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BIBLICAL RECORDER

VOLUME 92

ORGAN BAPTIST STATE CONVENTION OF NORTH CAROLINA

NUMBER 40

LIVINGSTON JOHNSON, Editor

RALEIGH, N. C., APRIL 13, 1927

PRICE, \$2.00 A YEAR

GOD'S METHODS IN DEALING WITH HIS PEOPLE

By H. A. Brown

God created us in His own image, that we might reflect His glory and carry on His work in the world. The pure in heart see God and others see Him through the light which they reflect. As great lights on elevated places send forth beams that enable those who walk in darkness to reach places of safety so we should let our lights so shine that others seeing our good works may turn and glorify God. Jesus said and I, if I, be lifted up behold I will draw all men unto me. We Christian people are to so hold Him up in our lives and works that men seeing will turn and glorify Him.

A poor country man lighted his lamp and lay down by the road side and went to sleep another man passing said to him "Why do you leave your light burning here in the dark." He said "I do not want anyone to stumble over me." It is infinitely better to be light bearers than to be stumbling blocks in this wicked world in which we live where there are so many places of danger all about us.

More than five hundred persons testified that they had seen Jesus Christ after His resurrection from the dead. They were not ashamed to make known what they had seen and heard. After the day of Pentecost three thousand new converts went forth to testify concerning their religious experience. They went from house to house and did eat their meat with gladness and singleness of heart testifying as to what God had done for them. God's method is that we shall tell the good news to others. Jesus told one man whom He had healed to go home and tell his friends how great things the Lord had done him and had had mercy on him. Jesus said if any man be ashamed of Me and my words in this wicked and adulterous generation of him will I be ashamed when I come in the glory of my Father and the angels.

"Ashamed of Jesus that dear friend,
On whom my hopes of heaven depend
No, when I blush be this my shame
That I no more revere His name!

It is God's method to comfort His people that they may comfort one another. We are not mere receivers, we are channels through which comfort flows to others. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort who comforteth us in all our affliction through the comfort wherewith we ourselves are comforted of God.

God's design is not to make us simply comfortable but comforters of others. Paul said he was comforted "by the coming of Titus." Many a lonely invalid confined to home limits has been cheered by the coming of a dear friend whose kind greeting was a benediction indeed! Let us thank God for the many opportunities we have to be a comfort to others.

"O give Thine own sweet rest to me
That I may speak with soothing power
A word in season as from Thee
To weary ones in a needful hour."

God's method is to make use of His people as servants to do His will on the earth. Jesus said I am among you as one that serveth. He girded Himself and washed His disciples feet. He would teach them not to shrink from an ylowly service they might be called on to render in the interest of their brethren. He was the Servant of all. Servants are expected to render loyal obedience.

"Behold to obey is better than sacrifice and to hearken than the fat of rams. There are so many ways in which we can serve if we are willing to obey. It is our duty to serve our generation to the best of our ability. We can feed the hungry, clothe the naked visit the sick, cheer the despondent and carry the gospel to the ends of the earth. We can say "Lord what wilt Thou have me to do!" Like Samuel we may say "Speak Lord for thy servant heareth." When our Master calls for service we can and we may say "Here, Lord, am I send me."
Winston-Salem, N. C.

DR. E. M. POTEAT—A NEW TYPE OF MISSIONARY

By J. B. Hipps

On the eighth of February Dr. and Mrs. E. M. Poteat sailed from Shanghai for the United States. Dr. Poteat came to China in the fall of 1921 to visit his two sons, who are missionaries in China. He left America with the thought of spending only one year in China, but on his voyage across the Pacific he shared a cabin with Dr. F. J. White, President of Shanghai Baptist College, and upon arriving he became professor of philosophy and ethics in Shanghai College. No, instead of spending only one year, he has been in China more than five years.

During this time Dr. Poteat has done a notable piece of work, both at Shanghai College and in China at large. As a teacher he has been popular with Chinese students and has made a lasting impression upon them. He is possessed with the things that make a great teacher, a striking personality, a keen sense of humor, a mastery of his subject, and the power to inspire his students. Chinese students are very critical and especially of foreigners at this time, but Dr. Poteat has won their love and respect. His influence will be felt among the students of Shanghai College for many a day.

Dr. Poteat has been equally influential as a preacher at the College. He has spoken once and often twice each month in the college chapel to faculty and students. As a preacher he has great dramatic power, a wonderful store of information gathered from almost every field of knowledge, a superb command of English, and a vital message which meets the needs of his hearers. He has ministered not only to the spiritual needs of the students but to the faculty as well. His preaching has lifted the spiritual tone of the whole college community.

Anything said about Dr. Poteat's stay here would be incomplete without a word about his contribution to the social life of the campus. His whole-hearted buoyant optimism has been felt in the classroom, in the home, in social gatherings, in chapel, and everywhere he has been. His reading from memory negro rhymes by John Charles McNeil has been especially enjoyed. He will be greatly missed by both Chinese and foreigners from the little children to the president of the college.

Dr. Poteat's work has not been confined to Shanghai College. He has traveled over much of China visiting all Baptist work except that of the Northern Baptists in Szechuan Province, speaking to both Chinese and missionary gatherings. He has also visited and spoken to groups of missionaries and Chinese in various other denominations, in Y. M. C. A., and Y. W. C. A. conferences and in summer conferences at most of the summer resorts in China. He has been a sort of missionary-at-large, at home wherever he went, and therefore has made a contribution to the whole Christian movement in China. Many have been led to Christ through his ministry.

Dr. Poteat is well fitted for the work he has done in China. He was born and reared in the South, educated at Wake Forest College, Southern Baptist Theological Seminary, and Johns Hopkins University. Upon leaving Johns Hopkins he became pastor of the Calvary Baptist Church of New Haven, Connecticut, where he remained for ten years. While there he married the daughter of Dr. A. J. Gordon, honored and loved by Baptists both north and south. Leaving New Haven he came to the Memorial Baptist Church of Philadelphia. After five years of service there he became president of Furman University, which position he held with distinction for fifteen years. Upon leaving Furman University he became a secretary of the Laymen's Missionary Movement for a year or so and traveled widely both north and south. He gave up this position to become a secretary of the Board of Promotion of the Northern Baptist Convention, resigning this position after a year or more to come to China. His experience therefore combines the best that both the north and the south have to offer. He thus came to China peculiarly fitted both from training and experience to interpret Christianity to the Chinese.

He has been a missionary to China in the true sense of the word. But he has been different from the ordinary missionary because he came out to the field with years of rich experience in the homeland behind him. He has used his time in China in interpreting this experience to both missionaries and Chinese. This type of missionary is greatly needed on the field. Our Board ought to try to find such men as Dr. Poteat, men of wide experience, capable of adapting themselves to the situation in China, and send them out from time to time. China will gladly welcome such men.

Dr. Poteat goes back home with first hand knowledge of Mission Work. He is a man who sees and can make others see. He should have a great hearing among our Baptist people.

Shanghai, China.

WHY?

By Mrs. J. H. Dew

WHY is it that our Baptist folks can't be satisfied to be good, plain followers of the Bible and not run off after fads, and days, and times? Paul in Galatians, fourth chapter and verses eight through eleven, deprecates this tendency among the Galatians.

WHY do Baptist preachers observe the Lenten services? For years in our Baptist churches, at least in the South, we never heard of an Easter celebration; then it gradually worked its way into many of our churches, no matter about those who did not want it, they had to take it. Now we are having Lenten services and our Baptist preachers are swallowing it whole and one dares not say a word else some one comes along and says, "O you must not take the negative side of a question it won't get you any where."

WHY shouldn't one take the negative side, if it is Scriptural, and stand alone if necessary, rather than take the popular side and follow Rome from which one has been converted by the grace of God.

WHY should Romanism be condemned when our Baptist people are aping it at an alarming rate, led by our preachers?

WHY should we take the Lord's day and use it for other interests? There are fifty-two days in the year supposed to be the Lord's day, something over twenty, or more, are now used for other purposes. God is a jealous God and will not with any degree of allowance bless any effort that relegates Him to the rear, or even gives predominance to other subjects or persons. One paper, religious, said, "Let us all get ready to make the second Sunday in May a glorious day for ourselves and others."

WHY not make it a glorious day for God, and for Jesus and the Holy Spirit? Last year in one of our religious papers a whole page was given to Mother's Day. Neither God, nor His dear Son, nor the Holy Spirit was once mentioned.

The motive urged seems to be wrong, not per se, but love for mother is stressed, and one's tender regard for her is urged to draw money from unwilling hands to alleviate human suffering, when our Bible teaches that all must be done for the glory of God, and our work must be done as unto Him.

WHY are we in a day of spiritual lethargy? Because we are either putting God in the second place, or we are leaving Him out. Debts would be paid, lost men and women would be saved, if we would stop aping Romanism, and stop taking the Lord's Day for Mother's day, and all other sorts of days, and just worship our God, and His Christ in the beauty of holiness.

God Searcheth the Heart—"The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of Thee; but if thou forsake Him, He will cast thee off forever."—1 Chron. 28:9.

Prayer—Lord, who can understand his errors? Cleanse Thou me from secret faults.

Prayer—Shew us Thy mercy, O Lord, and grant us Thy salvation.

News Notes

.... The judges of the three Federal District Courts in North Carolina are I. M. Meekins in the Eastern; Johnson J. Hayes in the Middle; and E. Yates Webb in the West, all of whom are graduates of Wake Forest College.

.... The papers last week brought the news of the death of Rev. Solomon Ginsberg, for many years missionary in Brazil. Dr. J. F. Love has sent a tribute to Dr. Ginsberg, which we hope to publish in an early issue of the Recorder.

.... We were grieved to learn of the death of Mrs. W. L. Britt which occurred at her home at Healing Springs, Virginia, on April 1st. Brother Britt is a native of North Carolina, and was pastor in this State for several years. He will be remembered by his many friends who will deeply sympathize with him in his sore bereavement.

.... Remember the following dates and places for B. Y. P. U. Regional Conferences: Central Regional Convention—Henderson, April 15-16-17; West Central Regional Convention—North Wilkesboro, April 22, 23, 24; Western Regional Convention—Canton, April 29, 30 and May 1. Attend yours, that is, the one in your Region, for they will be great B. Y. P. U. occasions.—Perry Morgan.

.... On the third Sunday in this month we are having an all day service at Rich Fork Church. Dr. Maddry will preach at eleven o'clock and we will lay the corner stone; dinner at noon; singing and talks in the afternoon. We invite and urge all pastors that have served the church to be with us. We have been in the new church about one year.—W. L. Barrs, Pastor.

.... Will you please let the churches, and their pastors in your paper know that I am open for some dates for meetings in the capacity of a singer, as a leader or soloist, can play piano, and lead cottage prayer meetings? Have had quite a little experience. Am a member of First Baptist Church, Charlotte, N. C., can give references as to character, and ability.—John A. Carter, 819 Rankin Street, Greensboro, N. C.

.... Rev. T. Sloan Guy, of Lawrenceville, Virginia, has accepted a call to succeed Rev. B. F. Bray of Lynchburg, Virginia, who has accepted a call to Wadesboro. We learn that Brother Guy did a fine work at Lawrenceville. He is an earnest Gospel preacher who loves his Lord and is deeply interested in his work. He is a North Carolinian who has wandered away, but some day come church offering a good opportunity will bring him back home.

.... We were pained to learn of the death of our good friend, Rev. C. J. Woodson, which occurred at his home in Shelby on Friday last. Brother Woodson had been an active pastor for many years of his life, but because of ill health in recent years had retired from the pastorate and made his home in Shelby. He was deeply interested in all our denominational activities and kept abreast of the times in regard to current matters. He was a fluent speaker and a chaste writer as he had an unusually fine command of the English language. He lived close to his Lord, as was evidenced by his prayer. We have often heard him pray when he seemed to be talking face to face with the Heavenly Father. We shall miss him when we visit Shelby again. Some one will doubtless give a more extended account of his life and work.

.... The thousands of friends of Dr. Truett and his good wife will be interested in the following invitation. The Recorder extends heartfelt congratulations and best wishes. "Dr. and Mrs. George W. Truett request the honor of your presence at the marriage of their daughter, Anne Sallee, to Mr. Robert Lee Milliken, on Friday the twenty-second of April, nineteen hundred and twenty-seven, at eight o'clock in the evening, First Baptist Church, in the City of Dallas."

.... The schedule for the Wilmington Recorder Campaign for Sunday was arranged by Brother H. W. Baucom as follows: the editor at Temple Church in the morning and the First Church at night; W. R. Beach at Masonboro at Sunday-school, Calvary at 11 o'clock and Southside at night; B. G. Early at Winter Park at Sunday-school, Wrightsboro at 11 o'clock and Gibson Avenue at night. An arrangement will likely be made for an afternoon appointment at Seagate in the afternoon.

.... The Central Regional B. Y. P. U. Conference is being held at Henderson this week from the 15 to the 17. Quite an attractive program has been prepared. Among the speakers who are to take part in this conference is Dr. Hubert A. Royster, of Raleigh. Dr. Royster is one of the foremost surgeons in the country and is much interested in the physical development of young people. His subject will be, "With all thy getting, get understanding." Having heard Dr. Royster at Buie's Creek last week, we feel warranted in saying he will give a worth while message to the young people at Henderson.

.... News came out of Washington April 8th that Mr. Johnson J. Hayes had been appointed by President Coolidge as Judge of the Middle District Federal Court of North Carolina. This was a very fine appointment. Mr. Hayes is a young man of clean character, fine training, and has had considerable experience with courts, having been solicitor of the Seventeenth Judicial District in this State for some years. He is a graduate of Wake Forest College and has risen to prominence in his profession. Mr. Coolidge is to be congratulated upon making this fine appointment.

.... We grieve to learn that Miss Fannie Watson Smith, daughter of the late Dr. C. Alphonzo Smith and Mrs. Smith, died in Greensboro Sunday morning. Some weeks ago Miss Smith was injured in an automobile accident from which she never recovered. She was a vivacious, promising girl of nineteen years of age, with a large circle of devoted friends. Her mother was Miss Susan Heck, of Raleigh. Her many friends here deeply sympathize with her in the loss of this promising daughter. It is the sad privilege of the Recorder to extend sympathy to Mrs. Smith and the others who are so sorely stricken.

.... Dr. John E. White, of Anderson, South Carolina, will begin a revival here in the First Baptist Church of Marion on Monday night, April 18th (Easter Monday). Mr. W. Furman Betts, of Raleigh, will lead the singing for the revival. The pastor and membership of the First Baptist Church cordially invite the members of the neighboring churches to come out and hear Dr. White. We have just closed a very successful B. Y. P. U. Training School which has been conducted all this week. The teachers were Rev. P. D. Mangum, Mrs. Lola Horton and Miss Madge Cooper. There were more than 30 in attendance at the different classes.—P. D. Mangum.

.... The last issue of the Western Recorder was unusually fine. Editor Masters has been doing some clear thinking along denominational lines. His editorial opposing a Southwide Campaign is strong and, according to our way of thinking, conclusive, as is the position he takes in regard to the budget.

.... Any one who has sent in name as W. M. U. delegate to the Southern Baptist Convention, and finds that she cannot attend, will please notify Mrs. Edna R. Harris at once. If you cannot use the delegate's card intended for you, some one else will be glad to get it. Please do not neglect this.

.... Dr. S. H. Templeman, Elizabeth City, dropped into the office on his way West. He has spoken a hundred times in the East in the Regional Conferences, having visited points in six Associations. He is filling appointments in the Western part of the State this week. He is to be at the following meetings: North Wilkesboro, Boone, Spruce Pine, Morganton, and Hendersonville.

.... From the annual of the Lakeland (Florida) Baptist Church we learn that the pastor Rev. Porter M. Bailes recently aided Rev. L. B. White, pastor of the Live Oak Baptist Church, in a meeting which resulted in the largest ingathering in the history of the church. There were eighty-four additions, fifty of whom came by baptism. Brother White will be remembered as the principal of Clyde Institute and also pastor of the Baptist church at Clyde.

.... I had the great honor and pleasure of conducting the annual revival in Furman University in February, and have accepted an invitation to make the annual address before the Furman Y. M. C. A. and the Y. W. C. A. of the Greenville Women's College on Sunday night, May 22. More recently, I assisted Rev. R. L. West, pastor of the West Albemarle Church in a revival, resulting in twenty-two additions by baptism. Brother West is doing a great, constructive work, and under his leadership the work is going forward in a great way.—C. A. Owens.

.... The following night letter has been received: Have just spent two weeks in Regional Conferences with Secretary Chas. A. Jones of South Carolina and Secretary Charles E. Maddry of North Carolina, and spent Sunday in between in Maryland. In all of the meetings the attendance has more than met expectation and the spirit has been the very best. Undoubtedly our Baptist people are deeply interested in the Co-operative Program and determined to stand by our schedule of work and to give increasing support to all of our institutions. I appeal to pastors and churches to do their best for the next two weeks. Churches which have put on budget ought to see to it that all amounts due are gathered in, and in many such churches a special offering to the Program as a whole ought to be made before the books close. In each church where a budget has not been put on a great-hearted, soulful collection should be taken. All amounts should be forwarded promptly to State Secretary. Southern Baptists can change whole situation in their work before we meet at Louisville if they will. Financially we are well able. The Lord give us spiritual ability!—Arthur J. Barton.

BOOK DAY AT CAMPBELL COLLEGE

Thursday, April 7th, was observed as book day at Campbell College. Dr. Campbell had sent out invitations to

many of the friends of Campbell College to attend these interesting exercises, and a request was made that those who attended, if possible, bring a book to go in the library, or, what was better, money to buy books.

