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CHRISTMAS CAROLS

THE LIGHT OF BETHLEHEM

'Tis Christmas Night! the snow,
A flock unnumbered lies:
The old Judean stars aglow,
Keep watch within the skies.

An icy stillness holds
The pulses of the night:
A deeper mystery infolds
The wondering Hosts of Light

Till, lo, with reverence pale
That dims each diadem,
The lordliest, earthward bending, hail
The Light of Bethlehem!

—John Bannister Tabb.

THE GOLDEN CAROL

(Of Melchior, Balthazar, and Gaspar, the Three Kings of Cologne.)

We saw the light shine out a-far,
On Christmas in the morning,
And straight we knew Christ's Star it was,
Bright beaming in the morning.
Then did we fall on bended knee,
On Christmas in the morning,
And prais'd the Lord, who'd let us see
His glory at its dawning.

Oh! every thought be of His name,
On Christmas in the morning,
Who bore for us both grief and shame,
Affliction's sharpest scorning.
And may we die (when death shall come),
On Christmas in the morning,
And see in heav'n, our glorious home,
The Star of Christmas morning.

—Old English.

A CHRISTMAS CAROL

"What means this glory round our feet,"
The Magi mused, "more bright than morn?"
And voices chanted clear and sweet,
"Today the Prince of Peace is born!"

"What means that star," the Shepherds said,
"That brightens through the rocky glen?"
And angels, answering overhead,
Sang, "Peace on earth, good-will to men!"

'Tis eighteen hundred years and more
Since those sweet oracles were dumb;
We wait for Him, like them of yore;
Alas, He seems so slow to come!

But it was said, in words of gold,
No time or sorrow e'er shall dim,
That little children might be bold
In perfect trust to come to Him.

All round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet Life which is the Law.

So shall we learn to understand
The simple faith of shepherds then,
And, clasping kindly hand in hand,
Sing, "Peace on earth, good-will to men!"

But they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angel-song,
"Today the Prince of Peace is born!"

—James Russell Lowell.

THROUGH THE DARKNESS

Evelyn Hope Squires

With faces lit by candle flame
We sing a joyous song;
With happy voices caroling
The music sweet and strong—
The Christmas music vanishing
In echoes clear and long:

Angels from the realms of glory
Wing your flight o'er all the earth.

The throbbing of the organ notes—
Exulting, glad, and free—
Thrills all the souls who join in praise
Of Christ, Thy Son, and Thee;
Blends with their song and makes of peace
A winged victory!

Joy to the world—the Lord is come!
Let earth receive her King.

The children's choir is caroling
The story of the child;
And tribute pays to motherhood
Because of Mary mild.
But most of all they sing of Him
Who looked on babes and smiled.

Oh, little town of Bethlehem
How still we see thee lie.

And deep-toned voices take the chant
In mellow notes and rare,
To tell of Eastern visitors
And gifts they came to bear—
Of gold, and myrrh, and frankincense
To place in Mary's care:

We three Kings of Orient are;
Bearing gifts we traverse afar.

With silver bells the women sing,
Like angel voices long ago—
And as their song goes pealing
Across the glistening snow,
The blue-fired stars and crystal earth
Take on a heavenly glow.

It came upon a midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold.

And all the voices mingle
In a melody of light—
Like the radiance of a halo,
On eyes tear-dimmed and bright:

Silent night, Holy night,
Through the darkness beams a light.

—God pity those who do not love
The little Christ tonight.

Wake Forest, N. C.

ITEMS OF INTEREST

....Mr. G. G. Page has been elected alumni secretary of Campbell College. Mr. Page is an indefatigable worker and will doubtless render good service in this new position.

....Brother N. C. Teague, Southside Church, Wilmington, is doing splendid work. They have had the most successful Every-Member Canvass in the history of the church.

....We have received copy of the Minutes of the Little River Association from Dr. J. A. Campbell, clerk. The Little River Association has had a good year and the work is growing.

....We were delighted recently to have calls in the Recorder office from Mrs. J. M. Whitted and Mrs. J. L. Gates, of Durham. Mrs. Whitted has been a leader in the woman's work for many years and has rendered invaluable service.

....As announced last week there will be no issue of the Biblical Recorder on December 28. Our next issue of the paper will be January 4. We wish every reader and every friend of the Biblical Recorder a Happy Christmas and a prosperous New Year.

....Deacon Ellis Jones, of the Calvary Baptist Church, West Asheville, N. C., called at our office last week. He reports the work at Calvary in splendid condition. Last associational year the total collections were more than the total pledges for the budget. Not many churches can make such a report.

....We closed a meeting at the Mt. Gilead Church December 7, in which Rev. Nane Starnes, Asheville, did the preaching. There were ten converts all of which we expect to baptize shortly. Brother Starnes is a magnetic speaker and a deeply consecrated man. The church has been greatly strengthened and is deeply appreciative of the scholarly and effective messages on which she has feasted.—A. A. Walker, pastor.

....Brother S. V. T. Chamblee, of Red Oak, N. C., one of the finest laymen and most interested Baptists in our State, is open for a position. He is a man of splendid equipment. He has had mechanical and electrical training as well as being a man of good education. He would make a good office man. All he needs is an opportunity with some good concern to show his ability and usefulness. Some good business concern needing a high class man would do well to correspond with him at the above address.

....We have received copy of the Minutes of the 1932 session of the Pee Dee Baptist Association from the clerk, Mr. C. B. Deane. This copy is one of the most complete we have seen. One very interesting thing is a double spread map in the middle of the book, composed of the three counties in the Pee Dee Association. Each church is located and the roads are given leading out to the various sections of this State and into South Carolina. This will be of great help to people trying to locate the various churches.

....The women of the First Baptist Church, Goldsboro, have opened a soup kitchen for children of needy families. They are serving 150 children. This movement was started about three weeks ago for the children of the Walnut Street School. Seventy five children have been served daily, and it was found that the Virginia Street School also had as many as seventy-five needy children, so they have been added to the list. It is a very commendable work. Pastor A. J. Smith and his church, are rendering most helpful service.

....We are grieved to announce that Brother W. B. Waff, of Winton, suffered a stroke of paralysis on November 16, the left side being affected. He is somewhat improved, and his many friends throughout North Carolina will join in prayer for his speedy recovery. There is no better man among us than W. B. Waff.

....Mrs. W. W. Jones, a former missionary to Brazil, now of Charlotte, taught a class in foreign missions and launched the special season of study and prayer for foreign missions at Meredith College recently. As a result the Meredith girls gave $102.82 to the Lottie Moon Christmas offering. This is a splendid report for the Meredith girls to make at any time, and certainly at a time like this.

....Last Sunday at three p.m. Professor Leslie Spelman, head of the music department of Meredith College, and Miss Charlotte Armstrong, teacher of violin at Meredith, gave a concert over the radio. Already many compliments have come to them, some from as far as New York City. The concert was given from Meredith College and added much pleasure to those who were listening in as well as those who were in the audience at the college.

....In the death of Dr. Walter W. Rowe, seventy-two, Greensboro, the "Gate City" loses one of its best citizens and the First Baptist Church one of its most useful members. Dr. Rowe practiced the profession of dentistry for many years. He was a man of gentle voice and of unusual culture. Dr. Rowe was a senior deacon of the First Baptist Church. To Miss Nellie, the only living member of the family, now librarian in the Greensboro Public Library, the Recorder extends sympathy.

....Pastor Louis S. Gaines, of the Hayes-Barton Baptist Church, Raleigh, is preaching a series of vesper services Sunday afternoons during December and January on the central theme "A Restatement of our Evangelical Faith." Subjects of the sermons are: "Inspired Revelation"; "Spiritual Verities"; "What is Man?"; "Resolution or Revolution?"; "From Center to Circumference"; "The Way of Life"; "God or Ego?"; "Zealot or Plodder?"; "The Future's Golden Age."

....For several years the Raleigh people have had the privilege of hearing the Meredith College girls sing the Christmas carols just before they leave the college for the holidays. Last Saturday morning, about six o'clock the writer was awakened by the sound of the beautiful music. We do not know of anything that is more impressive than the beautiful Christmas carols sung by the Meredith girls in the early morning. There were two busses full of girls.

....We congratulate Dr. D. I. Watson, Southport, upon the celebration of his seventy-seventh birthday November 23. Dr. Watson has been in the drug business in Southport for many years. When one thinks of Baptists in that section of the State the first man in the mind of a person who is acquainted with the people is Dr. Watson. He was born in Marion, South Carolina, November 23, 1856. He was reared on a farm. He graduated from the medical department of the University of Louisville, Kentucky, in 1880, and returned to Marion and practiced his profession until 1887, when he moved to Southport and continued his profession until 1903. At that time he retired from active practice, and since then has given his attention to Watson's Pharmacy. Dr. Watson is greatly interested in civic and business affairs. On September 22, 1880, Dr. Watson married Miss Maggie E. Moody, of South Carolina. They have two living children—Miss Virginia Louise and Archie Campbell Watson, of Southport. Except ten days vacation in the summer, which Dr. Watson usually spends at Seven Springs, he will be found in Southport at Watson's Pharmacy, a man diligent in business not only for himself but for his Lord.

....The General Board of the Baptist State Convention, in session at the First Baptist Church, Raleigh, December 13-14, unanimously voted against going into the debt-paying campaign as recommended by the last Southern Baptist Convention. It is, therefore, unnecessary for us to print the series of articles being sent out by the officers of the Southern Baptist Convention, the first one by President F. F. Brown having just been received. North Carolina Baptists are pressing the Cooperative Program.

....Rev. Edward Long, Clinton, South Carolina, who has been pastor of the First Baptist Church Clinton for more than fifteen years, has had a very successful career in the Palmetto State. Brother Long is in the prime of life, and we have many good churches in North Carolina needing pastors. One of them would do well to bring him back to North Carolina. He is a native of Union County, a Wake Forest man, and has kept in touch with our North Carolina people. He would be an addition to the Baptist ministry is some good church would bring him back home.

....We are printing on page three a discussion of the importance of the Promotion Committee as outlined by Executive Secretary Charles E. Maddry, Dr. Maddry says we came away from the Birmingham Convention feeling that we were led by the Holy Spirit. Dr. Maddry accepted the position of Executive Secretary, as he believed led by the Holy Spirit. Dr. Maddry raises the question of why some are suggesting the elimination of the Promotion Committee when we have scarcely got it to work. The Baptists of North Carolina, we think a vast majority of them, are inclined to eliminate superfluous machinery and get back to the churches.

....Brother J. C. Owen, Secretary of the New Mexico Baptist State Convention, is closing his work there with the calendar year. He will be open for the pastorate or evangelistic meetings in North Carolina. In connection with his work as secretary of the New Mexico Convention he held meetings last year in which 295 people professed faith in Christ. New Mexico reports the largest number of additions to Baptist churches this year in the history of the Convention, also a substantial reduction in the indebtedness of the Convention. Those interested in securing the services of Brother Owen may address him at 513 Sunset Drive, High Point, N. C.

....Inspirational Meetings Planned: Secretary Charles E. Maddry of the Promotion Committee, has announced that during the months of March and April there will be held in some twenty-five cities of the South, great meetings for inspiration and information in the interests of the Cooperative Program. The following brethren have promised to give one week to these missionary meetings: Dr. F. F. Brown, Dr. C. O. Johnson, Dr. George W. Truett, Dr. John R. Sampey, Dr. Kyle M. Yates, Dr. T. Claggett Skinner, Dr. T. L. Holcomb, Dr. M. E. Dodd, Dr. John L. Hill, Dr. W. J. McGlothlin, Dr. Ellis Fuller, Dr. Louie D. Newton, Dr. W. H. Knight, Dr. W. R. White, Dr. J. E. Dillard, and Dr. R. G. Lee. Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, will work in closest cooperation with Secretary Charles E. Maddry, in promoting these meetings. Publicity Director, Walter M. Gilmore of Nashville, will have charge of the advertising and publicity. The State secretaries will be asked to select the meeting places in their respective states. All the interests of the Cooperative Program will be represented in these meetings.

An Ideal Christmas Gift from a loyal Baptist to another loyal Baptist—

"A YEAR'S SUBSCRIPTION TO THE BIBLICAL RECORDER"

....Reader, please turn to your label if you do not know the date of expiration of your subscription to the Biblical Recorder. If your subscription has expired let us have your renewal. You could send no finer Christmas token to the Biblical Recorder than your renewal—and if you are able and are inclined to do so send a new subscription to some friend who is not now a subscriber.

....We have the following request from Dr. William W. Barnes, Southwestern Seminary, Seminary Hill, Texas: "We are gathering in our Library a collection of source material for Baptist history—file of papers, minutes of conventions and associations, biographies of Baptist leaders, and every sort of material that will throw light on our Baptist history and development. We would greatly appreciate it if you could assist us in getting back numbers of the Biblical Recorder, if you have any duplicates in your file that you could dispose of, or if any of your readers have files of the paper with which they would be willing to part." If some one has a file, complete or incomplete, of the Recorder back through the years that they would be willing to furnish, it will be much appreciated by Dr. Barnes and the Southwestern Seminary.

....After a two-day session, the National Conference of Organizations Supporting the Eighteenth Amendment, comprising thirty-odd national organizations, adjourned recently. The officers elected for the coming year are: President, Dr. James A. Crain, of Indianapolis, Indiana; Vice-Presidents, Mrs. Ella A. Boole, Brooklyn, New York, and Dr. F. Scott McBride, Washington, D. C.; Secretary, Dr. Edwin C. Dinwiddie, Washington, D. C.; Treasurer, Dr. R. H. Martin, Pittsburgh, Pennsylvania. The Executive Committee is composed of the officers and the following additional members: Mrs. Ida B. W. Smith, Des Moines, Iowa; Dr. Arthur J. Barton, Wilmington, North Carolina; Col. P. H. Callahan, Louisville, Kentucky; Mr. Carlton M. Sherwood, Boston and New York; Bishop James Cannon, Jr., Washington, D. C.; Hon. Grant M. Hudson, Lansing, Michigan; Dr. Ernest H. Cherrington, Westerville, Ohio, and Washington, D. C.; Mrs. William Tilton, Cambridge, Massachusetts; Dr. C. T. Wilson, Washington, D. C.; Dr. Joseph A. Stevenson, Philadelphia, Pennsylvania.

....We recently published a short editorial commending to the Baptist ministry the State Literary and Historical Association. One of our fine ministers replied: "I did not know that an ordinary citizen could be a member of the State Literary and Historical Association. I thought it was very highbrow and that one had to have a special invitation before he could come in." We wish to say to this good brother, and to any other interested Baptist, or reader of the Recorder, that the State Literary and Historical Association is by no means a high-brow society. Its purpose is to preserve the best in our history and literature. The requirement is that one dollar be sent to Secretary A. R. Newsome, Raleigh, N. C., with instruction to enroll your name as a member of the State Literary and Historical Association. It is the earnest wish of Mr. Newsome and the sustaining members of the Association, who pay from five dollars up that the expenses of the Association

may be met, that those interested in such work will become members. Here is an opportunity to render some good service and receive in return many benefits. Those interested in folk lore will do well to remember that the same rule applies to the Folk Lore Society, and sending one dollar to Professor Frank Brown, Duke University, Durham, N. C., with the request to be enrolled as a member is all that is necessary to become associated with this group, who are doing a very interesting work in the preservation of folk lore in North Carolina. To all these meetings the interested public is invited as well as the members of the Association and Society.

REPORT ON CHRISTIAN EDUCATION

(At the recent session of the West Chowan Association Brother J. M. Duncan offered the following resolutions which were adopted.—Editor.)

A part of the following resolutions was offered to the Central Association at its last session:

WHEREAS, Christian Education is an essential part of the Christian program and is indispensable to the development of Christian homes and leadership, and

WHEREAS, our Christian colleges furnish one-third of our college graduates and three-fourths of all the names in "Who's Who," and

WHEREAS, our Christian homes and churches have sent only one per cent of their young people to Christian colleges, and Christian colleges have sent back ninety per cent of the ministers and missionaries, and

WHEREAS, serious financial burdens rest upon the Baptist State Convention and some of our denominational schools, and

WHEREAS, the churches of the West Chowan Association assembled this the twenty-fifth day of October, 1932, desire to continue to support Christian Education. Be It Therefore Resolved:

First—That the West Chowan Association hereby pledges its loyalty to Christian Education.

Second—That the Baptist State Convention in session November 15-17, 1932, appoint a commission, which commission will make a thorough and unprejudiced survey of the academic, Christian and financial conditions of and pertaining to our denominational schools and report with recommendations to the General Board, or to the Baptist State Convention in called session within six months from November 15, 1932.

Third—That the office of the General Secretary have prepared as early as possible, a financial statement as of 1922-1932, showing for that period the total annual receipts for all education from all sources. Such as the Cooperative Program, sales of bonds, special campaigns, etc., annual disbursements to and for each school, all liabilities assumed by the Convention for each school directly and indirectly, the total amount paid out on principal and interest, financing, etc., in retiring those obligations, and the net reduction of indebtedness as of the aforesaid period.

Fourth—That a copy of this be sent to the office of the General Secretary and one to the Editor of the Biblical Recorder.

