gospel singer. Hon. William Jennings Bryan will also discuss an important subject, as will Bishop Warren H. Chandler of Atlanta, and Dr. William Evans of Chicago.

....Old Gold and Black, published at Wake Forest College, gives an account in its January 10 issue of a very enthusiastic meeting of alumni held at Lexington, in Davidson County, on December 26, 1924. The alumni voted unanimously to adopt resolutions pledging themselves actively in favor of the greater Wake Forest. They requested the trustees to provide machinery immediately to raise funds from alumni and friends necessary for the celebration of the centennial of the College by an adequate physical plant with endowment sufficient to maintain it. Dr. M. L. Kesler was one of the speakers. He said he had not heard a speech on Wake Forest in five years at the Baptist State Convention. He said "It is time for us to stop quibbling about evolution and other things that a lot of people know nothing about and go to talking about Wake Forest itself." Alumni Secretary J. A. McMillan and Coach John C. Caddell, Jr., attended the meeting. Mr. McMillan spoke on the physical needs of the College and Mr. Caddell spoke on athletics. Mr. S. G. Hastings, an alumnus of Wake Forest, and superintendent of the public schools of Davidson County was also present.

....In consideration of the convergence of three currents of history, a celebration is to be staged at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, February 16-20. The closing of the 75 Million Campaign marks the first of these events. A second event of significance to Southern Baptists is the formal transfer of the Seminary to the Southern Baptist Convention, which is to take place in February. This transfer is a cap-stone to ten years of almost unparalleled growth. It is a deserved recognition and a just answer to a call for larger service. The occasion in the third place, marks the tenth anniversary of the presidency of Dr. Lee R. Scarborough. When he assumed control of the institution, the student body numbered one hundred and fifty. Today the enrollment more than quadruples this figure. In connection with the celebration former Seminary students are planning a great homecoming. The week of jubilee is expected to bring thousands of these students from every part of the country. The week's features will include addresses, pageants, musicals and conferences.—Lewis A. Myers.

FROM DR. WELSH

Yesterday we had our annual business meeting of the Court Street Church. There were seventy additions to the church during the year of 1924 and the sum of $24,800 was raised for all purposes. The outlook for the new year is bright as the church heartily adopted a fine program of service for 1925 as presented by the pastor. The church motto for this year is: "God first in 1925."

Many Carolinians are in my church and not a few Wake Forest men. Two fine young Wake Forest doctors, M. T. Hood and S. B. Moore, are developing into useful men in our church, both serving on our Finance Committee.

I send you my best wishes for the new year. I enjoy your breezy and newsy paper very much and think it grows better all the while. May this year be the greatest and best year in all our history as a denomination in our labors and service for Him. My cordial greetings to North Carolina Baptists.

J. ELWOOD WELSH.

FROM OUR OLDEST CHURCH

I think it might be interesting to the brotherhood to see a report from Shiloh, the oldest Baptist Church in the State. During 1924 we added to our church plant a Sunday School Annex containing 18 class rooms and three departmental assembly rooms. The Annex has a total floor space of 4,736 square feet. Every room has electric lights and steam heat.

Our average Sunday-school attendance in 1924 was 209; in 1923 it was 184; and in 1922 only 154. You see that even the oldest church in the State Convention is capable of growth and enlargement. A church must keep young.

The pastor and family recently made a little holiday visit. Before leaving they were presented with $32.50 as a Christmas present. When they returned, to their surprise again, they found their pantry crammed and packed with good things to eat. And the pounding never ceases: it is a ham, a bundle of sausage, a collection of freshes, a bag of potatoes, or the like. Our verdict is that it is good to be here.

S. F. HUDSON,
Shiloh, N. C. Pastor.

Which is man's best asset?—Proverbs 22:1.

FINDING OURSELVES

By Walter M. Gilmore

It is a bad thing to be lost, not to know where you are or where you are going. For some time there was a question as to whether there was a surplus or a deficit in the treasury of our State government. There is no doubt in any body's mind now on that score. We have found ourselves—considerbly in debt as the result of a great progressive movement. But the State of North Carolina will not throw up its hands in despair and begin a retrograde movement. But we will meet the issue like men and continue to go forward, perhaps a bit more cautiously.

At the same time when our State was girding its loins five years ago for a great forward movement in material progress our North Carolina Baptists, and Southern Baptists and practically all the other wide-awake denominations of the country, launched a gigantic campaign looking toward greatly accelerating their efforts in carrying out the Great Commission. We were highly elated over our success. It was a worthy and a wonderful achievement.

At first there was considerable discussion and some heat over the matter of disposing of the surplus that had been subscribed over and above the $75,000,000. It did not seem to occur to any of us that there might be failures along the way, at least to any great extent. And even after "the slump" came there was a feeling that we would catch up the slack before the five year period was gone. Up to the last, some were optimistic enough to believe that we would reach our goal. But we have now been disillusioned. We have found ourselves and we have found out a great deal about ourselves.

There is no one who is well acquainted with all the facts that will for a moment deny that the 75 Million Campaign has brought multiplied blessings to our denomination. We have discovered the possibilities of our unity, cooperation and solidarity. We are also familiar with the results of a lack of these qualities. Most of us know why we failed to reach fully our big objective and thereby have left many of our denominational enterprises in great financial embarrassment. Will we profit by our past mistakes?

What of The Future?

Shall we not like true courageous men and women shoulder our responsibilities and continue the work upon which the favor of the Lord has so signally rested? We dare not stop. We must not for one moment relax our efforts. We have really just begun. What has gone before has been only the staging. The great task of building up the Kingdom in all the world is yet before us.

What is needed? Churches composed of regenerated members who are taught and led and empowered by the Spirit and in whose hearts the love of God and a passion for souls is shed abroad; members who first of all have given themselves, without reservation, to the Lord, who recognize Him as the rightful owner of all their possessions, which have only been entrusted to them for a while to be used for His glory.

What else? These members must be taught the value of and the necessity for a thoroughly trained organization that will properly function in carrying out the complete program of our Saviour at home and abroad. But it is not enough to know. They must do.

What is needed at this very moment in hundreds of our Baptist churches in North Carolina is A C T I O N. Most of them know. But for one reason or another they have postponed the real work of going out to every last member with an earnest, prayerful, tactful effort to enlist them in the whole program of Jesus for 1925. Brethren and sisters, until you do this and then report to your Associational director the results, who will report to us, we cannot know where we are, or where we are going to land next November.

WITHHOLD NOT THOU THY TENDER MERCIES FROM ME, O LORD: LET THY LOVINGKINDNESS AND THY TRUTH CONTINUALLY PRESERVE ME.—Psalm 40:11.

THE FRUIT OF THE SPIRIT is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Gal. 5:22, 23.

LOVE NOT THE WORLD, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—1 John 2:15.

HE THAT WILL LOVE LIFE, AND SEE GOOD DAYS, LET HIM REFRAIN HIS TONGUE FROM EVIL, AND HIS LIPS THAT THEY SPEAK NO GUILE.—1 Peter 3:10.

SOME THINGS JESUS TAUGHT

By J. V. Devenny

X. About What Men Call Death.

We need constantly and strongly to remind ourselves that Jesus came to teach men how to live. Only negatively does His message deal with death; on the positive side it is always a message of life. He taught right motives and right practice in living and these result in right dying as naturally and as surely as proper seeding and careful cultivation result in a good harvest. Nowhere in sermon or parable did He exhort men to "get ready to die." From His first interview with Andrew, Simon Peter's brother, and his companion to His last instructions to the eleven He ever taught men how to adjust life to the Kingdom of God; and what men call death is but an incident in this adjustment—a step in the unfolding of the eternal life implanted within at spiritual birth and uprooted never. In stating His own earthly mission He asserted: "I came that they (His sheep) may have life, and may have abundantly;" and in explaining the deeper things of God, He declared: "God is not God of the dead, but of the living."

The principal teachings of Jesus concerning physical death are found in what He said in connection with two miracles, one performed about the middle of His public ministry and the other near its close. The account of the first of these is given in Luke 8:49-55 and the parallel passages in Matthew and Mark, and of the second in John 11: 1-25. In the first we are told of the young girl who had been dead for only a short while. The crowd had gathered in under pretense of neighborliness, but, like so many still on such occasions, were just making a tumult and weeping. Jesus had only words of rebuke for these noise-makers and their wailings. Instead of being a help to the parents or to any one else they were a confusion and so a hindrance. Their erroneous conception of the meaning of death was so entrenched in their thinking that even the Teacher come from God could not instruct them; He could only "put them all forth." What they were bewailing as "a sad dispensation of providence" Jesus taught to be a refreshing sleep. Sleep is not a terrible enemy but a faithful friend; it is not a dread monster but a sweet restorer; it does not consume the beautiful and good and nourish the ugly and bad; it conserves all that is wholesome, all that is pure and drives away all that is destructive, all that is contaminating. Truly, the spirit of the sleeping girl had departed, but it remained so near that at a touch and a word it returned, and "she rose up immediately." Every power of the sick, tired body was renewed and restored by the sleep men call death, and so Jesus "commanded that food be given her to eat."

Some hours before the death of the girl her father had appealed to Jesus in her behalf. While on the way to the home the report came that she was already dead so nothing could now be done. Jesus reassured the father with the words: "Fear not, only believe, and she shall be made whole." The father, no doubt, understood from these words that his daughter was to be restored to life and health; that she was to "be made whole" in spite of death. May we not get the deeper and fuller meaning? There should be no fear to those who truly believe, for by means of what men call death these are made whole in the deepest and fullest sense; there is no perfect wholeness save by death. The open portal in the King's highway through which alone men pass into perfection is death.

These same truths are set forth in connection with the death and raising of Lazarus as recorded in the second passage referred to above. When Jesus would announce to His disciples the fact of Lazarus's death and His own plans concerning the dead, He said: "Our friend Lazarus is fallen asleep; but I go that I may awake him out of sleep." The disciples had not yet gotten the true meaning of death and thought Jesus spoke of ordinary sleep. He therefore said plainly "Lazarus is dead: and I am glad for your sakes that I was not there, to the intent ye may believe." Believe in the deity of their Teacher and in His power over death? Surely; but beyond that, and in this case much more than that, believe the whole truth concerning what death really is and believe the full message of Jesus concerning His own relation to death and the dead: "I am the resurrection and the life; he that believes on me, though he die, yet shall he live; and whosoever lives and believes on me shall never die."

As in case of the young girl the sleep of Lazarus affected only the body; the spirit, released in the process of death from all liability to toil or suffering or sorrow, no longer needed the recuperation of sleep. While body and spirit are, as it were, married for the period of mortal existence, and each acts and reacts in the others, the two are distinct entities. They are born of different parentage, nourished by different food and drink, and go to different destinies. The one springs from the earth, is nourished by the products of the earth, and finds its resting place in the lap of the earth its mother; the other is the breath of God; its food and its drink come down from heaven, and through the open gate of death it returns to God, its source. But earth is here and God is here and sleep does its work, and at the call of the Divine One the spirit of Lazarus could instantly return to the fully restored and awakened body. Grave-clothes were no longer proper habiliments, and the Teacher could well say: "Loose him, and let him go."

We must avoid the error of concluding that the death of Jairus's daughter or of Lazarus was in any way different from death as we know it. Each was as truly and as really dead as the friend or neighbor whom we saw buried yesterday or last week or last year. Had either the young girl or Lazarus lain in the grave until this day he or she would have been no more truly dead than when Jesus said, "Arise," "Come forth;" were they still dead, they would still be sleeping. At the word of Deity these were restored to renewed mortality, and in due time again fell asleep like others; and like others their bodies were laid to rest on a couch of earth. For every grave is a sleeping couch, and every burial robe is the drapery of peaceful slumber. The mortal bodies of men meet a common destiny. The good and the evil alike sleep in peace on the bosom of a common mother, but the spirit sleeps not; and the bodies of all alike rest until the hour "in which all that are in the tombs shall hear the voice of the Son of God and shall come forth, they that have done *good unto the resurrection* of life, and they that have done evil into the resurrection of judgment."

Death and mortality are fast friends.
Come, friend Death, and walk with me,
Calm and sweet our talk shall be;
Hand in hand we'll pass the way
From twilight into stormless day.

Much reviled, friend Death, you've been,
For face and form and heart within;
Belied your sins, your deeds misread,
Your very presence shunned with dread.

To me, friend Death, you seem most kind;
Among your gifts good rest I find
And joy and peace and love untold
And Home outlasting purest gold.

Dew-gemmed flowers spring where you tread,
Dimless sunlight crowns your head;
Your guiding hand out-reached I see,
Come, friend Death, and walk with me.

A VALUE OF COLLEGE EDUCATION

(Christian Journal)

According to the press reports the dean of the Agricultural College of the University of Minnesota recently discovered something of more than usual interest to farmers. It might be said that the findings are of equal importance to those of all walks in life. It is said that upon studying a large number of cases he has found that on an average farmers of high school education earn about $500 per year, while those of complete college education are averaging more than $3000 per annum.

There is no hocus-pocus about this. There is no mystical magic accompanying an education that enables the thoroughly trained mind to transmute the baser things of life into gold or silver. It all comes about by the trained mind being able to more intelligently handle the problems that come daily demanding immediate solution.

The Dean was looking at this from the material side. As Christian workers it is ours to look at it from the spiritual side. If a complete college education will multiply by six a farmer's ability to make money, will it not in like manner multiply ministers' or other Christian workers' ability to do good? An uneducated person will never know what his power would have been had he secured an education. Yet, we must remember that if an education drives one further from Christ, then his education is a handicap rather than an aid in service to mankind.

It is ideal to get a good education; but above all things we should do all the good we can with or without the education.

WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN.—Proverbs 29:2.

How should we use the law?—I. Timothy 1:8.

ANNUAL CONFERENCE OF GENERAL SECRETARIES OF MINISTERIAL RELIEF

By William Lunsford

In the years gone, a general conference of this class of men has been held at intervals here and there in the Northern states. For the past two years these gatherings have taken place at the St. George Hotel in New York City.

It has been the privilege of the undersigned to attend the last two sessions of this body.

At the last session, November 24th and 25th, there were present twenty-two secretaries, representing fifteen great denominations. Eight of these denominational boards are the holders of some seventy millions of interest-bearing securities, whose annual income is used to give aid and comfort to old preachers and their widows. These securities, in round numbers, are divided as follows:

Northern Methodists stand at the top with seventeen millions.

Southern Methodists with about ten millions.

Northern Presbyterians with twelve millions.

Southern Presbyterians with two millions.

Northern Baptists with eleven millions.

Southern Baptists with one-half million.

Episcopalians with twelve millions.

Congregationalists with some eight millions.

The reading of these figures before the conference all but created an embarassing moment for the writer. A stranger, in glancing over them, would never think that Southern Baptists constitute the largest body of Baptists in the world, and not only the largest, but financially the strongest religious body in the South, and yet we are so far behind all the rest as to put us to shame.

Northern Presbyterians organized their first board of ministerial relief in 1717; Southern Baptists exactly two hundred years later. How did it happen that Southern Baptists have been content to turn their faithful ministers adrift in old age, or, at best, dole them out a bare existence?

Baptists are no less appreciative than other people of those great outsanding qualities that make up fine men, but, somehow, in some way, not until recent days, did they allow their sympathy and aid to be extended in the direction of the wornout preacher. Many an unknown Baptist soldier sleeps today in Hollywood and other green gaves of the South, wrapped in the honor and gratitude of the great Baptist hosts of the Southland, while hundreds of equally heroic soldiers of the Cross, masterbuilders in laying foundations of great church movements, are groping on in old age in bitter conflict and adversity.

I call attention to one or two outstanding convictions of the men who made up that conference:

First. That the principle of justice must prevail to a greater degree in dealing with the man who has worn himself out in the Gospel ministry. That the organization and enterprise which has had the best of a man's productive years owes him something more than the actual salary which is paid. He has a distinct and unavoidable moral claim to the protection in disability and old age.

Second. The conviction was general among these men, some of whom had been at the work longer than twenty years, that the present method of caring for aged and disabled ministers is unsatisfactory, unjust, utterly inadequate, and must be remedied.

Third. That the present methods of obtaining money for ministerial relief are altogether unsatisfactory, and that a new plan must be found for so doing; that the old method of having nothing but a general relief fund for all must be abandoned (not that general relief must be done away with, for this can never be, but that "the churches," to use the language of the Conference, must come to a contributory pension plan.)

Nearly all of the denominations of the North have an annuity plan, which is the contributory pension plan. Southern Baptists have the only one in the South. The object and aim of these plans is to give the minister in disability or in old age, whichever comes first, a pension of $500 a year. That this amount is not adequate on the contributory pension basis is a thing altogether apparent to every one.

