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LIFE'S UPPER ROOM

By J. T. Riddick

Text: Acts 1:1-13—"They went up into an upper room."

Forty very strenuous days filled with doubts and many exciting incidents had been lived by the one hundred twenty followers of Jesus since His crucifixion and resurrection. Before His ascension He had given to them, His followers, some very definite instructions as to their future program. He had begun to do and teach many things before His death that were unfinished, and it was the carrying on towards completion of these unfinished things that He had commissioned them to do. But He had also cautioned them very diligently not to be in too big a hurry to start out on such a challenging commission. He had said to them, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The task to which He had assigned them was one that could not be accomplished "by might, nor by power, but by my spirit, saith the Lord of hosts." The task was a spiritual one, having to do with the individual spirit and the building of a spiritual society out of regenerated souls. Jesus knew the futility of such an attempt on their part without spiritual power that could come only from above, the gift of God through the person of the Holy Spirit. Fortunately these early followers of Jesus, in spite of the fact that they were "ignorant and unlearned men," understood, after Jesus had taught them, their need of such spiritual preparation and how they could obtain it. Now it is a beautiful and simple story, a story that the twentieth century churches need to read and study very attentively until they are willing to adopt the course marked out by Jesus and followed by the Jerusalem church.

You will notice that they went to a definite place—"an upper room." When they returned to Jerusalem from the mount where they had seen Jesus go up into heaven, they went straight to a designated place, an upper room, where Peter and others of the disciples were engaged in a ten-day prayer meeting that was destined to turn the spiritual tide of the world. We do not know just as much for certain about the identity of this upper room as we should like to know. Many think it most likely was in the home of John Mark's mother, and that it was the same upper room in which Jesus had His last meeting with the disciples before the crucifixion and instituted His memorial supper. If so, it held fond memories for them from the very beginning of the meeting.

Let that be as it may, we have the fact that they met in a definite place to pray for spiritual power that they might carry out successfully their Lord's commission. They were not disappointed, for the power was given them and they went out to begin the spiritual conquest of the world for Jesus of Nazareth, the same business in which every New Testament church should be engaged today.

Who of us does not need just such an "upper room" for the cultivation of our spiritual life, to receive spiritual power for our spiritual task? Both the individual and the church needs today an "upper room" training school, and, if we had such and would learn there as the early followers of Jesus learned, the kingdom would come more rapidly. But did you ever think of the keys that open the door to a real upper room where the spiritual power can be found? Well, there seem to be two keys which will admit us to such a place.

1. The first key is discipleship—a real regenerated soul, born of the spirit of God and adopted into the family of God. Just a mere church membership key tagged on to some sectarian religious key ring is not enough. The upper room where the Holy Spirit equips us with spiritual power cannot be entered by the man of the world. Judas got in forty days before this meeting, but it leaked out that he was not of them and he immediately left. Things were not to his liking in that upper room. The atmosphere was not conducive to making bargains and tightening the strings of the money bag. The upper room holds no attractions for the covetous world-loving soul, be he church member or not. The upper

NOBLE DISCONTENT

When Alexander of Macedon, after he had subjugated the whole of the known world, shed tears that his conquests were over because there was nothing left for him to conquer, however much we may disapprove of the ambition to which he had surrendered his life, yet we may admire him more than if he had sat down in selfish ease to enjoy himself for the rest of his days. The soul that aspires is nearer to God than the soul that is content and still. Or if we meet with one who cares for nothing higher than the worldly wealth and ease and pleasure he enjoys, would you change your noble discontent for his ignoble content with what "perishes in the using?" When we think of the future that lies before each one of us, we shall regard it as a crowning mercy and blessing, that, though at present God does not bestow the life we crave, He does give us longing for it, and refuses to let us forget it, since even in time "he has set eternity in our heart." It is this that keeps us from utter degradation; without it how base we should be.—Quoted on Ecclesiastes 3:11, in Hastings' "Great Texts of the Bible."

room is a place of prayer and Christian experience expressing itself in testimony, witnessing one before another for Jesus. That upper room was not a place for exhibiting ecclesiastical formalities and vocal gymnastics. It was, and is now to the soul which is looking for communion with Christ, a place of simplicity and quietness, of soul fellowship with the eternal.

Christian, have you such an upper room? It is all too true that modern times are not conducive to upper room fellowship with Christ. Formulating plans and putting on campaigns and striving for standardization in all things, even in religion, sometimes sweeps us too far off the main track for us to reach the upper room in life.

2. The willingness to tarry long, if needs be, is another key to the door of the upper room experience that disciples of Jesus need so much. They had been told not to be in a hurry, but to wait until the endowment of the Holy Spirit came upon them. Have you the "tarrying" key to the upper room? If not, it is certain that you are not eligible to enter. The early followers of Jesus waited ten days for the blessing they so much needed, and they received it. They made one little blunder, one little slip when they elected a successor to Judas before the Spirit came upon them. They undertook this important business before they were ready, and it is quite certain that their selection was premature and not of the Lord's ordering. I have no doubt that Paul was the Lord's man for the place made vacant by Judas' transgression.

Individuals and churches always get on the wrong trail when they run ahead of the Holy Spirit. Modern organized Christianity often prefaces religious movements by works before they put on the waiting-prayer program. It seems that we often fear the loss of time in waiting for the Spirit's endowment before we launch the campaign activities. How long will it take us, one and all, to learn that waiting on the Lord for spiritual power is the only guarantee we have of success in doing the work assigned us as individuals and churches? It is quite certain that we can never win the world to Christ until we can reproduce Calvary, and it is equally certain that we can't reproduce Calvary without the Holy Spirit's endowment of power. It is also true that we can't expect this endowment until we can be still and wait on God until He moves. Saints in the upper room, snapping their watches, wishing the services would close, in a hurry to get back in the world's show-window life, back in the jazz choir on the streets and reading the business thermometer of the world, will never have the spiritual experience of the Jerusalem upper room group.

Without the spiritual power, the churches will go limping along the trail of time, in some instances, making a big eternal show, but ever without much impression on the community life of the world in which they are located. Sometimes I find myself asking the same question asked by the Lord's disciples when He was here with them, "Why cannot we cast them out?" You will recall

the answer He gave. It was in substance the same as that for which the upper room group was waiting—spiritual power.

Let us not forget when we enter our upper room that we must leave outside engagements off for a bit, unfinished tasks must wait, and we must concentrate on the one thing—"spiritual power our great need."

FOUND—THE REALLY "FORGOTTEN MAN!"