Respectfully submitted,
J. M. DUNCAN.

RESOLUTIONS

The Executive Committee of the Sandy Creek Baptist Association in session at the First Baptist Church, Sanford, N. C., Monday, December 12, 1932, passed resolutions in accordance with the Baptist State Convention of North Carolina; the Sandy Creek Association representing 10,000 white Baptists submits through its Executive Committee the following resolutions:

"Be it resolved: 1. That we solemnly and earnestly protest against any and all proposals and efforts to have the Volstead law so amended or changed by the Congress of the United States as to legalize the sale of so-called light wines and beer, one or both;

"2. We hereby affirm our allegiance and devotion to the Eighteenth Amendment, and protest against any and all efforts to have the Congress of the United States propose to the several states for their action any amendment intended to repeal or modify the Eighteenth Amendment to the Constitution of the United States."

J. C. CANIPE,
J. F. STIMSON,
F. C. HAWKINS,
J. S. BARRETT,
S. J. HUSKETH,
V. R. JOHNSON,
MRS. C. N. BRAY,
MRS. W. W. HARRIS,
MISS LULA ROGERS.

CALVARY BAPTIST CHURCH, NEW YORK

Calvary Baptist Church, New York City, believes that the best contribution it can make to the moral and spiritual welfare of the land in this time of distress is to open the door of the church building every night in the week during the winter months for evangelism. Recognizing that the greatest need of the world is spiritual, it intends to try to meet its responsibility by holding forth in what it calls "Day By Day Evangelism." As the pastor, Will H. Houghton, said in his message to the people, it is time to pray, for our nation is in need of prayer. It is time to sing for there are many who are discouraged and disconsolate. It is time to witness. If we have found life and peace in Jesus Christ it is time we told others about Him.

The program for the three months will begin with the Watch Night service and continue with a school of prayer the first week in January and with a school of personal work the second week.

New York and vicinity holds literally thousands of Southern Baptists who have gone to the Metropolitan District but instead of attaching themselves to some Baptist church have dropped out or drifted away. Calvary Church makes two requests of all who hear of this "Day by Day Evangelism" plan. First, that Christians everywhere will pray for the church as it tries to meet its responsibility in this great city. Second, that those who have unattached Baptist friends around New York will write them some word about this coming campaign and urge their attendance. Calvary Baptist Church is located at 123 W. 57th Street, right in the heart of Manhatten. It calls itself "The Church that is easy to find and hard to forget."—Will H. Houghton, Pastor.

REVIVAL AT LIVINGSTON

(Cape Fear-Columbus Association)

Monday, October 3rd, 1932, in the absence of the pastor, H. S. Strickland of Wilmington, J. L. Jones, pastor Sea Gate Baptist Church, began a meeting of ten days at Livingston Baptist Church, continuing through second Sunday. Large congregations eager to hear the plain Gospel forcefully preached attended the services each evening. The morning congregations were not so large, but those attending them greatly enjoyed the inspiring and instructive messages both morning and evening.

Brother Jones, both in the pulpit and community greatly endeared himself to all the people, especially the young. He conducted the revival here one year ago. Brothers Jones and Strickland make splendid cooperative evangelistic workers. There were six additions by baptism. One of the very interesting features of the meeting was the Junior song services led by Rev. J. L. Jones, who did the preaching. Rev. R. S. Lennon and Prof. J. E. Lennon of Delco, efficiently led the church choirs, while Miss Mary Helen Peterson rendered her part well as pianist.

The writer who served the church as pastor five years, attended the meeting and greatly enjoyed the fellowship of the church, he was also delighted to see some outstanding signs of progression in this time of depression. May I ask for space in the Recorder to say a word about this progressive spirit shared by the majority of the members in making a sacrificial effort to add six Bible-school rooms, having recently brick veneered the whole structure in splendid artistic taste without incurring a cent of debt. The spirit of tithing has taken hold of the membership of the church in a very unusual way. Being depressed for money, the men are assembling farm products and the faithful women are assembling chickens, ets., in large numbers into a building furnished gratis by one of the members, Brother Q. M. Lennon, all to be sold at the highest market price, and the proceeds to be used in plastering the Bible-school rooms. Where there is a will there seems to be a way to do the Lord's business in a noble way.

In closing let me say this parting word? In the neighborhood of this church, cottage prayer meetings have worked wonders in harmonizing and fraternalizing the entire church body. Think of a country church successfully conducting three prayer meetings a week, which have been in progress for more than a year! Wednesday evenings in community cottages; Saturday evenings in the church auditorium, and another Sunday morning preceding the Bible-school. These prayer meetings are the revelations of this community reformation, which are blessings to multitudes.

J. C. MIZZELL.

THE PROMOTION COMMITTEE ESSENTIAL TO DENOMINATIONAL UNITY

At the meeting of the Southern Baptist Convention at Birmingham in 1931, after many months of discussion in the denominational press, and after a large and representative committee had considered the matter for two days, the present organization of the Promotion Committee was set up. The Convention adopted this plan with great unanimity and enthusiasm. We all went away from the Birmingham Convention feeling that we had been led by the Holy Spirit to such oneness of purpose and unity of agreement as to insure the success of the movement.

And now after the lapse of these months we believe we speak the sober truth when we say that the work of the Promotion Committee has been highly successful. Of course we have not accomplished all that we had hoped for but we believe the work of the Committee in promoting the Every Member Canvass has saved our Cooperative Program from utter collapse. We believe that our receipts for both local and denominational work would have been far less than what they have been, had it not been for the work of the Committee. Hundreds and hundreds of churches have put on the Every Member Canvass that never would have touched it but for the work of the Promotion Committee in the South and in the states.

Already there are those who are saying we should abolish the Promotion Committee and revamp our denominational machinery. That's just our trouble. For ten years now we have done little but tamper with the machinery. We adopt a plan of work and before we can put it into operation we have another meeting and change it. Let's give this plan a fair trial. The best plan in the world will fail if we spend all of our time finding flaws in it and picking it to pieces. It is the best plan yet devised by Southern Baptists for unifying and promoting a successful and challenging Cooperative Program.

Let's perfect the plan and set ourselves to an aggressive and constructive effort to induce every church within the bounds of the Convention to put on the Every Member Canvass, thorough and complete, out to the last man and woman and child in the Convention. The work of the Promotion Committee is vitally essential to the very life and destiny of the Southern Baptist Convention.

CHARLES E. MADDRY,

GOLDEN BOUGH

Fifteen students at Wake Forest College out of an enrollment of some 800 who were voted by their schoolmates and professors as embodying to a high degree qualities of scholarship, leadership and Christian character were tapped recently into Golden Bough, campus honor society.

The principal address was made by Dr. Hubert A. Royster, Raleigh alumnus. He urged the neophytes to preserve and advance the principles of Golden Bough.

"Character," he said, "is the type of man you are—what you stand for, your ideas and your ideals, and, not least in importance, whom you stand with. Culture is refinement, poise, resourcefulness, not effieminacy or weakness. The man who has both is educated."

The men inducted are C. G. Garrenton, Bethel; Gordon Grant and Addison Hewlett, Wilmington; L. J. Huntley, Wadesboro; Marvin Cashion, Mooresville; Egbert Davis, Winston-Salem; Irby Jackson, Middleburg; H. E. Barnes, Cooleemee; Jack Lineberry, Raleigh; J. F. Matthews, Durham; Hoke Norris, Wake Forest; Charles Owen, Canton; James Peters, Leaksville; Howard Phillips, Lumberton; Zon Robinson, Mooresboro.

J. L. MEMORY, JR.

GIVE YOURSELF

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his gift feeds three,
Himself, his hungry neighbor, and me.
—Lowell.

This sentiment should have especial meaning in our Christmas giving. The season seems to increase the feeling of poverty among the poor, and the sense of loneliness among the lonely and calls for much thoughtfulness in our giving.

Despite all the glitter and tinsel with which we surround it, despite the holly wreaths, the candles, and the sentiment, there is as much sadness as joy in the world at this season.

With every recurring year Christmas calls men and women to a season of sympathetic usefulness, and we see how widely the spirit of Christ has taken hold on human hearts. There are gifts of money, clothing, and well-filled baskets of food sent to the poor by churches and civic organizations all over the civilized world at Christmastide. For a time the pinch of poverty and the cloud of sorrow are lifted in this way.

But no end of blame should attach to those who give alms at this season in a cold, heartless, and wholesale way. Give yourself in a spirit of helpfulness, friendliness, and love along with your gifts.—Ex.

An Ideal Christmas Gift from a loyal Baptist to another loyal Baptist—

"A YEAR'S SUBSCRIPTION TO THE BIBLICAL RECORDER"

SIX ENGLISH POETS

By Mary Lynch Johnson, Associate Professor of English, Meredith College

ROBERT BROWNING

III

Robert Browning emphasizes always, above every other divine quality, the infinite, redeeming love of God. Hence it is inevitable that eternity should be to him a reality, and that life should be "the dream, the probation, the prelude," to be considered in the light of eternity. Life as it is may seem

a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

But that is because we are seeing in finite terms, not infinite. When we cease to see through a glass darkly, much of what seems to us meaningless anguish will be but the weeping which endures for a night, to be forgotten in the joy which cometh in the morning.

From this conception of the relation of time and eternity comes an idea which recurs again and again in Browning's verse, the glory of the imperfect, to borrow George Herbert Palmer's inimitable phrase. Imperfection in its very nature implies the possibility of growth; there is no growth possible for perfection. Even in heaven, there is joy over one sinner that repenteth more than over ninety and nine just persons, which need no repentance. Perfection is finite; imperfection infinite. Shakespeare's phrase, "Joy's soul lies in the doing," and Robert Louis Stevenson's, "To travel successfully is a better thing than to arrive" both have in them the glory of the imperfect. I once saw two little boys given their choice of a plant from a variety of shapes and sizes. One chose a large, handsome plant, which had just reached its full perfection of bloom; the other a small one, with only a few buds. When the second boy's choice was questioned, he answered, "I want to see it grow." Flashes of the glory of the imperfect occur in many of Browning's poems; its fullest expression is in *Old Pictures in Florence*, where he describes the beauty of Greek art, and compares its perfection with human imperfection.

The Truth of Man, as by God first spoken,
Which the actual generations garble,
Was re-uttered, and Soul (which Limbs betoken)
And Limbs (Soul informs) made new in marble.

So, you saw yourself as you wished you were,
As you might have been, as you cannot be;
Earth here, rebuked by Olympus there:
And grew content in your poor degree:
With your little power, by those statues' godhead,
And your little scope, by their eyes' full sway,
And your little grace, by their forms that stay.

. . . . . .

Growth came when, looking your last on them all,
You turned your eyes inwardly one fine day
And cried with a start—what if we so small
Be greater and grander the while than they?
Are they perfect of lineament, perfect of stature?
In both, of such lower types are we
Precisely because of our wider nature:
For time, theirs—ours for eternity.

Today's brief passion limits their range;
It seethes with the morrow for us, and more.
They are perfect—how else? they shall never change:
We are faulty—why not? we have time in store.
The Artificer's hand is not arrested
With us; we are rough-hewn, nowise polished:
They stand for our copy, and once invested
With all they can teach, we shall see them abolished.

'Tis a life-long toil till our lump be leaven—
The better! What's come to perfection perishes.
Things learned on earth we shall practise in heaven
Works done least rapidly, Art most cherishes.

The same idea is suggested in *Andrea del Sarto*,

Ah, but a man's reach should exceed his grasp,
Or what's a heaven for?

It is also in the Pope's words in *The Ring and the Book:*

This I refer still to the foremost fact,
Life is probation and the earth no goal
But starting-point of man:

Cleon writes to Protus,

Why stay we on the earth unless to grow?

And in Norbert's words to Constance in *In a Balcony*, the idea reappears.

I count life just a stuff
To try the soul's strength on.

In *A Death in the Desert* Browning imagines the apostle John as saying:

The body sprang
At once to the height, and stayed, but the soul—no!

And later in the same poem he calls progress

man's distinctive mark alone,
Not God's, and not the beasts': God is, they are,
Man partly is and wholly hopes to be.

In *A Grammarian's Funeral*, the pupils of a Renaissance scholar are bearing the body of their dead master to the top of a mountain for burial. To the world he appeared a bent and dusty old pedant, who spent all his life on minute points of Greek grammar, who had failed really to live. But Browning saw, as he did so many times in apparent failure, real success, for the grammarian has wrought nobly on a plan too large for completion in time, being confident of eternity. Therefore he is to be buried not in the valley with the multitude, but high on the mountain top.

Our low life was the level's and the night's;
He's for the morning.

. . . . . .

That before living he'd learn how to live—
No end to learning:
Earn the means first—God will surely contrive
Use for our earning.
Others mistrust and say, "But time escapes:
Live now, or never!"
He said, "What's time? Leave now for dogs and apes
Man has Forever."

. . . . . .

Oh, if we draw a circle premature,
Heedless of far gain,
Greedy for quick returns of profit, sure
Bad is or bargain!
Was it not great? did not he throw on God,
(He loves the burthen)—
God's task to make the heavenly period
Perfect the earthen?

The grammarian's reach far exceeded his grasp.

That low man seeks a little thing to do,
Sees it and does it;
This high man, with a great thing to pursue,
Dies ere he knows it.
That low man goes on adding one to one,
His hundred's soon hit:
This high man, aiming at a million,
Misses an unit.
That has the world here—should he need the next,
Let the world mind him!
This, throws himself on God, and unperplexed,
Seeking, shall find him.

Here—here's his place, where meteors shoot, clouds form,
Lightnings are loosened,
Stars come and go! Let joy break with the storm,
Peace let the dew send!
Lofty designs must close in like effects:
Loftily lying,
Leave him—still loftier than the world suspects,
Living and dying.

Rabbi Ben Ezra, the address of an old Spanish Jew of the eleventh century to the pupils he has gathered around him contains the same mistrust of the world's judgment of the imperfect, because the world judges by material results and finished acts rather than by spiritual ideals and inward motives.

But all, the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account:
All instincts immature,
All purposes unsure,
That weighed not as his work, yet swelled the man's amount:

Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped;
All I could never be,
All men ignored in me,
This, I was worth to God, whose wheel the pitcher shaped.

Such implicit faith in God and in eternity led naturally to Browning's attitude toward age and death. Many poets have written of youth and age. Matthew Arnold, a fellow student and life-long friend of Arthur Hugh Clough, quoted in a preceding article, was like Clough a poet of wistful doubt, rather than faith. For both of them after life and death were written question marks. Hence it is not surprising to read from his pen such a poem as *Growing Old.*

What is it to grow old?
Is it to lose the glory of the form,
The luster of the eye?
Is it for beauty to forego her wreath?
—Yes, but not this alone.

. . . . . .

'Tis not to see the world
As from a height, with rapt prophetic eyes,
And heart profoundly stirred;
And weep, and feel the fullness of the past,
The years that are no more.

It is to spend long days
And not once feel that we were ever young;
It is to add, immured
In the hot prison of the present, month
To month with weary pain.

It is to suffer this,
And feel but half, and feebly, what we feel.
Deep in our hidden heart
Festers the dull remembrance of a change,
But no emotion—none.

It is—last stage of all—
When we are frozen up within, and quite
The phantom of urselves,
To hear the world applaud the hollow ghost
Which blamed the living man.

Such a view might be paralleled in many poets and writers. Others are resigned to age, patiently accepting the inevitable evening of life. Almost unparalleled is Browning's joyous welcome of age. It is no *dim twilight time, a gray dusk, made light only by* the memories of the past, but the crowning happiness and richest joy of life. Every young person who shrinks from growing old should read—or better still, memorize—*Rabbi Ben Ezra*, which begins

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith "A whole I planned,
Youth shows but half; trust God, see all nor be afraid."

As one reads further in the poem, one is convinced that for Browning, age is indeed "youth's heritage."

Youth ended, I shall try
My gain or loss thereby;
Leave the fire ashes, what survives is gold:
And I shall weigh the same,
Give life its praise or blame:
Young, all lay in dispute; I shall know, being old.
So, still within this life,
Though lifted o'er its strife,
Let me discern, compare, pronounce at last,
"This rage was right i' the main,
That acquiescence vain:
The future I may face now I have proved the Past."

In one of his few personal poems, *By the Fireside*, Browning says that life has been good to him, and has led

To an age so blest that by its side,
Youth seems the waste instead.

The pope in *The Ring and the Book* (who starts his musings by disclaiming infallibility) is by far the wisest and clearest thinker, and the most tolerant person in the poem, and he is over eighty-six.

The logical and inevitable corollary to such a view of youth and age is Browning's view of death. There

is no shrinking from death in his writings, nor any morbid dwelling upon it. There is nothing of the graveyard school of poets in Browning. The last stanza of *Rabbi Ben Ezra* runs,

So, take and use Thy work:
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the aim!
My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same.

In *Prospice*, he scorns the idea of fear of death.

Fear death?—to feel the fog in my throat,
The mist in my face,
When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the foe;
Where he stands, the Arch Fear in a visible form,
Yet the strong man must go:
For the journey is done and the summit attained,
And the barriers fall,
Though a battle's to fight ere the guerdon be gained,
The reward of it all.
I was ever a fighter, so—one fight more,
The best and the last!