The general relief feature, however, with all relief boards must be maintained, for the reason that many pastors will, for one reason or another, never be able to join up in any contributory pension plan.

Thousands, possibly, have read that part of the report of the Relief and Annuity Board presented to the Atlanta session of the Convention, 1924, which set out "An Enlarged Schedule of Benefits." It was distinctly stated in the report that the schedule cannot be put on now for lack of money.

The great question before Southern Baptists in ministerial relief is, how to provide for that schedule or a better one; how to get the money.

The next report of the Relief and Annuity Board to be presented at Memphis in May will deal with that question in a very definite way, and will outline a method for obtaining the necessary funds.

PAST WORK OF SOUTHERN BAPTIST SUNDAY SCHOOL BOARD IS ONLY FORETASTE OF FUTURE

Frank E. Burkhalter

While unprecedented progress has marked the 8 years' administration of the affairs of the Sunday School Board of the Southern Baptist Convention at the hands of Dr. I. J. Van Ness, corresponding secretary, that progress is only a suggestion of larger things for the future, it was brought out at the banquet tendered Dr. Van Ness on the occasion of the completion of twenty-five years' continuous service with the Board by members and employes of the Board at the Hermitage Hotel, Nashville, on the evening of January 1st.

Personal greetings were brought by many prominent representatives of Baptists and other denominations, while scores of telegrams of felicitation were received from prominent persons all over the country. As an expression of appreciation on the part of the local members and employes of the Board, a beautiful white-gold watch and chain was presented to Dr. Van Ness.

Responding to the various greetings and this special expression of appreciation, Dr. Van Ness who had been asked to speak on "A Forward Look" said that while he could not anticipate the distant future, he confidently expected that within the next five years the following advances would be noted in the work of Southern Baptists in which the Sunday School Board has such a vital part:

1. The Board doing an annual business of $2,500,000 a year.

2. Assets of the Board to equal its annual business receipts.

3. $500,000 a year in earnings to expend in denominational development along the lines specifically entrusted to the Board.

4. A Sunday-school enrollment of 4,000,000.

5. A Sunday-school in every Southern Baptist Church in both country and city.

6. To reach the rural churches with a helpful program for well organized, departmentized Sunday-schools and for enlarged buildings.

7. Five hundred great Sunday-schools of 1,000 or more enrolled and equipped with great educational buildings.

8. Five hundred thousand trained teachers and officers holding the normal manual diploma.

9. Thirty thousand B. Y. P. U. organizations with 1,000,000 enrolled.

10. Three thousand three hundred and thirty-three daily-vacation Bible schools.

11. To carry out this program we must have great church programs for the local churches and count the Sunday-school and B. Y. P. U. as activities of the church life.

12. A Baptist book store co-operating with our Board in every state in a chain of associated stores in a program for developing intelligent reading among our people and with a book-publishing program of magnitude.

13. A helpful co-operation with every agency of our Convention and the states for attaining these objectives and conserving the results obtained; and for a share in every forward enterprise.

14. Through the Inter-Board Commission to try to see that no Baptist boy or girl in school or college shall miss the advantages and training of the Sunday-school and B. Y. P. U., during his or her school days, and shall come back home trained for service in the local church.

15. To do our part to make the Bible a living book for this generation and keep it as the text book in all our work in religious education.

16. A world-wide Baptist Sunday-school and B. Y. P. U., program in co-operation with the Foreign Mission Board and supported by our Sunday-schools and churches at home.

17. To possess the earth and the fullness thereof for our Lord and Master Jesus Christ.

Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, former president of the Southern Baptist Convention and now president of the Baptist World Alliance, brought the initial greeting at the banquet at which Dr. W. F. Powell, president of the Sunday-school Board presided. Dr. Mullins spoke in appreciation of the Baptists of the world everywhere, of the contribution which the Sunday School Board has made to denominational development and the extension of the Kingdom of God. He characterized Dr. Van Ness as a man of personal force backed by intelligence and character, a worthy successor of the late Drs. J. M. Frost and T. P. Bell and a man of wisdom, independence of judgment and program; one not discouraged by difficulties and possessing tact, sympathy, humility, sanity, balance and the sense of proportion to a marked degree.

Dr. C. E. Burts, director of the Unified Program of Southern Baptists, spoke on "The Sunday School Board as a Southwide Agency," saying it touched the life of Southern Baptists more vitally than any other agency. Dr. W. H. Main, secretary of the American Baptist Publication Society, brought the greetings of Northern Baptists in general and the Publication Society in particular, and presented Dr. Van Ness with a handsomely bound copy of the Centennial Translation of the New Testament by Mrs. Helen Barrett Montgomery, with his name stamped thereon in gold. Greetings of Southern Methodists were brought by E. B. Campbell, editorial secretary of the Methodist Sunday-school, who declared that Dr. Van Ness in his twenty-five years' service with the Sunday School Board had largely created the literature of Southern Baptists. Dr. J. T. Faris, editor of publications of the Presbyterian Church, U. S. A., Philadelphia, brought the greetings of the Presbyterians as he spoke on "True Denominationalism." Dr. E. C. Dargan, editorial secretary of the Sunday School Board bespoke the appreciation and the felicitations of Dr. Van Ness' associates on the Board. George T. Andrews, Sunday-school secretary for Georgia, brought the greetings of the state and general Sunday-school field workers. T. C. Gardner, Dallas, spoke on behalf of the state B. Y. P. U., secretaries. Dr. Ryland Knight, Nashville, brought the greetings of the local Baptist pastors of that city, while Dr. John L. Hill, book editor of the Sunday School Board, made the speech of appreciation in presentation of the watch and chain on behalf of the Board members and employes.

Both the personal greetings and the telegrams from far and near paid tribute to the Christian statesmanship and lovable character of the secretary of the Sunday School Board, and the occasion was one of the most pleasant ones in the Baptist annals of Nashville.

On New Year's afternoon a public reception was held in the administration building of the Sunday School Board in honor of Dr. and Mrs. Van Ness when several hundred persons called to express personally their appreciation and felicitations.

In making his acknowledgements of the many beautiful things that were said of him Dr. Van Ness modestly stated that he did not deserve them but would strive to the best of his ability to approach them in the years ahead. He paid warm tribute to the late Drs. T. P. Bell and J. M. Frost, his predecessors and co-laborers for many years on the Board, Dr. Van Ness having served for more than sixteen years as editorial secretary of the Board, while Dr. J. M. Forst was corresponding secretary. As a special tribute to the memory of Dr. Frost, three of his children in attendance upon the banquet were recognized when the audience stood in honor of them. These were Miss Margaret Frost of Louisville, who does special work for the Board, and Howard and Marcellus Frost, prominent business men of Nashville.

The various Sunday-school and B. Y. P. U. workers of the South who had just completed their annual conferences with the Board, attended the reception and banquet, as did many other friends of Dr. and Mrs. Van Ness residing in the city and elsewhere.

YOUNG DEFENDER OF RELIGION

"When I was young the shivering defender of religion, as a last resource, wrote to Mr. Gladstone, asking him if he still believed in Christianity, and when a postcard came from Howarden giving the Deity a testimonial, the poor, timorous Christian picked up heart again. To-day I cannot imagine a single Scotsman asking a politician of any school the favour of a testimonal to God. It is no longer thinkable. Christianity has emerged from that. A certificate to the Eternal, dated from Criccieth or Bewdley, is to-day beyond all imagining. But I never find myself in a pulpit facing a great congregation without wonder: "They are still there, eager to hear any news from the land beyond the bridge; and religion has been slain and buried so often." - - - There is only one explanation: they are there because they cannot help it."

—DR. NORMAN MACLEAN, in the Scotsman.

FINALLY, BRETHREN, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Philippians 4:8.

What is in store for the faithful?—Rev. 21:7.

THE PART OF THE COLLEGE IN PERPETUATION OF PEACE

Mary Mandaline Elliott

(Miss Mary Mandaline Elliott, of Edenton, N. C., a freshman of seventeen, at Meredith College, Raleigh, N. C., won out in the local college peace contest over sophomore, junior and senior in the local contest so represented the college in the first State inter-collegiate peace oratorical contest for college women in North Carolina, and so far as the writer knows, the first in the world, at Elon College, November 11, 1924. There she won a cash prize of $40 on the oration following. She is a member of a Baptist church. F. S. Blair, Guilford College, N. C., Manager of State Peace Contests.)

People, as a whole, have always looked upon war as a terrible monster. Martin Luther said of it, "War is one of the greatest plagues that can afflict humanity; it destroys religion, it destroys states, it destroys families. Any scourge, in fact, is preferable to it. Famine and pestilence become as nothing in comparison with it." But, strange to say, up to the 20th century no definite steps had been taken to avoid war. People feared and dreaded it, but there was no organized movement against it. They accepted war as inevitable.

So it happened that, until a few years ago, only the deep thinkers and the most visionary men and women were really considering the prospect of a warless world. The poor, commonplace people who were, and are, the most concerned had not gone far enough into the subject to see the possibility of such a phenomenon.

But today the discussion has grown so rapidly, and the peace sentiment among the people at large has increased to such an extent that all the capitals of the world are feeling its influence.

However, this is what matters—what is the attitude of our young people toward war? What do they think of it, our young people, our leaders of tomorrow? It is youth which has the most at stake. It is youth that will be asked to bear the brunt of the fighting. "It is youth," said Devere Allen, "Who will be asked to lay its dream of high achievement in constructive enterprises upon the altar of the god of battles. Can youth be silent at this testing?"

No. For years, youth sat helplessly and watched the evil game go on. But, suddenly, here and there the whole world around, groups of young people sprang up and formed as one body in recognizing war as youth's worst enemy.

Still, how can we expect this act on the part of some of our young people to have any great effect, when the colleges to which the shaping of their ideals is given, are daily encouraging and upholding war to the young people, while practically nothing is being done to increase the sentiment for peace? Kenneth Scott Latourette says, "Our colleges and universities contribute as much to the perpetuation of war as does any other group of institutions in America." This statement may, at first, perhaps, seem impossible. We remember and know that the majority of professors and teachers of our institutions were and are in favor of American participation in the League of Nations; we remember how bitterly some of them were opposed to the Japanese exclusion clause in the recent immigration bill, and a few teachers and students have recently declared themselves strongly opposed to war in the stand they took as pacifists. But, even taking these facts into consideration, careful examination will show that the statement is, after all, true.

To begin with, war heroes are upheld to the student as the bravest, most honorable of all heroes. Our schools and colleges stress public service and patriotism to such an extent that most students feel that the greatest sacrifice they can present to their country is the sacrifice of their lives and blood in war for her. Latourette says, "From the day of his matriculation, the student sees about him monuments to those graduates who have lost their lives in battle. Memorial gateways and buildings, statues, windows, marble tablets glorify primarily not those who in the walks of peace have lived sacrificially, but those who have died in military service for their country." Now, no one of us would for a moment utter a word against those who, believing the cause to be just, gave up their lives nobly for their country. But, as Latourette says, the singling out of these men for honor has helped the unthinking majority to accept war as inevitable and to brand failure to join in it as unpatriotic and cowardly. The very text books themselves add to the glory of the war heroes. Military leaders as Napoleon, Caesar, and Alexander the Great are praised and glorified to such an extent that our youths begin to feel that unless they, too, fight and die for their country, they have not lived nobly.

Besides the upholding of past participation in war, the Reserve Officers Training Corps does much to turn the student's mind toward war. Many of our colleges, especially our land grant colleges, require military training and in the majority of the others military training is offered. This tends to make the student a part of the system of preparedness and, therefore, crowds from his mind any thought about a warless world. Allowances, given to the students in their last two years, attract many thoughtless young people. High School boys leave school to enter military schools, looking forward to the money they will receive later—and one could hardly blame them for accepting the money offered, especially when it is obtained by doing what so many consider a patriotic deed.

Besides this, the courses offered by the colleges of today tend to encourage rather than to discourage war. Little is said about how to prevent war, but the study of such subjects as business administration, engineering, and chemistry is especially stressed. The knowledge derived from these studies is of most use in war. Dr. Winston says. "The World War was not a war of men; it was a war of chemists." These subjects, although neutral in themselves, are also handmaidens of war. The usual college curriculum does not include the study of many portions of the world with which we are intimately related. Latourette says, "What can we expect but gross ignorance concerning Japan, China, and Latin America and the prejudice born of that ignorance when only an occasional college offers a course on these parts of the world?"

Another indirect cause of war which colleges tolerate and strengthen, is Race Prejudice Fraternities. Clubs, and the like will ofttimes not accept those of different race or religion. If educated men and women cannot work together harmoniously, what hope is there that great nations whose masses have but little education, can live together without war?"

All this sounds despairing, but still there is one saving feature. Underneath the surface of our campus life there is a great reserve of Idealism which, if properly strengthened, could do much to prevent war. What, then, can our colleges do to help preserve peace?

John G. Emery says "At 11 o'clock on the morning of November 11, 1918, an entire world, weary and worn, bent under the disaster of the World's War, knelt in thanks to God. The guns ceased booming. The roar of their firing no longer smashed around the world in terrible thunder. A new note was in the air, high, clear, and strong, a symphony of joy. A new hope was in every heart, a hope and a prayer that the fighting of nation against nation, of people against people, had ended forever.

Six years have passed. We want to go back in spirit and thought to that grand moment. We want to recall, in full, the purpose common to every one at that moment to do his or her share to make impossible ever again, such a disaster."

But we cannot have a permanent peace unless the children of the world are educated for peace. Unless they retain what their elders hand down to them, and establish it more securely, the glamor of war and failure to realize its appalling destructiveness may, after a generation, undo our best endeavors. "So, now a trial of youth has come," says Devere Allen, "Will youth take the challenge 'lying down,' or will it find a way to tell the men who figure on its fighting vigor, who count upon its acquiescence, that youth is done with war forever?"

I repeat, it is left with our schools and colleges to determine the stand that youth will take. What plans shall they follow? The American Peace Society offers a program composed of three elements which make up practically every other program for war prevention. These points are: First, World Organization under some name, second, World reduction of armaments, and third, Education for peace. The first two do not concern students especially, but the last is of vital importance and, in reality, determines the outcome of the other two.

How can our colleges educate for peace? We have just said that our colleges were encouraging and, in a way, upholding war to the students. It seems as if many college courses would have to be changed. Someone has even suggested that the histories be revised and rewritten. But that is not entirely necessary. In teaching the wars, instead of inciting hatred and prejudice an attempt might be made to go behind the war to an analysis of its causes and the ways by which it might have been prevented. America has peace heroes a plenty, and their careers can be made just as inspiring as those of our warriors.

If the professors would stress the fact that the way the nation lives day by day is really the thing that matters, less thought would be given toward gaining through war. The nations of the world can never be brought to peace until they become bound together by the cords of brotherly love. Then, as Tennyson says, "the kindly earth would slumber, lapt in universal law." This cannot be brought about until each nation strives for a broader international consciousness, and until each nation feels an international responsibility. How is this feeling to be nurtured except by our students in our great colleges and Universities? To whom else than the young people, the men and women of tomorrow with their unlimited energy and their high ideals, are we to turn? They are to fashion the policies of the nation. They are to bear on its standard. The colleges must instill into them high aims, high ambitions.

How is the institution of learning to accomplish this? There are many ways—every college library should contain an up-to-date shelf of books on international problems. International and foreign magazines and papers should also be within reach of the students. Curriculum courses on international relations are already established in many colleges, and special lectures and round-table discussions on world problems are being offered. An exchange of professors and students between America and European countries will also help to bring the nations closer together, and give the students a clearer insight into international affairs. Study clubs might be formed among the students in order to discuss world problems and the ways by which they may be solved. In several states, North Carolina for one, prizes are being offered for the best essays upon questions bearing upon world peace and Peace Oratorical contests are being held.

Gen. John F. O'Ryan says, "The American people can end war in our time if they get on the job. Let us wage peace, teach peace, and talk peace." With our young people, backed by our colleges, pushing forward for world peace, the time does not seem far off when the ideal of America's greatest statesman, Woodrow Wilson, will no longer be an ideal, but a reality. Then, indeed will

"The war drum throb no longer,
And the battle flags be furl'd,
In the Parliament of Man, the
Federation of the World."

"THE WAR ON THE CHURCHES"

(Last year the World's Work ran a series of articles headed "The War on the Churches" in which, as might be expected, the position was taken that the Modernists would win out in the ecclesiastical war.