The beautiful Carrie Rich Memorial Library Building is fireproof and contains shelves to hold 10,000 volumes. The library now has 3,000 volumes. We are glad to know that last Thursday's exercises added quite a good many volumes to this excellent library.

In the forenoon, addresses were delivered by Dr. Charles E. Maddry and Dr. A. J. Barton. Dr. Maddry brought a very inspiring message to the young people using as a subject, "The Alabaster Box of Ointment." We have never heard Dr. Maddry make a more effective address.

At the conclusion of his address Dr. Maddry introduced Dr. A. J. Barton, General Director of the Co-operative Program Commission. Dr. Barton is an unusually attractive platform speaker. He has a fine sense of humor and tells an anecdote remarkably well. He intersperses his address with these anecdotes which lighten it up and hold the attention of the people.

Dr. Barton was swinging around the circuit in the State last week. He spoke at Scotland Neck, Murfreesboro, Edenton, Buie's Creek, Fayetteville, Lumberton, Hamlet, Wingate, Raleigh and High Point.

In the afternoon Dr. Hubert A. Royster, of Raleigh, delivered a very practical and helpful address on the care of the body. He said that a man is a trinity, being body, soul and mind, and that no education can be complete if one of these is neglected. Dr. Royster is quite a versatile man. He is one of the leading surgeons in the country and is very busy all the time in his profession. But he runs out occasionally to deliver messages such as he gave to the Buie's Creek people last Thursday, and these are very helpful. We trust that our good friend will find more time in the future for such work as this. We are glad to know he is to be at Henderson at the B. Y. P. U. Conference Saturday night. We have learned also that he is to deliver an address before the New Orleans Medical Society at an early date.

Dr. Royster was followed by Rev. John Arch McMillan, alumni secretary of Wake Forest College, and he in turn by Rev. Herman T. Stevens, pastor of Green Street Church of High Point, and an ardent alumnus of old Buie's Creek Academy, now Campbell College. As this scribe had to return with Dr. Royster and the Doctor because of pressing engagements was compelled to leave at the conclusion of his address, we did not hear the last two speeches on the order of business. But knowing the men as we do, we feel confident that their messages were gladly heard.

A bountiful dinner was served in the new gymnasium which is an ideal place for such a spread. There is ample space and even in inclement weather there is nothing to interfere with the dinner.

We never visit Campbell College without marvelling at the growth of the institution. Forty years ago last January J. A. Campbell, a Harnett County boy, fresh from Wake Forest College, opened a school in a two room house with sixteen pupils. The whole outfit was not worth over \$350.00. Today he has a plant which conservatively estimated is worth ten times that amount and pupils are enrolled from many states and other countries. It is always a pleasure for this writer to visit the Buie's Creek community. L. J.

WILMINGTON BAPTISTS

A Recorder Campaign was arranged for Wilmington, appointments being made in six of the pulpits for representatives of the Recorder for April 10, 1927. The representatives are the editor, Rev. W. R. Beach, and Rev. B. G. Earley.

For many years Wilmington was the leading city of the State. It was a great shipping point before railroads were built through the State, but owing to the several railroad lines which transverse the State shipping is now done mostly by rail. However, Wilmington is still an important seaport city, and has a fine business.

According to the minutes of the Convention the first appropriation made by the Board of Missions to any local church was made to Wilmington. The Convention was organized in 1830, at Greenville, N. C. The session of 1832 was held with the Reeves Chapel Church, Chatham County. In its report to the Convention the "Board of Managers," as the mission board was at first called, reported that \$100 had been appropriated to Wilmington on condition they would secure the services of a pastor who would be acceptable to the Convention. In that same report it was stated that "in Wilmington and all the lower part of New Hanover the people are entirely destitute." Just whom the church secured as pastor is not stated, but he must have been a man "acceptable to the Convention" as at the session of the Convention in 1835 the Wilmington Church was reported to be in a prosperous condition. Out of that beginning have grown seven churches, if we count two which are very near the city limits.

The Baptist State Convention met in Wilmington in November of last year, and the W. M. U. Convention in March of this year. As we gave a somewhat detailed write-up of the Wilmington churches last November, and as those who attended the conventions have first-hand knowledge of Baptist affairs in the city, a lengthy account here will not be necessary. However, we shall give the churches with their pastors at this time, and the membership and Sunday-school attendance of each.

First Church

The pastor of the First Church is Rev. J. M. Kester. The auditorium is one of the finest pieces of church architecture to be found anywhere. The location is ideal, being at the corner of two of the most prominent streets in the city. A large Sunday-school building has been added to the church which gives it an equipment that few churches possess. The membership is 900 with 687 in Sunday-school. Brother Kester is leading his people admirably and is deservedly popular. He is a consecrated man and a good preacher of the Gospel.

Southside Church

Rev. J. T. Byrum is pastor of this church. In writing about the Winston-Salem Campaign in the issue of two weeks ago we noted the fine work done at East 4th Street by Brother Byrum, under whose leadership the present excellent building was erected. Southside has a commodious building with excellent Sunday-school equipment. Brother Byrum entered upon the work as pastor January 12, 1926. Though he has been on the field but a little more than a year something like a hundred members have been added during his pastorate. The present membership is 942 with 502 in Sunday-school.

Calvary Church

This church was organized under the name of Brooklyn Baptist Church, but some years ago the name was changed to Calvary. Rev. J. A. Sullivan came to this church on December 5, 1911, which makes him the oldest pastor in point of service in the city. In 1906 a commodious frame structure was dedicated, but this was soon inadequate and a large brick veneer building was erected with Sunday-school annex, concert hall, department rooms, and a parlor. This church has never been aided by the Board of Missions, nor has it received outside aid in building its excellent plant. Evangelism is emphasized, and the church has sent out several preachers and other religious workers. The present membership is 1,037, with a Sunday-school enrollment of 537. Last December Brother Sullivan celebrated his fifteenth anniversary as pastor of the church. He is greatly beloved by his own people and by the other churches in the city.

Temple Church

This vigorous young church which was organized September 3, 1923, is located in a growing section of the city, and the growth of the church has kept pace with that of the community which it was organized to serve. The church purchased a building which was owned by the Christian Scientists, and have added a Sunday-school annex at a cost of \$7,000. The first pastor was Rev.

A. V. Joyner, who served until May 3, 1925. Rev. H. W. Baucom was then called and entered upon his work May 3, 1925. Brother Baucom was pastor of Salem Church, Winston-Salem, before going to Wilmington. Since Brother Baucom became pastor there have been 190 additions to the church and the total amount raised last year was over \$14,000. The average attendance at Sunday-school last year was 336. The membership of the church is 373 and Sunday-school enrollment 437.

Gibson Avenue

This is the youngest church in the city, with Rev. T. H. Williams as pastor. Brother Williams began his work as pastor of this church in 1926. Before that time there seems to have been no regular pastor. Substantial progress has been made during the past year. The membership is now 160, with Sunday-school numbering 173. After the above was written, we learn that in a recent meeting with this church there were eighty or ninety additions.

Winter Park

This church is on the inter-urban line between Wilmington and Southport. Rev. R. J. Hall is the beloved and successful pastor. Brother Hall has been pastor of this church for eight years. During which time the present beautiful and commodious building has replaced the little chapel in which the church worshipped for several years. A neat and comfortable parlor has also been built during the present pastorate. Brother Hall is clerk of the Wilmington Association, and for the past two years has won the prize of \$25.00 offered by the Sunday-school Board to the clerk of any association in the State who should get out the best associational annual. The Winter Park Church has a membership of 220, with Sunday-school enrollment of 210.

Wrightsboro

This church is situated three miles from Wilmington. Rev. R. J. Hall serves it in connection with Winter Park. He preaches at Winter Park every Sunday night and three Sunday mornings, giving one Sunday morning to Wrightsboro. The church has a membership of 177, with Sunday-school enrollment of 92. We have given the churches in the order they are placed in the minutes.

This brief sketch will give some idea of the progress the Baptists have made down in the Cape Fear section which was settled by Scotch Presbyterians. And though gratifying advancement has been made "the best is yet to be."

"AND THEY CRUCIFIED HIM"

A. R. Gallimore

This is what the nationalists of Judea did for Him who came that they might have life. They had hoped that it was He who would restore the temporal kingdom to Israel. But He did not meet their expectations, "and they crucified Him."

Nationalism is becoming a real live issue during recent years, and day by day it is becoming more acute. There are nations awakening to consciousness of their own rights and their relationships to the world at large. And there are cries of world revolution on every hand. But, it is no new question. Jesus faced the problem of nationalism in His days upon earth, and we who profess to be His followers must face it also. His own nationalists led the Saviour to His death and His blood has been upon their heads.

Even Jewish nationalism is not dead, for those of Christ's own nationality still crucify Him anew. Behind the scenes in the cries for nationalism in China

today can be seen the hands of Jewish agitators inciting others to opposition against the ongoing of His Kingdom in the world. It is done in the name of communism and other movements related thereto. In these movements are seen revolt, not only against God and the Son of Man, but against all religion. "We would be atheists, Communism is quite enough," they say, "no further religion is necessary."

And this wave of nationalism has struck China. No one could censure China for developing a spirit of nationalism, for it has been conspicuously lacking in past years. But is a shame that it has to be mixed up with so much anti-Christianity and so much of other influence which cannot but be destructive to moral and spiritual welfare in any country. What will China do with Jesus? is a question which might well be asked just now. Will her nationalists crucify Him afresh?

But the government, the nationalist government, which is gaining rapidly and has an element of efficiency, is saying that it is not anti-Christian, but some of its actions, or lack of action, does not always bear this out. And yet those who are supposed to be in authority are practically helpless. They are in the clutches of their advisers from a neighboring country. So they can hardly stand out and out for Christians when their advisers are enemies of Christ. Jesus Christ is the greatest barrier to the spread of Bolshevism and Communism.

Nevertheless there are those who are swept on by the tide and do not distinguish between real loyalty to country and a seeming patriotism that is thrust upon them. Furthermore, they seem not to have seen that God comes above country. But, the Chinese are not the only people who fail in this when their country is involved.

The Christians of China need the prayers of the followers of Christ the world around. God forbid that Christ should be virtually crucified again by nationalists at the instigation of some descendants of those who brought Him to open shame when He was on earth. The real leaders in this movement toward Communism are Jews.

"And they crucified Him," those nationalists of Judea. May the Lord keep those who "have tasted the good word of God," lest they should fall away . . . and crucify unto themselves the Son of God afresh."

Moreover, let us who name the name of Christ as our Lord and Saviour not crucify Him again by our conduct in failing to add honor to that Name. Followers of Christ in China are looking at followers of Christ in other lands, and we are known and read by them.

These are serious times, and there are grave questions which face us. Certainly we ought to give ourselves to introspection and prayer that it may never be said of us that we failed Him in the hour of test—"and that they (we) crucified Him."

Again, pray for the Christians of China.

Canton, China.

Prayer for Forgiveness—"Hearken Thou to the supplication of Thy servant, and of Thy people, when they shall pray; . . . and when Thou hearest, forgive."—1 Kings 8:30.

Prayer—Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.

Our Honor—"But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee."—1 Chron. 29:14.

"People are opposed to all they do not understand."

COMPARATIVE STATEMENT OF HOME MISSION BOARD RECEIPTS MAY 1 TO APRIL 1

	1925-1926			1926-1927		
	Cooperative Receipts	Designated Receipts	Total	Cooperative Receipts	Designated Receipts	Total
Alabama	\$ 12,096.81	\$ 703.43	\$ 12,800.24	\$ 14,398.65	\$ 474.02	\$ 14,872.67
Arkansas	2,975.15	93.21	3,068.36	5,000.00		5,000.00
D. C.	5,132.77	15.78	5,148.55	4,811.62		4,811.62
Florida	11,491.25	2,964.73	14,455.98	10,521.52	787.99	11,309.51
Georgia	23,087.22	2,294.03	25,381.25	20,408.65	3,883.77	24,292.42
Illinois		63.66	63.66	1,872.04	564.47	2,436.51
Kentucky	33,265.80	660.01	33,925.81	27,869.84	432.95	28,302.79
Louisiana	7,477.89	2,199.64	9,677.53	9,660.47	638.15	10,298.62
Maryland	5,002.99	1,023.15	6,026.14	3,492.67	407.69	3,900.36
Mississippi	20,448.50	2,874.97	23,323.47	19,846.11	996.46	20,842.57
Missouri	14,005.55	479.58	14,485.13	11,793.34	486.74	12,280.08
New Mexico	874.03	55.07	929.10	693.44	52.40	745.84
N. Carolina	32,201.23	984.90	33,186.13	30,025.64	932.44	30,958.08
Oklahoma	6,411.64	306.46	6,718.10	7,095.20	416.29	7,511.49
S. Carolina	14,341.32	554.87	14,896.19	26,338.35	320.59	26,658.94
Tennessee	22,708.03	626.48	23,334.51	23,251.57	1,250.96	24,502.53
Texas	32,912.40	700.83	33,613.23	36,545.98	2,269.04	38,815.02
Virginia	44,123.00	2,109.91	46,232.91	46,395.24	1,785.58	48,180.82
	\$288,555.58	\$18,710.71	\$307,266.29	\$300,020.33	\$15,699.54	\$315,719.87

THE WAKE FOREST SCHOOL FOR PREACHERS

Meredith College, Raleigh, N. C., June 6-16, 1927

By W. R. Cullom, Dean

Faculty

Charles E. Maddy, General Secretary; W. R. Cullom, Dean; Walter M. Gilmore, Business Manager; John R. Sampey, English and Hebrew Old Testament; William Owen Carver, Missions and Greek New Testament; Jesse B. Weatherspoon, Sermon Making; L. E. M. Freeman, The Life of Christ; Mrs. Edna Earle Harris, W. M. U.; J. B. Turner, Athletics; Special Lecturers, Walter N. Johnson, Kirby Page, J. W. Lynch, S. Guy Inman, Lloyd T. Wilson; F. A. Bowen and Mrs. Bowen, Music; Chas. E. Brewer, host.

Foreword

Under the auspices of the Baptist General Board of North Carolina the third session of the Wake Forest Summer School for Preachers will be held at Meredith College, Raleigh, June 6-16, 1927. Surely, there was never a time when it was more fitting that those who are trying to "carry on" for the King should meet for council, for instruction, for help in facing up to the trying situation of which we are a part. In one of our most beautiful hymns we have this expression: "Change and decay in all around I see." This line was written by Rev. H. F. Lyte in 1847. If he were living today he would probably be disposed to emphasize strongly three words in his statement, viz, "change," "decay," and "all." Certainly change—rapid, radical and most far-reaching—goes on about us everywhere. There is also much of decay. Is it the decay of death? or, is it a decay that necessarily precedes and accompanies a renaissance? Personally, I believe very strongly that it is the latter, and it is for this reason that I am so anxious that those of us who are trying to lead in the delicate task of character-building shall "come apart" for a few days and put forth an honest effort to renew and strengthen our grip on the great things of God and His Gospel. There is a story to the effect that Mr. Belloc was travelling with a friend in the Pyrenees. As they traveled they encountered a terrible storm. The friend in awe whispered to Mr. Belloc, "This is the day of judgment." "Nay!" replied Mr. Belloc, "this is how the dawn comes in the Pyrenees." It is with some such thought as this in mind as to the present situation that the program of the 1927 session of our school has been prepared.

Objectives

Six objectives are before us as we look forward to this coming session: (1) To bring those who come, into as close, vital and intelligent contact as possible with the world situation as it is today; (2) to evaluate anew our gospel message and its adequacy for meeting successfully this situation; (3) to face afresh the special task that confronts our particular group; (4) to acquaint ourselves with the best equipment and methods of the day for the execution of our task; (5) to generate and fix in our hearts an esprit de corps that will assure victory in the most trying situation; (6) to plan together for a continuation of the work of the School during the months of the year ahead of us.

Faculty and Course of Study—"Fourteen Points"

With these objectives in view our Committee has engaged the very best men and women that could be had for their respective tasks, and we congratulate most heartily those who may share with us the instruction, the inspiration and the help that will surely come from contact with these giants in Kingdom service. Following are the courses to be offered:

(1) The Message of the Principal Old Testament Prophets—Jonah, Amos, Hosea, Micah, Early Isaiah, Later Isaiah, Jeremiah, and Ezekiel. Dr. Sampey; (2) A class in Hebrew Exegesis for those who may wish to renew their acquaintance with this field. (Dr. Sampey promises not to embarrass any one who may join this class). (3) The Missionary God in His Revelation—a course of daily lectures, Dr. Carver. (4) The High Calling of God in the Church and in Christ Jesus—an exegesis of Paul's letter to the Ephesians in Greek, Dr. Carver. (5) Studies in the Life of Christ for preachers, Dr. Freeman. (6) Elementary Principles in the Making and Delivery of Sermons—a sort of round table on preaching, Dr. Weatherspoon. (7) Stewardship Vitalized—a course of lectures on life as a trust from God, Dr. Johnson. (8) The W. M. U.—a class hour and a conference hour each day, Mrs. Harris or some one to be designated by her.

(9) Special lectures on World Conditions, Mr. Page and Dr. Inman. It may not be out of place to remark here that both these gentlemen are

easily among the best informed men in America on the special matters with which they are to deal. (10) The Conference hour. Here the round table method will be used when an opportunity will be given to bring up any question, difficulty, or what not in connection with either one's personal or church life. These matters will be talked over in a most informal way and in an atmosphere of sympathy and fraternity. The Conferences will be led by the Dean of the School and his colleague at Wake Forest, Dr. J. W. Lynch.