He once said to William Shairp, who later became his biographer,

"Death, death! It is this harping on death I despise so much—this idle and often cowardly as well as ignorant harping. In fiction, in poetry, in so much of both, French as well as English, and I am told, in American art and literature, the shadow of death—call it what you will, despair, negation, indifference, is upon us. But what fools who talk thus! why, *amica mio*, you know as well as I that death is just life, just as our daily, our momentarily dying body is none the less alive and ever recruiting new forces of existence. Without death, which is our crapelike, churchyardy word for change, for growth, there could be no prolongation of what we call life. Pshaw! it is foolish to argue upon such a thing even. For myself, I deny death as an end of everything. Never say of me that I am dead."

It would be hard to find anywhere in literature a short poem which so adequately expresses the writer's ideas of life, death, and the hereafter as does the *Epilogue* to *Asolando*, the last poem in Browning's last volume of poetry, published on the day of his death. Tennyson, they say, requested that *Crossing the Bar* be put at the end of every collection of his verse. Logically, as well as chronologically, these magnificently courageous lines deserve, and are usually accorded, the same position in every collection, however limited, of Browning's poetry.

At the midnight in the silence of the sleeptime,
When you set your fancies free,
Will they pass to where—by death, fools think, imprisoned—
Low he lies who once so loved you, whom you loved so,
Pity me?

Oh to love so, be so loved, yet so mistaken!
What had I on earth to do
With the slothful, with the mawkish, the unmanly?
Like the aimless, helpless, hopeless, did I drivel
—Being—who?

One who never turned his back but marched breast forward,
Never doubted clouds would break
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

No, at noonday in the bustle of man's worktime
Greet the unseen with a cheer!
Bid him forward, breast and back as either should be,
"Strive and thrive!" cry Speed—fight on, fare ever
There as here."

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THE LAYMAN'S FOREIGN MISSIONS INQUIRY

T. B. Ray

It is impressive that the most pretentious investigation of a world movement ever made has been made in reference to foreign missions. This is not surprising because foreign missions is really the greatest of all world movements.

The Appraisal Commission of the Laymen's Foreign Mission Inquiry has completed its work and its report now lies before us. The report headed, "Re-Thinking Foreign Missions" is a volume containing 350 pages. This inquiry was prompted by the laymen of several leading denominations, the Presbyterians, Dutch Reformed, United Presbyterians, Methodist Episcopal, Congregational, Protestant Episcopal and the Northern Baptists. Before the Appraisal Commission went abroad the Institute of Social and Religious Research sent out in the latter part of the year 1930 a corps of research workers to the three Far Eastern fields. The facts collected by these research workers were laid before this Appraisal Commission, which in turn spent about nine months studying conditions in India, Burma, China and Japan.

We wish to say at the outset of this brief discussion of the report, that we welcome investigation and study of this great enterprise. If anyone can find out how the enterprise can be conducted in a better way, we shall be happy to receive his suggestions. We are not so biased as to feel that no mistakes have been made. The very growth of the cause will call from time to time for modification and improvements in methods, and even the giving up of some fields. We try to keep our minds open to helpful suggestions coming from whatever source. We would face the facts brought out by anyone, and would consider carefully his suggestions and conclusions even though we might not agree to them. We are sorry that so many good things written in this report, which we should like to use, are so indefinitely said, or hedged about by so many exceptions, that we shall hardly be able to use them at all. We would, however, here quote what appears to be the minimum judgment of the Commission, which advises that after all is said we must go on with foreign missions. We quote: "To any man or church possessed of religious certainty, the mission in some form is a matter not of choice but of obligation. If there is any truth or value in religion at all, it is for all men. To ask whether missions in essence should any longer go on is like asking whether good will should continue or cease to express itself."

After reading the report one wonders why it was necessary for the committee to go to the foreign fields in order to write it. It might just as well have been written in America, except for the fact that the committee had to find an occasion for writing.

In the first place the theological bias, if it had any, was certainly taken out with them by the committee. The many theological and religio-philosophical observations made by the committee were beyond doubt American-made and carried afield. Indeed, this abundance of philosophizing advice is one of the greatest faults of the report. The report would have been infinitely more valuable if it had not been saturated with so much American theory. The liberal amount of American born theory obscures the value of the testimony of the committee. Our impression is that this report would have been much more valuable and effective if the committee had omitted entirely Part 1 or "General Principles." This Part 1, covering about eighty pages of the report, sets forth the bias, theological and otherwise, from which the commission bears its testimony. Think of testimony being given from a preconceived point of view!

There is nothing particularly new either in the commission's theories or the facts which it cites. We would refer here especially to three of the main contentions of the report (and much of it is contention and not report).

The report lays great emphasis upon the well-known American theories about (1) how we should effect contact with the native religions, (2) whether we should practically substitute social service for spiritual Christianity, and (3) whether we should unite our forces in mission work. The commission argues for these three things, just as the advocates of these theories have been arguing for years.

We have been told that we should deal very tenderly with the native religions. We are broadly advised to fraternize with all religions and draw the good from all, so that in effect we would form a sort of composite religion acceptable to everybody. The commission seems to think the pioneer missionaries were too intolerant and severe on the native religions.

Now granting that some may have been too severe, this does not justify us at this time in being too mild. Of course in dealing with a man who follows another religion we should be wise and considerate and gentlemanly. We should not be brusque and offensive to him, and by so doing close all avenues of approach to him. There may be some truth in his religion that may afford common ground on which we might form friendly contacts, but that doesn't mean that we should make him feel we are thinking that all his religion needs is a little sprinkling of Christianity. We may find a point of contact from which to pass on to the presentation of the Light of Life in Jesus Christ. If any man in any land ever sees Christ as he is, he will not want any compromise between Christianity and his old religion. Whenever those who are presenting Christianity come to feel that perhaps the other man's religion is just as good, then the missionary message loses force. Real missionaries go afield to spread the gospel of Christ because they believe that Christ alone solves the spiritual problems of men. There may be much truth in the native religions, but the genuine Christian message does not need to borrow any of it. Christianity has all the genuine truth shadowed in other religions and infinitely more. It alone has salvation.

One of the fundamental errors of this commission is found in its confusion about what Christianity is. It seems to think that Christianity is "just another religion." Christianity is not "just another religion." It is not a religion at all, but if you insist on calling it a religion you must call it "the only religion," because it is unique above all other religions by having as its author, Jesus Christ the only Saviour of men. Others may have been teachers but Christ is far more than a teacher. He is Redeemer, Saviour. Christianity is not a philosophy, as the commission seems to consider it. It is salvation and life in Christ Jesus.

It is hardly necessary to dwell at length upon the American product taken to the Orient by this commission, to the effect that we must conduct the churches and the schools and everything else missionary through union efforts. The only thing new about this theory is the new effort to give it emphasis.

The Foreign Mission Board of the Southern Baptist Convention has followed through the years the policy of attending to its duty of preaching the Gospel as it understands the New Testament to teach it, and without forming entangling alliances which might obscure its message. The clearness of our position makes our witness more effective and saves us many unnecessary embarrassments. In following the method of organizing churches after the likeness of those in the New Testament, we have all along advocated the formation of independent, self-supporting, self-governing churches. When we hear the commission recommending the organization of indigenous churches we are on familiar ground therefore, and we are pleased.

But our pleasure is short-lived because the commission turns from its advocacy of simple indigenous churches to recommend union organization which is a contradiction of the genuine, indigenous church idea. This turning toward union is a step towards that super-organization which will come if union goes very much farther. The probable results would be the establishment of an ecclesiastical body so liberal in its belief, and so tolerant in its attitude that it will as a matter of fact drift into being "just another religion."

The commission is consistent in its position on this point. It recommends not only union work abroad, but recommends that we follow through here in the homeland, and have a sort of super-board that will supervise all other boards in conducting their foreign mission efforts. Wouldn't an indigenous church geared up in union effort with all other churches in the foreign land, and fostered by this super-administrative board here in the homeland, be an outstanding specimen of simplicity? As for us, we would prefer to have a simple Baptist church made up of individuals who believe that Jesus Christ is their personal Saviour, who band themselves together as brothers, who manage their own affairs, who support their own work and receive orders from no other organization on the face of the earth. Such an organization as that would have very little in common with a super-union church in the foreign land with its super-managing board here in the homeland.

One cannot refrain from copying one illuminating statement from page ninety-three of the commission's report: "The beginning of an ambitious movement toward a United Church of China, of India, of Japan, has been made. So far, however, the churches that have resulted are too much like another large denominational body, one

(Continued on page 10)

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CHRISTMAS

Heap on more wood!—the wind is chill;
But let it whistle as it will,
We'll keep our Christmas merry still.
Each age has deemed the new-born year
The fittest time for festal cheer;
And well our Christian sires of old
Loved when the year its course had rolled,
And brought blithe Christmas back again
With all his hospitable train.
Domestic and religious rite
Gave honor to the holy night;
On Christmas eve the bells were rung,
On Christmas eve the mass was sung;
The damsel donned her kirtle sheen;
The hall was dressed with holly green;
Forth to the wood did merrymen go,
To gather in the mistletoe.
Then opened wide the baron's hall
To vassal, tenant, serf, and all;
Power laid his rod of rule aside,
And Ceremony doffed his pride.
All hailed with uncontrolled delight
And general voice, the happy night
That to the cottage, as the crown
Brought tidings of salvation down.
The fire, with well-dried logs supplied,
Went roaring up the chimney wide;
The huge hall-table's oaken face
Scrubbed till it shone, the day to grace,
Bore then upon its massive board
No mark to part the squire and lord.

—Abridged from Scott's *Marmion*.

GENERAL BOARD MEETING

The General Board of the Baptist State Convention met in Raleigh, December 13-14. A group of Baptists have seldom faced a situation so serious from many angles. With a debt of some eight hundred thousand dollars, the vast majority of which is for Convention bonds, the Board went into every phase of all its demands. There is a unanimous feeling on the part of our people that every dollar must be paid, and that people who hold claims without any mortgage or tangible assets upon which they could lay their hands are as secure as those who hold mortgages. There is no disposition on the part of our people to repudiate one dollar of the money now owed by the Convention.

The budget for the coming year was fixed at $175,000, with the hope that the receipts would reach $200,000. But it is absolutely necessary, if we are to pay the interest and carry on our work with any reasonable security, that the $175,000 be raised. After several earnest conferences it was agreed that the creditors would accept interest without any reduction of the principal for a period ending December 31, 1934. This is six months more of grace than a former agreement with the bond holders. Interest on our indebtedness is made a preferred item, and every month there must be set aside an amount sufficient to cover the interest accumulated.

The Board is making a serious effort to economize at every possible point. For instance the Secretary's salary was reduced twenty per cent from that of last year. Other salaries were reduced ten per cent. Secretary Huggins is in earnest about saving every possible dollar, and under definite agreement the Convention cannot borrow any more money. This is good news for our people who are hoping some day to be able to say ourselves "We owe no man anything."

Just a little pull together on the part of all our people will win for us in our struggle against debt, but we must pull together and not apart. When Secretary Huggins was introduced by President J. Clyde Turner to the recent Convention in Charlotte Dr. Turner asked the Convention to stand, if they were willing to cooperate with Brother Huggins in the arduous duties which they had asked him to perform. And so far as we could judge every person in the Convention stood. Let that be true of every Baptist in North Carolina from this day forth. If we pull together, by the blessing of Heaven, we will win the victory.

INTEREST IN MISSIONS

Everywhere we find evidence that the major interest of our Southern Baptists is missions, the spread of the Gospel. They may be interested in education but it is largely because education is seen to be one of the greatest missionary agencies of the churches. Deep down in the hearts of untold numbers of Baptists in the South there is a feeling of great dissatisfaction over the present status of our missionary work; they want something done to bring about its better support especially in foreign fields. Many are expressing their views and making suggestions. Among these is a writer in the Florida Baptist Witness, Rev. C. H. Bolton, pastor of the First Baptist Church at Palm Beach. He fears that the Baptists of the South are getting weaker and nearing their last gasp as supporters of missions; that in a few more years they will, at the present rate, expire. But he is not altogether hopeless; he suggests possible cures for the present low state of support of missions. First, he proposes that the program for raising money be more flexible, with each church free to use the method it chooses; second, he would have the representatives of boards and institutions appear before the churches and make their appeals, leaving the churches free to make an immediate contribution if they see fit; third, he would possibly limit the Cooperative Program to State, Foreign and Home Missions, and let this program be presented in all the churches; fourth, he would give the individual the right to designate his gift, and provide him such an opportunity, without troubling him with percentages and programs.

Even though there are some things in Pastor Bolton's views with which we are not ready to agree, yet we must recognize that his willingness to express his views is a hopeful sign. It shows his interest.

With regard to the whole question we have this suggestion. Our churches have during the past decade trusted too much to organization. We started our Seventy Five Million Campaign. We formed great organizations. These organizations had much initial success in getting big sums of money subscribed and at first in the collections. As a result the organization believed that they could do the whole work, and the churches showed that they were willing for them to do it. The pastors ceased speaking on missions; in fact, many pastors began to suspect that it was disloyalty to the other objects of the Cooperative Program to urge any one of them on their congregations. The result was that if they spoke on giving at all it was on the whole program, a very dry and unedifying subject. Mission sermons were not heard and the churches almost forgot that they are to be missionary first and always. The result of this failure to keep alive the missionary fires in the hearts of the members of our churches has been terrible; it involves a kind of disloyalty to the teaching of the Great Commission. If we were raising every cent of the Cooperative Program and more, our pastors would still need to preach missionary sermons if they are to have New Testament churches. There is something in missions that cannot be expressed in dollars and cents.

MODERNISM AND FOREIGN MISSIONS

We are not of those who are saying that the promoters of the "Laymen's Foreign Mission Inquiry" are dishonest men and had a sinister purpose in their work. On the other hand we think that Mr. John D. Rockefeller, Jr., and all the others whose names have been mentioned in connection with this undertaking either as promoters or members of the committees that have visited the foreign fields and made and published appraisals of the work are honest men and have thought they were serving the Lord in all they did. We are far from calling them names and seeking to make them personally odious to our readers. But we do think that their report is unreservedly modernistic, if it be modernistic to suggest that Jesus Christ is only another religious leader along with Buddha, differing only by being better. We believe there is a complete surrender of our evangelical position if we adopt the suggestion that our purpose hereafter should be not to supplant Buddhism and other heathen religions with Christianity but to improve their quality by enriching them with the purer and more ennobling precepts of Christianity, and that our program for the future must emphasize social betterment rather than evangelism. We are aroused to opposition by any suggestion that there is salvation in any other name than that of Jesus Christ whether in so-called Christian America or in China and Japan, and we regard with abhorrence any program of social service put forward to take the place of saving faith in our crucified and risen Lord. It was not on such a program that the world has been won to Christ, nor was it by the use of such a program that our heroic missionaries have begun their missionary work in foreign fields and brought it to its present state of advancement—and we say advancement though the present state of ferment may show our foreign mission work in an unsatisfactory aspect. We are not on that account ready to accept the modernistic suggestion that we give up sending missionaries to preach the old-fashioned gospel to the heathen.

MODERNISM AND EVERYDAY LIFE

The editor of the Watchman-Examiner, in speaking of the modernistic tone of the reports of the Laymen's Foreign Mission Inquiry said that the "modernistic conceptions are set forth with a finality that is ridiculous." Viewed in one light, however, they are far more serious than ridiculous. The spirit of modernism has pervaded all our life and thinking. In all the activities of mind and life the modern world has become scornful of the past and irreverent in the present. We may mention some of the manifestations of this modernistic spirit.

And first of all we find our literature pervaded with modernism in form and substance. Modern writers are trying to show what they can do without regard for the productions of past ages. They flout classical standards, they seek to show their freedom from all tradition; they use only as much of the vocabulary of former writers as is unavoidable and invent words and turns of expression of their own. As for religion they have no respect for it; the religion the best of them approve is the religion of social service; they recognize no morality based on the Ten Commandments; human welfare as they conceive it is their highest religion; those of the baser sort even scoff at all religion and use their skill as writers to make immoral practices attractive. The truth of these statements will become apparent to any one who will read a half dozen poems and a half dozen short stories and a half dozen novels by the most popular authors of the day. This is what one may call modernism in literature.

Omitting to speak of manifestations of this same modernistic spirit in other lines of human activity

such as education, we call especial attention to the extent to which it has pervaded our religious life. Many Christians seem to have forgot that they are a holy people, that they are to live pure and holy lives. Many have lost their reverence for the divine services of the church; many Christians in high place use such words as "damn," with distressing frequency; Many do not hesitate to be seen at a show where the most disgusting immoralities are displayed or suggested; many pride themselves on showing familiarity with the lowest and most debasing works of fiction; many are ready to engage without scruple in every form of gambling including that of trading in stocks; many will not allow that the modern dance is a debasing social vice; many lose their heads over contract bridge and would not forego the play for any moral or religious consideration. The old fashioned morality and religion no longer have influence with such Christians when these things are in question. People, such as we have mentioned, are ready to tolerate any and everything except the claim of Jesus Christ to the lordship of their lives; when it comes to that they prefer the more modern way which leads to the satisfactions of their lower appetites and selfish desires.