By Georgia Robertson

What a pity the discovery of the really "forgotten man"—including women and children—was not made until thousands of them had been laid in their graves during the last four years!

What an appalling sight if their graves were side by side! Would it arouse us to do something really effective to save other "forgotten" ones who will otherwise be in their graves before the dawn of another year?

If the President had peered thoughtfully into the future seeking for the forgotten man, before he and Secretary Farley wielded the "big stick" of "no relief money" over the governors of the various states, requiring the President's wish obeyed, he might have discovered the really forgotten ones who would pay for what he demanded with their lives!

How useless it is to repeat day after day that "recklessness and speed cause more automobile accidents and deaths than anything else, and then to continue the legalized sale of the very thing which—more than anything else—makes people drive recklessly and at high speed. The alcohol in a bottle of beer or in one or two cocktails not only makes one reckless, but also unconscious of his high speed, and the danger from it; while at the same time it increases by a split second the time it takes him to stop his car, during which it will travel several feet. Scientific tests prove this to be true, but the Government wants the liquor revenue though it is soaked in blood and death!

Where is the justice in letting our people be maimed for life, doomed to racking pain, or killed outright because the Government wants the liquor revenue for lavish spending, boondoggling, and partisan patronage for votes; and also for selfish persons to demand liquor as their right; also in letting liquor dealers thickly dot our cities, towns, villages, and even highways with drinking places, and allowing alcoholic beverages to be sold at all eating places and drug and grocery stores; and also in allowing advertising of liquor over the radio, the press, and on billboards, and even mailing appeals to us personally, and thrusting them also under our doors to create new customers who do not now want alcoholic drinks, as well as to increase the drinking of those already addicted to it.

Where is the justice in taking about \$2,500,000.00 of the taxpayer's money to establish in the Virgin Islands a Government distillery to flood the United States with "Government House Rum" to debauch and destroy our people for revenue?

Now we know this to be true. How much longer are we going to submit to this terrible killing, and also the moral degradation of young womanhood and manhood, and the mental, physical, and also financial ruin of multitudes of our people through legalized liquor for revenue?

Protestants, Catholics, and Jews all know God has not repealed the Sixth Commandment, "Thou shalt not kill." They also know repeal of the Eighteenth Amendment has caused, is causing, and will continue to cause thousands to be killed by automobile drivers who have taken only a small amount of alcoholic liquor, or those crossing the street after they themselves have been drinking. Alcohol mixed with gasoline has filled our streets with death cars!

Are not the voters in our country responsible for deaths resulting from the legalized sale of intoxicants? How much longer are we going to submit to being partners in this crime which is staining our souls also with the blood of our fellow-men?

Charity is never lost; it may meet with ingratitude, or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.—Middleton.

NEWS NOTES

.... Rev. D. S. Dempsey, formerly pastor at Hertford, has accepted the pastorate of Jackson Memorial Church, Portsmouth, Va., and moved there the first of the month.

.... Pastor R. C. Foster reports that his work at Leaksville (King Memorial Church) is progressing nicely. The people are unanimous in their cooperation. There are evidences of growth and the blessings of the Lord on every hand.

.... Dr. J. L. Peacock, pastor at Tarboro, is spending his vacation at East Northfield, Mass. His correspondents will please take note. We shall expect him back on the job at Tarboro the first of September.

.... CORRECTION: Statement of Cooperative Program credits to South Lenoir Church in the Caldwell which appeared in the Recorder July 21 was in error. The correct amount at that time was \$232.38 instead of \$132.38. —E. Key, Bookkeeper.

.... The following communication comes from Missionary R. T. Bryant: "Having been retired by the Foreign Mission Board, we arrived in San Francisco July 14. For the present we will make our home with our daughter at 1837 Lankershim Boulevard, Hollywood, Cal."

.... Attention of the readers is called to two articles in this issue of the Recorder, the first by Miss Georgia Robertson, on the first page, in which she discusses the forgotten man; and the second by Deacon R. E. White, of Aulander, on page four, entitled "The Next Step." These articles are dealing with the traffic in and consumption of spirituous liquors. Be sure to read both of them.

.... The following changes in address have come to our attention: Missionary R. T. Bryan, from Shanghai, China, to 1837 Lankershim Boulevard, Hollywood, Cal.; Rev. A. W. H. Jones, from Severn, N. C., to Dendron, Va.; Rev. R. L. Painter, from Newland to Balm, N. C.; Rev. D. S. Dempsey, from Hertford, N. C., to 1905 S. Elm Avenue, Portsmouth, Va.; Missionary F. M. Royall, from Palestine to Route 2, Pelzer, S. C.

.... Pastor J. P. Gulley changes his address from Richmond, Va., to Mount Olive, N. C. The Mount Olive Church has given the new pastor a cordial reception. They built a beautiful new brick home for the pastor, and stocked the pantry abundantly. We are delighted to have Brother Gulley back in North Carolina, and we hope he is at Mount Olive for a long pastorate. We also hope that he will have the good judgment to remain in our State to the end of the journey.

.... Pastor L. V. Coggins sends the encouraging note given below: "Dr. Walter L. Johnson, of Mount Airy, has been assisting in a week's revival services in the Lea Bethel Church, Beulah Association. There were seven additions to the church. As pastor, I am especially happy over another outcome of the meeting—the decision of the church to 'arise and build.' Pledges of money, lumber, sawing, and days of labor were taken. A committee of six men to work with the pastor was named so that soon definite plans for the building will be taking shape and work begun in the early fall. This is a much needed step towards the realization of plans that we have had in mind for some time. Lea Bethel is located in a thickly settled community, and the recent census taken in connection with our Associational Sunday School Revival showed 345 possibilities for

the Sunday school. Walter Johnson not only preaches the old-time Gospel to fit modern situations, but always leaves some constructive work done in the church that will live on in the future."

.... Pastor C. E. Baker was recently aided in a meeting at Olive Branch by Pastor W. L. Griggs, of Ninth Avenue Church, Charlotte. Years ago, we will not say how long, when W. L. Griggs was a student at Wake Forest, he was pastor at Olive Branch, and the people were happy to have him back for a series of meetings.

.... In a recent letter to us, O. B. Kelly, of Tryon, urges the Baptists of North Carolina to pray for spiritual power. We have never had greater need for the blessing of God upon our work. He is constantly in prayer for the Carolina Association, and for other associations that are meeting this summer. He is calling on all pastors and ministers to join in prayer for the blessing of heaven upon the work. This is a timely suggestion.