(11) Evangelism. Sunday June 12 will be given to a consideration of Evangelism, and it is earnestly urged that all shall make their plans to remain in place for this important day. There will be three sessions, each characterized by a vital topic in this field as follows: First, God's Message in the Gospel, Dr. Sampey. Second, The Holy Spirit in Evangelism, Dr. Maddy. Third, Mediating God's Salvation to Men, Dr. Wilson. Besides the addresses of these three brethren we hope to have many testimonies and suggestions from other members of the faculty and school. (12) Music and Hymns. Rev. and Mrs. F. A. Bower. These gifted musicians and devout servants of God will not only lead the music of the school, but in their own way will acquaint us with at least a few of the great hymns of the Christian ages. (13) Special evenings. A few evenings are to be specials—one for music, one for stunts, and may be one or two for other things. (14) Fun and Physical Culture, Dr. Turner. A part of each afternoon will be devoted to this feature.

Who Should Come?

(1) Every Baptist preacher in the State and any other preacher who may wish to join us; (2) the wives of the preachers; (3) returned missionaries; (4) those connected with any feature of our denominational work; (5) any who are giving themselves specifically to religious work. We are sorry that we cannot arrange to invite the children, but find it impracticable to arrange for them.

The Place and the Cost

Those who attended the school last year need no assurance as to the kind of reception that awaits them at Meredith College. Here we are in a retired place, and yet only a few minutes from our Capital city. Here we live under the same roof, eat in the same dining room, and enjoy a fellowship that cannot be surpassed anywhere. When we are told that President Brewer, Miss White, Miss Welch and Mrs. Norwood will again have charge of us, we surely have a sufficient guarantee that every possible precaution will be taken for our comfort, convenience and help.

It is no surprise to those of us who ate there last year to learn that the dining room ran a little behind in their expenses. Of course we would not have this repeated. The College will make no charge for room, lights, etc. The cost of board will be \$1.25 a day. The first meal will be served at supper, Monday evening, June 6, and the last one will be served at breakfast, Friday morning, June 17.

Other Business Announcements

(1) The Business Manager and the Dean will be in their offices at Meredith College from two to five o'clock on June 6 for the purpose of registering and advising with students. (2) At five o'clock on June 6, there will be an assembly of those present to hear explanations and announcements as to life in the School, plans of work and any other matters that may need special attention. This will be the only meeting of this kind. (3) Probably most of those attending the school will come in automobiles. Meredith College has no general garage for storing cars. The College keeps a watchman on duty all night, however, and cars may be parked about the building with safety. (4) The Baptist Book Shop will have a good selection of books on hand and will be prepared to furnish or order any book that may be called for. (5) Let each one bring his own bed linen, towels, soap, comb and such other toilet articles as may be needed. (6) Bring also a suit and shoes for physical exercise—clothes in which one may wallow in the dirt, lie in the grass or do any stunt that Dr. Turner may suggest. (7) It is the thought of our committee that this year's school shall work out and provide for some sort of course of study running through about four years, and that the successful completion of this course shall lead to some sort of certified recognition. We hope those who plan to come to this year's school will be thinking themselves and consulting others with reference to this matter and be prepared to make suggestions. (8) It may be that this course of study will call for examinations on the work of these summer sessions as well as on work done at home during the year. This will emphasize the importance of

remaining to the close of the school. (9) We hope that churches will, where necessary, make it possible for their pastors to attend this school, and especially that they shall arrange for their pastors to spend Sunday, June 12, in the school. (10) Have all mail during the school directed to Meredith College, Raleigh, N. C. (11) For further information as to any business detail, write the Business Manager, Rev. Walter M. Gilmore, Recorder Building, Raleigh, N. C. (12) For further information or suggestion as to program, write the Dean, Rev. W. R. Cullom, Wake Forest, N. C. Let those who wish to join the Hebrew and Greek classes bring with them their Hebrew Old Testament and Lexicon and Greek New Testament and Lexicon.

The Opening Lecture

The opening lecture of the school will be given by Mr. Kirby Page, at eight o'clock, Monday evening, June 6. The subject will be *The Cross in the Modern World*. This should be one of the best sessions of the school and we hope that all will make an earnest effort to be in place on this first evening.

A REMARKABLE EXPERIENCE

By President E. Y. Mullins, Louisville, Kentucky

I have been President of the Seminary nearly twenty-eight years, and I have had an experience not matched in all that period. Since the publication, about four weeks ago, of the action of the Board of Trustees of the Seminary, in regard to the "signing up" matter, and along with it the statement of the Seminary attorneys, I have received announcement from not less than six different people, in six different states, to the effect that they had put the Seminary in their wills, or were on the point of doing so for considerable sums of money, in one case quite a large sum. The remarkable fact is that all these announcements concerning bequests have come within the past three or four weeks, since the publishing of the statement regarding the unchangeable doctrinal basis of the Seminary. In practically every instance the recent statement made is the reason leading to the making of the bequests.

One friend writes as follows:

"If you have any particular form of bequests to be provided in wills please advise me. I am deeply interested in this matter personally and feel that I may in this way be of service to the Seminary."

"In the meantime I wish to congratulate you upon the very wise and sound and statesmanlike statements you have recently made with reference to the Seminary and doctrinal matters."

Certainly this great business man has a clear head as to what is and is not safe for a school from the standpoint of stability.

Another well known business man has already made a provision in his will for the Seminary, and has said to me in connection with the recent discussions:

"If it were possible for any of the brethren to make the professors sign new articles of faith, I would not leave a dollar to the school."

His argument was that if there are new requirements made upon professors from time to time as to their beliefs and as to their teaching, no one could forecast what changes might come in the future. A heterodox body might some day impose heterodox teaching and require professors to sign them. His point was that as the Seminary articles of faith teach all the fundamentals of the Gospel there is no need for any new articles, and there is great danger in forcing them upon the professors.

A third friend has provided a sum for the Seminary, part of which will probably be cash, and the rest in the form of a bequest. This friend also said:

"I have been reading regarding the Seminary and the doctrinal discussion, and I want to leave this money to your school."

Another great layman, who has already contributed to the work of the Seminary in the past, and who has in mind to make further provision for the school writes as follows:

"I want to take this opportunity, though perhaps a little late, to express to you as President of the Southern Baptist Theological Seminary, my sincere commendation of the statement issued by the Board of Trustees of the Seminary at its meeting held in January, last, in which it declined to change in any way the articles of belief adopted at the time of the organization of the Seminary, and maintained ever since."

"In my judgment, the reasons for this action, as set forth in the statement, are forcible and unanswerable."

The author of the above is one of the best known laymen we have and a man whose judgment is of the very highest type.

There are two other friends, one of whom has asked for form of bequest and the other has informed us that he has put the Seminary in his will. Both of them have read the recent discussion regarding the Seminary articles of faith and the proposed requirement.

I repeat that in view of the fact that these six instances of bequests to the Seminary, coming within the last three or four weeks, and practically all of them based upon the decision of the Trustees in January, constitute about the most remarkable experience I have ever had as President of the Seminary. Occasionally I hear of a bequest that some friend has provided in his will. Usually one or two or three during a period of twelve months is considered very good, but never before have I known so many to come in so short a time. When it is borne in mind that every one of them is from a different state, and that six states are included in the list, it is exceedingly impressive. Of course no money will come to the Seminary immediately from these bequests, but only upon the death of those who make the bequests, and no one should draw the wrong inference that we are to get the funds now.

It is important to point out how secure the Seminary is in the confidence of the brethren by reason of the strong stand taken by the Board of Trustees at its recent meeting.

Let me recall the facts. The faculty, through myself, announced immediately following the Southern Baptist Convention that all of us accept the McDaniel statement adopted at Houston. There is on the record of the faculty minutes of the Seminary a statement signed officially by the Secretary of the Faculty, and after a vote by the faculty itself unanimously endorsing the McDaniel statement.

The brotherhood generally has shown a remarkable appreciation of the situation. My mail was literally flooded with letters of approval during the first week or two after the Board statement was published. Men saw clearly that the Faculty is not trying to avoid any responsibility or duty, but rather to protect the property rights of the school. They have given every evidence that any Christian man ought to demand of other Christian men; and to insist that they adopt some form of belief which they must individually sign and thus violate a legal requirement of the charter is unreasonable and unjust and in every way unfair to the school. I have not the slightest fear that when the denomination sees the matter in all its bearings it will approve what the Board of Trustees has done. Brethren who insist on more are unmindful of the safety of the property of the school.

The case of Andover Seminary ought to be a warning to every sane man about anything that has even the appearance of changing fundamental articles of faith.

A modernist said concerning Andover as follows: "I hold that the creed of the seminary does not bind the institution to an antiquated phase of belief but leads logically to those adjustments of thought and belief which are now necessary and leaves an open path for such as the future may require."

Thus spoke a modernist who wanted to swing Andover Theological Seminary from its orthodox foundations to the Unitarian School at Harvard University and in almost identical language has spoken one of the champions who demands that our faculty members individually sign a new article of faith. Such is the program of modernism. All it wants is to introduce the principle of change. It matters not what form it takes.

In the original articles of the Andover Seminary it was provided "It is strictly and solemnly enjoined and left in sacred charge that every article of the above said creed shall forever remain entirely and identically the same without the least alteration, addition or diminution."

These quotations are taken from that remarkable book entitled "The Leaven of the Sadducees," which exposes modernism mercilessly. The Massachusetts Supreme Court has upheld the contestants for the original articles of faith in the Andover Seminary, and has ruled that there must be not addition, subtraction or alteration in its article of faith. Surely Southern Baptists are not going to enter the road of modernism and introduce the principle of change into fundamental articles of faith adopted and signed by professors who teach in their institutions.

Any school whose professors form the habit of signing new articles of faith from time to time will inevitably lose the confidence of those who contribute to education. The school that is anchored to the fundamentals is the one that will inspire confidence and secure support.

"Where ignorance is bliss
'Tis folly to be wise."

HOW ONE PASTOR GETS PEOPLE TO PRAYER MEETING.

By William Herschel Ford
Pastor First Baptist Church, Andrews, N. C.

One of my members called to me from across the street. He was standing by a car which bore the license plate of another state and he beckoned me to come over. He introduced me to some people who had heard about our prayer meeting. A man in the car said to me, "How in the world do you get over 500 people to prayer meeting in a town of 2,000 population?" I said to him, "Through work and prayer. We work like everything to get the people there, pray for them to come, and then try to give them something worthwhile when they do come." "How many members have you?" the gentleman asked. "About 400 in the city limits and another half-hundred or so in the valley in which our town is situated." "Why," he exclaimed "we have 900 members in our church and if we get 30 to prayer meeting, we think we're doing good."

This is the story of how we built up a great prayer meeting in a town of 2,000 people. Eight months ago the usual 30 or 40 was the average attendance. Now we have over 300 every Wednesday night in the winter and we have gone as high as 532.

The prayer meeting is a source of more or less worry to every pastor. Through the first three days of the week it looms up before him as a giant obstacle towering in his path. And when it is over, he breathes a sigh of relief and rests more easily the last three days of the week. But the prayer meeting can be made the sweetest, the most helpful, spiritual and uplifting service in the life of the church. We feel that we have solved the prayer meeting problem in our church. The mid-week hour is for us a great hour of fellowship with our fellow-Christians and sweet communion with our Heavenly Father. I have one thought only in mind in writing this article: namely, to help some other pastor and church to solve their prayer meeting problem.

Now how we do it?

1. The pastor "features" the prayer meeting. You can't get up in the pulpit on Sunday and say "We'll have prayer meeting at the usual hour next Wednesday night," and expect to have 500 people present. I make my other announcements and then spend some time "boosting" the prayer meeting, announcing the subject, etc. Throughout all our church life the prayer meeting is held up as an important event in a complete Christian life.

And when I make pastoral calls, I do not spend my time and my people's time discussing the weather, the baby's new tooth and the situation in Nicaragua. I try to lay our whole church program before them. I tell them what we have done and what we expect to do. I press prayer meeting attendance on them, realizing that if they support this service, they will, in all probability, be faithful to every phase of the church life. I feel that many pastors waste lots of time talking to their people on folderols.

2. The meeting is given good publicity. In the weekly church bulletin it is given a most prominent place. I have several times had a sign painted, giving the night's subject and inviting people to come—which was placed Wednesday morning in a prominent place down town. On two special occasions, I mimeographed a prayer meeting letter and sent it out to our members on Wednesday afternoon, using our boys and girls for this work.

3. The people are used in getting others to come. We urge our members to work, pointing out certain families which they should visit. We get them to enlist loved ones, neighbors and friends. Last fall a good woman stopped me on the street with these words, "Pastor, I have twelve coming from my section tonight." And her happy face showed that she was really enjoying her work for Christ.

Last fall, for several weeks, the pastor sent out each Tuesday afternoon a group of women visitors. They visited the sick, the non-attendants, the Baptists with membership elsewhere and the unsaved. They presented the whole church program and pushed the prayer meeting especially. These few visits have worked wonders with some of our people. We expect to take this work up again when the weather gets better.

4. We set an attendance goal. The first week I was here I said to the people, "Let's have 100 in prayer meeting Wednesday night." We soon went over the top. I increased the number each week until I asked for 500 and the attendance was 532—one-fourth of the population of our little mountain city.

This work is contagious. A person comes for the first time, catches the spirit, enjoys the meeting and goes out to bring in others. The prayer meeting becomes a topic of daily conversation among the people.

5. I choose attractive and practical subjects. My first mid-week subject was, "The kind of Church I want my Church to be and what I am going to do to make it so." Others were: "Why some Christians

are not as happy as others," "The kind of man I want my Pastor to be," "Why I go to Church," "How to make 1927 better than 1926." These are all very practical subjects, but we tried to handle them in a deeply spiritual way, always holding up Christ and pleading with His people to put Him first in all things.

6. We use others in the meetings. I talk for about 18 or 20 minutes and then allow others to take up a few minutes each in a crisp and brief discussion of some phase of the subject. When I first started this method, I had to assign small parts to certain members, but they soon got into the habit of making impromptu speeches and now men and women, boys and girls, make our programs helpful and varied with these talks.

7. I prepare for the meeting. I do not wait until Wednesday afternoon and then get down my Bible, find a scripture passage, think it over and "exegete" on it that night. I spend as much time in this preparation as I do on a Sunday evening sermon. And my people say that the Wednesday evening message often beats the Sunday sermon.

People won't go to church these days unless they get something when they get there and it behooves the pastor to work on his Wednesday night message.

Our prayer meeting drive lasted about two months and since then I have not "pushed" this service. The people got into the habit of coming, they enjoy these informal services and they say they can't stay away. So up here where it has rained all the winter and where only Main Street is paved, we go well over 300 every Wednesday night. In the spring I am sure that we can go back to 500 many Wednesday nights.

There is nothing remarkable about this record. Any pastor can make his prayer meeting the biggest and most vital thing in his town if he will pay the price of hard work. A lazy pastor will be contented with a handful on Wednesday night.

Does all of the above sound like a big, boosting burrah of an affair instead of the quiet, yet active work of the Holy Spirit? Then listen to some other church results. We had a revival last August and it hasn't stopped yet. We have had additions every Sunday since, with the exception of one Sunday—154 additions in all. Our congregations have more than doubled. Our Sunday-school has increased about 75 per cent. We have added an extra B. Y. P. U., an R. A. and a G. A. Chapter with 50 boys and girls in them who can pray and talk in public and we have three and one-half times as many contributors to the budget as we had last year.

When the prayer meeting is healthy, the whole church body is healthy, and the results will come. Go out, brother pastor, to build up your prayer meeting and soon your people and you will be as happy as my people and I, for we think we have the greatest prayer meeting in the world.

LATER: We had 434 in prayer meeting last night.

RABBONI

By Clyde Edwin Tuck

We hail Thee, Master! bringing lilies white
To deck Love's altar, knowing that Thy light
Of truth has banished from each grave the night:
All live in Thee.

Reveal Thyself to us, for we believe,
We who have seen Thee not, we would receive
The light that would our minds of doubt relieve,—
We look to Thee.

Be Thou to us our risen Christ, indeed;
We know that from death's fetters we were freed
When from the tomb you came, mankind to lead
To life through Thee.

"Come, follow Me," we hear pleading still,
"Your fears I would destroy, your hopes fulfill."
We seek Thy face, to know Thy holy will;
We trust in Thee.

Oh, whether to the mount of high emprise,
Or through dark valleys life's rough pathway lies—
And even to the last lone bridge of sighs,
We follow Thee!

Jefferson City, Mo.

Man's Limitations—"For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding."—1 Chron. 29:15.

Prayer—O Lord God, keep this forever in the imagination of the thought of the heart of Thy people, and prepare their heart unto Thee.

Prayer—Lord we cry unto Thee; Thou art our Father, our God and the Rock of our salvation.

BIBLICAL RECORDER

FOUNDED 1893, BY THOMAS MEREDITH

PUBLISHED EVERY WEDNESDAY AT 121-123 WEST
HARGETT STREET, RALEIGH, N. C., BYBIBLICAL RECORDER PUBLISHING CO.
(Organized 1901)LIVINGSTON JOHNSON ----- Editor
J. S. FARMER ----- Business Manager

Price ----- \$2.00 A YEAR

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

Our Advertising Department is in Charge of
JACOBS & CO. ----- Clinton, S. C.