It is such modernism as that mentioned which it is the duty of our churches to resist. It is of a piece with the modernism that would deny the divinity of Christ, although it has not yet reached that degree of infidelity. But the danger will remain great until our Christians recognize that they are a peculiar people, and as such owe their first loyalty to God.

CURRENT TOPICS

Help from Uncle Sam. — North Carolina has received by way of loan from the United States the sum of $1,050,000, for relief of the unemployed. This money is being distributed among the counties as a supplement to what funds they may raise locally to give employment to as many needy men as possible. The usual price paid for unskilled labor is seventy-five cents a day. In a distribution of $285,000, the counties of Forsyth, Buncombe, Guilford, Mecklenburg, New Hanover, and Wake get more than $10,000 each, the largest amount going to Mecklenburg which received $20,000. This is in strong contrast with the less than a thousand dollars each which goes to Durham and Gaston counties. Durham and Forsyth are supplementing the funds thus received with local funds, using only forty cents of the Federal money in every dollar they expend for labor. In other counties like Craven and Johnston the Federal funds constitute eighty-five cents of every dollar expended.

It would seem that in some places it has been found difficult to find proper employment for the workers employed with the relief funds. We hear of squads of hands being set to improve the grounds and property of churches. This practice has aroused some vigorous protests on the ground that it is a violation of the principle of separation of church and State, as in point of fact it is. If the State may improve church property it may with equal reason build churches and parsonages and equip them with pulpits and pews and pools for baptism. The fact is that no public funds should be used, none of the funds now provided by the State and nation, to improve church properties. This thing is subject to gross abuse and may cause trouble and enmities among our people. If church properties can be improved with unskilled labor, surely there are enough unskilled laborers in any congregation in city or in country to do the job without calling on Uncle Sam for help. Even the men with white collars can handle a shovel and pick and grubbing-hoe on occasion. Let them assemble at the church grounds and get to work; we are sure they have enough time for it. We know of many churches where they could in a short while effect a much desired transformation. But leaving out the great principle involved, is it anything less than shameful that the able-bodied members of such churches should use public money to do what they should have done for themselves long ago? Of course nine churches out of ten in the State would scorn to take the public money for this purpose. For what then should the money be spent in the country districts so that the unemployed may be set to work? There are roads and school houses. There are also poor people in every community, widows perhaps, who are a semi-public charge. It would be better to help repair the houses of such people and help them get ready for next year's crop than to use the money for improving church grounds.

* * *

Some Facts About the Bonus. — Everybody believes in doing justice by those who served in our wars. Those who are suffering from wounds or disabilities received in the war or caused by the service should be kindly and tenderly cared and provided for. But we believe that nothing worse could happen in this nation than that the great body of ex-service men who are sound in mind and in body should become a set of parasitic pensioners on the national bounty, using their tremendous political power to make and unmake Congresses in order to get appropriations for themselves. We hope that our soldier boys of 1917-18 are made of nobler stuff than that. And we are glad to have evidence that many of the World War Veterans see the evils that attend this concerted campaign for a bonus. In some of our paper a group of World War veterans who call themselves the "Veterans Justice Committee" are publishing as a paid advertisement a statement in regard to the matter, in which they say that, not including the bonus, that over $400,000,000 of the people's money is spent every year on ex-service men and their dependents who suffered no injury whatever in the war. This is nearly one-eighth of the total Federal budget; about 12 cents per dollar." They call attention to the fact that men who have suffered since the War in automobile accidents and such things since they left the service are treated at hospitals at government expense, and receive payment in cash; and that veterans of the World War who have developed certain diseases as late as six years after the war receive the same compensation as men wounded in battle, though the best medical opinion is that in most cases their diseases are not remotely due to the war. This seems to us an abuse of the generosity of the people.

As far as we are able to judge World War veterans of North Carolina are much more moderate in their claims for the bounty of the Federal Government than those of most other states. This is shown by a table of expenditures of the Veterans Association giving the figures for the various States, which appeared in the Congressional Record for December 10. For instance, while the veterans of North Carolina received for 1932 a total of $11,777,332, Kentucky and Tennessee, each with a smaller population, received $20,882,176 and $17,825,282 respectively, or in other words twice as many dollars per soldier as North Carolina. These figures indicate either that the veterans of North Carolina are not receiving their proper share or that the veterans of some other States are receiving much more than their proper share, the latter being probably true. After reading a table revealing such unmistakable evidence of fraudulent practices we can understand why the "Veterans Justice Committee" says:

"We demand the repeal of the existing laws allowing benefits for non-war disabilities and we demand the prevention of bonus pre-payment."

* * *

Reducing Salaries. — Opposition has developed to Mr. Hoover's wise recommendation that salaries of public employees be reduced. We expected this opposition. Some are going further and saying it will be disastrous to industry and business for the salaries of industrial workers to be reduced; that with lower salaries these workers will have so much less money with which to buy manufactured products, such as automobiles. They would keep the price of plows as high as ever and so with shoes and hats. The trouble with those wise men is that they are blind to the fact that the income of the farmers has already been reduced to the lowest level in the history of the country. They are getting six billion dollars less for their products now than three years ago. They can no longer buy manufactured products at the old high levels; if they are to buy them they must be made by cheaper labor. And these same farmers think it only just that those who hold positions in the civil service of the nation should be paid a salary which is reduced somewhat in proportion to the reduction in the prices of cotton and wheat. At present things are out of joint; there must be readjustment all along the line; if prices of farm products are to be kept low, it is only just that wages and salaries show a corresponding decrease.

* * *

A North Carolina Singer. — A North Carolina boy, as the radio announcer described him, was the winner of the $5,000 award that went to men in the Atwater-Kent radio audition in New York, when five boys and five girls, selected by a series of eliminations from fifty thousand competitors in all parts of the United States, sang in a final contest. This North Carolina boy, Wilson Angel, is a clerk in his father's store in Winston-Salem. He won by singing Verdi's "Il Lacerato Spirito." As our people listened to the songs over the nation-wide hook-up they were surprised at the excellence of all the singers, both the girls and the boys, and with us the last song was always the best. Fortunately the young singers were heard by an award committee that was fully competent, consisting of four men and four women who are among the foremost opera singers in the world. And we must not forget to mention that one of the five girls in the competition was Miss Peggie Jo Lobb of Concord, North Carolina, who did not indeed receive the big award, but did get a prize of $500 for winning the right to appear in the contest. We congratulate her along with Wilson Angel. These two have done honor to our State and our State rejoices with them. And is not North Carolina advancing in this great art of music when two of the ten singers in a national contest are one a son and another a daughter of the good old North State?

* * *

Those War Debts Again. — The whole country is being subjected to propaganda for the cancellation of the war debts. There is hardly ever a meeting of any kind in which some agent of those who favor the cancellation does not intrude and urge that the debts be cancelled, telling of the direst consequences to follow unless this is done. What does this all mean? Simply this: there are large financial interests in the United States who would profit by the cancellation of the debts and they are paying for this propaganda. They can afford to do it, as they would profit by the cancellation. After the United States lent the debtor nations the money they had to save them from German domination, and after the close of the war, the great bankers of New York bought bonds without limit from these same debtor nations and sold them to the American people who had money, most of them north of the Mason and Dixon line. Now these debtor nations are finding all these debts hard to pay, and some of them are bold enough to say that they cannot pay both the debts owed the United States government and those debts owed to our private citizens. This is the chief reason why we are hearing so much about the cancellation of the debts owed to Uncle Sam, and it explains the presence among us of those who favor cancellation. They want to collect their private accounts from these debtor nations at the expense of the national treasury. So they send out their speakers with the wildest tales. There is not, they say, enough gold in the world to pay these debts. Of course not, if the entire amount were to be paid in one year, but the debts, by act of Congress, are to be paid in a period of fifty or sixty years. And again these orators say that the debtor nations did not really get the money. This is true, but they got something they desired much more than the money, munitions of war, which they could get nowhere else in the world. Let them in payment give us something we had rather have than the money and it will be called square. But, say the orators, we have shut out the goods of foreign countries by our tariff laws. Then revise our tariff laws, and remember that there are many things that our tariff laws do not shut out. Again, say the orators when they get before a group of cotton-planters, unless we cancel the debts, the foreign nations will refuse to take American cotton. Bosh. It is our tariff laws and not the debts that is hurting our cotton growers. But the poor nations of Europe are not able to pay, say the propagandists. Bosh, again. But the nation that complains the loudest, and refuses to pay, France, pays five hundred million dollars a year getting ready for another war, while her annual payment to us is only twenty millions. And so on.

THE OLD AND NEW

The year is closed, the record made;
The last deed done, the last word said,
The memory alone remains
Of all its joys, its griefs, its gain;
And now with purpose full and clear
I turn to meet another year.

—Robert Browning.

Lord, I am Thy vessel; fill me with the gifts of Thy Holy Spirit. Without Thee I am void of every blessing—or, rather, full of every sin. Lord, I am Thy ship; fill me with the cargo of good works. Lord, I am Thy ark; fill me not with the allurement of love of money and pleasures, but with love for Thee and Thy living image, man.—John Sergieff.

SUNDAY SCHOOL DEPARTMENT

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

"That all men through Him might believe"

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

MERRY CHRISTMAS

For you "A Merry Christmas"
Is not a wish that's new,
But the old familiar method
Of saying to friends like you
God bless and make you happy
On this glad Christmas day,
And keep your spirit exuberant
In the good old-fashioned way.

The Sunday-school Secretary, the Field Workers, the office secretary—all—wish for our pastors, Sunday-school officers and teachers the largest possible amount of pleasure and peace during the Christmas season of 1932. Our hearts speak in terms of deepest gratitude for the way you have helped in the Sunday-school work and have made possible the achievements of the year. May our God be gracious unto you, and keep you, and give you peace of mind and heart this glad Christmas season.

* * *

FOR THEM NO TRUMPETS BLOW

In quiet, steady and noble manner the Sunday-school teacher performs his work. Without pomp or ceremony he flings into the fight against darkness, sin and indifference in the world. Without ostentation he enters the arena of action. No trumppets blare, no tinsel dangles, no chariot and footman, no decorations decreed. "King of himself and servant of mankind" he is worthy to be enrolled in the highest order of world democracy. He belongs to the noblest army of them all. His voice is not often heard in the councils of the great. Yet he himself is great. He is mighty in counsel, mighty in keeping watch in the front of battle. He attacks the strongholds of folly, ignorance and sin. There is beauty in his fidelity. He awakens sleeping spirits. He steadies the trembling soul. He centers his attack upon the evil powers that threaten destruction to life. He lights many candles which in later years, will shine back to cheer him. He sets in motion waves of influence that beat upon the shores of eternity itself. He is often unknown. But it is the unknown soldier that wins the war. He is a soldier fighting under the banner of one who has never and who never will lose in a righteous conflict.

* * *

"IF THE LORD BE NOT WITH ME"

Let every teacher of boys read Genesis 44:34. The supreme hour that came to Judah will come to every one who is responsible for the safety of a boy. When one charged with responsibility for another's safety goes up to the Father what answer can be given to such questions as: "Where is the lad that I gave you to teach? What words did he hear from your lips? Did he follow your example as well as your precept? Where did it lead him?" We put the question of Judah into the mouth of every teacher of boys, or girls, in the land for it is all the same no matter whether one teaches a lost girl or a lost boy. We also ask every father and mother to answer "For how shall I go up to my Father and the lad be not with me?"

* * *

LOOKING AHEAD

The District Association looms up before us. It is potentially the most powerful and useful organization in the Baptist denomination. Like every other organization it requires a man to make it function. Knowing this the Sunday-school Department will conduct an intensive training camp of two days, January 4 and 5, at Albemarle for a leader in Sunday-school work in each association. Pastor Fred A. Bower and his people will give lodging free to those in attendance through this meeting and by this means we hope to launch the most forward-looking Sunday-school program ever carried on in North Carolina. To study the Sunday-school situation and make plans to face and meet it vigorously is the aim of the Albemarle Training Camp. Secretary J. N. Barnette, Nashville, Tennessee, will address the group several times during the two days. The discussion will be directed by State Secretary Perry Morgan, Raleigh.

* * *

SUCCESS OR FAILURE

I observed two farmers who lived on adjoining farms. So far as the land was concerned, they had about equal opportunities. One of them worked as little as he could, did not try to invest in good equipment, never sought advice, and as a result, failed. The other made good use of his time, secured good equipment as fast as he could, sought advice from men of experience and succeeded.

I observed two Sunday-school superintendents. They both had about equal opportunities so far as possibilities were concerned. One was afraid, followed the line of the least resistance, never sought advice, never tried anything new, and, as a result failed. The other mastered his difficulties, used the latest Sunday-school methods, secured all the help he could and succeeded gloriously.

If a superintendent succeeeds in reaching, teaching, winning, and developing people he must first have a mind to WORK. Then, he must have tools to work with. Yes, there are tools to build a Sunday-school with. Here they are: 1. The Standard of Excellence as a program of work, 2. The Six Point Record System to secure information, 3. A Weekly Teacher's Meeting to insure good teaching and cooperation, 4. A continuous program of visitation to secure new pupils and bring back absentees. There are other things needed, but the superintendent that uses well, the above mentioned tools will find what he needs.

The seemingly impossible has always challenged the best in man. It was impossible to build an airplane and the Wright brothers built one. It was impossible to fly across the Atlantic and Lindbergh did it. It was impossible to invent a Radio and somebody invented one. It was impossible to have Sunday-school the year round in a little mountain church and a young man led the way in having one. It was impossible to double the average attendance at Sunday-school in a city church and A MAN led the way and did it.

Are you a success or a failure as a superintendent? If you have failed, make plans now to change your record in 1933. If you have succeeded, plan now to make a bigger success in 1933. Your possibilities are before you. What will you do with them? Our Sunday-school Department is ready to help you any way possible. Call on us.

L. L. MORGAN.

ONWARD

"Onward Christian Soldiers, Marching as to war." "There's a call comes ringing o'er the restless waves." The clarion call, the ringing call is sounded out to Christian soldiers. In our Convention there are about 1,200 preachers, 2,235 Sunday-school superintendents, and about 35,000 Sunday-school teachers to say nothing of thousands of others who are officers in Sunday-school departments and classes.

"Onward" is the call to every one of them.

"Onward in Enlargement," "Onward in Training,"

"Onward in evangelism," "Onward in Standard Sunday-schools."

"Onward in dedication of life." "Onward, outward, upward and forward with Christ in Sunday-school work should be our aim in 1933.

* * *

HAS TRAINING COURSE

Miss Eunice Bullard, of Chadbourn, Secretary of the Cape Fear-Columbus Associational Sunday-school work, has just completed a study course in Smyrna Baptist Church. "The Sunday-school Manual" was used and nineteen completed the course. We are happy to send these diplomas. Miss Bullard is a teacher in the public school at Chadbourn, but she finds time to help promote Sunday-school work in her association.

One superintendent writes that he is making plans already for a study course the first of the year so he can apply for Standard recognition during January. We hope other superintendents will do the same.

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Baptist Young People's Union

"We Study That We May Serve"

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MABEL STARNES ..... Field Worker

GREETINGS!

To those We Love:

Dear North Carolina young people, today when all the world is blessed with Christmas cheer, we are happy in the memory of your gracious kindness and the evidence of your generous thoughtfulness to me. All the happy associations sweep through our very beings with the rush of inspiring affections as we think of you. We are so thankful for God's gift to the world! Jesus! And when Jesus comes there is always love. Today our hearts are bound to yours in tenderest love.

And so in the midst of such inspiring memories, your B. Y. P. U. workers and friends send you this message of Christmas Greeting and good will, and earnestly we whisper, "God bless you!"

May this blessed Yuletide come to you to sweeten past disappointments; cheer you in the midst of miscarried plans, bind up the bruised spirits, and make you stronger and braver for life's struggles. May there come to you a greater desire to live the abundant life—a life "transformed" by His love into a life beautiful and most useful in the service of the King of Kings.

With love to each of you, we are

WINNIE RICKETT,
MABEL STARNES,
MRS. THARRINGTON.

* * *

AN ADULT MEMBER CELEBRATES

Rev. J. L. Carrick, the gracious pastor of Blackwell Memorial Church in Elizabeth City, sends us a very happy note telling us that a young lady in his church who is seventy-two years old was away from home at the time of the B. Y. P. U. study course. She decided to do some work at home. Did she study one? No, she has taken four—"Pilgrim's Progress," "The People Called Baptists," "Training in the Baptist Spirit," and "The Books of the Bible," and she made splendid grades! The inspiration of this letter is a real Christmas gift. And might I add she is also a gold seal holder in Sunday-school! Let's celebrate with her in a real study course soon.

* * *

ANNUAL CHRISTMAS BANQUET

The Annual Senior B. Y. P. U. Banquet for the First Baptist Church, of Durham, was a festive occasion. Every tiny detail reminded us again of the season. What a beautiful table it was. And the food — yes — all we could expect! The program you ask? Miss Louise Howard, in the absence of Miss Fannie Mae Howard, was toastmistress. Beauty and charm and originality were combined in all that she did. In a very unique way she introduced the following members of the program:

Invocation—Mrs. Knight.
Candles—Lester Williams.
Carols—Miss Lula Brown,
Miss Reba Mills.
The Star—Dr. Knight.
Carols.
Gifts—Winnie Rickett.