While Dr. Frank M. Goodchild, of New York, was in Shreveport attending the Organized Bible Class Conference, at which he was the most prominent speaker, he was interviewed by the Shreveport Journal. We are glad to publish below Dr. Goodchild's opinion as to the situation in the North—Editor Recorder).

"Modernism is not a new thing," Dr. Goodchild said in discussing the modernist-fundamentalist controversy, "it has reappeared again and again at intervals in history. In fact it even appeared in New Testament times, its first appearance.

"It is simply rationalism under another name. It is in no sense modern. The fundamental principle of it is a denial of the supernatural. It is peculiarly inappropriate among Baptists, when our slogan is "The New Testament our only rule of faith and practice."

"Modernism is not prevalent among the people of the churches. If they understood what it is about they would instantly reject it. It is largely a professors' and teachers' quarrel.

"The specific features of modernism are a denial of the deity of Christ, a denial of the inspiration of Scriptures in any sense beyond the inspiration of all good literature, naturally a denial of miracles and logically a denial of any power in prayer beyond the subjective influence on the one who prays.

"In the North the modernists themselves admit that more than 90 per cent of the members of the Baptist churches are thoroughly in sympathy with the fundamentalists in their faith, but in almost every one of our schools there are teachers who are modernistic in their instruction, and in official positions in our great missionary organizations there are modernist representatives. The modernist group is particularly astute in placing their men in conspicuous pulpits.

"The modernists are simply restating the principles enunciated years ago by Voltaire and Tom Paine. Recently a speaker at a great religious gathering read a passage from a book and asked modernists if that stated their belief. They answered in chorus that it did. The passage was from Paine's 'Age of Reason.'

"I can easily see signs of the modernists among us yielding. There are three wings of the fundamentalists in our denomination opposing them. The most radical wing would stamp them out root and branch. But there is no doubt we shall soon win."

THE WOLF ALSO shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.—Isaiah 11:6.

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THE PRICE OF SUCCESS

That we, as a denomination, are financially embarrassed, all will admit, but there is a "silver lining" to the dark cloud. This embarrassment has been brought about by our success. The needs were so pressing and the demands for enlargement so insistent that those who had in charge the several departments of our denominational activities went further than wise business judgment would have dictated, but the appeals were so strong and the needs so imperative, that the boards and institutions who had the disposition of the funds, allowed themselves to hope, if not believe, that the whole amount pledged would be paid.

Though we are deeply in debt we have something to show for it. The missionary force on the foreign fields has been greatly increased; the baptisms have kept pace with the increase in number of missionaries; and better equipment has been secured. At home our educational institutions have been materially strengthened, and some of them, we verily believe, have been saved; the work of the Home Board and the Relief Board enlarged; our state mission work expanded; and thousands of local churches in the South, and hundreds in this State have built, or repaired their houses of worship.

In another editorial in this issue reference is made to the expenditures during the war for much of which the country received no benefit. Trucks, guns, ammunition and other war equipment worth millions are rusting out, having never been used. Building projects costing mints of money stand uncompleted and useless. Ninety percent of the taxes we pay to the federal government is for debts created by the past war, or for preparation for possible future wars. This generation will not see the end of the burden imposed by war debts.

While we, as a denomination, have some unfinished building enterprises, these will be finished. While it may be necessary for us to suspend for awhile—and that seems to be the wise course to pursue—the money expended is not lost. When we get our finances straightened out, we can carry these projects on to completion.

There are some building enterprises that must be rushed to completion, these are Meredith College, in this State, and the new buildings of the Seminary in Louisville. The needs of these are so compelling that they cannot wait. Those who have the management of affairs in hand must convince the denomination that the greatest possible care is to be observed in making expenditures. This is no time to launch new enterprises, or to expand old ones. We must pay our debts in order to save our credit. It would paralyze our work to undertake to pay off all our indebtedness in one, or even in two or three years, but the finances must be so managed as to reduce the indebtedness materially year by year. By wise management this can be done, our credit retained.

The Taylor Memorial Library at Wake Forest is in a class to itself. The present building is a fire-trap, and if the library were destroyed it could not be replaced. The Education Board will give $100,000 to this building on condition that the friends of the college will raise $200,000. A movement is on foot to secure this amount from the alumni without interfering with the regular collections for the denominational budget. Those who give to this object will contribute as usual to the conventional objects. The same is true as to the Seminary buildings.

This is being written to show that we are simply paying the price of our success, and though the burden at the present is heavy, and the outlook not as bright as we could wish, we have much to show for the debts that have been contracted, and when we come through "the slough of despond" the sun will shine more brightly than ever on the other side, and we can go on safely and sanely with the enlarged work.

There should be, and if we succeed, must be, most hearty and sympathetic co-operation between the denomination and the boards and institutions. The denomination should remember that these boards and institutions are but agencies and creatures of the Convention, while the agencies should so administer affairs as to gain and hold the confidence of the denomination.

If the brethren will determine to make sacrifices as they did during the war, and if the boards and agencies, both Southwide and State, will convince the denomination that they are going to "keep close to the shore," we shall come through our present difficulties all right in a reasonable time.

FACING THE FACTS

That we are face to face with a very serious situation none can doubt who reads the figures given by Dr. Maddry on the first page of the Recorder this week. For several years the missionaries have been paid monthly which is a great improvement over the old quarterly system that was in vogue for many years. Of late checks have been drawn on the tenth of each month and sent to the missionaries. When the money was not in hand the Secretary went to the bank and borrowed the amount needed. Because of the enlargement of the work it has been necessary for the Board of Missions to borrow much more in recent years than formerly. The Secretary says the Board has gone to the limit of its credit at the banks.

The missionaries are paid but small salaries at best, and badly need the monthly installment. What is the Secretary to do about it? That is a question which the Baptists of the State must answer. Apparently the only way out is for the churches to raise all they possibly can on the next two Sundays and forward the money raised promptly to Treasurer Walters Durham, Raleigh, N. C. It would be a great accommodation to the Board if a church which cannot pay its monthly quota now, would borrow the money and send to the treasurer.

There is no doubt about our being able to pay into the treasury each month a sufficient amount to meet the obligations that rest upon all departments of our work. During the war when a distress call was sent out all classes of our people responded, and there was joy in sacrificial giving because we were doing it for our country. We cut off practically all luxuries, and denied ourselves many of the necessities. We wore old clothes, ate simple food, did without sugar, cut down our allowance of flour, and lived on much less than we were accustomed to. We said if our boys were willing to risk their lives on the battle field we should deny ourselves some of the comforts of life to supply the needs of those at the front.

Jesus gave His life on Calvery to save a world from eternal death. We claim that we have been saved by His sufferings on the cross. We acknowledge Him as Lord and Master, and yet we are not willing to make some petty sacrifice that His Kingdom may be extended. We try to satisfy our consciences by all sorts of excuses, most, if not all of which, are mere subterfuges. We say mistakes were made in the last campaign. We grant that some mistakes were made, but they were not so many nor so great as those made in the war. Millions were wasted in the war, but that did not stop us from giving. It was a life and death struggle and millions of money did not count against millions of lives!

Is there one of us who can honestly say that he is making as great sacrifice for Christ as he made for his country many times during the war? The things for which we sacrificed during the war will soon be gone and forgotten, but our denomination is engaged in a work the results of which will last through a ceaseless eternity. Is it unreasonable to expect that we should do as much for Christ as we did for our country? and yet if we should do that we would have enough and to spare for all Kingdom work.

Speaking to those who gathered about Him Christ asked, "Why call ye me Lord, Lord, and do not the things which I say?" That solemn question comes down through the ages and should ring in our ears, and stir our hearts today!

THE SEAT OF THE TROUBLE

For several years there has been country-wide discussion of the teaching in the schools as that teaching relates to the religious views commonly held by evangelical Christians. Charges have been made that in many schools things are being taught which are calculated to undermine the faith of the students.

Evidence is pretty strong that most of the trouble results from the introduction of the subject of religion in class-rooms where teachers are not commissioned to teach religion of any kind. Attention was called in these columns some weeks ago to an address of a teacher in the A. & E. College, in Raleigh, in which he said the churches have failed because they do not attract men of learning. It is true the speech was delivered in a conference of the church to which the teacher belongs, but if he holds those views it is more than likely he gives expression to them in his class-room.

A few days ago the press dispatches told of a protest by the Ministerial Association of Charlotte against the utterances of Prof. A. S. Keister, of the North Carolina College for Women. (Let us be thankful that there are other "colleges for women" in North Carolina). This professor was addressing the class in sociology in the city schools of Charlotte. He was quoted as saynig that "the writing of the ten commandments on two tables of stone was unbelievable and that the book of Genesis was nothing more than a bit of mythology handed down from one generation to another."

The teachers referred to are paid by taxes exacted from all the people, a great majority of whom believe the Bible to be the Word of God, and they do not believe faith in it should be undermined by teachers who are employed to teach other branches and are not expected to give their advanced theories on religious questions. If teachers of sociology, biology, psychology, and kindred branches, in State schools, would let the Bible alone, and not attempt to lead their pupils to accept their advanced notions about things concerning which they know not so much as many who are less scholarly than they, it would do more than anything else to allay the present feeling of distrust in regard to our schools and colleges. In this State of boasted religious liberty people should not be forced to pay taxes for the support of teachers who believe and teach that the Bible is mythology, "handed down from one generation to another," and "that the ten commandments were written on two tables of stone is unbelievable."

THE TREND OF THINGS

The editor of every religious paper in the country has, perhaps, had the experience which has come to the editor in this office. To this review table have come books by the score, and many of these have been read through carefully, while others have been read with sufficient care to give an intelligent idea of their contents.

A vast majority of these books are from the Modernistic standpoint. There is so much of sameness about them that one who has read many of them knows what to expect when he begins one of them. They bear the ear-marks of a school of thought, if not a propaganda. Much of the contents of these books is a veiled attack upon many of the vital doctrines of the Bible. The insidious manner in which these subjects are discussed makes this class of books very dangerous to an immature person. It is to be hoped that not many such persons will be sufficiently interested to read the books.

In a series of editorials the impression the reading of these books has made upon the mind of this writer will be given. Some of the points of agreement in the books of this school will be shown, indicating that all the authors have the same end in view. Most of the authors express a most friendly attitude to the Bible, and one might think they are its loyal and true defenders. This makes the books the more dangerous.

If this writer did not consider it his duty to keep abreast with the current of thought as it affects the faith of our people, he would consider the time used in reading these books worse than wasted. But the rather wide reading on the subject has satisfied him as to the trend of things, and he believes it is worthwhile to give his impressions to the readers of the Recorder.

CYNICISM

Webster's dictionary defines a cynic as one of a school of philosophers founded by Antisthenese, a pupil of Socrates, of whom Diogenes was one. "The cynics taught," says Mr. Webster, "that virtue is the only good, and that its essence lies in self-control and independence." It later developed into a course protestantism against social customs and current opinions.

As a second definition Mr. Webster gives "one who holds views resembling those of the cynic; a snarler; a misanthrope; particularly, a person who believes that human conduct is directed, either consciously or unconsciously, wholly by self-interest or self-indulgence."

It is in this latter sense that the word is most commonly used in our day. A cynic as we use the term, is one who is hypercritical. He sees nothing good in others, and seeks to reform the world by looking for the putrid spots in the social order. Of necessity he is a pessimist and his method is destructive, as in his opinion nothing is right, and there must be a general tearing down in order to start things all over again.

A spirit of cynicism is easily cultivated. It grows on one who indulges it. It is so much easier for us to see the faults of others than it is to see our own shortcomings. To indulge the habit of seeing and discussing the faults of others, will cause one's own disposition to become sour, and after dissecting the characters or conduct of others, one, upon reflection, will see that he has not practiced the "Golden Rule," for he certainly would not like to think that others when he was absent, had treated him as he had treated those whose faults he had discussed.

To try to see the best in the world about us, and in our fellowmen, will make us feel better ourselves, and will cause us to take more hopeful views of life. Cynicism leads to "moroseness, and contempt for the views of others," as Mr. Webster says. Perhaps the most cynical publication in this country is The Mercury, whose editor is H. L. Mencken. A thoughtful gentleman said in a letter to the editor the other day, "H. L. Mencken is that arch-enemy of all constructive effort." That is certainly a commentary that no man should wish made about him, and yet it is just to this that cynicism leads. At the beginning of this new year it would be a fine thing if we should all resolve to see the best in those with whom we come in contact, for,

"There is so much good in the worst of us,
And so much bad in the best of us,
That it ill becomes any of us,
To talk about the rest of us."

CURRENT TOPICS

Broughton's Divorce Bill.—Mr. N. L. Broughton, of Wake, has introduced the most utterly absurd bill that we have ever known to be introduced in the House of Representatives at Raleigh. The bill provides that any couple that have been married two years and have no child shall be automatically divorced. We are not surprised that an organization of women here in Raleigh, which meets to consider legislation, should have been shocked and indignant that such a bill was presented.

As an explanation it was said that Mr. Broughton introduced the bill as a joke. But this is a matter entirely too serious to be joked about. That is another reason why we have such lax divorce laws. In courts where divorce decrees are sought it is a matter to be joked about. The papers record the rapidity with which divorces are granted as they do the speed of an automobile in a race. Perhaps the record in this State was a divorce for about every two minutes for a half hour while the mill ground away.

We trust the serious minded legislators will handle the divorce matter in a way that its importance deserves, and that no one will ever hereafter have the temerity to present such a ridiculous bill as that which Mr. Broughton introduced the other day.

Coming Down to Business.—The McLean administration is rapidly whipping things into shape. During the latter two years of the Morrison administration nobody seemed to know the condition of the treasury. Guesses were made all the way from the two and a half million surplus, claimed by Governor Morrison, to the five million deficit which was the estimate of Mr. Allen Maxwell and for making which statement he was severely excoriated by the Governor in an address before a joint session of the General Assembly.

With two years in which to find the facts and an auditing committee which cost more than $40,000 everything was in a state of uncertainty when Governor McLean came in. This is being written just one week after he took the oath of office and he is already getting down to bottom facts. It is estimated that the deficit is between eight and nine million dollars, but Mr. McLean will not allow any official statement to be made until the facts are verified so that there can be no question about them.

The proposition is made to have a budget for expenses and that a first class business man be employed to superintend the budget. If this plan is adopted appropriations will not be turned over to institutions but the amounts expended will be checked out by the supervisor of the budget. And every appropriation must be used for the definite object to which it was made. Mr. McLean proposes further that the State finances shall be so simply kept that any one can know at the close of any day just how the State stands. This in itself will save an immense amount that has been heretofore paid out to auditors whose reports threw no special light on the situation.

Incidentally, Mr. Allen Maxwell has been thoroughly vindicated, and the facts show how very unjust was the attack upon him by Governor Morrison.

Retiring Treasurer Lacy.—Treasurer Lacy was in New York sick when the other State officers were sworn in. He had gone to sign bonds for securing a loan of $15,000,000. While performing that arduous task he was taken sick and was forced to suspend work. Governor Morrison proposed that Treasurer Lacy be retired on a salary of $3,000 a year, his present salary being $4,500. It was reported that the matter would be presented to the Legislature and rushed through both Houses. It seems, however, that Mr. Lacy was communicated with and said he would like to know the exact provisions of the bill before giving his consent. When he returned he said he would not be willing to have such an act passed unless it applied to all State officers as he did not think it was right to have this special favor shown him. The matter has dropped there, for the present at least, and nothing else has been said about it.

The Statesville Landmark comments very wisely on this proposed measure. It holds that we cannot go into the business of retiring all State officials no matter how faithfully they may have performed their duty. We cannot have a pension bureau which applies to State officers while many who pay the taxes to pay the salaries have much smaller incomes and have no provision for the future except such as they have made themselves.

We take it that the matter will end right there and that nothing further will come of it.

Too Many Laws.—In a very sensible communication to the Laurinburg Exchange Senator L. M. Blue, of Scotland County, says he thinks we have entirely too many laws. When asked if he had any bills to propose this year he said if he should propose any it would be to put the officials of Scotland County on a salary and do away with the commission basis. He said if he could succeed in getting a bill through to repeal three-fourths of the laws already on the statute books so the State would have only one-fourth as many as we now have, he would feel that he was rendering the State the greatest possible service.

Every time the General Assembly meets here in Raleigh a great flood of bills is poured into the hopper and many of them are enacted into laws. We do not see how on earth the lawyers keep up with legislation to say nothing of the people who are expected to keep the laws. The great multiplicity of them we believe has much to do with the disregard of laws that are on the statute books. Many of these are so trivial as not to command the respect of our people, and that leads to disrespect for all law. We believe it would be a good thing for the State if the legislature did not meet more than once in a decade.