SOLICITING OFFICES

New York, 118 East Twenty-eighth Street..... E. L. Gould
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PRINTED BY BYNUM PRINTING COMPANY

IS THE STANDARD TOO HIGH?

The standard which Dr. Agar fixes for church membership is so high that some who hear him object to it, but if those who think it is too high will compare it with the teaching of the New Testament they will find that Dr. Agar has authority for the position he takes.

Let it be remembered that Dr. Agar is Efficiency Secretary of the Northern Baptist Convention, and has to deal with money, and yet here in Raleigh he said, "Our greatest need at this time is a spiritual message." The Scripture on which he would base that message, is the statement of Peter, "Ye are not your own, ye are bought with a price." If one belongs to Christ, then all he has is Christ's. A proper recognition of this would settle the Christian's relation to money, to missions, and to all the work of the Kingdom.

One may say he does not believe in missions, but if he believes in Christ, he must believe in the message of Christ, the person, and that message is to "go into all the world and preach the Gospel to every creature." No matter what one's personal opinion may be about missions he must surrender that opinion to the command of Christ.

Money perhaps comes nearer representing our persons than anything else. If we belong to Christ then our time, our energy, our talent, all belong to Him. When we use any of these, time, talent, energy, or anything else to secure money we are using for the purpose something that belongs to God, and which we admit belongs to Him. Therefore, if we use something that belongs to God to secure money, then it follows that the money which we secure by the use of God's property belongs to God.

The above is the substance of what Dr. Agar said in discussing stewardship, though no attempt has been made to give his exact language, that would be impossible unless one was an adept in the use of shorthand.

If we could only come up to that high plane, giving would be a privilege and not a sacrifice. But how many of us fall very far below that standard! It is said that seventy per cent of Southern Baptists gave not one penny last year to the cause of Christ, though they belong to Him!

TOO MUCH MACHINERY—TOO LITTLE POWER

A stranger traveling along the highway at night when approaching a town sees in the distance a bright light, and in a little while there bursts upon his vision myriads of such lights. He knows these lights are artificial, and that some where there is a dynamo which produces the current which causes the lights to shine. The wire and the bulbs are necessary, but they would be utterly useless without the dynamo.

For several years past the tendency among the Baptists has been to inaugurate and depend upon machinery for the promotion of their work. A sufficient amount of machinery is essential, but it must

be properly used and wisely directed. It should always be considered a means to an end. If we get the idea that the machinery of itself will produce results it would be far better that we had no machinery at all.

As was stated in an editorial last week, the report of the Committee on Business Efficiency, if adopted just as offered, would augment our machinery when many think we have already installed too much. Our conferences are held in Nashville, and we wait to hear what the brethren there have decided on, and hope in some way inspiration will come from the reports received from our "headquarters." Now, let it be understood that this is no criticism of our general organization. This paper has said repeatedly that there must be some central organization if we are to keep up our cooperative work, and the Recorder has also expressed the belief that the cooperative work should be kept up. But in all this we must not neglect the source of our Power, if we do the work is foredoomed to failure. Christ said, just as He was about to return to the Father, "All power is given unto me in heaven and in earth. . . . go, and lo, I am with you!"

As a city will be in darkness unless there is connection with the dynamo, so our efforts will be in vain unless we are connected with the Source of Power. Christ said, "Apart from me, ye can do nothing." But the Apostle could say, from a blessed experience, "I can do all things through Christ who strengtheneth me." Even the disciples who had been with Jesus during His public ministry needed an endowment of power for the work of witnessing, which He had committed to them. He said to them "Ye shall be witnesses. . . . But tarry ye in the city of Jerusalem until ye be endued with power from on high." Note that this power must come "from on high." So it is with us. When at the command of the risen Lord the eleven disciples returned to Jerusalem "they all continued with one accord in prayer, with the women and Mary, the mother, of Jesus and his brethren." While they were engaged in that "upper room" in earnest prayer, "suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting."

We need not expect such a manifestation of power, nor is that needed, but by engaging in earnest prayer for the power of the Spirit, we may surely expect Him to come, and prepare us for the work. His presence would fill our own souls with light and joy, and we would "teach transgressors thy (God's) ways and sinners would be converted unto the Lord." There would be a great revival of religion, and the machinery would move with a rapidity and effectiveness that we have never before known.

SOME VITAL QUESTIONS No. 5

Results of a Genuine Revival

Last week we considered the need of a widespread revival. In this last of the series we propose to show that a real revival will be followed by successful evangelistic campaigns. There are some things absolutely essential to success in soul-winning. The first is

Belief That Sin is a Terrible Reality

There is much talk about changed conditions in the world, and the necessity for preaching a Gospel that conforms to present day customs and beliefs. There are some things that do not change. Human nature is the same now that it always was. God is unchangeable, He is "the same yesterday, today and forever." Sin does not change, it is, as it always has been "an evil thing and bitter." The penalties for sin are the same, "The wages of sin is death."

The great trouble with this generation is that we do not believe sin is what it is represented to be in the Bible. Many psychologists teach that the commission of crime is due to some mental disease. If a man who, commits murder has a sufficient amount of money, or wealthy friends whom he can interest in his case, he can employ a shrewd lawyer who will bring alienists to testify that the murderer

is suffering from some kind of insanity, a new form of which can always be brought forth to meet the necessities of any given case.

At a welfare conference some months ago a celebrated "expert" declared that all crime is the result of mental disease. That, of course, would do away with the reality of sin, for if a man who commits a crime is insane he is not responsible, and cannot be punished for his crime. So, coming on up into the spiritual realm, men are denying the existence of sin.

The Only Remedy For Sin

There is but one remedy for sin and that is the blood of Christ. There is objection on the part of some today to the doctrine of the atonement, but if that doctrine is not taught in the New Testament, it is impossible for us to understand what God's revelation teaches on any subject. Christ Himself has said that "The Son of man is come to seek and to save that which was lost." He says again that He is the good shepherd and gives His life for the sheep. To Nicodemus Christ said, "As Moses lifted up the serpent in the wilderness so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." Once more, "Even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many."

All through the epistles of Paul we find the doctrine of the atonement taught. As our friend says many preachers are stressing correlative matters and are failing to put the emphasis upon "the vital and principal theme—namely, the regeneration of the world through the atoning blood of the Lord Jesus Christ."

How We Are to Come into Possession of the Remedy

It is by repentance and faith, or faith and repentance, as one may wish to consider the order in which they come. Repentance means a godly sorrow for sin, but it means more than that, it involves a turning away from sin to God. It has been defined as a change of mind toward God, and this change of mind is followed by a change of conduct. It is not often now that one hears a sermon on repentance, and yet the first Gospel preacher had repentance as his burning theme. John the Baptist, the forerunner of Christ, preaching in the wilderness said "Repent ye, the kingdom of heaven is at hand." After His baptism and temptation "Jesus began to preach and to say 'Repent: for the kingdom of heaven is at hand'".

All through the Old Testament, as well as the New, men were called on to repent of their sins and turn to God for life and salvation. The reason for failure on the part of many to preach the necessity of repentance must be that they do not have the proper sense of the reality of sin, and the penalty that will be visited on those who do not repent. Let us not forget that it was Christ who said, "Except ye repent ye shall all likewise perish."

Faith is belief in Christ as a personal Saviour, and an acceptance of what He has done for us on the cross. Here again we can read the words of Christ: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." When the jailor asked the anxious question, "Sirs, what must I do to be saved?" Paul's answer was, "Believe on the Lord Jesus Christ and thou shalt be saved."

Sin is a terrible reality, and the penalty is eternal death, but Christ came to "bear our sins in his own body on the tree," so that all who trust Him as Saviour will have their sins atoned for. "The blood of Jesus Christ his (God's) Son cleanseth us from all sin." This is the remedy and the only, yet all-sufficient, remedy for sin, the cause of the sad condition of the world at this time.

SHOULD KEEP CLOSE TO THE CHURCHES

According to Baptist polity the local church is the unit of organization. It exercises discipline over its individual members, and there is no appeal from

its decisions. For the sake of convenience local churches form larger bodies for the purpose of carrying on the work in which they are all interested, but even in this cooperative work, the larger bodies have no control over the local churches. No laws can be handed down which the local church must obey.

A larger body which is composed of local churches is the district association. The churches send messengers to the district association, in which body the several departments of the denominational work to which the churches are committed, are discussed. The associations have no control over the beliefs of members of the local church, that is, they have no authority to make creeds, or formulate codes of doctrines by which members of the local churches are to be bound.

Next in our organization comes the State Convention. This is simply a cooperative body which covers a larger territory but is not so close to the local church—the unit of organization—as the district association.

Our largest body is the Southern Baptist Convention. This, like the other larger bodies, is simply for cooperation in carrying on a common work. It is no part of its business to formulate creeds, and when it undertakes to do so it departs from the original purpose of its organization and is inviting disrespect of our unity and disaster to our work.

The local church, having absolute control over its affairs, and amenable to no other authority on the earth, is the most important organization among Baptists, and the pastor of the local church, being the only bishop among Baptists, is the most important personage in our denominational life.

We have our larger bodies with their rather complicated machinery for the promotion of the work undertaken by the denomination, but in the final analysis whatever is accomplished must be done by the local church, led by its pastor the "bishop of the flock."

Every man who was reared on a farm knows that a team can draw a heavier load, and with more ease, if it is geared up close to the load. As the local churches must do the pulling, it is well to have them as close to the load as possible. While our associations have their executive committees, our State Convention its General Board, and the Southern Convention its Cooperative Program Commission, it should never be forgotten that this machinery is simply to keep the local churches informed, as to the needs, and to suggest plans for meeting the needs; but they should in no sense be considered as having any authority over the local churches or the pastors of these churches. There is nothing that the average Baptist resents more strongly than what appears to him to be autocracy. It is contrary to the very genius of the denomination. Baptists are a spiritual democracy. They call no man master, and he who would "lord it over God's heritage" will soon find that he cannot manage Baptists in that way.

As local churches will not allow the district associations, or state conventions, to usurp the authority that belongs to them by divine right, so with state conventions. While willing to cooperate with like conventions in the general organization known as the Southern Baptist Convention, the state conventions feel that as they are nearer to the churches than the larger organizations, their wishes should be respected by the agencies appointed by the Southern Convention.

All this is written in the interest of our cooperative work. Baptists do not begin at the top and build down, they begin at the bottom and build up. Anything that looks like autocracy in our central agencies, whether state or Southern, will be resented by the individuals and local churches in our denomination. For that reason it behooves those who have been put in positions of leadership to see that in our work the central agencies keep close to the churches and pastors.

Just here it ought to be said that we are all brethren, and if this were always kept in mind it would save us from much trouble. Those who have

been placed in positions of responsibility are our brethren, as well as those who work in the ranks, and they have as much right to express their opinions on any matter of denominational policy as have those of us who are in the ranks. The official brethren, however, must not get the idea that their opinions should have more weight because they hold official positions. "WE ARE ALL BRETHREN."

CURRENT TOPICS

Mr. Coolidge on China—Most of our people will, no doubt, give hearty approval to the policy of this government toward China as outlined by Mr. Coolidge through the "Unofficial Spokesman." Mr. Coolidge says that this country has no designs on China, we do not desire any of its territory, and we are sending troops to the disturbed country simply to protect the lives and property of American citizens. This statement coming from the President ought to allay the fears of the Chinese so far as this country is concerned. We are glad Mr. Coolidge made the statement as it sets us straight before the world and should serve as notice to the other great nations that they should follow our example.

One American citizen has been killed up to the present writing. He was Dr. Williams, vice-president of Nanking University, and had been most of his life, a missionary in China. Two or three other Americans were injured and it is claimed that some of the women missionaries were insulted by Chinese.

The leader of the National Party movement disclaims responsibility for any injury done to foreigners. He says orders have been issued from headquarters that the lives of foreigners must be protected. He asserts that whatever injury was done any foreigner was perpetrated by irresponsible mobs, or by the Russians who are down in China now trying to stir up trouble.

During the disturbed condition that now prevails in China it would be almost miraculous if foreigners escaped altogether without injury to themselves and property. During a war there are always camp followers and irresponsible parties ready to fall upon those who are thought to have money. And with the banditry that has existed in China for several years, such acts may be expected.

Conditions are growing so serious in China that the Minister in Peking has advised all foreigners to leave the country. He asks the mission boards to recall all their missionaries.

Some one has predicted that it will be at least ten years before things settle down in China, but we trust this prophecy will not prove true. And if the National army continues the conquest they have made recently we believe they will soon be in control of the government and we trust that China will take its place among the great republics of the earth.

Victory for Prohibition—The appointment of Mr. Roy A. Haynes as Prohibition Commissioner was a distinct victory for the Anti-Saloon League and the other friends of prohibition. Mr. Haynes is heartily in favor of law enforcement. He was demoted some time ago and General Andrews, who was not in favor of the Eighteenth Amendment, was put in charge of the enforcement of the Prohibition law. It is generally conceded that Mr. Mellon, Secretary of the Treasury, is anything but a prohibitionist as much of his great fortune is said to have been made in the manufacture of liquor. Mr. Mellon as Secretary of the Treasury had the prohibition enforcement as one of the departments under his direction, and General Andrews was intrusted with that part of the work of the Treasury Department.

The Anti-Saloon League people made a fight during the recent session of Congress to have a Prohibition Commissioner appointed who would have full authority to enforce the prohibition laws, and Mr. Haynes an ardent prohibitionist, was put at the head of this important department.

There have been several surmises as to why Mr. Haynes was appointed, but one guess is about as good as another. His appointment indicates that the administration now sees the necessity of putting at the head of the law enforcement work one who sincerely believes in prohibition and will use his utmost endeavor to have the law enforced.

Very Adroit Speech—The papers last week carried a report of an address which Senator Glass made recently in Asheville, N. C. The

Senator came out strongly opposed to allowing prohibition to be made an issue in the forthcoming presidential election. He said if the Democratic Party should come out in favor of repealing the Eighteenth Amendment there would not be enough of it left to form a town committee. Had one read the first of his speech and stopped with that he would have thought that the Senator was opposed to the nomination of any man who was against the Eighteenth Amendment.

Herein was the adroitness of the speech. He said that prohibition was not a party issue as some belonging to both of the great political parties favored prohibition, while some in both parties opposed it. He then stated that the president would have no power whatever to repeal the Eighteenth Amendment, and he named the machinery that would have to be utilized before the amendment could be repealed.

As a climax he extolled Governor Smith to the skies, saying he was the greatest governor New York has had since the days of Samuel J. Tilden. The whole address, taken together, was a plea for Smith, which is no doubt part of the propaganda the politicians are using to bring the South to support Smith. How long people who profess to belong to a democracy are going to be whipped into line by a minority composed of politicians, a large number of whom want to get up to the pie counter, is a question we cannot answer. To say that the election of a wet president would not have any influence upon the question of prohibition is so utterly puerile that we are surprised a man of Senator Glass' ability would express such an opinion. And yet there are some politicians nearer home who are preaching the same doctrine simply because they think there is a better chance of electing Smith than any other Democrat that may be nominated.

In order to try to prove that a president opposed to the Eighteenth Amendment could do nothing against prohibition, Senator Glass stated that Mr. Wilson, when president, vetoed the Volstead bill, but it was passed over his veto. That is true, but here the analogy fails. When the Volstead act and the Eighteenth Amendment became law, Mr. Wilson was in favor of its observance. Governor Smith, on the other hand, has done all in his power to nullify the law. We are in possession of the official record of Governor Smith when he was a member of the Legislature of New York and since becoming governor, and every vote he cast on the liquor question was against prohibition. It may be necessary to publish this record at a later date.

Unusually Honest—Senator Greene, of Vermont, while on the streets in Washington was shot by a prohibition officer three or four years ago. The Senate voted him an appropriation of \$7,500 for medical treatment. He accepted the money but afterwards returned it. He was clearly entitled to this consideration because it was a government employee who shot him, and from this accident he will likely never recover.

Congress voted an increase in salaries of its members two years ago, but Representative Tucker of Virginia refused to accept the increase during his term of office. We presume when he was re-elected he accepted the increased salary.

Senator Borah voted against an increase two years ago and declined to take more than the \$7,500 salary, and will refuse it until his term of office expires which will probably be four years in the future.

Such scrupulous conscientiousness on the part of public men is so rare that it is worthy of note.

THE STEADY SUBSCRIBER

What a blessing he is. How we love him and pray blessings on him. There are some who start and stop; come and go; but he goes on. He carries burdens and works hard to save a dollar to make ends meet, but it never occurs to him to try to save two dollars by cutting out the church paper. He has come to look upon its weekly visits as a part of his very life, and he would as soon shut the door in the face of his best friend as to exclude it from his home.

A fellow-editor thus expresses our sentiments when he sings his little song about the steady subscriber—

"How dear to my heart is the steady subscriber,
Who pays in advance at the end of the year;
Who lays down the money and does it quite gladly,
And casts round the office a halo of cheer.
He never says, 'Stop it. I can't afford it.'
I'm getting more magazines now than I read—
But always says, 'Send it. I like it.'
It is to me a great help and a need."

—The Richmond Christian Advocate.

SUNDAY SCHOOLS

E. L. MIDDLETON, Secretary

REMEMBER JUNE 17-20, 1927, MEREDITH COLLEGE
Statewide Sunday School Conferences—Elementary, Inter-
mediate, Young People, Adults, Administration

MEET ME 1,000 STRONG

THREE IMPORTANT MATTERS

We try to use this space for those things which ought to be of interest to all Sunday-school Workers. We try to have at least one major topic every week, but this time there are three, no one of which ought to wait for a later week.