About fifty young people sang together "Hark the Herald Angels Sing," and were mindful of the old immortal story—ever new.

* * *

FORMER REGIONAL PRESIDENT SENDS CHEERY LETTER

"I am sending you a report of our great study course. I use the world "great" because it was great. A book was taught in every department of the B. Y. P. U. and each class was well attended. I humbly say that our B. Y. P. U. is one of the great lights of our church work.

It seems to me that the great spiritual ties of our young people's work were strengthened by this week of study. The climax came on the closing night with nearly a hundred present to enjoy a delightful recreational period together.

It seems to me that a great opportunity of the churches of our State is to give the hungering minds of our boys and girls something that will contribute to character building, as well as to inform them of the great world-wide program that is being launched by Southern Baptists.

Praying His blessings on you and your work,

Very sincerely,
O. JACK MURPHY,
Pastor Corinth Baptist Church.

* * *

HENRIETTA B. Y. P. U.'s CHRISTMAS PROGRAM

The enterprising B. Y. P. U. director at Henrietta is Mr. Vernon Wall. This year the pastor, L. J. Knox, has given the B. Y. P. U. complete charge of the Christmas Day services. The Juniors are to put on a special program of songs and recitations in the morning and the Intermediates and Seniors will give a pageant, "Star Gleams," at the evening service. We wish for them and for every union that undertakes a special service on that day choice blessings.

* * *

DISTRICT RALLY

A district Rally of the Fourth District of the Sandy Creek Association was held at Carthage Baptist Church at 2:30 p.m., with an attendance of from 125 to 150 present.

The theme of this program was "Heartfelt Worship." Devotional was conducted by Miss Floy Rivers, of Sanford. Short talks on "Heartfelt Worship" were made by Miss Mary Thomas, of Cameron B. Y. P. U., and Miss Helen Keller, of Jonesboro. The Red Branch B. Y. P. U. put on a Radio program along lines of missionary work which was the feature part of the program.

Among the churches represented were Cameron, Jonesboro, Red Branch, Sanford, Southern Pines and Carthage.

CHRISTMAS GIVING AND CHRISTMAS LOVING

How seldom Christmas comes, only once a year; and how soon it is over—a night and a day! If that is the whole of it, it seems not much more durable than the little toys that one buys of a fakir on the street corner. They run for an hour, and then the spring breaks, and the legs come off, and nothing remains but a contribution to the dust heap.

But surely that need not and ought not to be the whole of Christmas, only a single day of generosity, ransomed from the dull servitude of a selfish year, only a single night of merry-making, celebrated in the slave quarters of a selfish race! If every gift is a token of a personal thought, a friendly feeling, an unselfish interest in the joy of others, then the thought, the feeling, the interest, may remain after the gift is made.

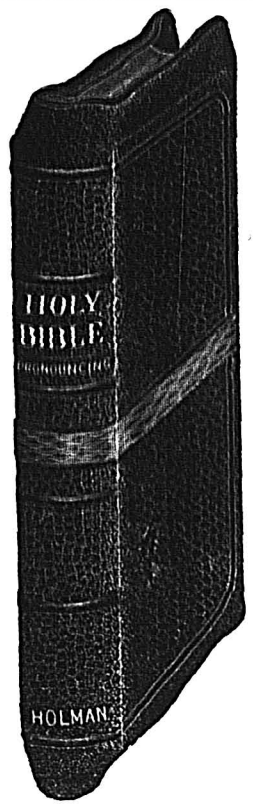
The little present, or the rare and long-wished-for gift may carry a message something like this:

"I am thinking of you today, because it is Christmas, and I wish you happiness. And tomorrow, because it will be the day after Christmas, I shall still wish you happiness; and so on, clear through the year. I may not be able to tell you about it every day, because I may be far away; or because both of us may be very busy; or perhaps because I cannot even afford to pay the postage on so many letters, or find the time to write them. But that makes no difference. The thought and wish will be here just the same. In my work and in the business of life, I mean to try not to be unfair to you or injure you in any way. In my pleasure, if we can be together, I would like to share the fun with you. Whatever joy or success comes to you will make me glad. Without pretense, and in plain words, good will to you is what I mean, in the Spirit of Christmas."—Henry Van Dyke.

While God gives me strength, failure shall not daunt me.—Allen Gardiner.

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THE LAYMAN'S FOREIGN MISSIONS INQUIRY

(Continued from page 5)

among many others like it, and they give the impression of being constructed from the outside on a western model instead of being spontaneously germinated by inward processes of life."

Another thing that attempts to appear in a new guise in this report is the Gospel of social service. We experience no difficulty in recognizing its American origin. With deft alacrity it attempts to run its paralyzing fingers through the spiritual efforts to evangelize the Orient. We would not discount genuine social service. Undoubtedly the East affords wide fields for social up-lift. Such social evils as foot-binding and opium smoking, and such calamities as floods and famine, need the concentrated attention of Christian people. But the efforts to mitigate these evils and calamities are an expression of Christianity and not to be taken as the thing itself. The fountain head of our impulse to give the famine sufferer bread, is the spiritual fountain within us. If there is no such spiritual fountain within us there will be very little practical expression in bread giving.

Of course if anybody wishes to go and do social service, let him do it, we would bid him godspeed, but we do not expect very many to be led out to mission service by this motive. Suppose some do go, they will not stay very long. Even when the commission recommends that specialists go out to the mission fields they advise them to go for short periods of service. What else could you expect? There are reasons for this. Few but real evangelical missionaries will ever go out to the mission fields for a life work.

The report makes an illy concealed attempt to discount evangelical Christianity. It is modernism trying to flower out in the mission fields. It is not surprising ,therefore, to find the report scouting doctrinal preaching. The commission doesn't seem to have much taste for sound doctrine. When we find this to be the case, we are not, of course astonished to discover that the commission hasn't anything very enthusiastic to say in favor of evangelical Christianity. It saddens us to realize that the commission sees very little use for evangelical preaching. Of course the next step would be taken by it when it recommends that we do not have so many theological seminaries. Why should we have theological seminaries for the training of preachers if we do not need evangelical preachers? That is quite simple logic, but it is a long distance from the real impulse that sent out missionaries to preach the Gospel to a lost world.

It is hardly necessary to say much more because we cannot go very much further with any one who seems to have broken practically with evangelical Christianity. For those who believe in Christ as their personal Saviour, and who love Him as Lord, the matter of missions is settled by His command to go and preach the Gospel to all the world.

There are a number of other old questions the committee enunciates as new, to which we can refer only briefly.

The foreign missionary enterprise is temporary. One of the commonest axioms of those who are furthering the foreign mission cause is that it is temporary. We work on the theory that the native missionary and workers must increase, and the foreign missionary must decrease, or, to put it another way, the foreign missionary must work himself out of a job. We have no disposition to hold on to a missionary post anywhere any longer than is necessary to get it firmly established. But these facts should not lead anyone to suppose that the work of foreign missions is done. The heart-breaking fact remains that after all of our efforts we have done little more than touch the hem of the garment of the colossal need. The extent of the field in which the Gospel needs to be preached is more vast today than ever.

We cannot pass over the criticism of the missionaries by the commission. The commission over-does this a bit, to put the matter mildly. It will be found in a fair survey that the missionary force compares favorably with the ministry here in the homeland. They are selected from the products of our churches and schools. They are a cross section, therefore, of the workers here at home. They are a heroic, self-sacrificing body, and if some of them may not be as brilliant as some of the specialists who criticise them, the specialists and the rest of us will find a larger percentage of these missionaries whose shoe latchets we are not worthy to unloose than can be found among any other similar and as extensive group of Christian workers.

Yes, we want more capable missionaries, and we should use great care and caution in sending others. The missionaries themselves advise this as unanimously as anyone else does. All concerned have had no other thought for a long, long time. The commission has certainly unearthed nothing new on this point.

We shall spend very little time on the suggestion by the commission that what is needed is a sort of super-missionary who will be sent out as an expert advisor to native Christians. We shall not spend much time on this because we are thoroughly convinced that what we need in the Orient today is missionaries who will not only preach the Gospel of salvation through the Lord Jesus Christ, but inspire and train the native Christians to do likewise. There is no other name given among men whereby we must be saved. Christ has come into the world, as He Himself declared, "To seek and to save that which was lost." He has commissioned us, as His followers, to go out and tell this blessed story to all men. With sympathetic hearts, devoted spirits and sacrificing bodies, we go, knowing that in this spirit alone will missions be effective.

Others may have certain notions about beneficial things to do for mankind, very well, but as for us, our mission is to lost, broken-hearted, fear-ridden, sin-burdened men. Christ Jesus has something for them. The Gospel alone is the power of God unto salvation to everyone that believeth. To bear this message to all men is our mission, and all we say and do must converge to this end. A fuller discussion of the questions referred to in this article will be found in Chapter Two of the writer's book entitled, "Only a Missionary."

WHAT ABOUT MISSIONS?

(An address delivered on Sunday afternoon, November 6, 1932, at Brick Presbyterian Church by the pastor, Rev. William Pierson Merrill, D.D.)

It was my high privilege to visit the three chief mission fields in Asia during the past year, as a member of a Commission of fifteen, sent out by an independent Committee of Laymen, to study the work and report. That report will be available to the public before the end of this month; until then, the members of the commission may well hesitate to express their opinions or judgments. But press releases have made public some of the conclusions and recommendations, and I feel free to talk frankly about some of the things that I have heard and seen; it being understood, of course, that I am speaking entirely for myself, and in no sense for the commission.

What about missions? For over a hundred years the work of taking to the whole world the good news of Christ has been one of the major interests of the church. Has it been worth while?

My personal answer to that basic question is not only affirmative: it is emphatic. My judgment is more strong and positive than before I saw mission work at close range. I do not see how anyone who knows the facts can fail to answer emphatically that the work is of the highest importance.

Out of all that might be said in support of that judgment—enough to keep one talking for a year or more—let me in these few moments just tell of certain facts that came to my notice, and let you answer the question on your own responsibility. I can give but a few facts out of an abundance of them.

In India I met several men of outstanding power and influence, who, through becoming Christians, had been lifted out of the degradation of the Untouchable Class. One of them is a Professor of Philosophy in a leading university; I was told that he was fit to hold any similar position here in America. Another is doing a remarkable work in raising the level and standard of living in a rural community through training the boys. Had it not been for Christian missions, those two men would have been still sweeping the streets of their native village, or doing scavengers' work. They represent a group of considerable size.

The impressive fact is not these particular instances alone, but what they mean for the whole life of India. The cruel injustice of the caste system holds down sixty million or more Untouchables as in an iron prison. Christian missions have come in, opened some of the doors, and set captives free. Moreover, Christian missions have challenged the Hindus, in a way that has opened the eyes of the best of them to the inhumanities of their old system. Gandhi has just caught the imagination of the world by his dramatic stand for the rights of Untouchables. Gandhi is not a Christian; no; but he reads his New Testament, sings Christian hymns, and freely acknowledges his indebtedness to Christianity for much of his changed and advanced attitude. Without Christian missions India would have no Gandhi. He has declared that his hatred of the barbarous and cruel system of child marriage, for example, came from his contact with Christianity. I met many leading Hindus, men and women of influence and power, who are bringing a new and better India into being, who have caught their inspiration from the presence of Christianity in their country, and freely admit the fact. It may be that that is an even greater contribution to the Kingdom of God in India than the number of converts enrolled as members of Christian churches.

I recall a little group of a half dozen intelligent men, none of them Christians, leading men of a town in Assam, one of them a professor in a college, one a prominent business man, another a lawyer, another a town official, and so on. I asked them if they thought Christian missionary work had been of value in their community. They laughed, as if the question were absurd. One of them took down a book from his library, a sort of popular history of their district, and read to me how the first dictionary the Assamese people had ever had was made by an American missionary; that dictionary was still in use. He said, "The missionaries have given us our very language. Can we ever repay such a debt?" Every man joined in, paying eager tribute to the indispensable services rendered by the missions and missionaries. Not one of those men was a Christian. But, while they voiced criticisms, every one of them said that Christian missions had been, and still were, indispensable.

It is impossible to overestimate what Christian missions have meant to the women of India. They have brought freedom, opportunity, self-respect, life. It is still mainly through mission schools that Indian women find their best chance of a free education and a free life.

I spent a few days up in the remote hills of Assam, where few Westerners go, a place so inaccessible that it took days to make the journey of a couple of hundred miles. A little band of Baptist missionaries are working there. Listen to the origin of that work. Less than fifty years ago those Garo people in the hills of Assam were a plague and a pest. They were thieving, murderous head hunters. One of the curiosities most commonly seen now in homes there is one of the head-hunting knives, notched to indicate the number of men killed by the owner. Out of the hills these marauding bands would sally, attacking towns, killing, burning, looting, and then retiring to their inaccessible haunts in the mountains. The British government was about to send in troops to clean out the whole pestiferous lot. Two American missionaries asked permission to go in. They and their wives went in, built their rude homes, started with nothing, began to teach, preach, and be friendly, in the name of Christ. Remember that was less than fifty years ago. Now there are about fifteen thousand Christians in the Garo churches; life, though still simple and primitive, is safe there. The schools are thronged with boys and girls. They are a happy, restless, eager people. They have their faults. The missionaries have a saying that if the average Garo only knew half as much as he thinks he knows he would be wonderfully well-informed. But I know people of that sort here in America. And those people, —less than two generations removed from savagery—build their own churches, pay their own ministers, and contribute one-third of the cost of their schools.

Is that sort of thing worth while?

A very intelligent Chinese spoke before our commission of what Christian Missions had meant in the life of his country. They were responsible, he said, for the beginning of modern education, for the revival of classical learning, for the imitation of mass education, for the introduction of modern medicine and care of the sick, for the freeing and enlightenment of women. Altogether, he told of some nine or ten distinct and important developments in China, the imitation of which had come from Christian Missions. The great majority of the real leaders of China have been educated in Christian schools and colleges. James Yen, leader of the wonderful work of Mass Education; W. W. Yen, who represented China so ably before the Assembly of the League of Nations, are both sons of Chinese Christian ministers.

Sir John Hope-Simpson, one of the best examples of the British public administrator, head of the important flood relief work in China, met with us. Someone asked if he received good cooperation from the missionaries. His reply was instant and emphatic: "They are the one set of people on whom I know I can always count. They will do anything to help."

Is it worth while thus to have had Christian

men and women in at the beginning of China's new development; and still there as agents of goodwill and representatives of Christian ideals and friendship?

Westerners of many varieties are crowding into China. Some of them are obviously seeking their own advantage, or that of their corporation or their nation. Not all of them are the sort of representatives of whom we can be proud. Is it not worth far more than what is spent on missions to keep there in that land so much in need of light, guidance, and friendship, a company of men and women who, whatever their deficiencies, are straight, sympathetic, spiritual friends of the Chinese people, samples of the spirit of Christian America at its best?

I was in Shanghai just after the terrible fighting between the Japanese and Chinese. One evening a few of us had the privilege of attending a quiet dinner to welcome five Japanese Christians, who had come from their country to Shanghai for the one purpose of uniting their fellow-Christians there in sympathy and Christian feeling, to stand for the great principle of Christian fellowship that ought to hold even in wartime. A little thing? Yes, in the eyes of the world. but highly significant. The little company of Christians in Japan are very tiny in comparison with the vast number of Buddhists and Shintoists. But, so far as I know, it was the Christians alone who felt the common bond of brotherhood drawing them to make such a visit of friendship at that critical time.

Some years ago there came into the home of some American missionaries in Japan a little daughter deaf and dumb. For her sake the mother studied the new methods of oral teaching of such children. Then she opened a school for the oral training of deaf children. As a result, the government now has six or seven similar schools. A Christian missionary showed the way.

Has it been worth while, this enterprise of Foreign Missions? Take what angle you will. a square and steady look at what missions have done and are doing will convince any fair mind that nothing on earth is more worth while.

As a member of a group charged to be impartial, and to make a detached and objective appraisal, I tried to keep cool, to be dispassionate, to watch for faults and mistakes, to be on the alert for places where changes are needed. I saw defects and noted need of changes, of course. Our report is frank and severe. But I am glad to record my deliberate judgment, that, on the whole, just as it has been and is, the missionary enterprise of the Christian churches of America stands as one of the noblest examples of high-motived spiritual adventure in the history of mankind. The faults which characterize it, the defects that hold it back, and all in it we wish were different, are, almost without exception, due to our defective Christianity here at home; and, in my humble and individual judgment, the Foreign Missionary and his work are at least as good as the Christian worker and his work here in America. I think they are decidedly above the average work and worker in our American churches.

If a young man or woman of the right sort—and that includes intelligence, openmindedness, devotion, independence, willingness to work, unselfishness, and real faith in Christ—is looking for a good opening to render service that will count for God, for humanity, for the honor of our country and of our religion, for the future of the world and for the real interest of the Kingdom of God, let him not lightly pass by this foreign mission work. It is still one of the great lines of Christian service; and its future should be far greater than its past. Let needs grow more painful, and demands even more insistent; and still we Christians must maintain and push forward this world-work of Christ and His religion. To slacken in it would be fatal to the whole cause of Christ, here at home no less than there. This religion of Jesus Christ is either for all men or it is too small for any man.