"Forty Rounds of Fierce Fighting."—There will be a bill presented to the General Assembly providing for the repeal of the boxing-law which was passed at the special session of the General Assembly last summer. Both of the Methodist Conferences and the Baptist State Convention of North Carolina passed unanimously resolutions memorializing the General Assembly to repeal that law which is a relic of barbarism. It has been said that boxing is the beginning of prize-fighting and that it will lead to the establishment of prize rings unless it is nipped in the bud.

Some time ago a boxing match occurred in the auditorium in Raleigh, and in flaming posters on billboards in several sections of the city were the words "Forty rounds of fierce fighting guaranteed."

It had been stated that the boxing matches which were held here previous to that time were entirely too tame and those who attended "cried for blood." The very form of this advertisement shows to what boxing matches lead. "Fierce fighting" is promised in order to attract a crowd as nothing short of that would be an interesting contest.

We sincerely trust that the present General Assembly will remove the blot that was put on the State by the enacting of that law which no civilized state should permit to stand on its statute books.

Coolidge and the Navy.—There has been quite a demand among officials of the navy for a large appropriation in order to make our country safe from attack. The statement has been made that France, England, and Japan, had disregarded the terms agreed upon at the Washington Disarmament Conference, and that all these countries were building vessels beyond the number and kind allowed by the Washington conference.

It seems that Mr. Coolidge has been doing a little investigating on his own account, and is convinced that there has been no disposition on the part of the other countries to violate the Washington agreement. He, therefore, very wisely opposes any extraordinary appropriation to the navy department. We are glad he has taken this stand. The war and navy jingoes would bankrupt the country in preparation for war, if they were allowed to have their way. It is time a stop was put to the war propaganda in this country. We believe the tide is turning and that an anti-war sentiment is growing rapidly in this country and, we hope, throughout the world.

What should we remember?—June 1:17.

How should we walk?—Gal. 5:25.

SUNDAY SCHOOL

E. L. MIDDLETON, Secretary

MARS HILL TRAINING SCHOOL

I had a new and delightful experience at Mars Hill January 11-16. This school has been doing great things in teacher-training through the years. I had not been with them to help any in six years, and none prior to that time except a few times for an inspirational address.

Miss Beulah Bowden has charge of this work. The Manual and the Bible, books leading to Seals VII and VIII, are taught in the regular college classes. We undertook to teach a book or books for all the other seals with one book in the post graduate course for those who have the Blue Seal.

Professor Moore was in heartiest accord with the work. Regular class periods were shortened enough to give us a full hour and a quarter each day for the work. This was not enough, so we gave no examinations, but these will be held during this week, following necessary study to meet agreed upon standards for doing this work. We expect 350 to 400 seals.

Four of us from the outside were there: Mr. Hamby, Miss Berghauser, Miss Lee, of Nashville, Tenn., and your secretary. Then five members of the college faculty taught classes. Here are subjects and teachers:

Seal II—"Winning to Christ," Mr. Hamby.

Seals III—"Talks with the Training Class," Mr. Stringfield.

Seal IV—"Seven Laws of Teaching," Mr. McLeod.

Seal V—"Building a Standard Sunday-school," Mr. Middleton.

The Intermediates—Miss Lee.

"Plans and Programs"—Miss Berghauser.

"Building the Bible Class"—Mrs. Eaton.

Seal VI—"Doctrines of Our Faith," Mr. Corpening.

Post Graduate—"Monuments of the Old Testament," Mr. Brandon.

I never saw a finer spirit of cooperation in a great enterprise for God.

There were enrolled 436 in the above classes. There were roll calls and attendance required as in all other school work. We can never know what such work means.

* * *

ANOTHER SCHOOL

The local church and Sunday-school used the outside teachers to conduct their annual training school in the church at night with two full periods of class work. Two of the four had different books from those used in the day, and such "double heading" worked us to our full capacity. The weather was rainy and mud!—you just ought to have seen it. But this loyal village church gave us sixty every night in the four classes, and nineteen of their number took in day classes, too.

If we could get such spirit and cooperation in just one-fourth of our churches we would soon revolutionize our Sunday-schools in size and efficiency.

* * *

STANDARD SUNDAY-SCHOOLS

Most of us are learning that a school is on the honor roll for a calendar year or the balance of one after being accepted. We had forty-three in 1924. I wrote every one of these during December, and begged that there be no "backsliders." To date (January 20th) only nine have qualified, as follows: Buie's Creek, Cary, Cypress Chapel, Capehearts, Double Springs, Greensboro First, Hebron, Lystra, Olive Chapel.

I hope a score of others will come in by January 31. If they do not, we will lose our place next to Texas, as other states are working for our place next to the top.

You will note that only one is in a city—Greensboro First. This is becoming one of our outstanding Sunday-schools. They now have an enrollment of 1,299, besides a fine Cradle Roll of 139.

Here is the motto of this fine school:

"Every member a Christian; every Christian a worker; every worker trained."

"Every member of every family of our church a member of some department of the Sunday-school."

"Every baby's mother in the Home Department; every mother's baby in the Cradle Roll."

Note again six are in the open country and two in small school towns. Why not hundreds of others join these three groups? We must have at least sixty in 1925 on this list.

* * *

TEACHER-TRAINING NOTES

Mrs. Eugene E. Steel, wife of Missionary Steel, Shanghai, China, has completed the Normal Course and also the Post Graduate Course, having taken seven of the post-graduate books. This is a most worthy record, and it ought to stir the hearts of us here in the homeland. If Mrs. Steel, in the midst of her many duties in far away Central China, can find time, interest and energy for this work, surely every one of us can do more than we are doing. Let's do it for the sake of our Lord.

* * *

Mr. Frank J. Watson, Sunday-school worker for Lawrenceville Association, Georgia, writes as follows: "I assure you that you will have my cooperation in securing the 50,000 new diploma holders during 1925. I have had two letters from Mr. Andrews with reference to Georgia's quota, which is 5,000. I am today accepting one-tenth of that number for our Lawrenceville Association of thirty churches. In other words, I expect to have 500 new diplomas in our association during 1925." This certainly has the right ring. We can do it if we will. Thank God for those who are willing.

* * *

Mr. Winston Borum, Director Educational Department, First Baptist Church, Shreveport, La., says: "We have set our standard here for at least 300 of the 50,000 normal course diplomas you have set as the goal for next year, and we are also going to try to push the Post-Graduate Course." This is one of the greatest churches in our whole Southland, Dr. M. E. Dodd, pastor. They are never found lagging on anything. With Pastor Dodd, Mr. Borum, Mr. Moseley, and "John Ramond" behind this movement in this great church—well, they will not stop short of 300. We have put that number down as a minimum. We know the church—we know the men who are leading in it—we know the "goods will be delivered."

* * *

Secretary Moseley writes: "I am working up a fine list of workers for our Correspondence Department, and you will hear from us from now on. I am trying to get the churches in Louisiana to send me lists of from 10 to 100 names of workers to take the Manual. I hope to get these workers enrolled right away, so we ought to have no trouble in reaching the 5,000 diplomas during the coming year."

* * *

Okmulgee, Oklahoma, makes request for 74 diplomas for one class, taught by Mrs. Maude Abner. This is one of the largest classes we have ever recorded. Of course, we had flit through our mind, "Why not count these on 1925?" We are sending them forward today, however, and the report is included in this week's records.

B. Y. P. U. TRAINING IN SERVICE

PERRY MORGAN, GENERAL SECRETARY

Miss Elma Leigh Farabow, *Junior Intermediate Secretary.*

E. S. Preston, *Field Secretary.*

B. Y. P. U. HONOR ROLL, FOURTH QUARTER, 1924

A-1 UNIONS

Senior

Enon
Calvary
Clayton
Catawba
Andrews
Antioch
Meherrin
Castalia
Franklin
Creedmoor
Kannapolis
Winter Park
Jacksonville
Murfreesboro
Little River
Harris Chapel
Ashley's Grove
Brown Memorial, No. 1
Weldon, "Rodwell"
Wake Cross Roads
First, High Point
Mars Hill, "Section A"
Mars Hill, "Section B"
Mars Hill, "Section C"
Mars Hill, "Section D"
Mars Hill, "Section E"
Mars Hill, "Section F"
Mars Hill, "Section G"
Mars Hill, "Section H"
First, Winston-Salem
Buie's Creek "Section A"
Buie's Creek "Section B"
Buie's Creek, "Section C"
Buie's Creek, "Section D"
Wake Forest, "Section A"
Wake Forest, "Section B"
Wake Forest, "Section F"
Wake Forest, "Section G"
Boiling Springs, "Section A"
Boiling Springs, "Section C"
Highland, "Married People"
First, Rockingham, "Loyalty"
Wingate College, "Section A"
Wingate College, "Section B"
Wingate College, "Section C"
Wingate College, "Section D"
Meredith College, "Rosa Hocutt"
Meredith College, "Pearl Johnson"
Meredith College, "Celia Herring"
Meredith College, "Foy Willingham"
Chowan College, "Nell Lawrence"
Chowan College, "Mattie Macon Norman"
South Side, "Livingstone," Wilmington"
First, North Wilkesboro

Intermediates

Hebron
Grover
Mt. Olive
Meherrin
First, Durham
First, High Point
First, Rockingham
First, Statesville
Asheboro St., Greensboro
Boiling Springs

Juniors

Salem
Shiloh
Franklin
Meherrin
Buckhorn
Flat Rock
Huntersville
Murfreesboro
Double Springs
Ashley's Grove
First, Durham
First, Shelby
Carter's Chapel
First, Elizabeth City
Asheboro St., Greensboro

ONE HUNDRED PER CENT UNIONS IN ATTENDANCE

Senior

Chowan College, "Norman"
Chowan College, "Lawrence"
Wingate College, "Section A"

Intermediates

Hebron

Junior

Orphanage

IN BIBLE READING

Senior

Meherrin
Chowan College, "Norman"
Chowan College, "Lawrence"
Wingate College, "Section A"
Wingate College, "Section B"
Wingate College, "Section C"
Wingate College, "Section D"

Intermediates

Meherrin
Hebron

Junior

Flat Rock
Murfreesboro
Meherrin
Orphanage

IN GIVING

Senior

Calvary, Asheville
Brown Memorial "Number 1"
South Side, "Livingstone"
Jacksonville
Meherrin
Chowan College, "Norman"
Chowan College, "Lawrence"
First, High Point
Wake Cross Roads
First, Winston-Salem
Highland, "Married People"
Andrews
Antioch
First, Rockingham, "Loyalty"
Ashley's Grove
Harris Chapel
Wingate College, "Section A"
Wingate College, "Section B"
Wingate College, "Section C"
Wingate College, "Section D"
Meredith College, "Foy Willingham"
Meredith College, "Pearl Johnson"
Meredith College, "Rosa Hocutt"
Meredith College, "Celia Herring"
First, Belmont
Rocky Hock
Conway
Long Creek Memorial
Mt. Moriah
West Hickory
King
Pritchard Memorial, "Number 2"
Kendalls
Flat Rock
Abee Grove
Boone
Chalybeate
Wathall
Quaker Gap
Hopewell
Back Swamp
Beulah
First, Wilmington, "Blackwell"
Orphanage
Smyrna
First, Mt. Airy
Swanns
Weldon, "Daniel"
Mars Hill College, "Section A"
Mars Hill College, "Section B"
Mars Hill College, "Section C"
Mars Hill College, "Section D"
Mars Hill College, "Section E"
Mars Hill College, "Section F"
Mars Hill College, "Section G"
Mars Hill College, "Section H"
Weldon, "Rodwell"

Intermediates

First, Statesville
First, Durham
Meherrin
First, High Point
Grover
Hebron
Blackwell Memorial
Stalling's Memorial

Juniors

Flat Rock
Murfreesboro
First, Durham
Huntersville

East Flat Rock
Mt. Olive
Orphanage
Blackwell Memorial
Franklin
Asheboro St., Greensboro
Carter's Chapel

IN TITHING

Senior

Meherrin
First, Rockingham, "Loyalty"
Ashley's Grove
Pritchard Memorial, "Number 2"
Orphanage

Intermediates

First, Statesville
Meherrin
Hebron

Juniors

Murfreesboro
Huntersville
Meherrin
East Flat Rock

IN STUDY COURSE WORK

Senior

Jacksonville
Wake Cross Roads
Buie's Creek, "Section A"
Buie's Creek, "Section B"
Buie's Creek, "Section C"
Buie's Creek, "Section D"
Andrews
Antioch
Creedmoor
Ashley's Grove
Harris Chapel
Wingate College, "Section A"
Wingate College, "Section B"
Wingate College, "Section C"
Wingate College, "Section D"
First, New Bern
Rocky Hock
Long Creek Memorial
Mt. Moriah
Flat Rock
Mars Hill College, "Section A"
Mars Hill College, "Section B"
Mars Hill College, "Section C"
Mars Hill College, "Section D"
Mars Hill College, "Section E"
Mars Hill College, "Section F"
Mars Hill College, "Section G"
Mars Hill College, "Section H"

Intermediates

Boiling Springs
Hebron
First, Rockingham
Allen St., Charlotte
Entwistle
East Durham
First, Mooresville

IN MEMORY WORK

Juniors

Flat Rock
Huntersville
Orphanage
Blackwell Memorial

FACTS ABOUT REPORTS

Forty-nine junior, forty-four intermediate, and a hundred and forty-four senior reports, making two hundred and thirty-seven in all, have been received to date, January 20. This shows that at least this many B. Y. P. U.'s are vitally interested in our plans, our office and the B. Y. P. U. of the South. These two hundred and thirty-seven reports are only 16½ per cent of the number sent out at the close of last quarter. In the honor roll above there are seventy-seven unions. Of these fifteen are juniors, eight intermediates and fifty-four seniors. This is the largest number we have ever had in one quarter. This showing seems to be a fine close to the work of the old year and ought to give us added impetus and enthusiasm for the new year. During the second quarter of the new year a drive will be made for one thousand A-1 unions in the South. I hereby challenge the B. Y. P. U.'s of North Carolina to roll up a hundred A-1 unions during this quarter. Write for the playlet, "Making the Standard of Excellence," and put it on in your union.

INDECENT HASTE

(New York Times)

Various worthy and eminent Republicans are urging the Senate to proceed at once to ratify the World Court protocol. The motives of these excellent ladies and gentlemen cannot be questioned, but have they the necessary tact in approaching the most august assembly on earth? Have they made a careful study of the movements of those celestial bodies known as Senators of the United States, with a view to determining the rate of speed which may be expected of them? The Senate has now under discussion the Isle of Pines treaty. This has been before it only twenty-one years. That gives a fair measure of the due diligence of the Senate and an insight into what it calls "thorough debate." At the same rate of progress, the much more important World Court protocol, requiring as it obviously would still more thorough Senatorial debate, might be expected to reach its final stages somewhere about 1961. Perhaps by that time the centenary of our Civil War might be gracefully marked by an agreement to avoid all war, when possible.

From the early days of this session of Congress, the World Court proposal has been thought of mainly for its strategic effect on the parliamentary situation. Some Senators, who wanted an extra session of the new Congress, thought it would be a fine thing to force a long debate on the World Court as a means of leaving some of the necessary appropriation bills unacted upon. Then when the new Congress was summoned in extraordinary session, the World Court could be dropped and a glorious time had all summer in discussing, but never deciding, plans to help the farmers, harass the railroads, drive shipping into doleful dumps and do a lot of all-round "uplifting"—by word of mouth. Today, however, the argument is reversed. There is a consuming desire in the larger number of Senatorial bosoms to pass all the money bills of the Government, and so avoid the necessity of an extra session. But to do that the World Court must be carefully kept off the schedule.

These solemn truths being well understood, it is clear that the Senate ought not to be pressed to do anything in a hurry. The health of Senators is too precious to the country to be imperiled by the shock of even a suggestion of speeding up. When the Senate was asked on Wednesday to give unanimous consent for the calling up of the Isle of Pines treaty yesterday, one Senator said something which implied that he thought the treaty might be disposed of in a single day. This nearly caused heart failure all round the chamber, until it was explained that it had never entered into the heart of any member to suppose that the Senate could be guilty of such indecent haste.

How many apples did Adam and Eve eat? Some say Eve eight and Adam two—a total of ten only. Now we figure the thing out differently: Eve eight and Adam eight also—total, sixteen.

We think the above figures entirely wrong. If Eve eight and Adam 82, certainly the total will be ninety.

Scientific men, however, on the strength of the theory that the antediluvians were giants, reason something like this: Eve 81 and Adam 82—total 163.

Wrong again. What could be clearer than if Eve 81, Adam 812, which makes 893.—Baptist Student.