.... We were delighted to have a call recently from Frank R. and W. Donald Moore, of Cary. Frank is a junior at Wake Forest and Donald a freshman. They are sons of S. R. Moore, of Cary, and grandsons of the late George W. Greene, missionary to China. Frank has just closed a meeting at Reedy Creek Church, near Cary. These young men are happy in the prospect of service, both of them proposing to devote themselves to the ministry.

.... Mr. A. L. Beach, Recorder correspondent at Rose Hill, makes special mention of the good work of the supply pastor, Rev. A. J. Haines, who has been assisting Pastor M. L. Barnes during his illness and enforced absence. Brother Barnes is now recovering, and is gradually resuming his regular duties. The Recorder expresses to Brothers Beach and Haines its appreciation for the splendid list of subscribers from the Rose Hill Church.

.... There has come to our office a report of the receipts to the Baptist Orphanage of North Carolina for the second quarter, ending June 30, for the Orphanage, \$20,983.12, and for Charity and Children, \$3,131.66. We congratulate the Orphanage on the loyalty of the Baptist people of North Carolina to that institution, and Charity and Children for their loyalty to that paper. The completion of receipts are being published in this issue of the Biblical Recorder, and we hope every subscriber will check up to see how his church and Sunday school are measuring up in their support of the Orphanage.

.... The East Belmont Church celebrated its twenty-fifth anniversary in June. The program began on Thursday, June 10, when the congregation heard the history of the achievements of the various organizations. Saturday they heard an address on "My Church and Its Claims on Me." Sunday morning the subject was "The Struggles and Growth of Our Church." The evening service brought the celebration to a close with a sermon on "The Challenge of Our Church." Rev. P. A. Hicks is pastor. The church has a very efficient building and a modern parsonage. During the twenty-five years it has sent out four ministers to preach the Gospel, helped organize Center View Church, and gave fifteen of the charter members of Center View. Into its membership East Belmont has received 1,690, 734 of them coming by baptism. It has raised for all purposes at home and abroad \$116,000.00, or an average of \$4,640.00 per year. The present membership is 675. Pastors of the church have been Revs. C. M. Erwin, C. E. Beaver,

C. A. Caldwell, Walter E. Wilgon, R. G. Mace, who served from 1916 to 1934, L. A. Pruette, and P. A. Hicks, the present pastor, who began his work with East Belmont in October, 1934. We congratulate this good church on its achievements of twenty-five years, and bid it Godspeed in its future kingdom work.

.... Pastor T. E. Walters, Ranlo Church, Gastonia, recently paid a brief visit to the Recorder office. We learned that the church is building a Scout Hut that will seat eighty-five people. It is to be used also for a men's Sunday school class. The parsonage has been painted. The work is moving forward in a gratifying way. Deacon A. C. Warlick is a great worker, not only in the church and Sunday school, but in the community, and Pastor Walters finds in him a yoke fellow of sterling worth.

.... Rev. J. M. Gibbs, of Cameron, Mo., is spending his vacation of August and September in North Carolina. He has been invited to hold some meetings in his home community, Fayetteville, R. F. D. He has one date that he is willing to hold an additional meeting, August 22 to September 12. Any brother desiring his services will find him excellent help. He may be addressed at Fayetteville, N. C., General Delivery. The Biblical Recorder is delighted to have Brother Gibbs back in North Carolina, even if for only two months.

.... Pastor Raymond Long, Enderly Park Church, Charlotte, recently closed a good meeting. Rev. Fred Forester, of Cullowhee, was the visiting minister. It was truly a revival, the church being greatly revived. Large numbers reconsecrated themselves to the Lord and there were twenty-one additions to the church by baptism. The pastor's heart was warmed by the hearty cooperation of his people and the blessing of the Lord upon the meeting. Brother Forester greatly endeared himself to the people of Enderly Park. The meeting closed by extending the right hand of fellowship to the new members and with the observance of the Lord's Supper.

.... Dr. Luther B. Grice, pastor of the First Baptist Church, DeLand, Fla., expects to supply the pulpit at the First Church, High Point, the first two Sundays in August. Brother Grice has been with the DeLand church for nine years. At the spring business meeting, the reports revealed that the finances were in better condition, with much more given to missions, than for the previous year; an increase in pastor's salary; an addition of one hundred members, forty-five of whom came by baptism. The church has a membership of nearly eight hundred, and ministers to John B. Stetson University. Brother Grice is one of the strongest men who have gone out from North Carolina. We wish that we might have him back. If some good church could induce him to return to his native State North Carolina would be the better for it.

.... The editor was delighted to have as his guest, August first, Dr. W. W. Barnes, professor of church history, Southwestern Theological Seminary. Dr. Barnes chanced to remember that it was just thirty-seven years ago the first Sunday in August that he was licensed to preach in his home church, Elm City, and just a little later he entered Wake Forest College. The editor of the Recorder was preaching at Elm City at the time, and hence Brother Barnes is Timothy No. 1, and like Paul's Timothy, one of whom any man may well be proud. Four years later, having graduated from Wake Forest, Dr. Barnes baptized his first candidate. Then on to the Seminary, to a professorship in Cuba, back to the Seminary for his doctorate, and then to a

professorship which he still holds in the Southwestern Seminary, a position in which he has distinguished himself and rendered splendid service to the Southwestern Seminary and the Baptists of the world. Dr. Barnes is urgently requested to bring his wife and two fine sons back to North Carolina at his first opportunity.

.... Recently Roger Babson said that work among young people is the biggest thing in our day. He urged the young people to attend small Christian colleges, saying that young men and young women should avoid "big colleges, especially those which have thrown religion out of the window." This is good advice, and what the Biblical Recorder has been advocating for a hundred years. We especially advocate attending our own Baptist colleges in North Carolina.

.... We are grieved to announce the death of Mrs. W. J. Ferrell, of Raleigh, at Mary Elizabeth Hospital, Thursday afternoon, July 22. Funeral services were conducted from her home, Saturday, July 24, with Dr. J. Powell Tucker, pastor of the First Church, in charge. Mrs. Ferrell was the widow of W. J. Ferrell, for many years bursar of Meredith College. She is survived by one daughter, Miss Mary Lois Ferrell, associate professor of piano at Woman's College, Greensboro; two grandchildren, Muriel and Russell Ferrell, children of her son, Russell, who died suddenly a month ago; and three brothers, John C., Frank, and Will Cartwright. Mrs. Ferrell for more than twenty years was professor of piano at Meredith College. In recent years she had maintained a private studio in Raleigh, where she was active in city musical affairs. She will be greatly missed by her many friends.