Are missions worth while? I am tempted to answer with another question—Is anything worth while? If it is worth while to share with others the best we know and have, if it is worth while to hold the world together in bonds of high fellowship, if it is worth while to give the best we have to the best we know, then the question is answered. God help us that our part in it may be worthy of the work itself, and of the Lord who calls us to do it.

If the United States goes wet on November 8 many Americans will be ashamed of their country; they will be no less patriotic, but humiliated and chagrined by this demoralizing step backward.—A. B. Cannady.

THE BAPTIST PRESS

By G. W. Paschal

I.

As he attends the various Baptist State Conventions Dr. Charles E. Maddry is showing qualities of inspirational leadership which win the confidence of our Southern Baptists that their Foreign Mission work will be wisely and energetically directed with him as Secretary. As often as he has appeared at a Convention of any State the Baptist paper of that State has had appreciative words to say of him and his address. The following from the Baptist Record of Mississippi is typical:

"It used to be that the missionary addresses were the high spots in any great Convention, and this Convention got back on the line in that respect. The address of Dr. Maddry on Foreign Missions was of a genuinely high order. That means that it was spiritual, missionary, Scriptural and soulful. It deeply impressed the congregation, and was delivered at the session with the largest attendance."

The above was in an editorial paragraph. In another part of the paper it was said:

"When Dr. Maddry spoke on Foreign Missions at the Convention, people were reminded of Dr. R. J. Willingham, the former Secretary of the Foreign Mission Board. They are much alike in physical appearance and in spirit; great in body and in soul. Dr. Willingham's missionary passion was born of the love of God shed abroad in his heart by the Holy Spirit. Dr. Maddry's appeal was a call to faith in the risen and reigning Lord. It was a heart appeal, the sort that Christians will respond to."

II.

Those who heard Dr. J. B. Lawrence at the Charlotte Convention in his illuminating discussion of the opportunities for Home Mission work, by Southern Baptists and his statements with reference to paying the debts of that Board, came away with a confidence in the conduct of Home Missions that they have not had since the dreadful revelations of a few years ago. Lawrence says that the debt can and will be paid, slowly perhaps but certainly. But Dr. Lawrence is not content with taking care of the debt, as important as that is; his main interest is the mission work of Southern Baptists; he is not of those who are at ease in Zion, not of that type of Christians and Baptists that think that nothing needs to be done except what is being done; that in some way the people will be saved and brought into churches, whether Baptist churches or not being immaterial. Right the other way around Lawrence believes right now in this year and month that Baptists have their greatest opportunity and duty right at their own doors. This conviction has got possession of him and gets possession of those who listen to him. Lawrence has this conviction because he has informed himself and knows. He has surveyed the whole Home Mission field of our Southern Baptists; he knows how many people there are in every state, how many of these are foreigners and from what nations these foreigners have come; how many Negroes, how many Indians; how many are in the country and how many in the cities and cotton mill villages; how many are in Cuba and Panama. He knows the denominational affiliations of all these various groups, and how many are without proper religious advantages, and what are the many problems connected with each group. He has made a good survey of the whole field. And he is seeking to lay the information he has gathered before the Baptists of every state. He is now publishing in the Baptist state paper of every state such of these facts as relate to that state, and appealing to the Baptists of that state to seize the opportunities indicated for missionary work. For instance, in an article in the Christian Index he says to the Georgia Baptists with reference to the foreigners:

"Georgia has 44,475 foreigners, found principally in her four largest cities. A city mission program of the right proportions would bring the Gospel to these foreigners. We should not overlook them. They have come from their fatherland to make their home in our midst and are religiously our charge. No mission program is complete that does not include the foreigners in our homeland as well as the foreigner in his own homeland."

It will be observed that Dr. Lawrence does not draw any line between the work of Home Missions and State Missions. In fact, he seems to go on the assumption that the mission work in every state may best be done by the churches of that state, except of course in those states where the Baptists are too weak for the task.

III.

Rev. James Long, who graduated with me in the 1892 class of Wake Forest College, and is now at Aulander, N. C., but formerly served churches in Virginia, has an article in the Religious Herald urging that a suitable marker be put on the grave of Dr. R. B. Semple, at Bruington, Virginia. Semple wrote the History of Virginia Baptists published in 1808. He was a very able man; he had been a lawyer and enjoyed a lucrative practice, but being converted to the Baptist faith became a Baptist minister. He used his great native talent and the skill which he had acquired in the legal profession in producing his History of Virginia Baptists, a most excellent work, accurate and full. It is the very best of our early Baptist histories. The fact that Semple's grave is neglected pains James Long, and it pains Dr. Pitt, the editor of the Religious Herald, who declares, "The death of a beloved and useful man is like the breaking of a flask in the sea. Virginia Baptists never had among them a more useful or more highly honored man that Robert Semple. That his grave should be unmarked is a reproach to us all." Long is willing to do something to help put the marker at Semple's grave; after long service in the ministry, he is now infirm and unable to work, and with eyes too weak to read, and he cannot use a typewriter or pen. But he makes the following proposition:

"In a small way it is my intention to leave a little of what I have to help in erecting a suitable monument to his (Semple's) resting place. I am leaving a small bequest open for two years."

Long's friends of former days will join Dr. Pitt in grieving to hear his infirmities and in his hope that the skies may soon brighten for him.

A RECIPE FOR A SUCCESSFUL PASTOR

Oscar E. Sams

A bushel of common sense mixed with a like amount of uncommon piety, and boiled in a heart of love over the fires of actual experience will make a successful pastor out of an unpromising prospect.

This recipe refers to the minister's pastoral and not to his pulpit activities. In the definition two elements are combined—common sense and uncommon piety. The one is a gift of nature, the other is a gift of grace. But both are gifts, and neither can be inherited nor bought with money or prestige or political connivance. College degrees cannot confer them, nor will a seminary doctorate guarantee them.

Common sense is that most uncommon of all sense, the ability or knack to do the common things of life in a sensible way. Uncommon piety is the piety that will stand the strain of strong passion, a hot temper and an unholy ambition.

If you are devoid of common sense do not leave the plow for the pulpit. If you do not have uncommon piety refuse to be a shepherd for Him who never resented a personal injury. But with these two gifts, and inspired by the leadership of love, the pastor should face his task with an assurance of success, although his efforts may never be heralded beyond the borders of his own district association.

Mars Hill College.

MOTHER

The writer was once a guest in a family in which there were four boys. The charming thing about the household was the deference the boys showed their mother. When she entered the room they treated her with the courtesy that would be accorded a distinguished visitor. In the table conversation she was never interrupted, and her point of view was treated with the utmost respect. The visitor could see that she held a unique place in the household. She was mistress, and her boys gave her the deference that they would have conceded to a queen. There was no lack of genial temper and bright sally and rejoinder. It was evidently a happy household, but the note of affection and honor for the mother was unmistakable. The explanation was not difficult to discover, for it needed only slight observation to detect that the attitude of the sons toward their mother was only the reflection of the attitude of their father toward his wife. Her position in the home was emphasized and enforced by her husband's unfailing courtesy. How much parents can do, if they are wise, to prevent their children from falling into habits of disrespect and shameful discourtesy! If husband and wife would treat each other with thoughtful courtesy their children would have always before them an example worthy of imitation.—The Watchman-Examiner.

W. M. UNION

Edited by Mrs. Edna R. Harris
Corresponding Secretary

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HOW FAR TO BETHLEHEM

"How far is it to Bethlehem town?"
Just over Jerusalem hills adown,
Past lovely Rachel's white-domed tomb—
Sweet shrine of motherhood's young doom.

It isn't far to Bethlehem town—
Just over the dusty road adown,
Past Wise Men's well, still offering
Cool draughts from welcome wayside spring;
Past shepherds with their flutes of reed
That charm the wooly sheep they lead;
Past boys with kites on hilltops flying,
And soon you're there where Bethlehem's lying.
Sunned white and sweet on olived slopes,
Gold-lighted still with Judah's hopes.

And so we find the Shepherd's field
And plain that gave rich Boaz yield;
And look where Herod's villa stood.
We thrill that earthly parenthood
Could foster Christ who was all-good;
And thrill that Bethlehem town today
Looks down on Christmas homes that pray.

It isn't far to Bethlehem town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right through
The homes of folks like me and you.
—Madeline Sweeny Miller.

* * *

NOTES

We extend, to all, best wishes for all the Christmas cheer you can claim as a co-worker in God's Kingdom. How much we have for which to be thankful and most of all for God's gift to a lost world—a Saviour, Jesus Christ.

* * *

We hope to close 1932 with as good report as last year, but we cannot do so unless presidents of W. M. S., counsellors and leaders of Y. W. A., G. A., R. A., and Sunbeams send in full financial reports—reports of all mission study, personal service, tithers, etc. Help us all you can.

* * *

The heart appeal of our missionaries wanting to return touches every interested one. In last week's new notes of Biblical Recorder was a paragraph in regard to Miss Marjorie Spence's not being returned to Chile in February unless her passage was provided. On the following Monday's mail Edenton W. M. S. sent five dollars toward it. We appreciate that response.

Miss Catherine Bryan who is due to return in February says: "The thirty-two missionaries conditioned in 1932 on 'indefinite furlough' stare me starkly in the face. Can it be that Southern Baptists want to keep us here?"

* * *

Rev. and Mrs. A. R. Gallimore, Lexington, are detained from returning to China, as are Rev. and Mrs. J. C. Powell, Warsaw, from their African field. We do not believe that Southern Baptists want to keep these from their work on foreign fields where a native writes "our necks are getting longer, stretching out to look for you to come back."

Pray that Lottie Moon Offering for Foreign Missions may be able to supply the means for the return of these waiting ones.

GIV-E-GRAMS

1. Some people get a nickel changed that they may have the right amount for collection.
2. Give according to the means, not according to the meanness.
3. The trouble with "giving according to feeling" is that many a fellow feels awful bad toward giving.
4. "The Holy Supper is kept indeed, in whatso we share with another's need."
5. The Lord is more interested in individual giving than in a dozen hot suppers.
6. Giving was the chief feature of Old Testament religion.
7. The favorite song somewhere—"Jesus paid it all."
8. A Negro church member said his people had so much spirituality they could not pay off a church house debt.
9. A church member said, "Amen" when the nature of the case required, "A-dollar."
10. The Phillipians paid Paul's way as he preached the Gospel in Rome.
11. Jesus gave Himself up for us, an offering and a sacrifice to God for an odor of a sweet smell.
12. IS JESUS CHRIST WORTHY OF YOUR TEN PER CENT AND WILL YOU PAY IT? That's the question.
13. You were bought with a price; you are expected to pay a price too.
14. Think of it! Ten villages in Burma, Adonirom Judson's old mission field, have adopted the tithing system.
15. Come now, ye rich, weep and howl for your miseries that are coming upon you.—(Jas.)
16. And let our people also learn to maintain good works for necessary uses, that they may not be unfruitful.—(Paul).
17. We honor God best with that which costs us most.
18. Giving was the first thing in God's redemptive program.
19. Praying and Paying — fine twins of God's Kingdom.

G. C. EPPS.

MISS MARTHA SULLINGER AS I KNEW HER

When I was asked to write this paper I immediately felt my inefficiency to do justice to such an important subject and if the opportunity had made my reading this possible, I fear I could not have said as David did in the psalms: "My tongue is the pen of a ready writer."

I shall not attempt to give a biography of Miss Sullinger for most of you know that already but I do want to give you a personal glimpse of her from a view point of a former student who was very intimately connected with her for three years.

One could hardly tell any thing about Miss Sullinger without mentioning Fruitland for the two are synomynous. Having been Dean of the Girls of Fruitland Institute for some thirty years, Miss Sullinger knows girls and boys with a knowledge that is wholly unthinkable to a person of average experience along that line.

In summing up the principles in the training of a young person's life I might say her main theme is: "Building Christian Character." Soul winning is such an important theme in her life that scarcely a girl or boy leaves Fruitland without some definite stand for Christ.

Each Saturday evening the girls would assemble in the Music Room and Miss Sullinger would teach the Sunday-school lesson in an interesting and profitable manner. On Sunday nights when there was no preaching at the church we had a girls' prayer meeting and each girl was taught to pray if it be only a sentence. I might say here that the tremendous success of Miss Sullinger's life as that of many other great Christian characters might be attributed to her prayer life.

Each day at the beginning of the day before breakfast was served either Miss Sullinger or one of the other teachers would have a little devotional and then each girl would repeat a verse of Scripture and the constant repetition of a verse from so many different girls helped us all remember and store away many of these precious bits of Scripture in our minds for life.

Along with this Spiritual Character Building process the next important step she impressed on us was our life in the home. We were assigned certain duties to perform whether we were "working our way through or not." Domestic duties such as cooking, dishwashing, sweeping, dusting, etc., were just as much a part of our educational routine as the three proverbial "R's", and the students who "shirked" or did not perform their duties thoroughly had to repeat them until they were done to perfection.

Two of her favorite mottoes were that: "It is the little things in life that count," and "The little foxes spoil the vines." She impressed upon us in her heart to heart talks the importance of clean morals, personal cleanliness and neatness as well as modesty in dress, also table manners and etiquete in general.

She always wanted to keep the "Personal touch" with her "girlies" as she called us and she was never happier than when you were associated with her in her own private bed room or sitting room.

Painting a sunset or learning a new scale with its principal triads or if it was English, writing an "Imaginary Trip to the Sun" or "Chasing Caesar Across the Rubicon" if it was Latin, or any number of interesting things that school work affords was lots of fun but the hardest rock I ever struck was Geometry (please pardon any personal references). If I ever had the least bit of "Ego" about my accomplishments along other lines it surely was knocked out when I began this subject. If there ever was a brilliant mathematical mind it is Martha Sullinger's. There was no problem, no matter how difficult or intricate that she could not solve. I understand that this ability still exists.

There is always some good in everything if we can only see it and perhaps my distaste for this subject brought me in closer touch with this beloved teacher than would otherwise have been the case, for I was a frequent visitor, for much needed help. One morning I said, "Miss Sullinger what is the use of my studying Geometry anyway for I never expect to use it again," and she said, "Childy (Childy was a very endearing name of hers and it always made me feel like I imagine a kitten feels when you stroke his fur the right way) Childy, it helps you solve the problems of life." I've never forgotten that!

Another important thing she impressed upon us was that every life has a purpose and it was her greatest desire that each individual find out his or her plan for life and work it out to the minutest detail such as a math problem with its different angles.

It was a great inspiration to me to have her tell me her plan for my life and while it was a very attractive one and one I would have adored, my physical nature would not permit of such strenuous work. Yet it spurs me on to think she would even think me capable of such an achievement.

Among Miss Sullinger's main hobbies is "A Home" and the difference between a Home and a House. A motto that she had us Art students to print in Old English hangs over my telephone and reads like this: "Home where each lives for the other and all for God." And what a motto!

I could write reams and reams on what her life has meant to me and

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A Liquid Remedy is Quicker

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CAPUDINE

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

others, how she rejoices with you in your successes, and weeps over newly made graves with you, and is so vitally interested in her girls and boys and even through her many years at Fruitland still "keeps up" with them either through personal visits or by correspondence.

This charming little Missouri lady whose brown eyes can search the depths of your soul is one of the strongest Christian characters I have ever known and if I were gifted in expressing things eloquently it would take many more adjectives in the superlative degrees to describe her. She is so beloved that many of her "grandchildren" as she calls them, are named for her and she uses her tiny hands to crochet pink and blue bootees for her namesakes.

Miss Sullinger's one desire is "to die in the work," and as I look into the future I fancy I see a monument on the campus of the Martha Sullinger Home for Girls at Fruitland. On this monument any number of Bible verses would be fitting as I have fought a good fight . . . I have kept the faith" or "She hath done what she could," and with this verse of a song as her daily motto: "Building, daily building as the moments fly, we are building day by day, as the moments pass away, we are building for Eternity."

—One of her "Girlies."

Young People

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

HAVE YOU GIVEN A WORTHY GIFT TO THE CHRISTMAS OFFERING IN HIS NAME, FOR HIS SAKE?

* * *

THE HONOR ROLL OF DOLLAR GIVERS TO THE CHRISTMAS OFFERING IS BEING MADE UP. SHOULD YOUR NAME BE PLACED THERE?

* * *

The Honor Roll of Y. W. A.'s who have met the three goals for their Anniversary year — one-fourth increase in members and gifts and one new society organized and fostered should be published soon. The list will be closed February 28. There is yet time. Do your best.

* * *

I trust you have made all points on the Standard and that your society will be written in our annual report as those reaching A-1 do.

* * *

Miss Margaret Frazier's name will be placed in the Margaret Memorial for having contributed $2.00 to the Margaret Fund—Warrenton.