"What became of that portable garage of yours?"

"I tied the dog to it the other day and a cat came by."—Phoenix.

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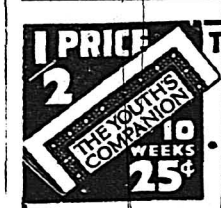
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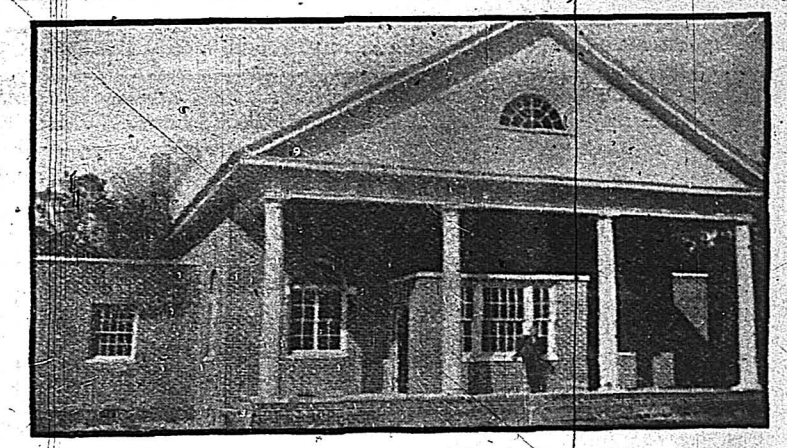
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CEDAR CREEK CHURCH

We are presenting above the picture of the beautiful new building erected recently by the Cedar Creek Church. The church cost $20,000. The first service was held in the new building on the *fourth Sunday in October 1924.* Rev. I. P. Hedgepeth, of Lumberton, has been pastor of this church for ten years. Brother Hedgepeth is one of the best pastors in North Carolina. He is aggressive and leads his churches in forward movements. For many years he has been a conscientious tither and is not afraid to preach that doctrine to his people. As a consequence his churches always develop in liberality and make a fine showing in their reports to the association. If we had five hundred country pastors such as I. P. Hedgepeth there would not be a shadow of a doubt about our raising every cent expected of us in the 1925 program.

We congratulate Pastor Hedgepeth and his Cedar Creek flock upon the completion of this beautiful and commodious building.

ORDINATION REV. W. C. WESCOTT

At the request of Silent Grove Church, Bethel Church called a presbytery to ordain Brother W. C. Wescott to the full work of the gospel ministery. The presbytery consisted of Rev. Braxton Craig, Rev. B. R. Page and Rev. W. H. McKeithan. The presbytery met at the home of Rev. B. Craig and after a thorough examination it was decided to proceed with the ordination. Sunday afternoon January 11 we met at Bethel Church and Rev. Braxton Craig preached the sermon from I Timothy 4:16. After which Rev. B. R. Page made the ordaining prayer and delivered the charge. After an appropriate hymn Brother Wescott pronounced the bendiction. We commend Brother Wescott to the churches as being a true and faithful man.

BRAXTON CRAIG,
W. H. McKEITHAN,
B. R. PAGE.

AN APPRECIATION OF MRS. W. B. MORTON

Looking backward I find that most of my long time friends have passed away, and are on the other side. One of the last of these to leave us, as she was one of the dearest and truest was Mrs. W. B. Morton of Louisburg. She fell on sleep on January the 8th, 1925, and loving friends laid her body in the quiet grave in Oaklawn Cemetery, Louisburg, N. C. Friday afternoon January 9th, and tenderly covered her grave with a profusion of beautiful flowers.

She was a daughter of Mr. and Mrs. John H. Upperman, and spent her life up to the time of her marriage in Louisburg. In 1897 she was united in marriage to Rev. W. B. Morton, and entered heartily into the devotion and sacrifices of a faithful pastor. She found her greatest joy in contributing, as best she could, to the work in which he was engaged. She will be tenderly remembered by the friends she made in his various pastorates.

While I had known her from her girlhood, it was not until 1898 that I began to know her intimately, and appreciate her real worth. As the years went by I came to know her more intimately, and observed with keen delight the unfolding of her beautiful life.

She was a woman of good scholarship, rare culture and correct literary tastes, which made her a valuable member of the social life of the cultured town in which she lived. Her attainments and devotion to the best interests of her community placed her in a position that it will be hard for another to fill. She was devoted to her church and pastor, and their devotion to her was expressed by the large numbers that followed her to her grave, the loving words that were spoken and their beautiful floral offerings.

She was actuated in her daily life by lofty ideals. Her devotion to her church was sincere and beautiful and her religion was free from cant and ostentation.

Her husband and her son and daughter are greatly bereaved, but they are trusting in Him who has promised not to leave His people comfortless.

As for me, when I am with her loved ones, dear as they are to me, I shall sigh:

"O! for the touch of a vanished hand, And the sound of a voice that is still!"

T. J. TAYLOR.

MRS. SAMPEY IS DEAD

After an illness of over seven years, which became aggravated during the last five weeks, death claimed Mrs. Annie Renfree Sampey, 64 years old, wife of Dr. John R. Sampey, senior professor at the Southern Baptist Theological Seminary and eminent Old Testament scholar. Heart disease was the direct cause of her death, which occurred at the Sampey residence, 1313 Willow Ave, Louisville, at 5:30 A. M. Wednesday January 21.

Funeral services were held at the Highland Baptist Church, with burial in Cave Hill Cemetery. Beside Dr. Sampey, Mrs. Sampey is survived by two daughters, Mrs. Frank Hall, Louisville, and Mrs. A. C. Duggar, who with her husband, is a missionary in Brazil; a son, John R. Sampey, Jr., a professor at Howard College, Birmingham; and four grandchildren.

Dr. Sampey's Old Testament Class, his Hebrew Classes, students in New York hall and the faculty added to the many floral tokens and, aside from the scheduled lecture by Dr. J. E. Dillard of Birmingham in the special six week's course, all seminary activities were suspended on Thursday, the funeral day.

Dr. Sampey, although much affected by the strain of Mrs. Sampey's illness, gave his appointed lecture in the six weeks series on Tuesday. His subject was "Loyalty to The Scriptures." Dr. A. T. Robertson lectured Wednesday on "The New Birth." Thursday and Friday Dr. Dillard discussed "The Lordship of Christ" and "Religious Liberty."

During the week of February 3 to 7, Dr. W. T. Whitley, eminent English lecturer, will give the Julius Brown Gay Foundation lectures, five in number, on "Great Baptist Preachers of Great Britain." His topics are: An Apologist, a Commentator, a Pastor; A Theologian, a Pastor; MacLaren, the Expositor; Spurgeon, the Evangelist; and Clifford, the Reformer.

CHAS. F. LEEK.

MRS. HIPPS DEAD

News has just been received, in Asheville, of the death of Mrs. Lydia Hipps, a missionary in China, the wife of Rev. J. B. Hipps.

Mr. Hipp's father and mother, Rev. and Mrs. R. H. Hipps and his two brothers, Professor W. H. and Dr. A. T. Hipps, are well known residents of this city.

Mr. Hipps, was appointed a missionary to China, soon after his graduation from the Baptist Theological Seminary at Louisville, Ky., by the Southern Foreign Mission Board about eleven years ago. He was also a graduate of Mars Hill and Wake Forest Colleges.

Soon after his appointment, he sailed from Seattle, Washington for China.

Soon after his arrival in China he became connected with the Baptist College at Shanghi, China, and is now Dean of the college.

After serving several years in China Mr. Hipps returned on a furlow to the United States.

During his service in China he became acquainted with Miss Lydia Brown of Aimes, Iowa, who was also a missionary to China sent by the Northern Baptist Mission Board.

At the time he received his furlow Miss Brown also received her furlow and they returned to the United States and were married at her home in Aimes, Iowa.

After their marriage Mrs. Hipps was transferred from the Northern to the Southern Mission Board and they returned to China.

They both served in the Shanghai Baptist College after their return until her death in December 1924.

She leaves her husband and one son and a host of intimate friends to mourn her loss.

The college faculty has granted Mr. Hipps a six months leave of absence to return with his son to visit his parents and brothers in Asheville, and he is expected here some time in February.

FRIEND.

Asheville, N. C.

FROM SOUTHMONT

Allow me please to speak a word regarding Southmont field. After living here for two years my verdict is this: 'It is good to be here. The field consists of Holloways, and Stoner Grove. However I am still serving Jersey church. I have been with these dear folks five years. I am serving as supply for Churchland and Smith Grove churches. I am enjoying every minute of the time, trying to preach seventeen times per month. Having a pure luxury.

At Churchland we had a glorious meeting with 23 additions. We bought new pews for the church at a cost of $1475.00 and paid for them. The Sunday-school is supporting an orphan. We also have a standard *Sunday-school.* There are many tokens of their appreciation for the efforts of their pastor. They pounded him recently with every good thing to eat.

At Smith Grove we had a good meeting. We now have a good Sunday-school and an active B. Y. P. U. Had a good Christmas service and along with the children the pastor was remembered by Santa Claus. He received a pair of suspenders that he ought to have got thirty-seven years ago, a nice pair of gloves and last but not least a little piece of paper with our name on it pinned to a five dollar bill.

At Jersey we had a glorious meeting with 24 additions. We have active B. Y. P. U's. Sr. and Jr.; W. M. U.; a live Sunday-school striving to become standard. We have painted the church here in the past year. Our contribution to Missions of every kind is a matter of record. It is needless to say that in the year that has past they have shown their appreciation for the effort of the pastor but through the past five years they have been so numerous we cannot count them. At the past Christmas they made a large contribution to making their pastor lazy, by presenting him with a large upholstered rocker.

At Holloways, we had a good meeting. We have an active B. Y. P. U.; W. M. U.; and a thorough going Sunday-school. This church has finished its part of a four thousand *dollar parsonage at Southmont.* I mean finished paying for it and it is complete. They remembered the pastor and wife at Christmas with a nice silver set. Many other tokens of their appreciation have we received.

At Stoner Grove, we had a good meeting. We could not, if we were to try, enumerate the many acts of kindness shown the pastor and family by the dear folks here. We indeed have a place in their lives. We have here also an active B. Y. P. U.; W. M. U. and a thorough going Sunday-school. We are striving to become a standard school, which we will soon accomplish. We have finished paying for our part of a nice ten room parsonage that has been recently completed. We have been on the Board for a number of years but this year we came off. We are cutting the lumber for a new church here now.

Thanking the Lord for whatever under His leadership we have been able to do and with no idea to drive my brethren with a whip lash but praying that we shall all clasp our hands in Christian unity and in the New Year live with a lifted look and by faith see His banner over the *battle line and together sing* "Onward Christian Soldiers."

H. T. PENRY,
Pastor.

THE GREAT DELIVERER

There is no sickness, but there is a balm;
There is no storm, but soon must come a calm;
There is no broken heart, but can be healed.
No harsh earth-noise but can in peace be stilled,
No deep bereavement but shall find relief—
Deeper and greater than was e'er the grief.
No bitter wail, but shall give way to song;
No way so dark, but light shall break ere long;
No sufferer whose sufferings may not cease,
No prisoner who may not find release;
No earthly sorrow but hath its reward—
If only we will wait and trust the Lord.

—Selected.

Chief of Police—"How can you tell when a man's going fast enough for you to take his number?"

Applicant for Speed Cop—"When he's going too fast for you to make it out."—Princeton Tiger.

"I DO REMEMBER MY FAULTS THIS DAY"

Which being interpreted means, I should have followed my impulse to write earlier about a meeting recently held in the First Baptist Church, Hendersonville.

Last summer, during the Moody Bible Conference, held here, I noticed that Rev. A. I. Sutherland had special power in preaching Christ to young people, and so I engaged him to hold a meeting for me, November 30th-December 14th. He came and preached with power, being especially strong in expositions to thoughtful Christians and in teaching, and preaching to young boys and girls. In this he has all but astonishing talent. He not only attracts and holds them -even the most restless—but teaches them en masse the great doctrines of grace. In my meeting he had from 65 to 100 whom he caused to understand and take in the great doctrines of sin, salvation and service. He did not tell Bible stories, but made the children understand and appreciate the abstract doctrines of God's Word. It was delightful. I have baptized a dozen and still they keep coming (I baptized three last Sunday). Brother Sutherland is a native of California and a Baptist from conviction, having come to the Baptist position from another denomination. He is a most lovable man.

E. E. BOMAR.

NINETEEN-TWENTY-FOUR, MY BEST READING YEAR

Dr. J. W. Gillon, of Winchester, Ky., in the Western Recorder early in the year of 1923 gave a list of the books that he had read the previous year, and he did the same thing in the same paper a year ago. This list, with the way Dr. Gillon put it, greatly inspired me to make the attempt to make 1924 my best reading year, and I am thankful to say that I succeeded in the effort.

In the hope that a record of my reading for a year might prove to be something of the measure of inspiration to others that Dr. Gillon's was to me I am submitting it to readers of the Biblical Recorder.

Of course there is much to be criticized in this record; and I hope that I am my own most severe critic, for I see wherein the list might have been better; but the record stands. In the light of the failures in 1924 I hope the present year's reading will be of much more value. I give the names of the books, the authors, and each month's reading.

January: Intercessory Prayer, McLure; God's Prophecies for Plain People, Pettinghill, The Victorious Christ, addresses by several men; Getting Things from God, Blanchard; The Gospel in the Ten Commandments, Massee; The God of the Bible, Torrey; Divine Overruling, Sanday. Seven books.

February: Back Home, Irvin Cobb; Lincoln, by Stephenson; Twelve Great Questions About Christ, McCartney; Wonderful Bible Conversions, Banks. Four books.

March: The Church That Jesus Built, Roy Mason; Henry Martyn, Padwick; The Influence of Christ in Modern Life, Hillis; What Are You Worth?, Goodell; David Livingstone, Horne; Americanization of Edward Bok. Six books.

April: The Highway, Mason; The Resurrection Body, White; The Ineffable Glory, Bounds; A Picture of the Resurrection, Gray; The Resurrection of Jesus, Orr; Mammy's White Folks, Sampson; The Lion's Share, Bennett; The Meaning of the Cross, Gordon Watt. Nine books.

May: The Three Mrs. Judsons, Stewart; Life of Beecher, Howard; Moods of the Soul, F. W. Norwood; Seven Laws of Teaching, Gregory; Brother Vann, a book on missions. Five books.

June: Christianity and Liberalism Machen; The Task Worth While, Mabie; The Cross in Faith and Conduct, Gordon Watt. Three books.

July: The Wide, Wide World, Warner; The Present Day Sunday School, Burroughs; Life in a Look, Baldwin; With Christ After the Lost, Scarborough; Organization and Administration of the Sunday School, Cunningim and North; The Superintendent, F. L. Brown; Hand Book of Daily Vacation Bible School, Aler. Seven books.

August: Talks With the Training Class, Slattery; Preach it Again, Clausen; The Apostles As Every-Day Men, Thompson; True Evangelism, Chafer; Literal Interpretation of the Sermon on the Mount, Three short papers; Christianity at the Cross Roads, Mullins; Emmy Lou, George Madden; Pearls From Patmos, Ross; Song of our Syrian Guest, Knight; Secrets of Sunday School Teaching, Pell; The Place of Books in the Life We Live, Stidger; Building a Successful Sunday School, Burroughs; Marion Darche, Crawford; Why the Pastor Failed, Conant; True Evangelism, Chafer, (second reading); With Christ After the Lost, (second reading); The Way to God, Moody; The Cross, Sermons by several preachers. Seventeen books.

September: History of the Kehukee Association, Burkitt and Biggs; Building a Country Sunday School, Middleton; Preaching in a New Age, Lyman; Laugh and Live, Fairbanks; History of Brown Union Association, Black; How to be a Pastor, Cuyler; The Prayers of Jesus, Broughton; The Church of Christ, A Layman; Skinner's Dress Suit, Dodge; Faces in the Dawn, Hagedorn; Christ of the Logia, Robertson; The Supernatural Jesus, McDaniel; The Christ of the Bible, Torrey; Charred Wood, Muredock. Fourteen books.

October: The Minister and His Greek New Testament, Robertson; The Call of the Upper Road, Logan; Stories and Story Telling, St. John. Three books.

November: Building a Standard Sunday School, Flake; The Gay Conspirators; The Six-Point Record System, Flake; Sunday School Officers and Their Work, Flake; The Department Sunday School, Flake and Blankenship; Pioneering in the Southwest, Holt; Home Letters From China, Poteat. Seven books.

December: The Heart of God, Weeks; Captain Pluck, Mullins; The Approach to the New Testament, Moffat. Three books.