.... We were delighted to have a call on July 27 from Dr. O. W. Yates, one of our Wake County boys. He is now located at Arkadelphia, Ark., and is head of the Department of Bible at Ouachita College. In addition to his work as professor of Bible, he supplies pulpits, writes the Sunday school lesson for the Arkansas Baptist, and has just concluded evangelistic meetings covering a period of six weeks. The Arkansas Baptists are using a number of our North Carolina men for the furtherance of the Lord's Kingdom in that state. Dr. Yates is visiting his mother at Cary. He expects to return in time to supply for Dr. B. V. Ferguson at Fort Smith, Ark., August 8 and 15. Ferguson is pastor of the largest Baptist church in Arkansas. The membership is three thousand. We are glad to have Brother Yates and Brother Ferguson spend a little time in North Carolina this summer, and wish we might have both of them back home for keeps.

.... Pastor C. M. Pegram and Robert's Chapel extend a cordial invitation to the dedicatory service of the church, Thursday, eleven o'clock in the morning, August 5. We understand that all living former pastors will take part in the service. R. D. Stevenson, of Franklin, Va., the only living minister who has gone out from this church, will preach the sermon. The service is to be all-day, and the order will be: Invocation, L. E. Dailey, Buie's Creek; solo, L. R. Ennis, Farmville; Scripture reading, E. N. Gardner, Dunn; dedicatory prayer, J. Louis Price, Siler City; duet, Pastor and Mrs. C. M. Pegram, Pendleton; prayer following the sermon, A. W. H. Jones, Wakefield, Va. The dedication prayer will be offered by the pastor. Following the morning session, dinner will be served on the grounds. At two-thirty o'clock a round table discussion will be held by former members of the church. Robert's Chapel is one of the great churches of the West Chowan Association.



At the farm of Mr. Luther Lyda, of Flat Rock, approximately 150 people gathered on July 12, at which time the pictures shown here were taken for the Biblical Recorder. As is evident in the pictures, this group and their animals have assembled for work. There were twenty-six acres of corn, five of potatoes, two of cabbage, two of beans, one-half of squash, and several rows of popcorn to receive their "laying-by" working. When these "shots" were made, there were social and inspirational features of the meeting that did not get in the focus of the camera. For instance, off to one side under ample shade trees, was a long white table covered with refreshing food and drinks in preparation for the laborers at the noon hour. Near by are im-

proved seats and a speakers' stand where a program of music and after-lunch speaking was rendered.

All, from the oldest to the youngest, are enthusiastically cooperating in the Lord's Acre and project plan to raise funds for the erection of a new stone church at Dana. The little girl in the picture on the left, Edna Pace, aged four, has sold \$3.00 worth of eggs from the little bantam which she is holding in her arms; and her brother, Duddie, aged seven, has realized \$20.00 from his raspberry patch. This occasion also brought out two of the community's oldest residents. There were Mrs. Tilda King, ninety-four, and Mrs. Elina Wilson, eighty-four, both of whom testified that they had never seen a better spirit nor had a better

time together in all their years than on this day.

Between these extremes of life, one four and the other ninety-four, are the hustling, able-bodied men and boys who have thrown themselves, mind, body, and spirit, wholeheartedly into the task of making God's acres produce for His glory.

The significance of the Lord's Acre and project plan was impressed upon those present by Rev. Dumont Clarke, director of Religious Department, Farmers' Federation, and other speakers. The pastor of the new church, Rev. L. H. Gardner, directed the program and introduced those taking part on it. The East Hendersonville quartette was heard gladly. A former pastor, Rev. M. L. Lewis, was present, and seven other preach-

ers, including W. J. Kelly, of Greenville, S. C.; W. H. Davis, clerk of Carolina Association; and Robert M. Warner, Methodist pastor of Henderson County.

Another great day for the Baptists of Dana Church is planned at harvest time, when the crops will be sold and the new house of worship dedicated.

The Biblical Recorder congratulates the pastor, Rev. L. H. Gardner, and Brother L. V. Lyda, chairman of the Lord's Acre movement at Dana Church, on this celebration of a worth while achievement. The Recorder also appreciates the adoption of the budget plan of subscribing to the Recorder, by which plan every family in the church is to receive a copy weekly.

R. F. TERRELL.

MILTON CHURCH REORGANIZED

Milton Baptist Church was established in 1848. It joined the Beulah Association, and was most active in the struggle for the Baptist cause. Milton sent out many strong men, whose names have passed into the annals of Baptist history, not only in Beulah Association but in North Carolina.

One of these was Nathaniel J. Palmer, a trustee of Wake Forest College, who, as editor of the Milton Chronicle and correspondent to other papers, gave the college much publicity. Palmer organized the North Carolina Education Society solely to aid Wake Forest College. His labor for many years was in the service of the Baptist cause.

Others making Baptist history who served the Milton Church are Revs. Archibald McDowell, Samuel G. Mason, Joshua J. James, F. H. Jones, and later Dr. R. J. Bateman.

The Milton Church stood firm for the cause seventy-five years. Then, as the older heads died and only a few women were left, the doors were closed, and remained closed for fifteen years.

But the smoldering spark that had so valiantly upheld the Baptist faith was kept alive through the W. M. U. The women continued to pray for the restoration of the church.

Rev. Algernon Yarbrough, of Martinsville, Va., who was reared near Milton, had it on his heart to help the few Baptists; so on June 13, with the cooperation of the pastors of Beulah Association, he opened the church and held revival services for ten days. The church was reorganized with twenty members. Though small in numbers, they are going on with renewed strength and faith.

BETTYE M. KERSEY.

Semora, N. C.

NEWS FROM WESTERN NORTH CAROLINA

Up to the heavenly hills thousands have come for recreation during these

hot summer days. The mountain section is experiencing one of its greatest tourist seasons. The various religious assemblies are crowded. Montreat (Presbyterian), Lake Junaluska (Methodist), Blue Ridge (Y. M. C. A.), and Ridgecrest (Baptist) are flourishing like the proverbial green bay tree.

The revival season is on among the mountain churches. Perhaps August is the most popular month for the protracted meeting in the hill country. Many converts are being baptized.

Crops are the best in a decade. Corn, potatoes, and garden truck are excellent. The apple crop promises to be one of the best in years. This means much to our people. Surely, the Heavenly Father, who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," has smiled upon us.