1—Barnette's Successor

Brother Barnette had really not resigned, but we knew he would, before Dr. Maddry and I began to look for a successor. Many names were considered. We tried to go at it as a matter of tremendous importance. Since I have been your Sunday-school Secretary I have never been more firmly convinced of the leadership of the Lord in an important matter than in this one. Rev. J. A. Ivey, pastor of Highland Baptist Church, Hickory, North Carolina, has been selected for this work. Brother Ivey has on hand some matters in his church of such importance that he does not feel justified in leaving before June 1.

After finishing his college work he went at once to the Louisville Seminary and took the full three years' course. He began his active ministry as a missionary in country churches in Johnston County. He made good in a great way. He is now pastor of the Highland Church. The school is already Standard, and well on the way toward the Advanced Standard. He will be ready to begin his work without any trying it out. He is thoroughly familiar with every detail of it, in country and city. We have used him several times in some of our largest Training School Campaigns. He always makes good. I am as happy as I could be over anything in the acceptance of this work by Brother Ivey. I know I will have from the very beginning a faithful, co-operative, sympathetic co-worker.

He will continue to live at Hickory. Brother Barnette has on file applications for work that would take months to finish. We shall give him a free hand in consultation with Brother Barnette about which to take first.

2—Daily Vacation Bible Schools

This work is hardly in its beginning. We have begun at it only three years in North Carolina and the South. Of course, there were such schools before then, but the work received scant attention. The work is basal in its purposes and achievements. We are trying to give our children more real teaching of the Bible in four weeks in vacation time than they now get in a whole year in Sunday-school.

The work is growing hopefully and is being put on a firm basis as to policies and literature. The pupils have no books and those for the teacher can be kept and used year after year. Dr. Homer L. Grice is the Secretary of our Sunday-school Board for this work. He is doing a monumental work in the production of the courses of study. There is none better in the world. Many of other denominations are using it already.

Last year there were 307 schools with an enrollment of 38,077. Many schools made no report other than the fact of a school. If these had as many of those reported there were at least 50,000 children, boys and girls in these schools. Who will undertake to estimate the value of such a movement?

North Carolina ranks well among the states. Georgia leads with 44 schools with an enrollment of 4,486. North Carolina is next with 33 schools and an enrollment of 4,447 in fewer schools, but practically the same enrollment.

We are now sending out some valuable literature to those who have shown some interest. I make this appeal to everyone who reads this to show enough interest to order some for your church, or create some interest with others.

3—Meredith Conferences—

June 17-20

In more than twenty years there has been no Statewide Sunday-school Meeting for Baptists, except one Superintendents' Conference. This meeting is patterned after the great Southwide Meeting in Memphis last January. There will be something helpful for every Sunday-school Worker.

The Time: will be June 17 to 20, beginning on Friday evening June 17 and closing Monday evening, June 20. This will give us ten sessions. The evenings will be given over entirely to platform work with inspirational addresses. There will be some platform work each day about noon. All the balance of the time will be given to short talks in connection with simultaneous Conferences. There will be four to six of these in session each day.

The Personnel of the Program is being shaped up. Of the Southwide Workers we have acceptances from Dr. W. S. Wiley, Muskogee, Okla., Dr. I. J. VanNess, Dr. John L. Hill, Mr. J. N. Barnette, Mr. W. P. Phillips, Miss Mary Virginia Lee, and Mrs. Aurora Shumate from Nashville. These will represent all of the Departments of the Modern Sunday-school—Administration, Elementary, Intermediates, Young People and Adults.

Besides these "HEADLINERS" we expect to use forty or fifty of our own North Carolina people. We are now building the Program, getting acceptances from these, but let it be understood that more than half of the time will be given to round table and conference work, so that all problems of Sunday-school workers can be considered as presented by the workers themselves. Full announcements of the Program will be made from time to time.

All the meetings will be in Meredith College. The Preachers' School runs from June 6 to 16, Statewide Sunday-school Conferences June 17 to 20, and the State B. Y. P. U. Convention June 21 to 23. Meredith is going to give free use of its buildings and board will be at cost. It now seems it will be necessary to charge \$1.25 per day, and 50c per single meal. Those who attend will have to bring their own sheets, towels, etc., as the students of the College always furnish these, and carry them home with them. Plan now to come and bring other workers.

TEN DOLLARS FOR A PROGRAM

In view of the many requests for Promotion Day Programs suitable for Intermediate departments in the Sunday-schools, we are offering to pay ten dollars for the best Promotion Day program sent to this office. The requirements are very simple and as follows: The program must



Genuine
ASPIRIN

SAY "BAYER ASPIRIN" and INSIST!

Proved safe by millions and prescribed by physicians for

Colds Headache Neuritis Lumbago
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DOES NOT AFFECT THE HEART

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Accept only "Bayer" package which contains proven directions.

Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists.

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be suitable for boys and girls thirteen to sixteen years of age. It must not require more than twenty minutes to give it. It must be appropriate for a Sunday morning program. It must be typed or written in ink in a clear, legible hand. It must reach this office on or before May thirtieth. Send to the Intermediate Department, Baptist Sunday-school Board, Nashville, Tennessee.

MARY VIRGINIA LEE,
Secretary.

SOUTHERN BAPTIST SUMMER SCHOOL

A Summer School of Theology and Training School for Church Educational Directors and Religious Workers will be held at Ridgecrest, North Carolina, for eight weeks, running from July 5th to August 26th. This school will be a feature of the regular program of the Southern Baptist Assembly, operated by the Education Board of the Southern Baptist Convention.

The faculty of the School of Theology consists of:

Dr. B. H. DeMent, Dean of the School.

Dr. W. O. Carver, Secretary and Treasurer and Professor of Missions.

Dr. B. A. Copass, Professor of Old Testament Interpretation.

Dr. A. H. Newman, Professor of Church History.

Dr. J. E. Gwatkin, Professor of New Testament Interpretation.

Dr. J. W. Cammack, Secretary of the Education Board.

The Seminary at Louisville, the Seminary at Fort Worth, the Baptist Bible Institute and Mercer Theological Seminary provide the faculty, and will give full credit in degree courses for all work completed. In two months one may cover sufficient ground to receive four months' full credit in these institutions for the subjects taken.

The School is for both men—preachers and laymen—and women. Moderate rates may be had in dormitory or in cottages. Meals served at cafeteria. Detailed information may be secured by writing to any member of the faculty or to the Baptist Education Board, Birmingham, Alabama.

Ridgecrest, in the "Land of the Sky," is an ideal place for summer study.

B. H. DeMENT,
Dean of Summer School.

Let your moderation be known unto all men. The Lord is at hand.—Phil. 4:5.

Mother!

Baby's Best Laxative is
"California Fig Syrup"



When baby is constipated, has wind-colic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste. Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle Mother! You must say "California" or you may get an imitation fig syrup.

Gray's Ointment

The Old Family "Stand-by"
For Burns, Cuts, Bolls, Sores
Popular, effective, healing, soothing
At all drug stores. For sample write
W. F. Gray & Co., 711 Gray Bldg., Nashville, Tenn.

Watch Your Thin, Weak Child Grow Strong Take on Weight

In just a few days—quicker than you ever dreamed of—these wonderful flesh making tablets called McCoy's Cod Liver Oil Compound Tablets will start to help any weak, thin, under-nourished little one.

After sickness and where rickets are suspected they are especially valuable. No need to give them any more nasty Cod Liver Oil—these tablets are made to take the place of that good but evil smelling, stomach upsetting medicine and they surely do it. They do put on flesh.

Ask any druggist for McCoy's Cod Liver Oil Compound Tablets—as easy to take as candy and not at all expensive—60 tablets 60 cents.

Be sure and get McCoy's, the original and genuine, and give the child a chance for 30 days. If you aren't delighted with results just get your money back.

B.Y.P.U. Training In Service

PERRY MORGAN, SECRETARY

Miss Winnie Rickett, Junior-Intermediate Secretary

WEST CENTRAL REGIONAL CONVENTION NOTES

The sessions will be held in the First Baptist Church, North Wilkesboro.

The time is Friday night, Saturday and Sunday, April 22, 23, 24.

The following associations are in this region: Alexander, Ashe, Anson, Alleghany, Three Forks, Stony Fork, Caldwell, Catawba River, Kings Mountain, Gaston County, South Fork, Brushy Mountain, Stone Mountain, Surry, Elkin, Brier Creek, South Yadkin, Mecklenburg-Cabarrus, Pilot Mountain, Liberty, Union, Stanley, Yadkin and South Mountain.

Pastor George G. Reeves and his young people are certainly making great plans to give the delegates a good time.

Every delegate will be furnished bed and breakfast free, but will pay for their dinners and suppers.

President Adrian J. Newton will wield the gavel. He is expecting a record attendance. He himself will personally lead the motorcade from the Liberty Association.

The program is full of good things. State-wide speakers will appear. The schedule is all arranged and delegates will not be disappointed.

Juniors and Intermediates are urged to be there. They will be delegates and enjoy all the privileges of the convention. It is their program and their convention, too.

Pastors will be welcome. We need their counsel. We want them to come and help us with the work of the convention. They should accompany their young people.

Churches without B. Y. P. U.'s are urged to send delegations. There is no limit to the number that may attend. The convention is open to all. We want lots of young people who have never before attended a convention.

Send names to John Kermit Blackburn, North Wilkesboro, N. C. He will look out for your entertainment. This is not a requirement but it will help the hospitality committee with their work of assigning homes. This committee has thrown the doors of the city wide open. They bid you enter.

North Wilkesboro is in the great county of Wilkes. It is the center of scenic beauty. Saturday afternoon will furnish recreation—a plenty. Mulberry Gap is not far away. Beautiful Mountain View is within reach. Delegates will be treated to a scenic trip to these places. You can't afford to miss it.

Upon arrival delegates will report to the First Baptist Church where they will register, receive a badge and be assigned a home. From that hour their enjoyment will begin.

WEST CENTRAL REGION LEADERS

Emerson once said that every great institution was but the lengthened shadow of some great man, and I wonder in a like manner if we might not today say that every good

Junior or Intermediate Union is but the lengthened shadow of some consecrated leader. Perhaps during the past months you, as a leader in the West Central Region, have not accomplished all you had wished; by chance there may be some new problems which you have not yet been able to meet. If that is true come and bring your difficulties to our Regional Convention at North Wilkesboro, April 22, 23, 24, and there you will get new ideas, helps and suggestions from the group of leaders in your section. You too will be able to offer an element of helpfulness by your discussion. Perfection may not be possible in your leadership, but leaders, success is within your reach. Come, and together let us catch a new vision, and



DR. R. T. VANN,
Secretary of Benevolences, Baptist
State Convention, Speaker at West
Central Regional Convention at
North Wilkesboro

with renewed enthusiasm put forth more effort to make your Junior or Intermediate B. Y. P. U.'s real training services.

WINNIE RICKETT.

JUST TO LET YOU KNOW

"We were there" might well be the boast of the Eastern Region young people, for they surely were on hand. The Goldsboro delegation headed by Pastor and Mrs. A. J. Smith and Miss Janie Ipock, Weldon by President C. F. Gore, Tarboro by Pastor and Mrs. I. L. Yearby, Chowan College by Miss Susan Barnes, Wilson by Bryce Little, Elizabeth City by Dr. S. H. Templeman, the pastor, Corinth and Berea by Pastor R. W. Prevost and many others—space will not allow us to mention all of them—were there with their characteristic enthusiasm. The auditorium of Immanuel Church was full at each session. Yes, they were there. The hospitality of Greenville was unbounded. A pace has been set for the series of conventions. Other regions will have to step lively to match the gait of the Eastern Region. Will they do it? Well, we shall see. Henderson is next. The challenge has been thrown out by Gore of the East to Herbert, Ben, Adrian and Clyde of the other Regional Conventions.

The Fear of the Lord—"Let the fear of the Lord be upon you: take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."—2 Chron. 19:7.



R. L. MOORE,
President Mars Hill College,
Speaker at North Wilkesboro
Convention

Rejoice in the Lord always: and again I say, Rejoice.—Phil. 4: 5.

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NORFOLK SOUTHERN RAILROAD

Arrival and Departure of Passenger Trains (Union Station) Raleigh, N. C.

No.			
2	For Norfolk—Departs	6:15 a. m.	
3	From Norfolk—Arrives	7:05 a. m.	
31	For Charlotte—Departs	7:30 a. m.	
17	From Washington—Arrives	12:50 p. m.	
18	For Washington—Departs	3:00 p. m.	
30	From Charlotte—Arrives	5:15 p. m.	
4	For Norfolk—Arrives	8:30 p. m.	
4	For Norfolk—Departs	9:45 p. m.	
	Sleeping Car for Norfolk.		

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ADMINISTRATOR'S NOTICE

Having qualified as administrator c. t. a. of the estate of Chloe P. Blalock, deceased, late of Wake County, North Carolina, this is to notify all persons having claims against the estate of said deceased to exhibit them to the undersigned at Raleigh, North Carolina, on or before the 23rd day of March, 1928, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment.
This 23rd day of March, 1927.
V. O. PARKER, Administrator, c. t. a.
of the estate of Chloe P. Blalock.
R. L. McMillan, Attorney,
Raleigh, N. C.

MONEY IN OLD LETTERS.—Look in that old trunk and send me all the old envelopes up to 1880. Do not remove the stamp from the envelopes. I will pay the highest prices.
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"MANSE DWELLERS"**A Conversation With Dr. Luther Little About His Book**

"I have written a book," said Luther Little to a friend. "You don't tell me so," said the friend. Then the author replied, "I certainly have, and it is a good one, too." "What is it about, and what is the name of it?" inquired the friend. Then the writer gave the following description:

"The name of my book is 'Manse Dwellers.' It is the life of preachers put into a romance. It contains two love stories, a minor and a major. The one thread that runs through the whole story is the preacher's experience and the need of taking care of him, when he is worn out and cannot labor. It makes an appeal for the creation of a fund, called the 'Veteran's Reward.'"

"The book opens with the installation of Dr. James West as pastor of the First Church of Tarrytown. West is the hero, and is deeply interested in the 'Veteran's Reward.' He is a hard working, successful pastor. Mrs. West and the two children, Alex and Ruth, are the other 'Manse Dwellers.' Ruth is the heroine and figures in the major love story.

"Among the loyal members of Dr. West's church is 'Blinker.' The usual fight is made on Dr. West by a church minority, led by Deacon Bush. This fight or opposition is ever present, but controlled.

"In Dr. West's efforts to advance the 'Veteran's Reward' Fund, he incurred the mild opposition of various educational and mission secretaries, but they did not succeed in defeating him, either in his own church or before the State Convention.

"Dr. Henry Harvester, the predecessor of West at Tarrytown, was the aged and needy object-lesson, which started the wonderful movement for the 'Veteran's Reward.' Miriam Hope, the granddaughter of Dr. Harvester, another 'Manse Dweller,' and the woman who played the heroine in the minor love story, stands out as a shining person of liberality and self-sacrifice.

"The swing around the circle, which was a trip that Dr. West made to the western border of the nation, is full of natural and realistic pictures, in the manses of the humbler preachers. The chapter on 'Scenes for Blind Men' is the only revolutionary part of the book. It is in this chapter that I will arouse real criticism. But, even here, I am only interpreting conditions and not creating them.

"School days come on, and Alex and Ruth enter the college world; then the mating world. Their education was well started, when the clouds burst about the head of their preacher-father. This tragedy only shows how a disaffected donkey never gives up, in his fight on the pastor. As the opposition gathered force, the friends of Dr. West grew more loyal. It seemed for a while that the usefulness of West and the education of his children would be ended. Every preacher in the land would be interested and thrilled to read the description of that attack on the pastor, and its final outcome.

"It was in college that Ruth met Roy Prince, and their courtship goes on for several years. There are times in this beautiful love story when the reader will want to fight, other times when he will shout, and still other times when he can do nothing more than cry. 'Blinker' had always been the uncompromising friend to the Wests, and at a critical and dangerous moment saved Ruth and her mother from a vicious, almost a criminal attack. All through the pastorate of Dr. West this same 'Blinker' appeared, just in the nick of time. Although the 'black-hand' cast its shadow over Ruth, Roy Prince was never shaken in his confidence and love for her.

"After the daughter of the manse had finished, with honors at Smith College, she lived at home with her parents. Roy Prince joined the army, during the World War, and was reported killed in battle. One day Tarrytown went wild when Roy, the hero of the major love story, came back home, and only a strange providence saved him from the sorrows of Enoch Arden. The world does not know the deep emotions and trials that sweep through the hearts of the children of the 'Manse.' The joy and pathos, which this group experiences, I have unfolded in my story.

"After the final destiny of Ruth and Roy, Dr. and Mrs. West retired. A picture of their lives, in retirement, is told in the last chapter, 'A Manse Without a Church.'"

Then, said Luther Little to his friend, "How do you like my book?" The friend eagerly and quickly replied: "I want a copy." **THE FRIEND.**

Send order to Dr. Luther Little, Charlotte, N. C. Price, \$1.50, payable when the book is delivered, which will be July 1st.

NOTES FROM CAMPBELL COLLEGE

Bule's Creek has had a wonderful revival reaching in a great way the school and the community. Dr. J. B. Turner, Hayes-Barton, Raleigh, a former student here, was with us March 7-17. Forty-five were baptized and literally hundreds rededicated their lives to the Lord. It is doubtful if any preacher ever gripped in larger way our students and community. We are happy over the meeting, happy that Dr. Turner has come back to North Carolina.