* * *

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NORTH CHINA MISSION

"We cannot but speak the things which we have seen and heard." (Acts 4:20). I was asked sometime ago by the Executive Committee of our North China Baptist Convention to make a visit to the seven home mission churches in Shin T'ai, Mengyin and Ssu Chui counties to encourage them and lend any help possible. Before going I had heard something of the working of the Holy Spirit in some of the churches, but hardly expected to find such a real pentecost as I saw and experienced at each place. There I saw the Holy Spirit literally verifying the promises in Mark 16:16, 17, 18. Nearly every member in the churches was witnessing for Christ and large numbers have been and are being saved daily. Not only this, but the eyes of the blind have been opened, lame made to walk and praise God, sick healed; even two lepers were cleansed in answer to the prayer of faith. It is not uncommon among them to cast out demons in the name of Christ.

At Yenkia Chuang, the first place I stopped, every member of the church seemed to be on the reception committee (though they knew not when I was coming) and welcomed me with open arms and hearts. It is marvellous what the Lord has done for this church during the past few months. Ten years ago I went there and the church door was barred and I was not permitted to enter to hold meetings. There was no sign of real life then. Now the house will not hold the large crowds that come. Plans are under way for a new and bigger building. I was entertained in a room in the church compound and it seemed to me prayer was going on during all hours of the day and night in the church. Long before day the house was filled with Christians praying. In these prayer meetings no one in particular leads and each one prays as he is led by the Spirit, audibly. I found it the same in all the churches throughout the whole field. Because every one was so busy harvesting peanuts and beans and sowing wheat, we decided not to have a service in the afternoon, but instead, the preacher announced that we would meet in the church for a prayer meeting at two o'clock and then all who wanted to, go to a nearby mountain for a picnic. At two o'clock the house was filled and it seemed the whole congregation went to the mountain where the preacher, Mr. Sway had them sit in rows then passed the Promise Cards around as refreshments. Each took one and later read it aloud, giving a testimony, as the Spirit directed. It was very informal, but the Lord was there and we had a glorious meeting. The heathen working in the nearby fields came up to see what these Christians were doing and several of the group preached to them. I really believe several were convicted of sin then and there. The Christians in this church have opened up several preaching places in the nearby villages where dozens of people have recently been saved.

At Lung T'ing we had a good time. This church has also been dead for many years, until a few months ago when Brother Wang Dze Wen, the evangelist from Ssu Shui, one of the other churches on the field, held a meeting there. Mr. Chang Huan Yie, the preacher in charge, has recently received the fulness of the Spirit and is now on fire for souls. The church has been revived and work opened up in several of the surrounding villages. During the past several years when it looked like there was nothing left but to close the doors of this church there were two old brethren, Wang and Lee, who kept coming regularly and prayed and sang hymns together. They are both more than seventy years of age, but the Lord heard their prayers and blessed them and the whole church. Now they are two of the happiest old fellows I have ever seen. They are singing all the time.

Over in Mengyin County we found it the same as in Shin T'ai. In one mountain village far off the beaten path we found a dear old lady seventy-three years old who had just recently been saved, full of zeal and of the Holy Ghost. Before she was saved she could not read a word, nor could she see very clearly. Now she can see and has learned to read the Four Gospels. She walks with a stick and on her tiny little feet goes from place to place witnessing to the power of God and establishing the brethren and sisters. The Lien Yu Church has invited her to come and live with them and be their "shepherdess." May I say that during the past few years the bandits have gone back and forth through this country robbing the people and burning their houses until in most villages only the bare walls of their houses remain standing. The people live in fortresses, or cities of refuge, which they have built, in most instances on the tops of mountains. It is most pathetic. They go out during the day and return at night to sleep. In the Mengyin City Church I found a zealous little group of saved and Spirit-filled believers who with their pastor, Brother Duan Ming Kuang, go out to witness in the nearby villages. Even the postmaster, his wife and two daughters, give a good part of their time to preaching to the unsaved.

From Mengyin we crossed over the mountains to Ssu Shui about fifty miles away. This was a pretty hard trip as most of the journey had to be made on foot, but there was such a warm welcome by the brethren when we arrived that we soon forgot the toils of the road. It is simply wonderful what the Lord is doing in this little church. The city church is a "spiritual clinic" all day long as people come to inquire about Jesus. There is a group of men and women who give most of their time to going out to all the villages within a radius of eight or ten miles and the church takes care of all their expenses while thus engaged. Lately three preaching places, or chapters have been opened in the villages where the Christians themselves carry on meetings every night. Mr. Wanf Dze Wen, the evangelist of the community is kept so busy he cannot get around very often. In this church they have seen many miracles in answer to prayer. A blind man received his sight, two lepers were cleansed, one man who had a terrible hemorrhage, was dead for an hour and was restored. Another old man who had had T. B. for months and who had not been up for a long while was instantly healed. He had not eaten anything for more than a week, had prepared his coffin and grave clothes and was just waiting to die when Mr. Wang preached the Gospel to him for the first time he had heard. He believed and was saved. Later he believed Christ could undertake for his body and after they had prayed for him he jumped up and shouted "I'm well, I'm well" and he has been well ever since and considers it no feat to walk forty and fifty li to witness for Christ. He sold his coffin and used the money to help build a new church in his village. It was my privilege to meet all these dear people and worship in the little church. We had a sweet service together. It is interesting to note that all these people whose bodies were first "born again" and afterwards just simply believed Christ was the same "yesterday, today and forever" and would naturally heal them in answer to their prayers of faith. I praise the Lord constantly for what He is doing throughout this part of China in reviving His people and saving the lost.

We rejoice with you in the places in the homeland where revivals have broken out and pray with you for those places where the churches are still cold and hard-hearted. The more I see of God and His greatness, the less I see in myself and the more I feel my unworthiness. Please continue to remember us in your prayers.

JOHN A. ABERNATHY.

An Ideal Christmas Gift from a loyal Baptist to another loyal Baptist—

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Get on the scales today and see how much you weigh—then get a bottle of Kruschen Salts that costs next to nothing and which will last you 4 weeks. Take one-half teaspoonful in a glass of hot water in the morning — cut down on pastry and fatty meats—go light on potatoes, butter, cream and sugar—and when you have finished the contents of this first bottle weigh yourself again.

After that you'll want to walk around and say to your friends, "One bottle of Kruschen Salts is worth one hundred dollars of any fat person's money."

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BOOK NOTICES

A Child Is Born

By Edna Dean Baker. Published by Riley and Lee Company. Price one dollar. This is one of the very attractive dollar books for children published by Riley and Lee. There are sixty-four pages, 9 1-2 by 12 1-2 inches. Printed on good grade paper. Twenty-four pages of charming illustrations in four colors by Mary Royt. Bound in boards with cloth hinge. Jacket in four colors. An unusually attractive book, giving a beautifully retold story of the Christ Child. The author is president of the National College of Education, and in this book she has given us a work of high merit.

Nobody Starves

By Catherine Brody. Published by Longmaus Green and Company. Price $2.00. This is a searching, deeply moving story of two ordinary working people, Molly and Bill Redding, who seek to earn a living and a home for themselves in that section of the motor industry made up of Detroit and its satellete towns. During the boom days life is not luxurious, but is fairly easy. But then comes the great financial break and they have a hard time meeting obligations. The book has received favorable comment from many sources.

The Natural Gardens of North Carolina

By B. W. Wells. Published by the University of North Carolina Press. Price $3.50. Dr. Wells says the purpose in writing this book was to aid in the popular understanding and appreciation of the native vegetation of North Carolina. It is not a technical book, but is written in such a way that a person who has never studied botany can understand and appreciate the beauty and the great variety of our native plants. Dr. Wells has divided the State into eleven major plant communities. Beginning with those nearest the sea the natural gardens are as follows: (1) The dune, or upland seaside community; (2) salt marsh; (3) fresh water marsh; (4) swamp forest; (5) aquatic vegetation; (6) shrub-bog or pocosin; (7) grass-sedge bog or savannah; (8) sandhill; (9) old field community; (10) great forest; (11) boreal or high mountain forest. This volume does not give exclusive attention to descriptions of plants, but shows the plant in its natural environment. It tries to answer the important question of why plants grow where they do and why they do not grow in other areas. The first part of the book is devoted to the eleven major plant communities, and the latter part is devoted to an original artificial key arranged on the basis of the habitat of the plants.

Dr. Wells is Professor of Botany at the College of Agriculture and Engineering of the University of North Carloina. The book is dedicated to the Garden Club of North Carolina. It is attractively illustrated, printed on good paper and we are sure will be interesting and very helpful to all who are interested in the natural gardens of North Carolina.

The Broken Vase

By Marie De S. Canavarro. Published by The Christopher Publishing House. Price $2.00. The publishers say "We have renewed satisfaction in announcing to our readers this third book from the brilliant pen of Marie de S. Canavarro. Those who read our offering of her 'Aztec Chief' last year, and 'The Poison Orchid' the year before, will need no telling that 'The Broken Vase' is a book not to be willingly omitted from this year's reading. This book carries out the tradition of all gifted writers to the extent of producing in each new story some phase of life entirely new to previous readers, yet with all the charm that has been associated with his earlier books."

Smoky Mountain Songs

By James Willis Hembree. Published by the Christopher Publishing House. Price $1.50. A book of verses about the always intriguing "Smokies" is like the mountains themselves, ever new. The descriptions are of the best, both in manner and material. There are delightful illustrations, "The Chimney Tops" at sunrise, "Mt. LeConte" from across the River at Gatlinburg, showing all the wild grandeur, and intimate charm that so endears them to those who know them. Another illustration shows the beauty of the "Smokies" in winter, covered with snow over trees and rocks; these, and many others, too many for description here, add to the pleasure of the verses as one reads.

The Reign of the Nightriders

By Elizabeth Levin. Published by the Christopher Publishing House. $2.00. The publishers say: "Elizabeth Levin is one of those exceptional personalities in whom you are bound to become so interested that you are prepared to make a rush for anything she may write. Her novel, 'The Northington Dollar' is an outstanding example of the success that a woman like Mrs. Levin achieves because, her life having been from the beginning one of marked adventure, in unusual surroundings, she is especially able to write a story that thrills with delight the jaded reader who is sure he will find nothing new, in a new book. Like all authors of real genius, Elizabeth Levin modestly disclaims any special ability, remarking that she 'possessed the urge to prevaricate and tried to commercialize my nervous tendencies.'"

The Stranger Within

By Fred E. Dobbins. The author of this unique work is at the head, and the founder, of "The Dobbins School of Positive Thinking," which has established an enviable reputation for the application of the principles set forth in this latest work of Mr. Dobbins. Into this book the author puts the resume of his study and work thus far in this field.

Hammond's Handy Atlas of the World

The ideal desk atlas with comprehensive index. C. S. Hammond Company.

The most remarkable feature of this atlas is its complete index of cities and towns, alphabetically arranged for the entire world. Here is a compilation so comprehensive that every city of importance may be found instantly, together with its latest population figure and index references for locating it on the proper map of the atlas.

Other valuable compilations, occupying sixty pages, include a Gazetteer-Index of the World. The Handy Atlas, in addition, contains 100 pages of the finest maps of their size that have been issued. They include individual plates for each state of the United States, each province of Canada, all new and old nations of Europe, and every other portion of the world.

Hammond's Home and Office Atlas

By C. S. Hammond Company. This splendid new book contains a complete series of political, historical, physical, and economic maps. Among them are ninety-nine pages devoted to the countries of the world, the Canadian provinces, and the states of the United States as they are today. The maps are most complete in detail including all railroads and practically all cities and towns. Many of the maps occupy two or more pages.

History is graphically told on the historical maps in the Home and Office Atlas. This series enables one to trace the whole course of events from ancient times to the present day. By examining the maps depicting political boundaries at various periods of the world's history, it is possible to read a fascinating romance of the rise and fall of empires, of conquest, exploration, colonization, commerce. There are thirty-two pages of these historical maps. Sixteen pages are devoted to physical and economic maps of the world, the Continents, and the United States, printed in colors to show economic, physical, climatic, vegetation, and population features.

The Illustrated Gazetteer: This thirty-two page section of the atlas describes the countries of the world and is profusely illustrated by halftone reproductions of some of the world's rarest and fairest views. The gazetteer starts with Afghanistan and proceeds alphabetically, telling, in concise but comprehensive paragraphs, of the physical characteristics, principal mining and agricultural products, communications, and government of each country.

The indexes include a very complete index of foreign cities arranged alphabetically for the whole world, an index of cities of the United States having 100 or more inhabitants, and an index of Canadian cities. The latest population figures are used in all these compilations. There is also a two-page Gazetteer-Index of the countries, states, and colonies of the world, giving area, population, and capital.

Substantially bound in blue leatherette, a beautiful new binding material more durable than either cloth or leather. The title is embossed in gold on front and side. The top of the book is handsomely gilded. Size of book, closed, 10 x 12 1-2 inches. 250 pages. Price $6.00.

Cunning, Cunning and His Merry Comrades

By Mary Irving Husted. Published by Lothrop, Lee and Shepard Company. This is a "really true story" of city birds. There are numerous illustrations made from photographs and drawings by the author. It is a very attractive book for the small child.

The Ruth Brooks Cross Word Puzzle Book

By Ruth Brooks. Published by Lothrop, Lee & Shepard Company. $1.35. Fifty-two puzzles never before in print—with keys—one for each week in the year, if you can make yourself wait. Cross word puzzles are no temporary craze, but a permanent benefit to the public. To younger minds, they give the delight of knowledge gained while pursuing an absorbing sport; to the older and more experienced, they bring a challenge that tests ripe scholarship and keen ability and at the same time the great joy of reminiscence.

Miss Brooks's puzzles have no equals for entertainment of this nature. For six years they have appeared in the Boston Herald and the Newark Evening News. They please all kinds of people. She has received friendly letters from judges, physicians, clergymen, policemen, night clerks, invalids, college professors, recluses, storekeepers, and every other class of thinking individuals.

Experimental Television

By A. Frederick Collins. Published by Lothrop, Lee and Shepard Company. Price $2.50. With one hundred and eighty-five text illustrations and diagrams by the author. This volume describes a large number of experiments that demonstrate its principles. These experiments are in sequence, so that one entirely unacquainted with this great subject can understand exactly how transmitters and receivers are made and work.

Only simple apparatus is required, and much of this can be made by any reader. The complicated details of various systems of television are omitted in favor of the scanning-disk method, which is in commercial use today. One chapter is devoted to the cathode ray oscillograph tube, which is the possible successor of the scanning disk. There are directions for making a simple demonstration transmitter and receiver and for installing a short-wave telecasting station. One is told where to get a short-wave receiver that will pick up telecasted images from the stations now in operation. Every school and college should have this book, which gives the physics teacher many interesting experiments in light, optics, radio, and television that are not to be found in any other text.

Eugenic Victoria?

A drama in four acts by Leon I. Leon. Published by the Christopher Publishing House. Price $1.50. A very significant play; one that will hold the rapt attention of all "moderns" especially those who hold the much exploited view that the race may be perfected by Eugenics. A group of men and women, of varying ages, from around twenty to fifty, are the principals in this play. Their convictions and beliefs regarding this matter are set forth in the racy dialogue of each act, the last showing the final—and far from satisfying—results to all, of practically carrying out the theory.

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

TO OUR S. S. TEACHERS TO OUR SUNDAY-SCHOOL TEACHERS

Commentaries on the Sunday-school lesson have come and gone but among those who have made a permanent place among energetic teachers of the Lesson Tarbell's Teacher's Guide (now i nthe twenty-eighth year of its publication) must be given a high place.

The first issue of this Guide in 1906, wit hits Liberty Bell emblem, was hailed as an up-to-date, progressive and indispensable Teachers' Help—a teacher of teachers.

From the beginning Dr. Tarbell wisely adopted a plan so nearly perfect, that, aside from keeping up with Sunday-school developments, no radical change has been rendered necessary. In the opinion of many authorities, moreover, there has been a steady enrichment of the material year after year.

Thus, the twenty-eighth annual issue finds the Guide firmly established in the hearts and minds of all Sunday-scholo workers, and regarded by many as being the ultimate choice of those seeking the best, fullest, and most comprehensive help to the study of the International Lessons. It is commended to you, as:

- A Lesson Commentary easy to understand and use.
- A most reliable and satisfying aid to Sunday-school instruction.
- A help fully adapted to hold the interest of the pupils.
- A Lesson Handbook which includes every conceivable help that modern science, literature, and research can render, to make Sunday-school teaching attractive and interesting.
- A Guide used and endorsed by up-to-date Bible students, teachers, superintendents, and church pastors.

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.

LEARY.—In the home going of Brother L. L. Leary, the church at Morehead City, the Atlantic Association, the Baptist State Convention, and all Kingdom agencies lost one of their best friends and most loyal supporters.

Brother Leary filled many important places in the civic life of his town and surrounding communities. It can well be said, however, that his greatest interest was not in civic matters but in the things related to the Kingdom of his Lord and Master. He loved everything dear to the hearts of his fellow Baptists. For several years he was a member of the General Board of the North Carolina Baptist Convention. For a longer period and until his death, he was a loyal member of the Board of Trustees of the Mills Home. In this latter work, this honored layman found his greatest joy and rendered his most distinguished service. There is doubt that any man in the State loved orphan children more than he loved them.