This is a total of eighty-five books for the year. In addition I have read in whole, and in large part, the following books: The Shepherd of the Sea, Watkinson; Evangelistic Sermons, Chapman; The Unrecognized Christ, Gardner; The Life in Christ, Gardner; Winds of God, Banks; Quest For Souls, Truett; The Gospel For Today, Torrey; The Apostle John, Griffith-Thomas; Let us Go On, Thomas; All's Love Yet All's Law, Gordon; The Second Coming of Christ, Haldeman; The Law of the Tithe, Babbs; The Cross in Modern Life, Greenhough; The Drama of the Face, House.

This last list is that of older books, and represents principally re-readings.

In addition I take and READ the following papers and periodicals:

Weeklies: The Biblical Recorder, The Christian Index, The Western Recorder; Charity and Children; The Searchlight, The Literary Digest, The Sunday School Times.

Monthlies: The American Magazine, The Expositor, Moody Bible Institute Monthly, The Sunday School Builder, Home and Foreign Fields.

I take one quarterly: The Review and Expositor; and two daily papers: The Greensboro Daily News and the Norfolk Ledger-Dispatch.

My principal, most profitable, and most enjoyed reading is the English Bible, which, aside from study, I have read through five times in 1924. I read the Book through once every sixty-six days, or an average of a book a day. My daily readings are divided among the Old Testament, the Psalms and the New Testament, and amount to about eighteen chapters a day, divided as follows: about three Psalms, twelve chapters from other parts of the Old Testament, and four New Testament chapters. The plan in detail I hope at a later date to submit to the Recorder.

CHARLES C. SMITH.

Windsor, N. C.

COMMEND BROTHER SASSER

I feel sure that the Recorder family, will be glad to learn of the service of Rev. L. Sasser as pastor of the Arlington St. Church, Rocky Mount, N. C. Brother Sasser closed, his last term of three and one-half years, as pastor December 28th.

The service was given over to a farewell service, reviewing a few deeds of love the Lord was able to accomplish through him as a consecrated pastor and undershepherd.

Brother Sasser came to the church when few in number, with a small wooden building, poorly equipped. Now we have a beautiful three-story, brick building, with an auditorium seating 800 or 1000.

During the last three and one-half years, the Sunday-school has increased 100 percent, the membership of the church, from 280 to 581 We now have two splendid Young Peoples Unions—Senior and Junior. The Missionary and Aid Societies have a new vision of services.

Brother Sasser spent two and one-half years as pastor of the church while a sophomore at Wake Forest. Then returning after completing his work there also at the Seminary. This makes six years of service, during which time the church has gone forward in a wonderful way. The city and church feel deeply the loss from amongst us as a spiritual and moral leader.

It is with reluctance, that we give him up; and we most heartily commend him to his new field of labor, and wish to say to them that they have chosen a consecrated and faithful undershepherd. We bid them God speed, in loving service for the Glory of God and good of humanity.

R. E. INGRAM.

WESTERN N. C. MINISTERS' CONFERENCE

On January the 13th and 14th, 1925 the Ministers' Conference of Western N. C. met with the Cullowhee Baptist Church. Rev. W. F. West and his good wife with his splendid people gave us a most cordial welcome and we were loth to leave when the time came for us to go.

The general subject of this meeting was: "The Sermon on The Mount." Various phases of this subject were, assigned to the pastors, and there were many free for all talks made by the brethren.

Brother R. L. Creal, the new pastor at Bryson City, was introduced to the Conference, and we found in him a most excellent helper in the work.

A very timely sermon was preached on the first evening by Rev. C. T. Tew the Pastor of The First Baptist Church of Waynesville. And Brother Varnal Breedlove one of the ministerial students of Sylva Collegiate Institute expounded the Gospel on the night of the closing session.

Besides the pastors present we were happy to have with us Brother R. L. Randolph, our enlistment man for this section of the State, and also Prof. J. C. Hough, Principal of the Baptist Mountain School at Sylva.

W. ROSS YORKLEY,
Secretary to the Conference.

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POINTS FOR EMPHASIS
Baptist Sunday School Board-*Nashville*

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BAPTIST SANATORIUM
EL PASO, TEXAS

W. M. UNION

Edited by MISS MARY WARREN, Corresponding Secretary, Raleigh, North Carolina.

W. M. U. STATE OFFICERS

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READ, KNOW, GROW!

A good New Year's Motto! **Read** the Biblical Recorder and **know** the Baptist work of the State—"a workman that needeth not to be ashamed." As you know, you will **grow**. Tell it to others, and so the work will grow.

If you had a short term subscription, renew it now. Don't miss a single issue. Get others to subscribe. Send in a list from your society.

ELSIE K. HUNTER.

NOTES

We are on the home stretch. In just one more month the W. M. U. year—1924-25—will close. What will your record be?

* * *

Did you observe the Week of Prayer for World Wide Missions during January? Many societies did observe this season and were richly blessed.

* * *

Send your Christmas Offering for China to Treasurer Walters Durham, Raleigh, designated as such. Then do not fail to report this amount on your quarterly report which is sent in February 28.

* * *

A new report blank for 1925 Program will be sent the societies with the quarterly literature, February 15. Make your fourth quarterly report on this blank.

* * *

From the Whiteville W. M. S., we have this encouraging note: "I am sending our Lottie Moon Christmas Offering. We had a splendid attendance the whole week, even if it was rainy and every one seemed to get a blessing.

* * *

The Roanoke Rapids W. M. S. says: "We are sending our Christmas Offering for China. We had the best attendance for our Week of Prayer we have had for years; also overpaid our Campaign pledge $300.00."

REPORT OF ASSOCIATIONAL SUPERINTENDENTS FOR QUARTER ENDING NOV. 30, 1924

Bladen—Mrs. W. O Biggs, Superintendent. Societies organized 10; letters and postals written 32; societies visited 7; meetings held 9; miles traveled 220.

Buncombe—Miss Annie L. Logan, Superintendent. Societies organized, 2; letters and postals written, 65; societies visited, 4; meetings held, 1; miles traveled, 48.

Cape Fear Columbus—Mrs. M. A. Fryer, Superintendent. Societies organized, 1; letters written, 40; meetings held, 3; miles traveled, 118.

Carolina—Mrs. J. F. Brooks, Superintendent. Letters and postals written, 25.

Catawba River—Mrs. W. H. Reddish, Superintendent. Letters written, 36; miles traveled, 14.

Chowan—Mrs. S. C. Newbold, Superintendent. Societies organized, 2; letters written, 50; societies visited, 1; miles traveled, 70.

Eastern—Miss Macy Cox Superintendent. Societies organized, 2; meetings held, 5; societies visited, 12; miles traveled, 100.

Flat River—Mrs. S. H. Usry, Superintendent. Letters written, 50; societies visited, 4; meetings held, 4; miles traveled, 35.

Gaston—Mrs. W. W. Williams, Superintendent. Societies organized, 1; letters written, 4.

Haywood—Mrs. R. N. Barber, Superintendent. Societies organized, 1; letters and postals written, 48; societies visited, 2; meetings held, 5; miles traveled, 268.

Johnston—Mrs. B. A. Hocutt, Superintendent. Societies organized, 2; letters and postals written, 386; societies visited, 2; meetings held, 1; miles traveled, 60.

King's Mountain—Mrs. Jno. Wacaster, Superintendent. Societies organized, 6; Letters and postals written, 114; societies visited, 6; meetings held, 9; miles traveled, 218.

Liberty—Mrs. R. S. Green—Superintendent. Societies organized, 2; letters and postals written, 35.

Little River—Miss Mattie Bain, Superintendent. Letters and postals written, 44; societies visited, 3; meetings held, 2; miles traveled, 130.

Mecklenburg-Cabarrus—Mrs. B. S. Blanton, Superintendent. Societies organized, 10; letters and postals written, 140; societies visited, 2; meetings held, 9; miles traveled, 242.

Mount Zion—Mrs. S. J. Porter, Superintendent. Letters written, 208; societies visited, 3; meetings held, 2; miles traveled, 40.

Neuse-Atlantic—Mrs. John B. Lane, Superintendent; Mrs. F. M. Jenkins, Young People's Leader. Letters written, 54; societies organized, 2; meetings held, 1; miles traveled, 95.

Pee Dee—Mrs. R. L. Hardison, Superintendent. Societies organized, 3; letters and postals written, 195; societies visited, 7; meetings held, 6; miles traveled, 181.

Piedmont—Miss Mollie Patterson, Superintendent. Letters and postals written, 132; societies visited, 7; meetings held, 1; miles traveled, 85.

Roanoke—Mrs. Lem T. Vaughan, Superintendent. Societies organized, 2; letters and postals written, 225; societies visited, 4; meetings held, 4; miles traveled, 112.

Robeson—Mrs. H. M. Baker, Superintendent; Mrs. I. P. Hedgepeth, Young People's Leader. Societies organized, 3; letters and postals written, 173; societies visited, 17; meetings held, 8; miles traveled, 334.

Sandy Creek—Mrs. J. U. Gunter, Superintendent. Societies organized, 1; letters and postals written, 77; societies visited, 3; meetings held, 2; miles traveled, 156.

Sandy Run—Mrs. T. C. Lovelace, Superintendent. Letters written, 22; societies visited, 1; miles traveled, 5.

South Fork—Mrs .T. C. Singleton, Superintendent. Societies organized, 3; letters and postals written, 95; societies visited, 12; meetings held, 8; miles traveled, 205.

Stanly—Mrs. J. M. Mauney, Superintendent. Letters written, 40.

Surry—Mrs. George Snow, Superintendent. Letters and postals written, 22; societies visited, 1.

Tar River—Mrs. W. W. Parker, Superintendent. Societies organized, 4; letters and postals written, 245; societies visited, 4; meetings held, 2; miles traveled, 109.

Three Forks—Mrs. G. P Hagaman, Superintendent. Letters written, 6.

Transylvania—Mrs. Wallace Hartsell, Superintendent. Letters and postals written, 57; societies visited, 3; meetings held, 1; miles traveled, 64.

Tuckaseigee—Mrs. W. R. Yokley, Superintendent. Societies organized, 3; letters and postals written, 34; societies visited, 1; meetings held, 1; miles traveled, 39.

Wilmington—Mrs. R. E. Williams, Superintendent. Societies organized, 1; letters and postals written, 81; meetings held, 1; societies visited, 4; miles traveled, 86.

Yadkin—Miss Della Woodhouse, Superintendent. Societies organized, 1; letters and postals written, 15; societies visited, 2; miles traveled, 32.

Yancey—Mrs. S. W. Bennett, Superintendent. Letters and postals written, 9; societies visited, 3; meetings held, 1; miles traveled, 12.

FROM RUMANIA

Dear Friends:

Usually our Missionaries go to fields where other American missionaries are working and from the day they land they are thrown with other American citizens. In most fields the Board has missionary compounds, which are somewhat like a little American village. It was entirely different with us. We are the only American missionaries in Rumania, that is, Baptist. There are a few Adventists. We have never seen many American people. There are a few living in Bukarest but usually they are society people and neither of us would feel at home with the other. The Y. M. C. A. and the Y. W. C. A. people and Mr. Hurley and I have been mighty good friends. They come and dine with us and we go and dine with them. But after all we have been thrown very little with Americans. For example we live in a large apartment house and in our section we have Turks, Germans, Hungarians, and Rumanians, and I expect it is safe to say that neither understands the other. I must say though that we have been perfectly at home under these living conditions.

As you know, Rumania is a new field. Our Board entered it in 1920. Until we came here the only work that the Board had done was to furnish a little money. About forty years ago a man from Germany came here and did some missionary work and from his efforts we now have between 25.000 and 30.000 Baptists. Most of these members were added to Rumania by the Treaty of Versailles which added or gave Transylvania to Rumania. Formerly these people had lived under the rule of Austria-Hungary. It seems encouraging to think that we found at least 25.000 Baptists when we came here. We must remember though that most of these people are similar to the great mass of our citizenship, that is they are ignorant and thousands can neither read nor write. Of course the great need at present is adequate equipment to train as many of these people as is possible.

I must say in behalf of these Baptists that they are good, they are sincere; I think they are as good as they know to be. There is a great difference between them and American Baptists, especially as to what they consider right and wrong. It is strictly against the rule of the church to wear jewelry, to ride on a train or in a carriage on Sunday or to use tobacco in any way. To our surprise, we found that it is not considered against the rule of the church to drink wine or beer or whiskey, if they want it. Practically everybody drinks. They do not consider it a sin to drink, if they did they would stop it and I expect it will be difficult to persuade them that it is wrong. The things I have mentioned are some habits that the people have brought from the Orthodox and Catholic churches into our Baptist churches. But Paul faced the same thing in the first century. After all we think that the people deserve a great deal of credit for the progress they have made. They have never had a chance in life.

Perhaps the greatest work the Board will do is to build up a good school for these people or to help them do so. That is our mission in Rumania. Our lives are dedicated to this task. We believe that if we can spend forty to fifty years in Rumania, or even less time, that this feat can be accomplished. At present, we have one lot about 50 by 150 feet almost in the center of Bukarest. On the rear we have a small building six stories high, including basement, in which we will begin our work of building a school. When we can have more money we will build a large building in front. At present we have room for twenty-six students. In the little building we have our little church, class rooms, dining hall, kitchen, etc. By the side of our lot there is a lot the size of ours, with a building with 20 rooms. It is for sale at 3,000,000 lei or $15,000 for it. Dr. Love is anxious to buy it but the heavy debt on the Board will not permit the spending of more money for property. We have prayed continually for this property and we still believe that our Lord will make it possible to secure it.

Another phase of missionary life is the new language that has to be learned. This language is built on the Latin but is very much mixed with French and some Slavonic. Practically every rule that we find in the English language is broken and the direct opposite to it is true in the Rumanian language. This is true from the use of the double negative which is absolutely forbidden in English, to placing the dative and accusative pronouns before the verb and the nominative cases after it, etc. Yet we hope we have made satisfactory progress. It has been impossible for us to study the language from a scientific viewpoint because our tutor has known little about the English language. This fact has made it very very much harder for us. Nevertheless, Mr. Hurley will begin active work in the school when it opens in September. He speaks right well now but finds the accent difficult.

Only a small percentage of the people ever know a thing about the comforts of life, such as the poor in America enjoy every day. Millions walk and so far, we have walked with them. Only the rich have cars. At present we are in a fair town of 5,000 people and there is not a single car here. We were told last fall that we were 80 miles from a car, and we were in the richest country in the world seemingly (Transylvania). We hope later to buy us a Ford, that is if we can economize enough to do so. Nothing would mean more to our comfort and few things would mean more to our work.

Summertime in Bukarest is real Louisiana weather. And what is worse we know nothing of sanitation. We came to Valenii de Munte for two months and find that we can live on one-half the expense at Bukarest. This is a little mountain town tucked back in the Carpathian mountains.

We shall be glad to have people in the home country write us. We have received many letters from people whom we have never seen and appreciate them. Our address at Bukarest is, Sjinti Apostol 41.

MRS. DAN T. HURLEY.
Valenii de Munte, Rumania,
August 8, 1924.

BOAST NOT thyself of tomorrow; for thou knowest not what a day may bring forth.—Proverbs 27:1.

OBITUARIES

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

MILLER—Bro. Philip A. Miller was born in Jonesville, Yadkin County, August 31st 1842. He was married to Mariah V. Hampton in 1862. Ten children were born to them. His wife died eleven years ago. The children all survive. It was a devoted family, affectionate, dutiful and loyal to one another. The tenderness shown to the aged father was touchingly beautiful.

Brother Miller was clerk of the Island Creek Baptist Church for many years and always faithful in keeping a true record. He lived a few years in Davie County. He was a resident of Winston-Salem for twenty years. His home was characterized by hospitality. He loved all his brethren and often entertained as many as seventy-five or one hundred persons during the Associations. He was never heard to complain during his long illness. He came to his end like a well-ripened shock of wheat. He was ready and only waiting for the summons to join loved ones gone before and others to follow later on. His funeral was conducted by his pastor, Dr. J. R. Jester.

"Sevant of God well done
Rest from thy loved employ
The battle fought the victory won
Enter thy Master's Joy.

The pains of death are passed
Labor and sorrow cease
And life's long warfare closed at last
His soul is found in peace."

H. A. B.

PEARSON—Edith Gray, infant daughter of Mr. and Mrs. Ernest A. Pearson was born February 10, 1924 and died January 7th, 1925. The interment was made at Holly Grove cemetery, Thursday morning at eleven o'clock. Funeral services were conducted by Revs. Geo. M. Matthews and T. H. King of Clinton, N. C.