April 7 is to be a great day for us. It has been designated Library Day. We are hoping hundreds and hundreds of our former students and friends will remember us on this day with donations, books or money, or books and money. Brother D. Rich gave us one of the best and prettiest library buildings in our State. Up to this time our many friends have not quite matched his beautiful gift with similar gifts in books. There is room and need for 10,000 volumes, whereas we have only about 3,000 volumes. One col-

lege in our State added more than 9,000 volumes in one week. A county high school added 1,600 volumes in a week. What will the friends of Bule's Creek do for it?

April 7 the morning will be given to one of our regional conferences, embracing the Little River, New South River and Johnston County Associations. Drs. C. E. Maddry, A. J. Barton and others will speak. Lunch will be served on the grounds. In the afternoon several former students and friends will speak. Formal announcement will be made about change of name of the institution. The Board of Trustees will meet.

At 6:30 the Wake Forest Alumni Association for Harnett County will have a banquet, Rev. J. A. McMillan and others speaking.

At 7:30 the Wake Forest Glee Club will give us a delightful programme.

March 7-14, Arbor Week, was a great success. More than 3,000 trees, shrubs and flowers were planted on our campus by many friends.

J. A. CAMPBELL.

Southern Baptist Convention

WOMAN'S MISSIONARY UNION—SUNDAY SCHOOL ASSOCIATION

B. Y. P. U.

Louisville, Ky., May 3-9, 1927

THROUGH PULLMAN SLEEPING CARS ON TWO SEPARATE DATES

First Date: Sunday, May 1st, on schedule No. 1 below, for Mrs. W. N. Jones, State President, and others members Woman's Missionary Union, also advance delegates to the Seventy-second Session Southern Baptist Convention.

Second Date: Monday, May 2—One car on schedule No. 1, below; one car on schedule No. 2, below.

Car on schedule No. 1, May 2, will be operated for Delegates wishing to reach Louisville day prior to opening of General Convention.

Car on schedule No. 2, May 2, will be operated for Delegates and members desiring to leave home latest possible moment and reach Louisville in time for opening session of the Convention. Car No. 2, May 2, will be personally conducted by Rev. J. S. Farmer, Manager Biblical Recorder.

SCHEDULE	Schedule		From	Round Trip R.R. Fare			
	No. 1	No. 2		Clergy	Delegates	Lower	Upper
Leave—							
Goldsboro, Southern Ry.	7:40 a.m.	10:05 p.m.	Goldsboro	\$33.00	\$38.13	\$8.25	\$0.50
Selma, Southern Ry.	8:32 a.m.	10:55 p.m.	Selma	33.00	37.05	8.25	0.50
Raleigh, Southern Ry.	9:25 a.m.	12:25 a.m.	Raleigh	31.00	35.54	7.88	0.30
Durham, Southern Ry.	10:20 a.m.	1:20 a.m.	Durham	30.40	34.11	7.50	0.00
Burlington, Southern Ry.	11:50 a.m.	2:30 a.m.	Greensboro	27.70	31.14	0.75	5.40
Greensboro, Southern Ry.	12:55 p.m.	5:30 a.m.	Winston-Salem	27.70	31.14	0.75	5.40
Winston-Salem, Southern Ry.	1:52 p.m.	7:15 a.m.	Charlotte	20.50	20.78	0.75	5.40
Charlotte, Southern Ry.	2:30 p.m.	7:15 a.m.	Salisbury	20.40	20.00	0.88	5.10
Salisbury, Southern Ry.	2:50 p.m.	8:30 a.m.	Asheville	10.00	21.00	4.50	8.00
Asheville, Southern Ry.	8:45 p.m.	1:20 p.m.					
Arrive—							
Louisville, Southern Ry.	11:45 a.m.	7:40 a.m.					

Proportionately Low Round Trip Fares
Will be in effect from all other Stations.

DATES OF SALE AND FINAL LIMIT OF TICKETS WILL BE SUITED TO THE OCCASION

For additional information and Pullman reservations, apply to your local Ticket Agent or communicate with any of the undersigned parties

Dr. Chas. E. Maddry, Secretary Board of Missions, Raleigh, N. C.
Rev. J. S. Farmer, Business Manager Biblical Recorder, Raleigh, N. C.
Mrs. W. N. Jones, State President, Woman's Missionary Union, Raleigh, N. C.
Mrs. Edna R. Harris, State Secretary Woman's Missionary Union, Raleigh, N. C.
Perry Morgan, State Secretary, Baptist Young People's Union, Raleigh, N. C.
E. L. Middleton, State Secretary, Sunday School Association, Raleigh, N. C.

Southern Railway System

J. S. BLOODWORTH, DISTRICT PASSENGER AGENT, RALEIGH, N. C.

HERE AND THERE AMONG THE BRETHREN

A campaign was launched in the churches of the city of Winston for the Biblical Recorder on Sunday, March 27, which resulted in more than one hundred and fifty new subscribers being secured. The writer will only give some facts about the churches in which he worked and have the other brethren to write of those in which they worked.

Southside

This church has had Brother V. M. Swain, as pastor for many years and the work appears to be in fine shape. Their house of worship is a splendid structure and well fitted for the different departments of work. It was a pleasure to speak and preach to this splendid congregation on Sunday morning. A large number of new names was put on the Recorder list. Brother Swain and his family know how to make the traveler feel at home. A good dinner was enjoyed in the home of Brother Bass of whom the writer was pastor some years ago.

East Fourth Street

Brother L. P. Smith came to this church from Andrews some time ago and the work is doing well under his leadership. They are making an effort to pay the indebtedness on their building by the middle of the summer so they will be able to place emphasis on soul saving and missions.

The Recorder man spoke for them on Sunday night and added quite a number of subscribers, and a further canvass secured still others. Brother Daves was very helpful in finding the folks.

Brother Smith and family know how to take care of a fellow. Mrs. Smith has been greatly handicapped in her part of the work on account of an afflicted son. He is a young man only about eighteen years old and was a bright promising boy until he became afflicted several months ago—the brotherhood in the State will join in the prayer and the hope that the young man may be spared.

North Winston

North Winston has Brother T. C. Keaton for their pastor and is making splendid progress under his leadership. Brother Keaton has held other pastorates in Winston-Salem. Brother Farmer was with them in the service on Sunday night and the writer made the canvass by the help of the pastor. He was pleasantly entertained in the pastor's home. The churches of Winston-Salem have splendid pastors and are doing a great work for the Kingdom under their leadership.

Meherrin, Creekville and Union

It is quite a jump from Winston-Salem to the churches named above which are located near Murfreesboro. They are served by Brother B. Townsend, who was an evangelist under the State Mission Board for a number of years. Meherrin is one of the oldest churches in North Carolina having been organized in 1720, and has a large membership. The Saturday service was well attended by the men. The writer enjoyed the worship with these brethren and took a number of subscribers and renewals.

Creekville is also a splendid church some six or eight miles from Conway—their service was Saturday afternoon and was well attended. Nine new subscribers were received and some renewals.

The service with Union was Sunday night and a splendid congregation greeted the pastor and visitor. This church is about seven miles from Ahoskie in a splendid section—some subscribers were secured.

Brother Townsend preaches to each of these churches every Sunday and sometimes twice each Sunday to some of them. It was a joy to

be in the home of Brother Townsend and visit his churches and preach to his people.

Murfreesboro

This is where Chowan College is located, which has done such a fine work in educating women for the many years of its history.

Brother W. R. Burrell is pastor of the Murfreesboro church and teaches Bible in the college.

The Sunday service was well attended and the people responded splendidly to the appeal for the church paper. Several new subscribers and renewals resulted from the efforts of the pastor and Recorder agent. Brother Burrell is doing good work and is a faithful and loveable brother. It was pleasant to work with him and be at his home.

Ashley's Grove and St. John's. These churches with Roxobel make the field served by Brother N. H. Shepherd. It was not possible to be with Brother Shepherd for a service but by his cooperation good work was done among his members at Ashley's Grove and St. John's. Brother Shepherd is a splendid pastor and it was pleasant indeed to work with him and be in his home for a night. The writer hopes soon to be with him at Roxobel.

Harrellsville and Christian Harbor

These two churches with two others constitute the field served by Brother R. B. Lineberry. A day spent with the pastor among these people was very profitable for the church paper in renewals and new subscribers. Brother Lineberry is doing a splendid work with his churches.

The pastors mentioned above are as fine men as can be found anywhere and these with others just as fine and the noble men who have served the churches in the West. Chowan section in the years ago—account for the forward going of these people in the work of the Kingdom.

W. R. BEACH.

A NOTE OF DISTRESS AND COURAGE FROM SOUTH CHINA

China is at the cross-roads in more ways than one. Many are saying that Christianity is also at the cross-roads. It would seem too that the mission work of Southern Baptists is at the cross-roads. We had just as well admit it. Is China stopping at the place where the roads cross? Indeed she is not. Will Christianity shrink back at a little opposition and persecution? Again, let us say no. Shall our Baptist people in the South give up because there are difficulties in the way? Will they allow debts to crush them? We cannot believe they will. At the crossing of the roads great decisions are made. Let us decide to look ahead and keep on going forward. We cannot afford to look back.

This is just a little personal word from the missionaries, your missionaries, of the South China Mission, the oldest mission work of the Southern Baptist Convention in all the world. We are writing this appeal to members of churches in one of the most prosperous sections of the richest nation the world has ever seen. Surely it must not be a question of money for every paper which comes tells of great amounts being used in the work in the homeland; church houses are rising all over the land, magnificent structures to the glory of our Lord. And yet our mission work is suffering for enough to keep it alive. Think of a decrease in our budget of over sixty per cent within less than two years. First, all phases of our work had to be cut by one-third at the beginning of the year 1926. And now we are having to adjust the work for 1927 to be

carried on on little more than half the amount which was at our disposal during the year that has passed. These are the facts.

Now what are some results? The Baptists of South China have made great progress and they have gradually assumed more and more of the responsibility which has been borne by our Mission Board. We rejoice in this and thank God for it. But the churches in South China are not ready to take over all the responsibility, financially or otherwise, so suddenly. Of course this is the final aim of all mission work, self-supporting churches. The churches also need the spiritual leadership that missionaries can give. Humanly speaking, we can see only disaster for the work in general, but we look to Him who sent us here to conserve the efforts that have been put forth for the spreading of the gospel in South China during more than eighty years.

We are not surprised that our beloved secretaries in Richmond are heart broken. Their letters to us show it all too plainly. If ever we needed to hold them up in our prayers it is now. Let us not forget to remember Dr. Love and Dr. Ray and our Foreign Mission Board at the Throne of grace that they may bear these heavy burdens in the strength of the Lord.

The work in South China is not ours, it is yours. We are your representatives, you sent us here. When we came we had your prayers and your means back of us. You made it possible for us to follow His leading and come. We thank Him that we could come. You, perhaps, could not come, but you could help some one else to come. We are here, but a large per cent of the aid for carrying on has been suddenly withdrawn. What shall we do? Shall we continue to close churches and chapels and schools and hospitals and ask our preachers and others to find secular work in order to keep their families from suffering? This is what it means. Satan is not letting up one moment, nor is he counting the cost in money to hold China in his grasp. Ought we to hesitate at the cross-roads?

Above all, we as Christians of America, need the blessing that will come to us in helping the struggling Christians of other nations to hold high the torch that others may see the Cross and Him that suffered that they might be saved. During these days of opposition we need to go forth in new strength. Even the grave could not hold Him. How many of the millions of China shall we meet with Jesus Christ in the glorious resurrection?

A. R. GALLIMORE

COLLEGE STUDENTS AND SUICIDE

In the last two months, according to newspaper reports, eleven or twelve college students in this country have committed suicide. I have noted with interest the location and character of the schools in which these suicides have taken place. Practically all of them have been in the north and northwest, and have been in state or independently controlled schools. Denominationally controlled colleges and universities have been largely exempt.

Where so many people, of the same age and occupation, commit suicide in so brief a period there is opportunity for some study of the cases with a view to the cause. When a student is considering the question of "To be or not to be," he or she undoubtedly will be influenced by the philosophy of life and being under which they have been trained. It is a well known fact that the prevailing philosophy in the institutions

above referred to is extremely materialistic. A "personal God" and "hereafter," is out of date.

One or more of these unfortunate students left a note to the effect that there was nothing worth living for and that he was not "cowardly or lacking in initiative." This reminded me that last summer one of our speakers at Ridgecrest, N. C., who is associated with a great northern university, told me that one of the best known professors in that university had recently said that the only reason he knew why any one does not commit suicide is "because of cowardice or is lacking in initiative." This is one of the universities in which one of the first suicides took place in recent weeks. The use of the identical words by the student who was contemplating suicide, that had been used by the professor is at least very significant. I am of the opinion, after a study of these cases, that perhaps the main cause of this epidemic of suicides among college students is the teaching in the class rooms where orthodox faith is scorned, and where the hereafter is forgotten in the glare of the here and now. Not long ago an outstanding professor in one of the greatest of the state universities in the South said to his class, "Young men get the most out of this life there is in it, for there is nothing hereafter." The old rule of "sowing and reaping" is not popular these days, but it is still operating.

J. W. CAMMACK,

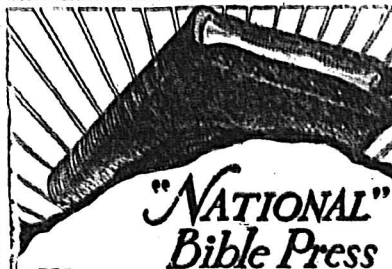
DR. MOORE AT HIGH POINT

The people of our little progressive city feel greatly favored by having with us the past week Dr. J. H. Moore, Director and Secretary of State Missions, who conducted one of the most successful Bible Institute and Workers' Conference we have had for many years.

The meetings were held at the Mount Vernon Baptist Church, Rev. W. L. Mason, pastor, the pastors and members of the First Baptist Church and the Calvary Baptist Church cooperating. The conferences were particularly interesting and helpful to the officers upon whose shoulders the responsibility rests. Dr. Moore is peculiarly fitted for this place. He is strong intellectually, profound in the subjects he teaches, earnest, faithful and enthusiastic.

We believe that the results from this meeting will be the cause of the bearing of much fruit to the glory and honor of Jesus Christ. We wish to express to the white Baptists of North Carolina our sincere and deepest appreciation for the gift of this conscientious worker.

REV. S. L. PARIHAM,
REV. C. F. GINGLES,
N. L. HAYWOOD,
W. F. PORCHA,
REV. W. L. MASON,



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Edited by Mrs. Edna R. Harris,
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Mrs. W. M. Gilmore, Recording Secretary, Raleigh, North Carolina.

ECHOES FROM WEEKS OF PRAYER

I am sending our Week of Prayer Offering; we also had a study course, taking "In Royal Service."—Mrs. W. A. Burch, Christian Harbor Church, Harrellsville, N. C.

Laurinburg First Church W. M. S. took a gold and silver offering during the Week of Prayer for Foreign Missions—any old piece of jewelry no good to owner—this amounted to \$14.90 when redeemed.—Mrs. W. A. Jordan, Laurinburg.

We had a most glorious week at New Bridge Church observing our Week of Prayer. Instead of just having our women, we invited the whole church to enjoy it with us. Each night we had a speaker to inform us of the different phases of our work. Monday, Dr. O'Hara, of our Home Board, was with us. Tuesday, Dr. Fitzgerald spoke on Foreign work; Wednesday, Rev. Mr. Arbuckle, on State Missions; Thursday, Dr. Walter N. Johnson; and Friday, Mr. Grice, a trustee of our Baptist Hospital, spoke to us on the Hospital. It was all splendid. Each night some one would have charge of the program and would carry it out, as far as the Week of Prayer programs we had. It was an inspiring week. Our crowds were made up of all classes. We are very fortunate in having an enthusiastic and loyal pastor, Prof. P. L. Elliott, of Mars Hill.—Mrs. B. S. Hensley, Asheville.

For the women of the Spring Hope W. M. S., the Week of Prayer for Home Missions was truly a week of prayer. Beginning with Sunday afternoon, we had a meeting, each day, joining our hearts and voices in prayer for our Southland. On Wednesday we had an all-day meeting with lunch at the church, Mrs. J. W. Bunn, of Raleigh, bringing us a beautiful message in the afternoon, using as her topic, "The Highway of Life." Mrs. Twiddy was also our guest for the day. Each of our Junior organizations gave their program on Friday. It was inspiring on Wednesday to see the whole audience come forward bringing each an offering, depositing it in a large Alabaster Box prepared for the occasion.—Mrs. M. H. Privette, Spring Hope.

GASTONIA DISTRICT

The quarterly meeting of the Gastonia District of the Gaston County Association of W. M. U. was held at the Loray Church, Sunday afternoon, March 27.

This district is composed of all the Baptist churches of Gastonia which number 10; and there are societies of some grade in every church but 2, (which were organized last year). Over 50 representative women were present at this meeting, and much interest was shown.

Mrs. C. P. Nanney presided, in the absence of Mrs. W. J. Francis, Belmont, N. C., Associational Superintendent.

A helpful program was given—among other features, Mrs. W. C. Barrett made an address, Mrs. B. Capps spoke on Personal Service, and the G. A.'s of the First Church rendered a playlet.

MRS. L. O. BUNTON,
Gastonia, N. C. Acting Secretary.

PERSONAL SERVICE FOR FOREIGNERS IN SOUTHERN COMMUNITIES

The term "Personal Service" is most suggestive, since the service required of us must needs be personal all the way through. We must feel the urge of personal responsibility and have a deep conviction of the dire spiritual need of those whom we would befriend. A burning compassion for the lost is necessary, as it will inspire us for any and all service, convincing them of our sincerity which, no doubt, will in turn awaken a responsive cord within.