Soon our district associations will be opening. August is the big month. The most encouraging reports, perhaps for ten years, will be sent in by the brethren. In the Buncombe a largely increased number of Daily Vacation Bible Schools have been conducted among our churches under the capable leadership of Rev. Lewis E. Ludlum, pastor of Beaverdam Church, and D. V. B. S. sponsor in our county.

Throughout the whole year, undaunted by let or hindrance, the Buncombe Baptist Ministers' Conference carries on. Sessions are held every Monday morning at the First Church, Asheville. The following officers head the organization: President, Otto Parham; vice president, Erskine Plemmons; secretary, L. E. Ludlum.

Meeting with Calvary Church, West Asheville, J. B. Grice, pastor, the Buncombe Association comes together August 10-11. Don C. Young, Asheville attorney, is the moderator; Rev. O. J. Hagler, Black Mountain, is the clerk.

WAYNE WILLIAMS.

REPORT ON CHURCH INSURANCE

We, the committee appointed by the Southern Baptist Press Association to look into the insurance situation with reference to our churches, and to make an investigation of the National Mutual Church Insurance Company of Chicago, Illinois, submit the following:

We call attention to the fact that many of our churches are not insured, and that many others have inadequate insurance protection.

As directed, we have investigated the National Mutual Church Insurance Company of Chicago, Illinois, which was organized in 1896, and incorporated under the laws of the State of Illinois, in March, 1899, and since that time has specialized in insurance for churches, pastors, and church members. We are convinced that our people can insure with this company with safety and with lower rates than can be found in many other companies. In this company the premium on term policies can be paid annually instead of all in advance. By dividing the premium costs into equal annual installments, the church is able to get a proper proportion of its insurance expense into each year's budget instead of attempting to raise a large amount for a payment of three or five years premium in advance. The insurance rate is such that a church can carry more insurance protection for no more premium than must often be paid on a smaller amount of insurance.

This company has saved many thousands of dollars for churches both large and small during the nearly forty years it has been operating.

The management of the company is sound and conservative. A surplus fund ample to protect all policyholders has been accumulated to take care of any contingencies; and the risks being scattered throughout the United States, there is no danger of the company suffering a large loss due to a local conflagration. The company added substantially to its

surplus account last year, and its report shows its assets to be invested in the highest grade securities and carried on its books at market value. It also has set up full legal reserves for unearned premiums.

The losses are paid promptly, and in 1936, \$115,107.06 was paid out of the company to policyholders for losses sustained. The annual statement of the company may be had upon request. Baptist churches comprise the third largest denominational group insured by this company. We suggest that our churches carry insurance to the extent of at least seventy-five per cent of the value of the property, and that church officials charged with the duty of looking after the insurance on their church property write to the National Mutual Church Insurance Company of Chicago for information regarding its rates and plan of insurance for church property.

The fact that we have been specifically appointed to investigate this company explains our definite reference to it, and this reference is not to be construed as implying that there are not also other reputable companies with which our people may profitably deal.

COMMITTEE ON INSURANCE,
L. L. GWALTNEY, Chairman,
O. P. GILBERT,
O. W. TAYLOR.
July 7, 1937.

NEW TESTAMENT PICTURES OF CHRIST

"Having a desire to depart and be with Christ."—Philippians 1:23.

1. Christ was powerfully drawing Paul to Himself in Heaven.

2. Christ is yonder in the place to which Paul expected to go immediately after death.

3. Christ was going to take Paul into His companionship so that Paul would then be "with Christ."

4. Christ was to Paul Heaven's chief attraction.

E. B. HATCHER.

THE NEXT STEP IN THE TEMPERANCE MOVEMENT

By R. E. White

It occurs to me that the time has come for considering the next step to be taken in the temperance movement. Before doing this, however, it might be well to review the ground over which we have passed.

Before the Revolution most every one drank some kind of alcoholic beverage. The so-called better class, composing about ten per cent of the population, drank punch, maderia, and brandy. The lower classes drank grog, rum, and whiskey. Rum was the principal drink and the making of rum was the largest industry in the Colonies.

This is not difficult to understand. The country was vast and wild and life was rough and raw. The tavern was the principal gathering place, and drinking here was practiced with some of the elements of a sporting event. A one-bottle man was belittled; a two-bottle man was respected; a three-bottle man was a hero. That is to say, they could drink this many pints before falling by the wayside. Naturally there was much disorder in the land. The records show that Patrick Henry appeared in 557 law suits in 1765. This would be unbelievable without some knowledge of the background. Drunken brawls is the explanation.

Some light is thrown upon the drinking custom of the time by the entry of George Washington into politics. In the year 1757 he became a candidate for the House of Burgesses from Frederick County. He was on the frontier fighting in the French and Indian War, so did not appear in the campaign personally. His brother John, who was in charge of his Mount Vernon property, conducted his campaign. He was defeated, receiving only forty votes.

The following year, Washington announced again. He authorized his brother to spend some money if he thought it necessary to win the election. The records show that his brother spent some money,—that he bought and dispensed 320 gallons of wine, beer, and whiskey and that Washington received 301 votes, enough to win the election. On an average, more than a gallon of liquor was consumed by every one who voted for Washington in that election.

In Boston, John Hancock was the principal citizen, having inherited large properties from his uncle. He had one or more barrooms on every principal street of the city. He smuggled in liquor to evade the British custom duty. The British finally discovered the facts and presented Hancock with a bill amounting to more than three hundred thousand dollars. Hancock evaded the payment of this bill and the matter finally led to the Boston Massacre.

The liquor situation today is bad enough, but when viewed in contrast with the past, much progress toward temperance can be seen. The most important general movement has been the elimination of the barroom. Anyone suggesting the elimination of the barroom before the Revolution would have been tarred and feathered.

With the barroom behind us, what will the next general step toward temperance be?

Before proceeding with this question we should face some facts:

1. The American nation is bred from whiskey drinking stock. Temperance movements have had and will continue to have strong opposition.
2. The Federal tax on whiskey is so high that anyone who wishes to take the chance can make large profits by manufacturing and selling whiskey on the sly.
3. Whiskey is easy to manufacture. The capital required is negligible. The necessary ingredients can be obtained anywhere and the most illiterate person can make the product.
4. A large number of people are going to drink to some extent for many years to come. The source and method of supply will change from time to time according to local conditions and sentiment.
5. Those who favor liquor are made up of two general groups:
 - a. The consuming group who do the buying and drinking.
 - b. The exploiting group who promote the business and supply the demand.