We know she sweetly rests with Jesus. For He says, "Suffer little children and forbid them not to come unto me for of such is the kingdom of Heaven."

An Aunt, E. D. B.

Clinton, N. C.

RESOLUTIONS OF RESPECT

Our Heavenly Father in His love and wisdom on Christmas day saw fit to call from this earth to her eternal abode the sweet and gentle spirit of our sister and co-worker, Miss Annie Farrior.

The Senior Philathea Class of the First Baptist Church, of Goldsboro, N. C., desires to offer the following resolutions:

1. That though we miss her and mourn her loss we bow in humble submission to the will of Him who doeth all things well.

2. That we ever remember her faithfulness and her unselfish interest in the work of the class.

3. That we extend to the sorrowing loved ones our deepest sympathy and commend to them our Lord whom she loved and trusted.

4. That a copy of these resolutions be sent to the bereaved family and to the Biblical Recorder, and also that a copy be placed upon the records of the class.

MRS. A. P. PETWAY,
PEARL E. NOBLE,
CLYDE JOHNSON.

IN MEMORY OF WILBUR HALL

The Robersonville Baptist Church and community were saddened by the death of Wilbur Hall, only child of Rev. and Mrs. W. G. Hall, which occurred on the evening of December 24th, 1924.

Loved ones, physicians and friends did all in their power to stay the hand of death, but Our Heavenly Father, in His infinite wisdom, called him home at the tender age of thirteen.

He professed faith in Christ and was baptized at the early age of nine, and entered at once into the Master's work. As a Sunday-school and B. Y. P. U. worker, he was devoted and faithful. Therefore be it resolved:

1st. That in his death, this church has lost one of its best and most beloved lads, and the country a promising citizen.

2nd. That we humbly submit to the Father's will, who loveth all and doeth all things well.

3rd. That we extend to the parents our sympathy and love in their great sorrow.

4th. That a copy be sent to the bereaved parents, a copy spread upon the minutes of the church, and a copy sent to the Biblical Recorder.

MRS. J. H. ROBERSON JR.
MRS. J. T. TAYLOR,
MRS. T. J. ROBERSON,
Committee.

WHO OWN THE RAILROADS?

From Vice-President, Southern Railway System; Atlanta, Ga.

There is a persistent rumor, frequently fostered by railway executives, that stockholders own the railroads. Nothing could be further from the truth. There are multitudes of owners of railroad securities, but that they own the railroads is a complete misconception of the facts.

In the first place, no man, or body of men, can build a railroad, or even an extension of an existing road, without an adjudication by a public body that "public convenience and necessity require" such construction. When the road is built it cannot be sold, mortgaged, or leased without the consent of such body; neither can it, or any part of it, be discontinued or abandoned, even temporarily, without such consent. Moreover, in the operation of the railroad the public dictates the rates that may be charged, the wages to be paid, the hours the employees shall work, and the number of employees who shall operate trains. The public direct the establishment of new stations and spur tracks, control the changes of grade, overhead or depressed crossings, and may direct the distribution and supply of cars and locomotives and various details of car and locomotive design. Even in corporate transactions, such as purchasing supplies, the issue of new securities, the consolidation with, and acquisition of other railroads, all are subject to public control in a greater or less degree, and, finally, no one may be a director or officer of more than one railroad without the consent of the public.

This enumeration is not inclusive of all the elements of public control, being but a part of what the Supreme Court has called "this vast body of acknowledged powers," but it is sufficient to indicate that if the stockholders have any ownership in the physical properties of a railroad it is of the shadow and not the substance. These "powers," now exercised by the Federal Government, were earlier the prerogatives of the several states.

It is frequently said that these limitations are burdensome restrictions imposed upon the owners of the railroads, but in fact they are the very attributes of ownership, and that ownership is in the public. There is, of course, a distinction between beneficial ownership and a bare title. The railroad corporation holds the title to the railroad property, but its beneficiaries are not the stockholders but the public—Edmund A. Whitman in Scribner's Magazine.

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COMMIT THY WAY unto the Lord; trust also in him; and he shall bring it to pass.—Psalm 37:3, 5.

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HE WILL tell you that the first results of constipation — headache, sleepless nights, biliousness, backache, etc.—warn that the body is flooded with intestinal poisons. In time these poisons may cause the breakdown of health and lead to serious disease.

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Why Physicians Favour Lubrication

Medical science has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus, Nujol brings internal cleanliness.

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. For sale by druggists.



Nujol
REG. U.S. PAT. OFF.
For Internal Cleanliness

GALVESTON INVITES 1926 CONVENTION

Please place the following announcement in a conspicuous place in your paper:

"In our business session of January 2, 1925 by unanimous vote the Baptists of Galveston extend the invitation to the Southern Baptist Convention, meeting in Memphis in May, to hold the 1926 session in Galveston. A half promise was made in Kansas City that the Convention would come from Atlanta to Galveston, but Galveston withdrew in favor of Memphis.

The logical thing for Baptists to do in 1926 is to come West. It was in Jacksonville in '22, Kansas City in '23, Atlanta in '24, Memphis in '25, thus having covered the North West, the South East, the Center and the East, and it is logical that it should come to the South West.

It is the time of year when our "Oleander City" has on her most beautiful garb, and when swimming and boat-riding are at the height. We have an auditorium that would seat above five thousand, with acoustics as good as the average church. We have hotel facilities to care for as many as will come. We will be able to guarantee as good hotel rates and railroad rates as can be had in any other city in our territory. The only request that we have to make regarding our ability to handle the Convention is, that inquiry be made of Texas Baptists whether Galveston Baptists know how to handle a convention.

We will have plenty of data in Memphis regarding our facilities, and we can show that the Convention will do Galveston more good than it can in any city of Southern Baptist Territory."

Fraternally,
E. F. ADAMS, Pastor,
First Baptist Church.

SEMINARY HONORS PAST AND TACKLES FUTURE

Looking into its illustrious past through appropriate Founders Day exercises and projecting its interests into the future through the launching of its drive to secure $2,000,000 for immediate building needs, both of which occured at the very outset of its record breaking six weeks course of special lectures on Baptist Progress and principles, the Southern Baptist Theological Seminary made more Baptist history.

The buliding fund campaign was started with a student dinner, at which 100 of the 400 students, pledged $16,000, the others sending cards in day by day.

Dr. W. W. Barnes, gifted professor of history in the Southwestern Baptist Theological Seminary, was the initial speaker in the six weeks series. "Baptist Progress from Jesus and Paul to Constantine," and "From Constantine to Luther and Anabaptists," were his two subjects. Then Dr. F. M. Powell, David T. Porter, Professor of History at the local seminary, gave two lectures tracing Baptist progress "From Luther to Roger Williams" and "From Roger Williams to the Present." Space does not allow a detail report of these scholarly lectures and it is hoped that through some medium, probably the Sunday School Board, the whole series might be published, for they will, when completed, be a complete library.

The student body has been increased by the arrival of a number of new students who are starting their work with this quarter, and others are expected.

Dr. O. C. S. Wallace of Baltimore and Dr. E. Y. Mullins deliver two lectures each on Baptist Polity January 27 to January 30, inclusive. And the week of February 3rd, Dr. W. T. Whitley of England will give the Gay Foundation Lectures on "Great Baptist Preachers of Great Britian."

Dr. John F. Purser, president of the Home Mission Board, Atlanta, Ga., and Dr. R. T. Hanks, pastor First Baptist Church, Jewett, Texas, an alumnus of the Greenville days, were Founders Day speakers. Dr. Purser's subject was, "An Institution the Lengthening Shadows of Great Men," and the topic of Dr. Hanks was, "The Southern Baptist Theological Seminary the Greatest Asset of Southern Baptists."

The founders were "master builders" who "colored the truth they taught with their great personalities" and set a standard of "conservative scholarship" and "consecration," which the seminary still maintains. They were "newborn bards of the Holy Spirit," he said.

Dr. Hanks paid tribute to the "immortal four"—Drs. Boyce, Broadus, Manly and Williams—by saying "there were giants in those days." Dr. Hanks said the seminary was the denomination's greatest asset because "here men learn the heavenly right of thinking together;" because the seminary is the greatest unifying force we have; because it is orthodox; because the school is providentially located; it is also the greatest missionary force we have, having sent 103 men into the foreign fields in addition to helping in the training of 111 Training School girls who have gone over, and having sent into all phases of the denominational life 5,627 men of missionary zeal; because the other schools, the papers and the boards are largely manned by its graduates; and because its faculty has made a definite contribution to the field of scholarship and authorship, producing at least sixty standard volumns.

At a dinner by students, which opened the building fund drive, Dr. Mullins spoke on, "Why We Ought To Give." He said unless we do the seminary cannot continue to go forward and expand; and that we ought to give because of relation of seminary to the other work of the denomination; because of small receipts from south wide campaign; because long delay in asking for money has produced an emergency frought with great peril; because of place of seminary in realm of theology in United States; because seminary appeals so rarely; because relief at present, to large extent, will eliminate seminary as financial problem; because Southern Baptists, as a denomination, have not put as much as $50,000 in equipment of the seminary.

CHARLES F. LEEK.

TOTAL CAMPAIGN COLLECTIONS REACH $58,575,000

Frank E. Burkhalter

Final returns from the various states on the total collections from the 75 Million Campaign indicate that the total amount of cash received on that program from all sources amounted to $58,575,819.60. Some of the returns have just come in by wire and a revision may show a few minor corrections, but the following returns by states are as nearly correct as it is possible to give:

Alabama	$ 2,717,464.62
Arkansas	2,319,672.62
District of Columbia	273,747.96
Florida	1,009,416.89
Georgia	5,232,523.24
Illinois	677,575.81
Kentucky	6,414,159.87
Louisiana	1,681,438.52
Maryland	729,440.82
Mississippi	3,076,035.90
Missiouri	2,438,561.24
New Mexico	708,124.80
North Carolina	5,171,049.83
Oklahoma	1,461,822.83
South Carolina	4,752,390.22
Tennessee	3,963,011.13
Texas	8,720,161.50
Virginia	6,727,778.80
Home Board Special	15,340.00
Foreign Board Special	86,103.00
Total contributed by foreign churches directly to Campaign	350,000.00
TOTAL	$58,575,819.60

DWELL DEEP

By James Buchanan

Dwell deep! The little things that chafe and fret,
O, waste not golden hours to give them heed.
The slight, the thoughtless wrong, do thou forget;
Be self-forgot in serving others' need.
Thou faith in God through love for man shall keep,
Dwell deep, my soul, dwell deep!
Dwell deep! Forego the pleasure if it bring
Neglect of duty; consecrate each thought;
Believe thou in the good of everything,
And trust that all unto the wisest end is wrought.
Bring thou this comfort unto all who weep;
Dwell deep, my soul, dwell deep.
—Selected.

What is faith?—Heb. 11:1.

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NORFOLK SOUTHERN RAILROAD
PASSENGER SCHEDULES
Effective December 28, 1924
From Raleigh, N. C.

Lv. For		Ar. From
6:15 a. m.	a Norfolk	8:30 p. m.
7:30 a. m.	b Charlotte	5:15 p. m.
3:00 p. m.	c Belhaven	12:25 p. m.
9:45 p. m.	d Norfolk	7:05 a. m.

a. Parlor car, Marsden to Norfolk.
b. Connects weeks days for Fayetteville.
c. Via Pinetown.
d. Sleeper to Norfolk.
S. C. HIGH, City Ticket Agent
J. E. SINGLETON, Depot Ticket Agt.

Money in Old Letters
Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.
GEO. H. HAKES
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Colds Fever Grippe
Go Stop them today
Stop them quickly—all their dangers and discomforts. End the fever and headache. Force the poisons out. Hills break colds in 24 hours. They tone the whole system. The prompt, reliable results have led millions to employ them. Don't rely on lesser helps, don't delay.
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TIRED EYES Dickey's old reliable Eye Water refreshes and strengthens a tired eye. Has been used by thousands for nearly half a century. Always comes in red folding box. Does not burn or hurt. Price 25c. DICKEY DRUG CO., Bristol, Va.

Sunday School Lesson Helps for 1925

	Post Paid
PELOUBET'S NOTES	$2.00
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NEWS FROM THE ITALIAN MISSION

By Miss Mary Argyle Taylor,
Rome, Italy

(No. 3)

We think our Baptist press in Italy is developing and doing good work, and that it has achieved quite a position for itself. On its material side Bilychnis publications were given a medal at the Rio de Janeiro Exposition and obtained an award at the Dante Centenary Book Exhibition in Florence.

The Teatro Valle Church gave this year towards self-support Lire 1925.50, and it must be remembered that all of its members, except the pastor, Paul Paschetto, and Dr. Whittinghill's family, are laboring people, mostly seamstresses or small tailors.

The little church in Trastevere (across the Tiber, as the quarter of Rome lying at the foot of the Janiculum is called), which has had its chapel repainted and agreeably decorated by the active, competent pastor, Signor Pasella, was rejoiced last Sunday afternoon by three baptisms. It was a really beautiful service, with sweet singing by the choral society of our Baptist young people, and earnest addresses by the pastor and the deacon, who is a layman. The snowy walls, faintly touched with blue and gold, and the arched apse, with its simple but decorous baptistry, and its tastefully arranged trails of autumn flowers, made a good background for the dark, earnest faces of the pastor and the three candidates—two brothers and their sister, all converted through the testimony of their mother, who died some time ago. Mrs. Whittinghill was requested, as she often is, to present the Bibles, given by the church to the three neophytes. Her blond head and delicately fair complexion, inherited from her father, form a pigment contrast to her real Roman speech with its round, full vowels and Italian cadence, and she always goes to the heart of her Latin listeners by the love and earnestness of her Christian experience spoken in her deep, sweet voice. After the service the young woman who was baptized, said: "Oh, let me speak to Dr. Whittinghill; he came to see us in my mother's house at Rimini fifteen years ago." And shaking hands very cordially with her, he was reminded of the call fifteen years before, way over on the Adriatic, when with one of our evangelists, he had been to see the solitary convert in her neat, well kept home, and had been struck by the fine faces of her unconverted sons and daughters. He had never heard of them in these long and eventful fifteen years. So every now and then are we reminded that unknown seed is lying dormant, apparently dead in the ground, and when we least expect it, leap to life and fructifying growth. May readers of these lines pray that God will send the sunlight of His Holy Spirit to warm into life and harvest the seed sown over Italy in the last fifty years.

SOUTH CAROLINA NEWS

The general board of South Carolina Baptists held its first meeting of the year in Columbia Tuesday and Wednesday, the 13th and 14th of January. Officers to serve for the New Year were elected. I. H. Hunt, of Newberry, a prominent attorney and business man, was elected president of the board, the conviction of members being that the position required a man of affairs at its head. Brother Hunt is a fine layman who is deeply interested in the work, and he will, no doubt, fill the position admirably. Other officers, including W. T. Derieux, Secretary of State Missions; J. T. Watts, Sunday School Secretary; Charles A. Jones, Secretary-Treasurer, all of whom have served most efficiently for years, with minor officers and secretaries, were re-elected. Dr. Jones is said to have made one of the clearest and most business-like reports to the board that was ever made, in which he gave an insight into conditions as they exist, which was most highly appreciated.

Of the five and half million dollars that South Carolina was expected to raise on the 75 Million Campaign, only three and one-half million were realized. It is hoped that more will be collected during the year on these pledges. Sixty-one thousand dollars are necessary to meet conditions as they exist, and it is expected that this amount will be realized.

Pledges for the work during 1925 were reported to be very fragmentary, many Baptists refusing to sign pledges, preferring to make their contributions as they desired, and for objects which appealed to their good judgment. In this is manifested Baptist independence, if not a feeling that funds had not been handled with the judgment and good sense that should have characterized their expenditure. The statement was made that this was not an indication that our people would refuse to give, coupled with the belief that the Baptist people of South Carolina would sustain the work of the denomination, both in the State and the Southern Baptist Convention. Facing conditions with which the board was confronted, reductions were made in appropriations for 1925, which will reduce the amount required considerably below the figures of 1924, and the preceding years since the five-year campaign began. Several field workers were eliminated and appropriations for the Summer Assembly held at Myrtle Beach were cut out entirely.