An upright walk, a conscientious Christian life are the essentials for all personal service. "Mankind may have a thousand tongues, but it has only one heart and that heart understands one language the whole world over—the language of divine love."

In approaching the foreigner, be sure you avoid the attitude of condescension. Never treat him as an inferior person. Make an unostentatious study of his character, his peculiarities, his desires, his needs and of the best way to gain his confidence. Show respect for him; let him know you are interested in him; enter into his feelings, his difficulties; and offer your friendly assistance whenever possible.

One of my friends has in her community a lone Chinese. They are trying to befriend him. Every now and then, they send him little delicacies and thus are finding a way to his confidence.

When it appears that the one you have in mind is unacquainted with the English language, you may offer to teach him, which is best by object lessons; it will then be easier to teach him "the one thing needful." Should an entire family or families be living near you, you will find their children to be your great opportunity. Through them it should be rather easy to get hold of all the family and to gain their confidence. Surely every mother will appreciate the kind and loving attention given her child. I have found it so in mothers of every creed and nation which I have met. Quickly their hearts open to the friend of their children and their confidence is assured. What an opportunity awaits you then for personal service in times of distress or trouble of any kind! I venture to say, that the story of your loving deeds will travel across the ocean and find an echo in the hearts of loved ones far away. Lives are indeed interlocked: "A kindness started anywhere, travels far and influences many."

But it may also happen, that some already acquainted with the language will move and settle in your place. Be sure to give them a hearty welcome and even should they differ from most of us in dress, speech or manner, give them a cordial invitation to your services and should prejudice or embarrassment keep them away, call for them in person. Go in the Master's Name and you will succeed.

In communities where numbers of foreigners live, let us remember that we have additional opportunities of gathering the children at least once a week and if need be in our own homes—where we may teach them something useful or even how to play.

Of course, best of all plans is the establishing of "Good Will Centers" wherever this is possible. We are glad for the one here in Baltimore but we ought to have several more. No doubt, the same is true of the other large communities of our southland, where foreigners scattered here and there in our towns, would find a haven of refuge and many loving hearts and willing hands to minister to their needs. Read Matthew 25:31-46.

MARIE BUHLMAIER.

Maryland.

OUR WORK AMONG THE JEWS THIS YEAR

Because of the deep interest of the W. M. U. in the work of Mr. Gartenhaus, evangelist to the Jews, this summary of his work for the year will be especially helpful during the Week of Prayer for Home Missions.

Two methods have been used in the main in this year to achieve a twofold purpose. This purpose is to arouse the interest of the gentile in the matter of Jewish evangelization and show them how to do the work; and, second, to make actual contact with as many Jews as possible, by personal work of our missionary, and giving to them the Word of God to read for themselves. So the work of our missionary has been one of ministry, of teaching and preaching both to his supporters and his field.

The methods upon which he has majored this year are very interesting, and because they are capable of use in almost any locality, in some form, they are worthy of study. Six city-wide campaigns, in Atlanta, Oklahoma City, Tulsa, Richmond, New Orleans and San Antonio have demonstrated that when there is full cooperation of all the Baptist churches in the cities, where always the Jew is concentrated there are many visible results, not the least of which being the opening of a field of evangelization hitherto undreamed of by these churches. In Atlanta the city directory was used in a campaign of invitation to the meeting, every name in it of Jewish type being used in making up a list, and a letter, couched in winning and cordial terms, was sent to these Atlanta Jews. In this letter an offer was made of a copy of the New Testament free to every Jew who wished to examine the sayings of Jesus. Sixty-four Jews asked for the New Testament as a result, and much interest was manifested. These city-wide meetings have stirred interest in the Baptist churches and are laying the foundations for work through the years among the 500,

000 Jews within the territory of the Southern Baptist Convention.

The second method which promises much for the future is one which makes contact with the Jewish people through letters and tracts. As a result of this presentation of the opportunity, the women of the South have sent in lists of their Jewish neighbors, to whom persuasive letters and pointed, eloquent tracts have been sent from the Home Mission Board rooms in Atlanta. This has linked directly with the publicity given the city-wide meetings, but it is more far-reaching in its possibilities, for any pastor, layman, or woman may send in a list of names to whom the literature will be sent promptly, whether there can be a mass meeting held in that place or not. Thus may small churches and even interested individuals become effective missionaries to the Jews. During the year thousands of these letters have been sent. Mr. Gartenhaus says that without exception these lists have come from women. There is no reason why our laymen should not be just as interested, but let us not wait for that day to come, but go right on sowing down our neighborhoods, wherever there live God's chosen people, with His message about His Messiah.

Two conclusions may be drawn from a survey of this year's work. First, the designation of \$3,000 last year to the Jewish work from the March Week of Prayer offering has not been in vain, for where other fields of the Board have had to suffer from depleted forces and funds, Mr. Gartenhaus has been able to go on developing his plans and sending out thousands and thousands of leaflets and letters, and calling to his aid some of the greatest Christian Jews in America in these city-wide campaigns. There has been other help besides what the W. M. U. gave, of course, but certainly the interest of the women shown in this designation has been of more value than merely the dollars themselves, for it has tied the hearts of the women to this one missionary at work in a great field.

Then we have learned some lessons from this year's work. We have learned that the missionary alone cannot do all. It will take cooperation to begin the work, more cooperation to carry it forward, and sympathetic and enlightened cooperation to bring about real results. When a list of names is sent in for the literature, that is but the beginning, for the person who thus begins the contact with her Jewish neighbors, must follow up the letters and leaflets with personal contact, inviting these friends to her church services and showing genuine friendliness.

Children Cry for



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and Christian concern. The pastor of the church to which these Jewish people come can become a missionary in very fact by doing his part in opening the meaning of the Scripture to their inquiring minds. Thus may every church, if there is only one Jew within its reach, become a missionary agency to Israel, in exile in the midst of a Christian people, left so long without the Christian message, but of whom Paul, whose words we profess to believe inspired, said,

"Brethren, my heart's desire and prayer for Israel is, that they might be saved."

UNA ROBERTS LAWRENCE.

Young People

Y. W. A., G. A., R. A., S. B.
Dorothy Kellam, Leader

ONE HUNDRED PER CENT FOR HOME MISSIONS!

The following organizations have reported that every member contributed something for Home Mission Offering:

Sunbeams

Lexington, First—Mrs. B. C. Philpott.

Colerain, First—Mrs. A. D. White.

Antioch, (Brunswick)—Mrs. J. E. Gilbert.

Harris Chapel, (Tar River Association)—Mrs. A. M. Shearin.

Shady Grove, (Raleigh Association)—Miss Mabel Wilson.

South River, (South Yadkin Association)—Mrs. T. S. White.

Grover, (King's Mountain Association)—Mrs. Hoyle Love.

Tolarville, (Robeson Association)—Mrs. T. W. Maxwell.

G. A.

Angler Ave., Durham—Mrs. D. E. Ward.

A REAL Y. W. A.

(Note: For some time I have wished that every Y. W. A. in the State might touch shoulders with the excellent organization in the Tabernacle Baptist Church, Raleigh. The girls in it are banded together with a vision, and never does a month pass by without their making the vision real through some beautiful service. So I have asked that they list for us some of their activities for the past year from January, 1926 to March 1, 1927, that we might gain new ideas and inspiration. For nearly three years they have been faithful in their work with the cheer-all club at Pilot Mills. Miss Janie Parker, their devoted leader, is the guiding star.—Dorothy Kellam.)

The first of January we started a library for the Cheer-All Club at Pilot Mills and a number of books were contributed. We also started teaching the girls to sew and make aprons, giving each girl one to make.

In February several of the girls were in the Pageant that was given at the Woman's Missionary Union Convention at the First Baptist Church.

Several tables were given for the club room at Pilot Mills. Walls were papered by money given by several circles of the church and money made by the Cheer-All girls. A play was presented at the Barbee School and with the money draperies were bought for the Cheer-All Club room. The floor of the club room was painted.

The girls of the Y. W. A. presented a Patriotic Pageant one night of the week of Prayer at the Tabernacle.

A Joke Book was made by the girls and sent to a friend at Sanatorium. This book was thoroughly enjoyed by all the patients there. In

July we sent her a dainty bed jacket for her Birthday.

In May we gave money to buy screens for windows for an invalid in the Pilot Mills Section.

Had an Ice Cream Party in the Mill Section to make money to help the Club.

We gave \$1.50 on a layette for a destitute mother in the Pilot Mill Section.

In October we took up a Mission Study Book, "The Wandering Jew in Brazil."

In December at the regular monthly meeting of the Woman's Missionary Society we gave a pageant.

The Cheer-All Club with the help of some of the Y. W. A. girls gave \$5.00 to a shut-in in the Mill Section.

Our Special Christmas Offering for the Foreign Mission Fund amounted to \$57.00. A Christmas gift of \$25.00 was given to one of our members in a hospital.

A rocking chair was given to an invalid at Pilot Mills.

Two rummage sales were held in December.

The Cheer-All Club had a bazaar in December and raised \$5.00. This money was given to a needy family at Christmas.

In February we sent flowers to one of our members in the hospital.

We gave the girls of the Cheer-All Club a Valentine Party.

Personal Service Report

From January 1, 1926 to March 1, 1927:

Visits made	316
Religious services	30
Good Literature Distributed	25
Garments for poor	117
Hours Nursing	31
Flowers sent	94
Money Given	\$300.05
Trays sent	18

MRS. INA L. DUPREE,
Secretary.

SUNBEAM SONG

Sailing Seas for Jesus

Tune—Bringing in the Sheaves

Sailing up the rivers,

Sailing on the oceans,

Sailing to the lands

Where Jesus is not known

Telling people of Him

And His love for children.

Now we are returning

Bringing news of need.

Chorus

Sailing seas for Jesus,

Sailing seas for Jesus,

Now we are returning

Bringing news of need.

Sailing on to China,

Sailing on to South America,

Sailing to Japan,

And to dark Africa

Where the people need Him.

Love to hear the stories,

Now they want their neighbor

To hear of Jesus too.

They need schools and churches

They need nurse and doctors,

They need men to tell them

That Jesus died to save.

Will you send them money?

Will you send up prayers?

Jesus died to save them.

O give in Jesus' name!

God and His Saints—"Arise, O Lord God, into Thy resting-place,

thou, and the ark of thy strength;

let thy priests, O Lord God, be

clothed with salvation, and let thy

saints rejoice in goodness."—2

Chron. 6:41.

The Eyes of the Lord—"For the

eyes of the Lord run to and fro

throughout the whole earth, to shew

Himself strong in the behalf of them

whose heart is perfect toward Him"

—2 Chron. 16:9.

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Dr. Massee, pastor of Tremont Temple Baptist Church, Boston, and author of The Ten Greatest Words about Jesus, makes "utterances that symbolize the character and purpose of Christ." He feels that there are certain statements and passages which serve to indicate the basic philosophy of Jesus and the governing principles of his mission in the world. With this in mind, he has chosen those sayings which reveal the person of Christ as well as the high points of his teachings.

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DR. BOMAR IN THE HARNESS AGAIN

I have been all but spoiled by six months rest from pastoral responsibility. But I am in full tide work now. Three churches, Landrum, S. C., Columbus, N. C., and Mill Springs, N. C., have effected an arrangement by which they work together, and have called me to the pastorate. These churches are only a few miles apart. Landrum, First—there are two churches in the town—has a membership of more than 500; Columbus of 180, and Mill Spring, 168. I am called as "pastor-supply," as it is confidently believed that Landrum will soon go to full time, and that Columbus and Mill Spring will make a "field," as was the case under the excellent pastorate of Rev. S. A. Stroup. Bad crops in this section and building debts at Landrum made this arrangement of the three churches advisable for the time. In spite of the great building burden, last year, the First Church, Landrum, led all the churches in North Spartanburg Association in gifts to Missions, Christian Education, and Benevolence.

Columbus is in the midst of an every-member canvass. Sunday, March 27, was roll-call and covenant day. The people filled the house to the doors and there was the largest collection; both for current expenses and Missions, the church ever took. The church will celebrate its seventieth anniversary, Sunday, April 10.

Mill Spring has the best, if not the largest, Sunday school and B. Y. P. U. in Polk County.

I really enjoy the work. I ask for the prayers of my brethren that I may not overtax my strength, or become lazy.

Dr. B. W. Spilman used to ask facetiously, "Which State is entitled to the use of the word Carolina, and its derivation, Carolinian? Go to Raleigh or Chapel Hill, and the people assume that they belong to North Carolina, while everybody in South Carolina claims them." I replied that a Carolinian is one who lives on both sides of the line. That is my position and designation—outside of dear old Virginia and Kentucky. I am a Carolinian.

My friend, ex-Governor John Gary Evans, of South Carolina, calls mine "The interstate commerce pastorate." One would expect that from a politician.

All the same, I hope to meet Arch and Livingston Johnson, Spilman, Kesler, and others of my life-long comrades at the Convention next fall in Durham.

I saw to it that my expenses were looked after in the Columbus budget!

E. E. BOMAR.

"Birchwood," Landrum, S. C.

"THE CRESWELL FIELD"

Brother N. C. Duncan, brother of Rev. J. M. Duncan, began his pastorate on this field two or three months ago, succeeding Rev. A. Brook Withers, who returned to his native State of West Virginia some months ago. The people still speak in highest terms of praise of Brother Withers.

They likewise speak well of Brother Duncan, though they have known him only a few weeks. He will move his family from Buie's Creek as soon as the school is out to the commodious parsonage at Creswell. Other churches included in this field are: Mt. Pleasant, the home church of Pastor R. E. Brickhouse of Warrenton, Travis, Oak Grove, and Roper. We had the pleasure, on a recent Sunday, of visiting all of these churches, and preaching to all of them, save Travis. This field is located in an unusually fine farming section in Washington County.

Six Fellowship Meetings

Catching a midnight train at Plymouth Sunday night, March 20, we woke up at New Bern Monday morning and proceeded to Kinston, where we held the first of a series of six very helpful fellowship meetings. Pastor

W. H. Moore and his fine group of leaders gave us a royal welcome. Some fifteen of the Neuse-Atlantic pastors and other representative folks met us.

The crowd was still larger the next day at Wilson, and we had a most enthusiastic meeting. Pastor Mercer and his fine people took care of us in a great way. Here Dr. Vann joined Dr. S. H. Templeman, of Elizabeth City, and myself, and made a distinct contribution to the meeting. We had equally as good meeting on Wednesday at Henderson with Pastor Hugh A. Ellis as host in his fine new church. It is a beauty; perhaps none more elegant in the State. We were at Oxford Wednesday night with Pastor O. R. Mangum, who had just concluded the night before a very gracious meeting, adding a score or more new members. It is expected to tear down the old church soon, and to erect a new one on its site immediately.

From Oxford we proceeded to Roxboro' on Thursday, when Prof. M. A. Huggins, Raleigh, joined us in one of the best conferences we have yet held. Pastor W. F. West and his people gave us a cordial welcome. All the pastors in the Beulah Association, except one, and not a few of the elect sisters and leading brethren, favored us with their presence.

Siler City was our last point on Friday. The Sandy Creek saints turned out very well, most of the pastors, the key-men, being present. At all of these meetings a fine spirit was manifest, and, if we mistake not, those who attended them, some sixty-seven pastors besides many laymen, went back to their home churches with a determination to do a little better in the matter of putting over the denominational program.

Dr. Templeman's practical message on how he enlisted more than 98 per cent of his members of the First Baptist Church of Elizabeth City in the whole program of the denomination was not only very interesting, but most heartening, since he showed that the same thing might be done in any church with the proper leadership and persistent hard work. We have a feeling that these messages of Dr. Templeman are going to work a revolution in the lives of many who heard him.

WALTER M. GILMORE.

THE LIGHT OF VICTORY

Clouds follow sunshine and darkness follows the light of the soul. Often does it as completely extinguish the light if we fail to fight. The time is when the first attack is made and we must be decided.

Some forget God, while others turn their backs on Him, and in the darkness their feet slip from the solid rock into the sinking sand. Then comes the fall. The battle is ended. A soul is lost. You are a slave for Satan. While, if you keep up the fight, or even take it up again and hold out, the light of victory will shine for you.

If we know light, we know darkness. If we know right, we have a conscience to tell us of the approach of evil. Temptations seem to come most to those who endeavor to do most for their Master. Just as those in the front ranks on a battlefield are encountered by most bullets. May we not be afraid of the front, or to launch out into the deep, for there our lights shine brightest and we win the laurels and the fishes. God is on the right side. He is our strength.

As we advance, the lighter our efforts against wrong will need to be, and the brighter will glow our lights till the clouds cease to appear in the presence of the Saviour.