Since the exploiting group comprise those who make the money, those who come within this group have a common interest. Glass manufacturers who make the bottles, merchants who supply the raw products, publishers who sell editorial and advertising space, investors who furnish the capital, and manufacturers who make and sell the

A RURAL MESSENGER

By J. M. Kallin

A pleasure rare it is to me
Conventions to attend,
But when I do I'm glad to see
How faith and works can blend.
I preach to farmers all the year
As well as I know how,
And they are folks who gladly hear
A parson who can plow.

I live where corn and cotton fields
Are close together found,
And agriculture sceptre wields,
By all employment crowned.
Of other crops, like wheat and oats,
Our farmers much can tell,
And then we have the sheep and goats
That preachers know so well.

Than mine no better churches are,
On ground with welcome shade,
Where people gather from afar,
But not for dress parade.
My books are few, I must confess,
And more I ought to buy,
But one I have on righteousness
At which some scholars shy.

Some folks say much about that Book,
And leave it on the shelf,
But on each page intent I look,
And often see myself.
My sermons plain are filled with prayer,
Not oratory curled,
And world-wide thoughts I get right there
Where "God so loved the world."

When we, like Samson, vows neglect,
Oh, "tell it not in Gath,"
But ask the Spirit to direct
Our feet in better path.
And to our churches we should go
From this convention hall,
Like Peter, qualified to blow
The Gospel trumpet call.

The money may be needed much,
But preach repentance first,
And then responses will be such
That debts will be dispersed.
A soul revived is liberal,
And needs not to be pressed.
And grace will move the prodigal
Who is by grace possessed.

Citronelle, Ala.

product are, from a business standpoint, members of one large family.

Naturally the members of the exploiting group want to do as much business as possible. Expansion means more money for all concerned. While some of these member groups have but little influence upon the expansion of the business the influence of others is tremendous and far-reaching. The most potent of this group are the magazines and newspapers that flood the country with popularizing editorials and advertisements. Their efforts in creating sentiment for drinking have been so successful that those of us who believe a minimum amount of whiskey is better than a maximum amount are facing a new responsibility. The elimination of the barroom was the first step toward temperance; the elimination of sales-boosting advertisements from the press will be the next.

Since the magazines and newspapers receive a substantial share of the whiskey profits for supplying editorial and advertising space, they are not going to withdraw from this business willingly. They would laugh or scoff at such a suggestion, depending upon their mood or frame of mind. If a law could be put through Congress debarring magazines and newspapers from the mails that carried whiskey advertisements, the matter would be settled. But the large vote for repeal in recent elections make this impossible.

In what way, then, can the problem be approached? Is it possible to eliminate whiskey editorials and advertisements from the press?

Since the people we wish to reach are interested in this business from the standpoint of making money, we must forget the moral issues and consider the problem from an economic angle. Let us consider a magazine that carries an average of twenty pages of advertisement per issue, receiving \$500 per page. This would amount to \$10,000. Say four of these pages were whiskey advertisements. This would be \$2,000 received from their whiskey account. If the circulation of the magazine were reduced twenty-five per cent, the price of the advertisements would be reduced in the same proportion, the price per page dropping

to \$375. The publisher would lose \$2,500 per issue if this were done.

But what would cause this drop in circulation? The answer is this. Those interested in keeping the consumption of whiskey at a minimum would let their subscription drop. They would no longer subscribe to any paper or magazine whose policy was to promote a maximum amount of whiskey drinking. A limited effort would be of no avail but widespread action should produce results. In the above example, the publisher under normal circumstances would cleave to the \$2,000 he was receiving from his whiskey advertisements but if he were convinced that these advertisements would cause him to lose \$2,500 by a reduction in his circulation, he would let his whiskey business go. Twenty-five per cent of the people in this way could accomplish what it would take fifty per cent to accomplish by working through the ballot box or through Congress.

The solution of the problem resolves itself into a personal matter that can be expressed in this wise: "I do not believe the maximum consumption of whiskey is for the best interest of the country and I will not subscribe to any paper or magazine that is working toward this end."

PARAGRAPHS BY EMINENT BAPTIST PREACHERS

Comment by Oscar Haywood

George C. Lorimer: preacher, pastor, orator. During his generation and long after his death, Dr. Lorimer's name always was associated with Tremont Temple, Boston. He was trained by his father, who was an actor, for the stage. While playing in a Louisville theatre he was converted, under what circumstances this commentator is not advised. While Dr. Lorimer was pastor of the Madison Avenue Baptist Church, New York, in his last years, he was invited to the ceremonies attending the final destruction of that Louisville theatre. He took much of his stage manner into the pulpit. It was inherent and of it he was unaware. He was a man of small stature, but his lack of weight was more than compensated in his voice. George Horace Lorimer, editor of the Saturday Evening Post, is Dr. Lorimer's son. Quoting from Dr. Lorimer's sermon, "The Fall of Satan":

"Whether the 'glorious darkness' denoted by the name Satan is an actual personage or a maleficent influence, is of secondary moment as far as the aim and moral of this discourse are concerned. If the ominous title applies to an abstraction, and if the event so vividly introduced is but a dramatical representation of some phase in the mystery of iniquity, the spiritual inferences are just what they would be were the words respectively descriptive of an angel of sin, and of his utter and terrible overthrow. I shall assume as true that literal reading of the text which has commended itself to the ripest among our evangelical schools. The Scriptures obscurely hint at a catastrophe in heaven among immortal intelligencies, by which many of them were smitten down. Their communications on the subject are not specific, are designedly figurative; intending, probably, as much to veil as to reveal. Back of them there doubtless lies a history whose tragic significance is not easily measured. The sad, imperishable annals of our race prove that sin is a contingency of freedom. Wherever creatures are endowed with moral liberty, transgression is impliedly possible."

Wayland Hoyt: pastor, author, some years pastor of the First Baptist Church, Philadelphia. Swift were the hours this commentator spent at the feet of this shepherd of souls, this princely gentleman. With that subtle wit, what cunning metaphor, what apt illustrations, what sway of period and pause, he beguiled those hours. Dr. Hoyt was a fisher of fish as well as a fisher of men, and he compelled many a hearer to behold a rainbow frout floundering on the pulpit floor as he deftly likened the art of fish-snaring to soul winning. Here is a little story from Dr. Hoyt's sermon on "Fruits of The Spirit":

"When the great and good Dr. James Alexander, of Princeton, lay dying, a friend who came in to comfort him, said, repeating as it too usually is repeated—'I know in whom I have believed.' From what seemed a state of unconsciousness, the old saint aroused himself to tell his latest testimony. 'No,' he said, 'I cannot allow even a preposition between me and my Saviour,' and quoting the passage rightly, added—'I know WHOM I have believed.' And this is a truth for life as well as for death—the Christian so close to Christ that nothing shall be allowed between. And in this close abiding, and nowhere else, can be found ability of Christian fruit-bearing."