This humble layman throughout life was a recognized leader in the associational work. He gave his time, his energy, his prayers, and his life for the welfare of the Atlantic Association. At the time he left us for Heaven, he was the honored moderator of the Atlantic Association.

His work in his local church at Morehead City was almost indispensable. How we miss him! For the greater part of his life, he was superintendent of the Morehead City Baptist Sunday-school. Practically all of his life he taught a Sunday-school class and what a teacher! He sat and tarried long at the feet of the Master Teacher. Few laymen had the insight into the Word of God that he had. Brother Leary served faithfully as chairman of the board of deacons of his local church for many years. He was indeed one of God's most versatile and useful servants.

Brother Leary, the son of a great pioneer Baptist preacher, was a true friend to Baptist preachers. This pastor never had a better friend or a more wise counsellor.

We thank God for his life, his sunshine, and his faith.

A. P. STEPHENS.

BROTHER W. E. LOWE

On Monday evening, November 28, 1932, Mr. William Ephraim Lowe, one of the most honored and loved members of Chadbourn Baptist Church, passed away.

He was born in Bury, England, December 8, 1840. At the age of five, he was brought to Boston, Mass., to join his father and mother, who had preceded the children two years before. In Boston he spent his childhood and early manhood. In the Civil War he was enlisted in the 113th Battery of the Massachusetts Field Artillery and received honorable discharge in 1864. After the war he went west, living in St. Louis, Mo., and in Harrisburg, Nebraska. In 1899 he came to North Carolina to become a resident of Chadbourn.

Christened in the church of England, he remained a communicant of that faith until 1867, when he joined the Baptist church, of which he was a deacon fifty-seven years.

Brother Lowe had a clear and definite Christian experience, and his life was a constant benediction to those who knew him. His cheerful and cordial attitude won for him a large place in the affections of his acquaintances.

His life is further distinguished in that he gave to the world two greatly honored preacher sons—Dr. John W. Lowe, well known missionary of Tsing-tao, China; and Rev. George F. Lowe, pastor of a large Baptist church, Pueblo, Col. There are also two daughters—Mrs. William E. Ramsbottom, Breckenridge, Mo., and Mrs. C. G. Snidow, Collins, Col.

During the last several years he was very constantly and tenderly cared for in the home of his youngest son, Mr. M. F. Lowe, of Chadbourn.

The writer has had many pleasant and profitable hours in the fellowship of this devout servant of God, and desires that other readers of the Biblical Recorder also shall receive helpful impressions by even this very limited insight into his long and useful career.

I. T. NEWTON.

RESOLUTIONS OF RESPECT

Whereas God has called from our midst our Brotuer William Seymour Bartlett to his eternal reward, we wish to bear testimony to that which we know. In all things he was an example of righteous living, keeping heart and soul close to the Master.

As a member and senior deacon of this church he stood four square for her welfare and for the organized work of our Convention—State and Southwide. His zeal for Christ's cause was unlimited, his liberality unbounded.

Under his safe leadership as superintendent the progress of our Sunday-school has been phenomenal.

Outstanding in earnestness and sincerity of purpose, he, at all times, fought for the things that were true and of good repute. While our loss is his eternal gain, there is unavoidable sadness that he is no longer with us. Our deepest love and sympathy are hereby extended to his bereaved family.

Resolved: That a copy of this appreciation be recorded upon our minutes—a copy sent to the Biblical Recorder and Charity and Children for publication—also a copy sent to the family.

G. P. HARRILL,
C. S. WILLIAMS,
J. F. COLSTON,
Committee Ebenezer Baptist Church

RESOLUTIONS OF RESPECT

Cora Margaret Whitaker, was born February 18, 1868, and departed this life June 21, 1932. She had been a loyal member of the Valley River Baptist Church, Andrews, N. C., Cherokee County for fifty-four years.

Miss Cora as all the children called her (because they all loved her) was a great Christian of high character, who was always ready to extend the Kingdom of God whenever opportunity presented itself. She has been an efficient teacher in the Sunday-school in the Junior Department for over forty years. Her Christian influence was felt throughout the church as well as her Sunday-school class.

The Woman's Missionary Society will greatly feel her loss. She was a member always in her place.

She had been a sufferer for several months, but bore her suffering with great patience.

The funeral was conducted by Rev. Algia West who was forty years ago one of Miss Cora's Sunday-school pupils. Her beautiful Christian life was a benediction to him, and all her pupils these many years.

Be it therefore resolved:

1. That we keep in memory the gentleness, faithfulness and consistency of her life.

2. That we express to her dear sisters and brother and entire host of relatives our warmest sympathy.

3. That a copy of these resolutions be sent to the Biblical Recorder and to our Woman's Missionary Society.

Respectfully submitted,
MRS. CALLIE C. ADAMS.
CARRIE WILSON.

WAS JESUS TRULY THE SON OF GOD

John 7: 45-46: Why have ye not brought him? The officers answered, never man spake like this man. Verse 48, Have any of the rulers or of the Pharisees believed on him?

John 5:40: And ye will not come to me, that ye might have life. The words of Jesus who spake as never man spake.

God's Word is too simple, clear and sound to be misunderstood by the honest, earnest one who seeks to know the truth. But since Jesus Himself is the way, the light, the truth, man must come unto Him, and only to Him to find this living way. So we find that the rulers in his day refused to go to Him, but sent others instead, and even their testimony concerning Jesus, they rejected. How then can light come into such hearts of unbelief. Had not Nicodemus slipped away under the shade of night to find out for himself about this wonderful teacher who spake, and did that which man could not do, he too would never have appeared at the cross with love's gifts, showing he too believed in Him as being the Son of God, the Saviour of the world. When our rulers turn as Nicodemus did to find for themselves the only source on which to build secure a government to stand, then they will find as this Hebrew ruler did, the Prince of Peace, the Lord of Glory. So Jesus told them why they did not believe on Him, Ye will not come to me to find the riches more precious than the world has to offer—Life forevermore.

Had these rulers turned to him as they might, others standing in lower circles of life would have been easy to reach. But when our leading men, who ought to know that there is a higher power won't listen to the One, and only safe One to follow, then the great mass of people plodding along homeless and almost friendless, don't know which way to turn. If our rulers had been more careful in listening to the God-given laws, which if heeded will save any nation, than to their man-made parties which must perish, today things would not be as they are. Jesus says ye will not come to me, that ye might have life. From the highest office, to the lowest Jesus ought to be there. Then God would have a chance at the middle class, when the rulers believe.

C. J. WARD.

Elizabeth City, N. C.

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HOME CIRCLE

PROLOGUE TO LA SAISIAZ

(Written after the sudden death of a friend.)

Good, to forgive;
Best to forget!
Living, we fret;
Dying, we live.
Fretless and free,
Soul, clap thy pinion!
Earth have dominion,
Body, o'er thee!

Wander at will,
Day after day,—
Wander away,
Wandering still—
Soul that canst soar!
Body may slumber:
Body shall cumber
Soul-flight no more.

Waft of soul's wing!
What lies above?
Sunshine and Love,
Skyblue and Spring!
Body hides—where?
Ferns of all feather,
Mosses and heather,
Yours be the care!

—Robert Browning.

A REAL SANTA CLAUS

It was a gray sky overcast with heavy clouds.

"Looks like a blizzard," said Shorty Gwin. He stood before his cabin and peered up at the heavens. A worried expression crossed his face. "I wouldn't go, Enfield!"

Mail-sled driver Enfield raised his head. He was a slim man with a turned-up nose, wide mouth, and blue eyes. Since dawn he had worked, packing and testing. His preparations were almost complete.

"The mail has to be delivered!" he answered, smiling at the trader, and then he bent down and strapped the canvass bags a little tighter to his sled.

Shorty watched him, still doubtful.

"If it's a blizzard, you'll never get through!" he said.

Bob Enfield laughed and looked at Tukaluk, his lead dog. The big husky lay in the snow, forefeet extended, deep-set eyes staring straight before him. He was waiting, eager to begin the long journey from Kennecott to Skolai. Behind him, in harness, lay his six shaggy companions. They sniffed the air, muzzles lifted, as anxious as their leader to hear the first command.

"Those dogs will carry me through any blizzard," said Bob proudly.

Shorty grunted. "They're good dogs — right enough! But this is going to be a bad storm. You'd better wait until it's over!"

Bob did not reply. He went on with his packing. When he had finished, he drew his fur hood over his head and pulled his parka about his shoulders.

"Well?" insisted Shorty, still waiting for his answer.

"I'm going, blizzard or no blizzard."

"That's down-right foolish!" The trader waxed indignant. "Mail may be important, but it's not worth risking your life for."

"This mail is."

"Why?"

Bob looked up. His eyes were serious. "Tomorrow is Christmas," he said quietly. "Have you forgotten that?"

Then, as Shorty did not answer, he went on: "Up in Skolai, a handful of people are waiting. About the only holiday cheer they'll have is what I bring them. You see?"

There was a long pause.

"Yes, I see," said Trader Gwin at last. Undisguised admiration was shining in his eyes. "You're like your father, Enfield—a real Alaskan. Well — " He held out his hand. "Good-bye, lad, and good luck. If it's a bad blizzard, strike out for the Halfway House and wait until it's over. It might be better."

Bob gripped the outstretched hand. "I'll remember!" He turned to his team: "Come, Tukaluk! Up, you huskies!" Then as the dogs scrambled to their feet, he looked back and waved. "Au Revoir!"

The sled slipped forward past the few squat huts that comprised the settlement of Kennecott. It sailed over the white crust of the snow, across the Point, on, on until the cabin of Trader Gwin was only a brown speck in the distance.

At the crest of the hill, Bob glanced up. Was Shorty's prophecy already coming true? The skies were black. Even as he looked up, the first flurry of snow drifted cold against his cheek.

"Mush on!" he called to the dogs.

With an increased burst of speed, the huskies responded. They slid along at a swifter pace.

Farther and farther they journeyed into the white wilderness. And, as they traveled toward their destination, the prophesied storm began in earnest. The snow fell thicker. The wind came up. Yet, for three hours, in the very teeth of the gale, they pushed their way north.

By the fourth hour, the wind became a howling fury. It took the snow and blew it in a blinding screen before Bob's eyes. He could hardly see three yards before him.

At noon, he stopped and looked at the dogs. They were breathing hard. The strain of fighting the deep soft drifts was telling on them all. For a moment he was worried. His hand rested on the lead-dog's shaggy head.

"It's a bad storm, Tukaluk; but we've got to get there. You understand!"

At the sound of his master's voice, the dog's ice-rimmed eyes lifted. He licked Bob's mittened hands. Then he jerked at the harness as if to say: "Come! let's go on. Enough of this delay!"

Bob patted him once more and went back to his position on the sled. The thermometer must have been registering some fifty-eight degrees below zero at that time. The cold was numbing. It cut his face with a knife-like sharpness. His eyelids felt as though they were pricked by innumerable daggers.

"Got to get there — got to get there," he murmured through closed teeth.

He tried to think of the people at Skolai. The young English doctor awaiting the medicine from New York. The kindly missionary so anxious for news from his family. And jovial Jim Corrigan, the trading-post proprietor. Jim had made a promise to his five-year old daughter, Jean.

"She's been asking for a doll," he had confided to Bob, "and so I sent for one. I'm hoping it gets here a-fore Christmas. I promised her Santa Claus would be sure to come. The youngster will be powerfully disappointed if he fails to show up."

Bob smiled at the recollection. Jim's wish had been granted. The long narrow package in his mail-kit; the one marked "Handle with Care" —that was undoubtedly Jean's doll, her first doll. What a Christmas she would have!

He imagined the little girl peering through the snow-blurred windows of the trading-post. The others watching the storm—apprehensive, doubtful. He must get to them. He must! Desperately he slapped his hands together to restore their circulation.

As he did so, the sled veered sharply to the right. Before he knew what had struck it it tipped and threw him between two ice ridges in the bottom of a draw. He landed heavily on his back. A stab of pain shot through his left arm.

Dazed and suffering, he staggered to his feet. He knew what had happened now! The sled had struck a rut and thrown him in a crevasse; fortunately not a deep one. He tried to use his arm to find it hung limp at his side. Broken! But there was his good right arm. He fought a steadily mounting nausea and chopped away the ice on either side of the crack. By sheer doggedness, he pulled himself up.

A moment more and he stood in the snow-filled air. The dogs were but a few paces away, huddled together against the velocity of the wind. The mail-bags lay in a drift.

Bob groaned. It was impossible to go on! A broken arm. The storm. Suddenly he remember Shorty Gwin's advice: "If it's a bad blizzard, strike out for the Half-way House and wait until it's over."

He must be near the rough timber cabin now. Probably it was not more than a mile to the east. And he would find food there and warmth and relief from his suffering. He would start at once!

Sick with pain, he retrieved his bags and put them on the sled. As he set the second one upright, a voice came out of its silent depths: "Mamah!"

He started, then recalled the oblong box. A grim smile crossed his lips. It was Jean's "Mamma doll." The upright position had released the spring and the uncanny voice had spoken. Carefully he laid the bag cross wise.

Skolai waiting! Jean looking for Santa Claus—the English doctor—the missionary.

He clenched his right hand. Whatever happened, he must keep faith. He must get to them somehow.

Weakly, he fumbled his way to the sled and roused the exhausted dogs.

"Up! Mush on!" he cried.

Once more they started: the suffering driver, the weary, half-frozen animals. Night approached. The air grew so cold it almost crackled. The snow became deeper. There was nothing but darkness now—darkness and the howling storm.

Still they pushed on. Bob ground his teeth together. The pain in his arm was intense. The perspiration stood in beads upon his forehead.

One more mile—two! Then, from a distance, the yapping of dogs—a blur of light shining ghost-like through the snowy air—Skolai!

The yapping grew louder. The sled halted. A door swung open, emitting a flood of light and warmth. Men hurried out.

"It's Enfield! The mail!"

Bob saw Jim Corrigan towering above the others. The next moment the trading-post proprietor was at his side, his strong arms supporting, half-carrying him toward the light, the men following.

As they reached the door, a black-haired child came out to look. Her eyes were round with wonder, her cheeks pink with excitement.

"Daddy is it—is it Santa Claus?"

Jim's grip tightened about Bob. His answer was a little husky. "He's the fellow who's brung Christmas to Skolai, Jean girl—the real-est Santa Claus we ever seen!"—in Young People.

CHRISTMAS

When Egypt's smile was drifting dust,
And Caesar's sword was turned to rust,
When lost old galleons of Spain
Drank the ocean's endless rain;
Still echoing through the ages rang,
The Glory Song the angels sang.

—Ellen Friel Baker.

SPICE BOX

A certain famous motor-car manufacturer advertised that he had put a car together in seven minutes. The next evening he was called on the phone at dinner time and asked if it were so.

"Yes," was the reply. "Why?"

"Oh, nothing. But I believe I've got the car."—Ex.

* * *

Mrs. Bargainhunt (at jeweler's): "I just bought this ring at Cut Rate Joe's, across the street. How do you pronounce the name of the stone? Is it turkoise or turkwoise?"

Jeweler (after inspecting stone): "The correct pronunciation, madam, is 'glass.' "—Ex.

* * *

Professor. "Fools ask question that wise men cannot answer."

Frederick. "I wondered why I flunked in that chemistry exam." —Ex.

* * *

Waiter. "These are the best eggs we've had for years."

Customer. "Well, bring me some you haven't had so long."—*Tit-Bits.*

* * *

"What is your name?" a Kentuckian asked a Negro boy.

"Well, boss," he answered, "everywhere I goes they give me a new name, but my maiden name was Moses."—Ex.

* * *

Mrs. Skjold. "What on earth are you applauding that last singer for? I think she was terrible."

Mrs. Bjorn. "I know, but I like the gown she is wearing and I want to get another look at it."—Pathfinder.

* * *

Little Johnnie. "Look at that rhinoceros."

Little Willie. "That ain't no rhinoceros, that's a hippopotamus. Can't you see it ain't got no radiator-cap?" —Judge.

* * *

"Hang it," snarled the general, "why can't you be more careful? You should have addressed this letter to the Intelligence Officer, and you've addressed it to the Intelligent Officer. Don't you know there is no such officer?"—Ex.

* * *

A woman came up to the paying-teller's window at a bank the other day with a check for forty dollars, which she wished to cash. The teller glanced at the check, and, fingering his bills, asked in his pleasantest tones, "What denomination, madam?" "Lutheran," replied the woman; "what are you?" — Church Guardian.

* * *

Boss. "My boy, your work has fallen down; and if you are going to pick it up, you will have to step on it."—Ex.

* * *

Rastus: "Moses, does you file your finger-nails?"

Moses. "No, suh! Ah just cuts 'em and throws 'em away."—Ex.

* * *

Old Customer. "What's become of that assistant you had, Mr. Parks? Not defunct, I hope."

Grocer. "That he has, mum; with every penny 'e could lay his 'ands on."—Vanity Fair.

* * *

James' reading-lesson was about ships. He came to a word he could not pronounce.

"Barque," prompted the teacher.

James snickered.

"Barque!" exclaimed the teacher harshly.

James (obediently). "Bow-wow!" —Ex.