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RESOURCES		LIABILITIES	
Loans and Discounts	\$1,451,465.26	Capital Stock paid in	\$ 200,000.00
Demand Loans	153,753.94	Surplus Fund	100,000.00
Overdrafts, secured	\$14,386.68;	Undivided Profits, less current	
unsecured	\$708.85	expenses and taxes paid	46,868.76
United States Bonds and		Deposits Due Banks, Bankers,	
Liberty Bonds	8,000.00	and Trust Companies	161,118.67
All other Stocks, Bonds, and		Deposits subject to check,	
Mortgages	192,010.13	Individual	1,151,747.50
Premium on Bonds	944.46	Deposits Due State of N. C.	
All other Real Estate owned	63,153.67	and any Official thereof	350,194.55
Cash in vault and net amounts		Demand Certificates of Deposit	5,000.00
due from Banks, Bankers,		Time Certificates of Deposit,	
and Trust Companies	373,768.07	Due in Less Than 30 Days	108,378.16
Cash items held over 24 hours	3,385.00	Cashier's Checks outstanding	9,752.17
Checks for clearing	93,162.10	Certified Checks	3,911.74
		Savings Deposits	216,398.98
		Trust Deposits (not)	6,886.72
Total	\$2,359,757.25	Total	\$2,359,757.25

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I, Bertha L. Hellen, Assistant Cashier of the above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

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HON. W. D. UPSHAW VISITS SOUTHERN BAPTIST SEMINARY

It was a joy to the faculty and students of the Southern Baptist Theological Seminary, Louisville, to have Hon. W. D. Upshaw, of Georgia, to visit that institution on Tuesday, March 15th. President Mullins rarely has opportunity in these busy days of his career to appear in the public meetings of the student body, but on this occasion he made it a point to attend and to preside over the meeting. In introducing Mr. Upshaw, Dr. Mullins said in part: "Undoubtedly the outstanding question before the American people is the triumphant observance and enforcement of the prohibition laws, and since Mr. Bryan's death, the outstanding champion of that cause is the speaker of the morning. Indeed, Congressman Upshaw's brilliant and fearless leadership in behalf of sober government officials, while he was a member of Congress, has made him the logical successor of Mr. Bryan." Dr. Mullins' concluding statement was: "Will Rogers recently said, 'Who would have thought it, but Congressman Upshaw has more sense than Nicholas Murray Butler. Columbia's president says nobody but a Wet can be elected President, and Upshaw says that nobody but a Dry has the ghost of a chance, and of course everybody knows that Upshaw has the most sense.' Young gentlemen, I present to you, not the echo of a voice, but the voice itself, the prohibition voice of America."

The Georgia orator made a profound impression on the students, and most appropriate was his talk to them on "The Preacher Who Wins."

Let me add this item, which will be of interest to all Baptists: On March 16th, the Chinese Ambassador visited Louisville, and Dr. Mullins is the only minister who was a member of the reception committee. Dr. Mullins is easily Louisville's first citizen.

CHARLES C. SMITH.

Louisville, Ky.

SALEM

In the recent Recorder campaign at Winston-Salem it was the writer's good fortune to be assigned to the Salem Church, of which Dr. Charles H. Stevens is the very efficient and popular pastor. There are few churches in North Carolina with finer prospects than the Salem Church, and there are few, if any, better preachers than the Salem pastor, if what his people say about him is true. Together they are doing a great piece of work. While we are making comparisons, suffer one more. I doubt if there is another pastor in the State that has a better, more thoroughly equipped home in which to live than the elegant \$17,000 home the Salem saints have built for their pastor. To show his appreciation, a few months ago Pastor Stevens captured one of Tennessee's fairest and finest young women to share this home with him and the challenging opportunities for service that were his. Mr. and Mrs. Stevens both seem to be very happy in their work.

With the sympathetic and active co-operation of Brother Stevens this poor Recorder man was enabled to multiply the list of subscribers almost six fold. And this, too, in the face of the fact that he was conducting a meeting with his brother, Herman T. Stevens, over at Green Street, High Point, preaching every evening over there. To show how his people love him, every evening from a score to 200 of his people would drive over to High Point to hear their pastor and to scotch for him. The meeting was going fine at last reports. Some weeks ago Brother Herman helped Charlie in a meeting at Salem. What a fine thing for these brothers to be able to "swap work."

On Sunday night of the campaign this scribe presented the claims of the Recorder to the Calvary saints, to whom Dr. G. T. Lumpkin is ministering temporarily until their new pastor

from the Louisville Seminary finishes his course in May. Bro. W. M. Page. They have a good building, well equipped, and this stranger was impressed with the opportunity here.

Agar Meetings

At Winston-Salem the writer joined Dr. Maddy, Dr. Vann, and Dr. Agar in their swing through the Piedmont section. That First Church, Winston-Salem—what a dream! We know nothing in the way of a church that will surpass it. Pastor J. R. Jester is master of the situation. His assistant, D. H. Wilcox, showed us much kindness. The fellowship meeting here was a good success. Pastor A. O. Moore had a good crowd for us that night at Salisbury. The Stanly saints swelled the attendance at Charlotte the next day.

Perhaps the best meeting of the week was that held Friday at the First

Church at Shelby, when the saints in great numbers came from not only Kings Mountain, but the Gaston County, the Sandy Run and the South Fork Associations. Dr. Agar was at his best at this meeting. If we properly sensed the feeling of the brethren at these meetings, they are going to try to put more efficient methods into their church work from now on. If so, these meetings were well worth while.

What a prince is Zeno Wall! He is swinging the work of the Shelby First in a great way. There is something about the atmosphere in this church that warms your heart as soon as you enter it.

WALTER M. GILMORE.

TO GIVE IS TO LIVE

Forever the sun is pouring its gold

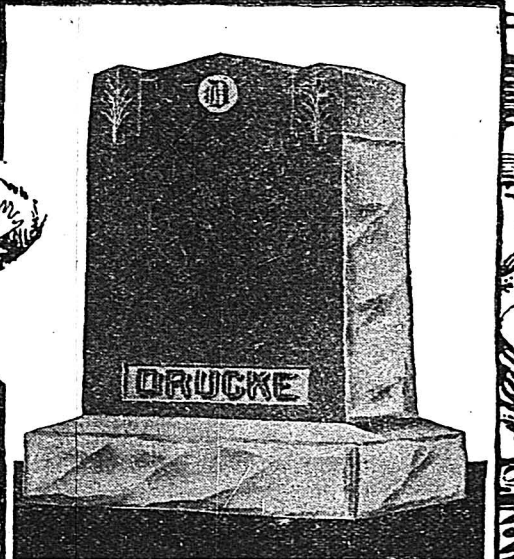
On a hundred worlds that beg and borrow
His warmth he squanders on summits cold
His wealth on the homes of want and sorrow;
To withhold his largess of precious light
Is to bury himself in eternal night.
To give is to live.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another,
And thousand million lives are his
Who carries the world in his sympathies.
To deny it is to die.—Selected.

"That this may be a sign among you, that when your children ask their fathers in time to come, saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

JUST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones built a monument to commemorate the passing over Jordan,—

So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

Specify WINNSBORO BLUE GRANITE. Its flawless beauty striking contrast, stalwart strength and great durability combined with its adaptability to design make it the ideal monumental stone with which to perpetuate the memory of life's greatest virtues. Be Sure to Get the Genuine Quarried by Winnsboro Granite Corporation, Rion, S. C.

Mark every grave WITH WINNSBORO BLUE GRANITE

Home Circle

THE NATIONAL FLOWER OF AUSTRALIA

Marcia Carey turned in the doorway and faced the group.

"I won't give it away, but I think it's mean! April Fool is just for jokes, not to hurt people."

"Hurt! Oh, Marcia! As if lazy Emily could be hurt by a silly thing like that. Besides, we'll tell her in a few hours and it will do her good to fret. I'm sure she's barely scraping through in all her classes, and a good scare will liven her up."

Marcia shook her head angrily. "It won't; or if it does, it may liven her more than you want."

"Hark to the prophetess of the third year."

"And when it does, don't come to me for sympathy. Mine's all with Australia. Better think it over." And she was gone.

The four behind her grinned impishly at one another.

"Don't often get Marcia started," drawled Merle. "Didn't know she was so fond of Emily."

"It isn't Emily any more than it would be you or me. It's the principle of the thing with Marcia."

"Oh, now, Marcia's a good sport. She's in on no end of pranks. Still she's never been so keen on Emily before. Been nice to her and all."

"Marcia'd be nice to anyone. That's Miss Harris shining through. But really now, Les, you type it on the academy letterhead and anyone could imitate Miss Bishop's square writing. Get one of the little girls to take it to her room—and then after she's had time to let it sink in—"

"And before she really has a chance to go to Miss Bishop—"

"We'll all go in and 'April Fool' her."

Marcia went slowly toward her room. "It's stupid," she murmured, "and cruel."

The second door from her own bore a card, "Busy, don't knock."

She eyed it for a minute severely. "She does need shaking up, I'll admit, but not so—so—drastically. I wish I—"

She knocked firmly at the ticketed door. Not a sound. She knocked again, then threw open the door.

"Oh, it's you, is it, Marcia?" The little figure curled in the big chair smiled an amiable, very unbusy greeting. "It really keeps out a lot of nuisances, and you know it doesn't mean you. Have a chocolate, Marcia, do."

"Emily Murray, you're—you're a dear, but you are an exasperating youngster. Why aren't you out-of-doors or—in the gym?"

"Marcia! Why, it's March. I'd freeze, and besides I wanted to finish a book."

"Well, then, why not study for a change. There's one essay I know of—"

"You can take the joy out of a perfectly good afternoon, Marcia Carey. I don't want to study." She squared about in the big chair and faced her visitor accusingly, her blue eyes snapping.

"You don't look lazy, Em'ly."

"L-lazy! lazy! Do you think I'm lazy, Marcia? Really, do you?"

"What else can I think? You want to read all the time and eat sticky candy, and never join in any of the games unless coaxed in—or made to. I admit you have your classes, after a fashion, but I know you never study one minute more than you can help. Don't—don't you like the academy or us?"

Emily's face glowed. "I love it—and you—all of you. Why, Marcia Carey, do you know, I'd like to tell

you about how I happened to come here. May I, Marcia?"

"Of course, dear," Marcia beamed. When the study-bell rang a half-hour later she rose reluctantly. "I'm glad you told me, Emily, and don't let anything I've said change you one mite. I rather think—Bye, honey."

In the hall she finished her thought. "I rather think you'll be a match for the April Fool artists of the third year."

But All Fool's day found her strangely distracted. She laughed at the wrong times and entirely overlooked other funny incidents. She absent-mindedly consumed half a paste-board chocolate chip before she realized the joke and laughed so heartily at her own mistake as almost to spoil the fun for the tricksters.

The subject of the "grand joke" on Emily had not been referred to again in Marcia's presence, but stray remarks she caught told her it had not been abandoned.

After classes she went to her room and sat with the door open until she saw one of the younger girls, bearing a folded paper, knock at Emily's door.

"You watching too? Come on, girls, in Marcia's room. We can watch her door. Forward, Festive Five," intoned Merle, "or rather Four. Help yourself to a chair, a floor, a bed, Don't bother to do honors, Marcia, I will."

"Matter, Marcia? Don't you like our teasing Australia a mite?"

Marcia glanced down the hall. The note-bearer had departed, and nothing happened. Of course Emily wouldn't take it seriously. She laughed relievedly. "You might tease someone who was a little nearer home."

The uninvited guests began a heated discussion of the merits of their pranks; why this one had failed, the unexpected success of that. Ten minutes passed—and another. Marcia relaxed.

Then Emily's door opened. She stood for a moment, caught the murmur of their voices and ran down the hall toward them. In the doorway she stopped, a wobegone figure of fury.

"April Fool!" she hurled at them. "Why don't you say it? Why don't you laugh? I'm laughing now"—it was a bitter sound—"but, I didn't then, when I read the note on the office stationery and signed Miss Bishop. I thought it was so. I thought it was all over—the lovely year I've had—and dad being so proud and happy. I know I've been lazy and haven't been brilliant, but that didn't make it less cruel to tell me I was expelled because of—of—" Her voice choked. "But I didn't think you, Marcia—I cried. Then all of a sudden I saw it was a joke. I'm laughing now. Why don't you?" She turned to leave. "Just remember—it's not only kangaroos that thrive in Australia. The boomerang is our national flower."

"W-well!" Five girls glanced sheepishly at one another.

"She took it rather hard, didn't she?" asked Leslie.

"D-didn't she!" Virginia grinned. "It did wake her up," drawled Merle.

Marcia was near to tears. "Oh, why didn't I tell her? Why didn't I stop you! Or go to her at once—or—"

"Quit blaming Marcia," Leslie patted her arm. "It was our fault, and I for one am going to tell Emily I'm sorry. It was a horrid trick and we ought to be ashamed."

"Speak for yourself, if you please," snapped Merle. "I'm not ashamed—or sorry either, and she needn't have got so huffy over such a little thing."

In five minutes Leslie was back.

"She doesn't seem angry any more. She was very sweet about it and said she was sorry she was so hasty. I told her, Marcia, that you hadn't a thing to do with it. I think everything's all right only—only she looked too sweet."

Marcia crossed the room and closed the door.

"Now you've had your joke, I want to tell you a little about Emily that I don't think you know. Emily's mother died when she was twelve, and all of the years before Emily had heard of the academy here and the happy years her mother had spent here. And it had always been understood in the family that Emily was to come when she was old enough. And last year, when Emily was really doing two years' work, her father had trouble with his help and Emily kept a set of books for him besides. The result was she almost had a breakdown. So when she came and found that her work had taken her a little ahead of the class she would enter, her father made her promise to take it easy and do over part of the work instead of trying to make the next class. So really she's been over most of our work and is only marking time. Of course Miss Harris knows, and that's why she doesn't call on Emily more. She should have known your silly joke was only a joke—but it was pretty sudden, I guess. I don't know, but I'll wager she'll pay you off."

There was every evidence in the following weeks that the April Fool prank had brought results. Emily went at her lessons with a zeal that first surprised and then alarmed the class. June honors were largely a result of the spring work and finals, and Emily, to all intents and purposes, was after them all.

The Festive Five's meetings in Marcia's room had become more and more solemn.

"She's a perfect shark at physics," mourned Merle, who had always led the class in science.

"And it's simply uncanny the way she soaks up geom," said Leslie; "and dad promised me a trip to California if I got the math medal."

Virginia shook her head. "I wasn't to have a trip. But mother said I could have a runabout for my very own if I kept top place in history. But I'm not a walking encyclopedia."

Madge nodded. "I know just how you feel. I'm not a bit brilliant, but I thought this year I did have a chance at honors in English comp. But that essay on Ruskin—did you hear Miss Harris rave about it? And a lovely poem. Who'd have thought she was poetical? Marcia's the only one. Emily doesn't seem so strong on Latin."

Marcia smiled amiably. "I don't know. She gave a bee-you-tiful translation yesterday. I don't care though. It'd be worth the new wrist-watch father promised just to see you girls paid off. You were cruel and you've got it coming. So don't cry on my shoulder, because I'm rooting for Australia every time."

The week of finals found four of the class especially droop-eyed and Emily her old lazy, slow self. She breezed into the classroom at the last minute, scanned the questions, wrote busily and was always the first one out. The rest watched her in wonder. Imagine being so calm at an examination!

And Friday night Marcia found the four in her room limp and discouraged.

"Oh, girls—oh, come down to the classroom. The exams have been posted."

"What's the use? Oh, well, let's go."

They filed silently into the classroom.

"Oh, Marcia, you made Latin! How nice! History—Emily Murray, Virginia, good-bye roadster."

"California doesn't see me this year," groaned Leslie. "My goodness! Emily Murray—Emily Murray! Wow! What is she—the child wonder?"

"Not exactly," drawled a voice from the doorway. "Just little Emily from Australia, where they raise kangaroos—and boomerangs."

"You started it, girls." There was no consolation in Marcia's voice. "You sent out a boomerang called an April Fool joke, and now it's come back and hit you all."

Emily's face fell. "I can't do it, Marcia—it's hurting them. Don't be gloomy, girls; it doesn't mean a thing. Oh, I did make good grades, but, you see, the fact that I've done so much of the work before disqualifies me for honors. So, you see, roadster, California, wrist-watch—you aren't losing them. I really helped you win them by sort of spurring you on. I owe you some thanks too. I was getting lazy. Even Marcia told me so."

"And you don't get honors?"

"Gracious, no! But I planned it all—just to—well, to warn you to let boomerangs alone. They're Australia's national flower, you know."

Marcia was smiling happily. "This proved to be a regular Emily boomerang—a G.F.E. boomerang ought to be a good name for it. A 'Good-for-Evil Boomerang'—the national flower of—"

"The Third Year," chorused four voices.—By Dorothy Dearing in *The Girls' World*.

Spice Box

First-class Scout to Tenderfoot—"If a burglar entered the cellar, would the coal shoot?"

Tenderfoot—"No; but perhaps the kindling wood."—Ex.

Aunt—"And were you a very good little girl at church this morning, Sallie?"

Sallie—"Oh, yes, Aunt. A man offered me a big plate full of money, and I said, 'No, thank you'."—*Legion Weekly*.

Bray. "I saw you in church last Sunday."

Gray. "I didn't notice you."

Bray. "I suppose not. You see, I took the collection."—*Watchman-Examiner*.

Sunday-school Teacher (to a small boy). "Can you tell me something about the Israelites?"

Joel (aged four). "I don't know anything about them. We have electric lights at home."—*Watchman-Examiner*.

Mother. "I've called you half a dozen times, and you don't take the slightest notice. I don't know what you will be fit for when you grow up."

Elsie. "Well, mamma, I can be a telephone operator."—*Watchman-Examiner*.

Motorist (on country road). "Want a ride, mister?"

Pudgy Pedestrian. "No, thanks, I'm walking to reduce."

Motorist. "No town of that name hereabouts. Ain'tchu on the wrong road?"—*Watchman-Examiner*.

"What's the delay?" asked mother, coming to the front door.

"Pa says one of his cylinders is missing."

"Well, you children get to work and hunt for it, or we'll never get off."—*Watchman-Examiner*.