Opportunity doesn't travel by schedule.—Ex.

Baptists in World Conquest

A TRIP TO HUNAN PROVINCE

By Ruth Pettigrew, China

For several months the urge had been growing in the heart. At first it was like a tiny cord pulling toward the northern border of the Hakka field. Waiting upon the Lord in prayer to know what it meant brought to the heart from Hunan province, where there is no Baptist work at all, a Macedonia call, "Come over and help us." The map of Hunan was studied. The co-workers were told. The one who was in position of responsibility and knew the situation said the time had not yet come when new work could be undertaken. The Mission was told and prayer requested. Late in the fall, just after the China Baptist Centennial celebration in Canton, the executive committee of the Mission granted a month's leave-of-absence from the Waichow field and the privilege of an evangelistic survey trip into southeastern Hunan.

On November 30, Si So (Fourth Sister-in-law) and I left Waichow and went to Canton. Here the special passport visa was secured, sleeper reservations on the new Canton-Hankow through train were made, and our money was changed into national currency. On the evening of December 1, at eleven o'clock, we started on our way. We felt somewhat as we think Abraham must have felt long ago when he started out, going he knew not where; but we too had heard the call and had to go. We had bought our tickets to Chenchow, the first city across the border in Hunan Province. We believed the Lord would continue to lead us step by step after our arrival there.

The next morning just at dawn we passed Shiu-chow, where we formerly lived, and were due in Chenchow about one p.m. Alas! At Ping Shek station, just on the Kwang Tung side of the border, our train was delayed for twenty-two hours on account of a burned bridge further up the line. The time was not entirely lost, however, for we had two Hunanese women in our section of the car. We had the privilege of witnessing to them of the Saviour and of getting from them some help with the Hunanese dialect. On Thursday, the third, at noon, we arrived in Chenchow, and, when the baggage carriers led us to a nice, homelike inn, where we could be quite comfortable at small expense, we knew the Lord was with us, so all was well.

Chenchow is a very attractive mountain city that is growing by leaps and bounds since the completion of the railroad line. Much of Kwang Tung's trade that formerly went by boat and carriers from northern Kwang Tung now goes directly to Chenchow by train. This city will undoubtedly be a leading city of southeastern Hunan and will develop rapidly within the next few years. However, we could not approve our opening work there, because the Presbyterian Mission, which is the only protestant denomination working in southeastern Hunan, has kept a small missionary force in Chenchow for many years and has built up a strong, good work. Our observation of their work and our own brief evangelistic work in and around the city made this evident. They have a strong church, a small hospital with foreign doctor in charge, a primary school, and a kindergarten. We found Christians in various walks and stations in life, and many among the unsaved multitudes who had already heard the Gospel. The inn-keeper's wife went with us to the Presbyterian church to service, hobbling along on her pitiful little bound feet. We were so glad to have this little share in the work there, and we hope she and her whole family will be saved.

The Presbyterians have also a number of outstations, but their work is far from adequate to meet the needs of the big field. Most of their chapels are between Hengchow, the larger city further north, and Chenchow. They also have some chapels west, south, and southwest of Chenchow, but no work east of the railroad. From them we learned that east of the railroad, extending east to the Kiang Si border and south to the Kwang Tung border, there is a vast section where, so far as they know, no mission work has yet been done by any denomination.

Cities of Bad Reputation Where Christ Has Not Been Preached—

In that big section where no work has yet been done, there are several cities and all their interlying territory that have not been told of Christ. Cities of bad reputation they are, having been for several years communistic strongholds. They lie in a line north and south over near the Kiang Si border.

Hoping to reach the nearest and southernmost of these cities, we went by bus from Chenchow to Nichang; but the police authorities there would not permit us to take the two-day trip on to Jucheng by mountain chair, because of the danger of bandits.

Later, in Chenchow, we learned that the trip could be made by Kwei Tung, one of the central cities of the group where Christ has not been preached, but it would require several days in time and considerable expense. Although we could not go there on this brief trip, in our hearts is an unquenchable longing to go to those people who have never heard and tell them of the Saviour who died to save their souls and give them life abundant and eternal. He alone can transform them and change their bad reputation into good and honorable names.

Nichang—

Nichang is southwestern Hunan's nearest city to the Kwang Tung border, but is fifteen li from the railroad line and can be reached only by bus. It is a much smaller city than Chenchow, but is desperately in need of the Gospel. Many whom we met there seemed never to have heard of Christ Jesus. We were there just three days, staying in the Presbyterian chapel.

Kweiyangchow—

Wishing to see Kweiyangchow, a prefectural city, seventy li west of Chenchow, we made the trip by chair, found a fairly good inn, and stayed a week. We found it to be larger than Chenchow; a peaceful, but quite enterprising interior city. It will also take on new life when the highway to Chenchow is completed and bus service begun. I wondered why a large city like this had been built there in the mountains, twenty-five li from the river, but understood when I learned that one only has to dig down a few feet into the ground to find water. We saw many wells by the sides of the streets and were told that there are forty-eight wells in the city.

The only mission work in Kweiyang is a fairly good Presbyterian chapel and a tiny Catholic chapel. No missionaries live there. The Presbyterians say they are not beginning to meet the needs of the city, and we found the needs and opportunities there to be overwhelming. Stone roads lead out from the city in all directions. Many country people come to the city to trade. Many seemed never to have heard of the Saviour. Without special effort, we quickly sold out all the gospels we had, some people buying full sets of the four Gospels and Acts; and still there were those who wished to buy. One of my most vivid memories of the trip is that of a little boy holding up his pennies in his hand and pleading for a gospel! We did not have even one to let him have. We also gave away practically all the tracts we had with us.

While in Kweiyang, we met a tribeswoman who had brought some medicinal herbs and roots to the city to sell. I was attracted by her elaborate head-dress. She was quite friendly, but declined to take the literature we offered her, because she said in her village of forty-fireplaces, not one person could read. Her village is just sixty li away from Kweiyang, and how I long to go to them with the message of salvation in Christ—a message they can get only by the hearing of the ear!

About one hundred li west of Kweiyang is a district city, Hsintien, where there is no chapel at all. Evangelistic bands have gone there at times, and that is all the help it has had. Southwest of Kweiyang and about 160 li distant is another district city, Chiabo, where I think the people must speak Hakka, for I was told that my speech sounded like theirs. I regretted that I did not have sufficient time to go there.