If the writer were permitted to express his honest and candid conviction, he believes that if some of our pastors and preachers had not preached so much about the 75 Million campaign, far better results would have been attained both in closing it out and in securing pledges for 1925. The people became tired in hearing about it every time they attended worship. When they expected and longed for a Gospel message they got instead a speech on the campaign, urging its importance and stressing what a great thing it was, losing sight of the fact that the Gospel message, in which the hearts of men and women are touched and warmed, is the greatest of all, and it is one that will never tire. In saying this I must not be understood as underrating the campaign or holding that giving is not and should not be made a part of public worship. I do not believe that we should attend services without carrying our gifts with us and leaving them upon the altar of the Lord. Our fathers, blessed be their sacred memory, preached the Gospel of grace and did not say enough about the Gospel of giving, but we have swung too far the other way and left out, in a large measure, the messages of grace and preached sacrificial giving, an expression which seems to be on the tongue of most of our preachers.

E. W. Sikes, who has been president of Coker College, a woman's institution at Hartsville in the lower part of the State, was recently elected president of Clemson College, the agricultural college of South Carolina, and he has accepted. The general feeling is that the trustees of Clemson made a very wise selection in their choice of Dr. Sikes for this position, and that he will succeed admirably in leading this institution, which it attended by more than a thousand students. It is rather amusing to see how very busy some of the newspapers have been in naming men to succeed Dr. Sikes as president of Coker.

The athletic business, which has been in the lead in all colleges everywhere, is yielding fruit in South Carolina which is far from being the right kind. At one institution there was a strike caused mainly on account of the discipline of one of the men who was leader in the ball-playing business. And in our own Furman University hazing has called for stringent measures, resulting in the suspension and expulsion of some students, members of the higher classes, and it was noted that every man disciplined was a member of the ball teams. It is a matter for congratulation that the colleges seem determined to exercise their authority over all protests. Candidly this writer is convinced that if the cause were removed which produces their very undesirable conditions, it would be far better for the institutions. When you and I, brother editor, were students we did not have time to take from our studies to run around all over the country on gaming expeditions. Had we done so, we could never have kept up with our classes, but in these days it seems the more a student absents himself in behalf of athletics the better it is for him. The honor students are those who can kick and bat. It is gratifying to learn that the Athletic Association of America is urging less pay for coaches and the complete control of athletics in the colleges by the institutions themselves.

Rev. Porter M. Bailes has dedicated a splendid new house of worship at Greer where he has been pastor for several years. The church has grown very rapidly under his administration, becoming one of the leading churches of the State. The building recently dedicated is said to be one of the very best, reflecting great credit upon both pastor and people.

The South Main Street Baptist church of this city recently lost W. H. Yeldell, Sr. who was run over and killed by a machine in front of the church while going there to attend evening services. Brother Yeldell was a charter member of the church and a deacon. He was a splendid citizen who served his state most efficiently, having been a member of the general assembly of South Carolina, and for several terms clerk of the court of Greenwood county. Best of all, he was an intelligent Christian gentleman and a splendid church member. His sudden death made a profound impression uopp the entire community where he was most highly honored and respected.

G. W. GARDNER.

Greenwood, S. C., January 15, 1925.

WORK OF J. A. BRINDLE

Dear Editor:

I wish to say a word about Bro. J. A. Brindle and his work on the Yates field. Brother Brindle came to this field three years ago, and has accomplished a very constructive work during this time. He has effected a B. Y. P. U. organization in every church in the field except one, and has led in the organization and effective work of several W. M. Societies. He has also been a great Sunday-school builder and organizer. The Sunday-schools on the field he has served have increased at least 50 per cent during the past three years, and three new houses of worship with adequate Sunday-school equipment and one extra Sunday-school plan have been built.

These three new church houses for the most part have gone up during the last year of 1924, at an approximate cost of $74,800. The first of these buildings was erected at Fellowship at a cost of $14,000. This building is equipped with seven Sunday-school rooms and an auditorium with a seating capacity of 450 people. The second one is the splendid brick church at Yates Chapel. This building is equipped with seventeen Sunday-school rooms, basement and kitchen, and cost approximately $30,000. This building was erected with scarcely an objection on the part of the membership. The third church built on this field is at Olive Branch. This church is not yet completed, but when it is it will be exactly the same as the Yates church described above, and at the same cost. The seven-room Sunday-school plant which is being built to the Berea church will soon be completed at a cost of $800. I don't know of a pastor anywhere who has been more progressive in the work of building adequate church and Sunday-school plants. But during 1924, amidst all these building enterprises, Brother Brindle has found time to lead 102 people to Christ and baptize them. We cannot help but love and admire a man who goes about the "Father's business" in this way.

Brother Brindle is now leaving this field, and I wish as a neighboring pastor, without being solicited by him, to commend him to the brethren. (Acts 9:26-27, and Acts 18:27.) He is a graduate of Wake Forest College, an able, experienced and progressive pastor, a good evangelist, and loyal to all our denominational interests. Any church or field of churches in need of a pastor would do well to confer with Bro. J. A. Brindle, Durham, N. C.

L. W. TEAGUE.

FROM BROTHER HARRIS

In writing to have the address of my Recorder changed to Virgilinia, Va., from Creedmoor, N. C., I feel it my duty to say a few words about my work on that field, and the kind treatment I received there. I know that no one has ever had a more pleasant work. The past year was especially fruitful. The Lord was with us. Seventy-five joined the Creedmoor Church, and fifty-five of them were by baptism. There were eighty-one baptisms on the field, consisting of Creedmoor, Mt. Zion, Fellowship and Concord churches. Two of these churches, Mt. Zion and Fellowship raised their quota for the 75 Million Campaign. But the finest thing of all was the increased spiritual condition of the members. I have never seen as much change in any place, as I saw in Creedmoor and adjourning communities. All Christian forces joined to make it possible and no one person can claim the credit.

The Creedmoor Church gave us a nice pounding for a Christmas gift and the men of the town made me up a purse which finally amounted to seventy-four dollars. The Methodist friends had an equal share in this and they say the latch string hangs on the outside of the door. There was much joy in serving such a good people. May God's blessings continue upon them.

We are liking our new home and work, though the weather has been so bad we have not fairly gotten into it. I suppose the good people of Aarons Creek and Virgilina have not heard of the Creedmoor pounding from the way they filled our pantry with good things. The preacher's life is not all a grind, but many things come along to brighten our lives, and the expressions of love, more than the amounts of the gifts are what we appreciate.

Blessings on you and the Recorder this New Year.

EDWIN R. HARRIS.

Virgilina, Va.

Mrs. Crawford—I suppose you suffer a great deal from your dyspepsia?

Mrs. Crabshaw—Not half as much as I did when my husband had it.—Judge.

Home Circle

I SHALL BEGIN AGAIN

By Ada Scott Enslin

I sit alone in the twilight
With my years on earth all spent,
And I think of the way behind me
And the deeds and what they meant.
I turn with a longing spirit
From this world of sorrow and pain
To the beautiful land before me,
Where I shall begin again.

Where every honest longing
And every desire for good
Shall be known and helped and strengthened,
And better, be understood;
And where all is strength and sweetness
And nothing is loss—all gain
Shall be mine at the end of the journey
Where I shall begin again.

When the rest of the way seems dreary,
And tired are the dusty feet,
I shall pray to the loving Father
To keep me both strong and sweet.
And give me the grace for the journey
And help me to bear life's strain
Till I get to the beautiful country
Where I shall begin again.

—The Baptist.

HER LOYALTY

He had strayed idly into the church—

He was only staying in that city for a day or two and time hung heavy on his hands—

He did not pay much attention to the speaker— Sermons did not interest him—

But as he sat there somewhat listlessly he heard the first pure golden notes of a beautiful voice—

He scanned the little space eagerly—

Ah there she was—the girl in the plain grey dress the white collar and cuffs. A girl young and with soft coils of brown hair—a firm chin—

He folded his arms, settled back in his seat and listened—listened with the ear of an artist to the golden melody that poured over the old church.

It seemed as if a nightingale were singing. What magic had this girl hidden away in that small slender throat. She sang with the choir twice, and she sang alone once.

He waited until the congregation had been dismissed and then he made his way forward—

"That young lady, may I speak with her?" he asked of the speaker in the pulpit—"The one who sang the solo—the lady in gray. It is of her voice I wish to speak."

The minister nodded—

"You mean Miss Herrington", he replied. "I think I can arrange it."

A moment later he stood before her—

He handed her his card—

She looked at it but the name was strange. She did not know of Enrique Serrano. But there were others that did, for he was a teacher—a teacher of music—a power and force in the musical world.

"I have heard you sing," he began abruptly. "*Music is my life—and you*—you have a wonderful voice. Will you *come to the city and let me teach you.* If you will study and devote yourself for a few months to the cultivation of your voice, there are no heights that you may not reach. I can promise you much—position, acclaim fame—"

Letty Herrington shook her head and smiled—

"My life work is already decided upon," she replied gently. "I am sailing in two weeks for China. I am going out there as a nurse in one of the Mission hospitals."

The great leader and teacher of music stared—

"A nurse in a Mission," he cried. "What folly—what utter *folly.* With your wonderful voice, to bury yourself in a foreign land. It is America that adores its queens of song. It is America that so deservedly bestows its laurel wreathes. Why if you only will you will have the multitudes at your feet. Your voice it is wonderful—beautiful flawless."

But Letty Herrington shook her head, "I must go," she replied.

She looked at him gravely—

"Is there not a place for a voice across the sea as well as here," she said gently. "I can sing over there in hospital and in hut."

The music master clasped his hands—

"Lost", he cried.

But Letty Herrington only smiled—

"It is not only in America we need music," she replied. "There are children of other lands who need it, too. God has asked me to lift up my voice over there. It is His gift and where He leads should I not follow?"

Enrique Serrano clasped his hands—

"I am sorry for you," he cried.

But Letty Herrington only smiled—

"You must not be," she replied, "*For I am quite happy.*"

She paused—

"Do you not see why I cannot consider your offer? I have already promised God. You would not have me break my word? But, I thank you."

A moment later the great music master was outside the church—

Hard man of the world as he was a tear rolled down his cheek—

"America is the loser," he whispered, "And yet as I saw her standing there—I knew—I felt she would keep her word—but oh what a voice—what Loyalty.—By Susan Hubbard Martin in Kind Words.

STOP! LOOK! LISTEN!

Edith May Wellman was standing by the kitchen table, vindictively jerking pieces of snowy linen from a large wicker basket, splashing them with water and twisting them into tight little wads.

Aunt Julia, entering the room with a pan of ripe, red strawberries, gazed at her usually careful niece in surprise.

"My dear!" she exclaimed. "Won't the clothes be hard to iron if you get them so very wet?"

"Everything in my life is hard," Edith May answered soberly, as she folded a napkin. "I don't know that a little more or less will make much difference."

Miss Wellman sat down at the window which looked out over the intervale to the blue mountains, and began to hull her berries.

"I know you've had a tiring day, girlie," she said gently, "but the haying will soon be over, and then the work will be easier. And, remember, I'm going to stay at least a week longer."

"I do remember with gratitude," Edith May replied, wielding her sprinkler with a trifle less vigor. "You're a big help and comfort, but even the prospect of seven days more of you can't quite banish the blues tonight."

"They are particularly deep and dark then?" Aunt Julia queried.

"Yes, they are," and Edith May folded her last piece and added it to the pile in the basket. "And it's not wholly because I am tired. They've been coming on for a long time."

"Suppose," Miss Wellman suggested, "you sit down and help with these berries while you tell me all about it."

"I ought to set bread," Edith May objected.

"We'll do that together later," Aunt Julia told her. "Sit down now, dearie. It's just the hour for a cozy talk."

With a sigh the young girl dropped into the low rocker opposite her aunt.

"Well, you see," she said, "it began when the Merrifields went on their camping trip."

"Did you go with them?"

"Why, no, Aunt Ju!" and Edith May appeared somewhat startled. "I don't care much for Bess and Howard Merrifield, and their mother is always finding fault and their father is red-faced and noisy. It was only that I wished we had a big touring-car and could go off on a month's trip through the mountains instead of staying here in this dull place with only a drive in the Ford when Father doesn't happen to need it for delivering vegetables."

"So that was what started the blues," Miss Wellman commented. "What came next little girl?"

"Agnes Fenton's blue taffeta dress," Edith May asserted promptly.

"Her blue taffeta dress!" and Aunt Julia looked puzzled.

"Yes. I've wanted one ever since spring, but silk is very high, you know, and though I hunted through all the stores over in Westland I couldn't find a single dress under twenty-five dollars. As I had only fifteen for dress and shoes both I was obliged to turn my back on the taffetas and get a dark blue voile instead. I was awfully disappointed, and when Agnes came to Sunday-school a week ago wearing just exactly the sort of dress I had longed for it brought it all back. It did seem hard that I couldn't have one as well as she."

"Isn't Agnes the young girl who had scarlet fever last winter and was left very deaf?"

"Yes," Edith May acknowledged, "but I'd be most willing to be deaf if I could have her clothes. They're lovely. And she has a wrist-watch, too and—"

"Oh, my dear, my dear! Hush!" Aunt Julia cried.

"Of course I didn't really mean that," Edith May said quickly, "but you must own, Aunty, that it's hard never to have anything beautiful or pleasant, but always just work, work, work."

"Passing through the country," Aunt Julia began, "I frequently notice at railroad crossings a sign which impresses me greatly. It is Stop, look, listen!"

"I've seen it often," Edith May answered, "but I never thought much about it."

"It seems to me you couldn't find a better motto, dear girl."

Edith May stared.

"A better—motto!" she stammered. "What ever do you mean, Aunty?"

"You evidently haven't been doing it."

"Doing—I don't understand—"

"Stopping, looking, listening"

Edith May's brown eyes searched her aunt's sweet face.

"I see it's a text, Aunt Ju," she decided. "Please hurry and preach the sermon. I know it will be a helpful one."

"Well, we'll take the 'Stop' part *first,*" *Aunt Julia agreed.* "*You have* had a good deal to do here on the farm since your mother went to the sanitarium, and perhaps it is natural that you should have fallen into the way of letting the work drive you—of hurrying and worrying and never taking a moment to rest and enjoy the sights and sounds all about you."

"Perhaps I have rushed," Edith May confessed, "but, after all, what is there way out here to hear and see?"

"*If,*" Aunt Julia told her quietly, "you had hurried off to your bread-making just now instead of sitting down with me you would have missed the glorious sunset."

"It is glorious, isn't it?" Edith May said softly, her eyes on the vivid sky. "You can almost imagine the gates of Heaven are ajar for a brief moment."

"I doubt if the Merrifields see anything more splendid during the whole of their journey," Aunt Julia declared.

As the two watched the brilliance fade a bird trilled in the lilac hedge which bordered the yard. Marvelously sweet, hauntingly tender, the low notes sounded in the twilight.

"The hermit thrush!" Edith May breathed. It's the first time I've heard him this year."

"Who," Aunt Julia wondered, "would exchange the song of the thrush for a taffeta silk gown?"

"No one with any sense," Edith May replied gravely.

Then she sprang to her feet with a cry of delight.

"There's Father coming in from the hay-field!" she exclaimed. And the postman must have passed, for look, Aunty, he has a letter in his hand! He's waving it and smiling! That means *good news from Mother!*"

"Oh, my dear! I'm so glad!" Miss Wellman rejoiced. Then added thoughtfully, "Your father is a fine looking man if he is my brother; not much like Mr. Merrifield."

"I begin to see, Aunty," Edith May remarked briskly, "that I have a good many blessings, and that I can find plenty of beautiful things right near by if I—"

"Stop, look and listen!" Aunt Julia supplemented, with a smile.—By Grace E. Craig in Kind Words.

Spice Box

"Don't you think my new suit is a perfect fit?"

"Fit? Why, it's a perfect convulsion."—Exchange.

* * *

"I was unconscious for about three hours today."

"*What was the trouble, accident?*"

"No, I took a nap."—Exchange.

* * *

A physician boasted at dinner that he cured his own hams, when one of his own guests remarked: "Doctor, I would sooner be your ham than your patient."—Exchange.

* * *

When Frank Hayman buried his wife, a friend asked him why he expended so much on her funeral. "Oh, sir," replied he, "she would have done as much or more for me with pleasure."—Exchange.

* * *

Little Willie—"I wish I was you, Mr. Selfmade."

Mr. Selfmade (who has come to dinner)—"And why, Willie?"

Willie—"Because you don't get your ears pulled for eating with your knife."—Exchange.

* * *

Mary was seven, and she didn't want to take her music lesson. "Why, Mary, don't you like your music?" asked her mother anxiously. "No," sobbed the little girl; "I hate those little black *things sittin'* on the fence!"—Exchange.

* * *

"Well," said Uncle Si Brugging after a solo by a fashionable church choir tenor, "if that ain't the rudest thing I ever saw! Just as soon as the young man began to sing every member of the choir stopped. But he went through with it and I must say I admire his spunk."—Exchange.