The Dialect—

Si So, my cook, has never been to school and can read very little but, having learned the Hunanese dialect as a child, she speaks it with perfect ease. That was a great blessing. I found that by using the mandarin idiom, which I had learned from the mandarin Bible and other literature, with my Hakka pronunciations, I could make the people understand me better than I could understand them. I was delighted to find that I could even make them understand a simple Gospel message. When they failed to understand, I had Si So to interpret for me. While in the province, I made some progress with the dialect and laid a foundation for further study. I found that I could change my pronunciations and tones almost as quickly as I could understand what the

people were saying. I feel sure a few months of living among them studying the dialect would give me a fairly good working knowledge of it. Some of it is similar to Hakka, the tone scale being the same, and some of the pronunciations the same or nearly the same.

FROM A NEW MISSIONARY

(Wilma Weeks has been in China only a few months. The following gleanings from a recent letter from her are revelative of her zeal to witness.)

I Love China: As soon as I landed in China I loved it, and every day I love it more. Of course here in Peiping we don't really know China. About two weeks ago a group of us went out to Western Hills, which are just outside Peiping, and spent the week-end. In the late afternoon Edyth Boyd and I went up to the top of a little hill and looked out upon the piece of China that was spread before us. It was such a beautiful and peaceful scene that I wished every one might see it. If only our people at home could see China once they would have such different ideas concerning it. The fields had just been newly plowed and they were all so even. It looked as though God had reached down with a huge rake and had raked across the ground, leaving behind the imprint of the teeth of the rake in the black soil. As we watched, people began going home in little groups and their voices came up to us through the clear air as they talked and sang. The shepherd boy drove his little flock of six or eight goats homeward. It was so calm and peaceful, and we thought, "If only they knew the love and peace of God which passes all understanding, truly this would be a wonderful picture."

Hello—In Chinese: The next morning we went on a hike over the mountain and came out in one of the tiny huddle of houses known as a village. As we walked along the very, very dusty road, we were greeted with large black eyes staring at us from head to toe. Their eyes were such solemn ones, but as soon as we said "hello" in Chinese they lighted up, smiles broke over their faces, and we were greeted with "hello." When I get out like that I want more than ever to get the language soon so that I may start my work.

My Teacher's Daughter: One of our teachers has a most attractive little girl of about fourteen. I asked her over for dinner one Sunday afternoon and found after she arrived that she knew no English at all. That afternoon we went out to the Winter Palace and I got along fairly well talking to her in Chinese. The next Friday I decided to go to the Temple of Heaven on Sunday and wanted her to go, so I wrote her a note in Chinese characters. I know it looked like a first grader's attempt. When the boy delivered it, she wasn't at home, so her father read the note and wrote an answer. Can't you see him laughing when he saw that note! When she came the next Sunday it was so terribly windy and dusty that I didn't want to go in a rickshaw, so I got a car. Well, when it arrived I asked the driver if he knew any English and he didn't. It was quite an experience to be for the afternoon with two people and have to depend on my Chinese to make my wants and wishes known. But I thoroughly enjoyed it. The little girl told me many interesting things about different parts of the Temple of Heaven. Once she was trying to explain something to me that was quite abstract and she saw I was not getting her meaning, so she laughed, threw up her hands and said, "Oh, your talk is too little!" I will be glad when my "talk" gets "bigger," so I can understand more. But it is good for me to be with her, for I know my English is no good and I have to think in Chinese. She is a good little teacher, too, for when she gives me new words or meanings, she insists that I get the tone perfectly before she drops that word. She is not a Christian and neither is her father or mother. I am praying that my contacts with her may be the means of bringing her to know Christ.—Wilma Weeks, China.

YELLOW FEVER CLAIMS MISSIONARY

A cablegram came from Lagos, Nigeria, Africa, July 12, announcing that yellow fever had claimed Missionary Lucille Reagan, who for sixteen years had served faithfully and efficiently in the dark continent. The Board is grieved to receive this news and extends deepest sympathy to Miss Reagan's family and friends.

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THE DENOMINATIONAL PAPER AGAIN

Two weeks ago we had a digest of an article by Dr. E. C. Routh on the value of the denominational paper. We find another article on much the same subject in the editorial columns of the Word and Way. In the latter, however, the greater part of the discussion is on the relative advantages of papers owned by conventions and those privately owned and directed. Among Southern Baptists only three, the Biblical Recorder, the Religious Herald, and the Word and Way, are privately owned. As for Editor Brown, he likes the privately owned paper better; "the freedom of the press" has charms about it for him and he feels that he can get more pleasure out of building a great paper if he does it by following his own will and not that of somebody else.

Leaving private feelings aside, Editor Brown believes that as a servitor of the Baptists of a State the privately owned and directed paper has certain advantages which he lists as follows.

1. It is not subjected to the criticism of being partial in its dealings with our several Baptist interests. It belongs to no one concern, and can serve as a sort of balance-wheel in our denominational life and work.
2. The paper is compelled to sell itself to our people on its own merit. Even competition, or fear of competitors, serves as a warning and an incentive to the editor to "watch his step."
3. The independent paper conserves one of the distinctive hobbies of our Baptist folks. They are wary of regimentation. They think of the independent paper as a sort of "disinterested party," who will "stand guard over their stuff."

Carrying the argument a step further, we add that one of the chief advantages of the denominational paper under private control is that the editor cannot presume in all things to speak for the denomination and its convention; any views that he puts forth he must justify at the bar of the public opinion of the Baptists of his State; in his editorial expressions he is not handing down what some group has decided should be the policy and view of the denomination; it is understood that what he says is only a contribution to help people reach a right conclusion of the matter under discussion, and to help them think out the matter for themselves; it is not an ex Cathedra statement at all. As Editor Brown suggests, "Officially owned and conducted Baptist papers do not fit into our old-time Baptist sentiment and polity."

Editor Brown is careful to say that denominational ownership has scarcely been able to "hamstring" the great and good men who are editors of such papers in their expression of views. And of our papers as a whole he has this just word: "Southern Baptists, with their struggling papers, are advancing, and their editors are among our ablest and most devoted leaders and really exercise a more potent influence than, as we see it, any other class among us."

Self conquest is the greatest of victories. — Plato.

MORE ABOUT ORDINATIONS

An article in the current Christian Century throws an interesting side-light on the question of ordinations in the churches of Northern Baptists, to which Dr. A. J. Barton called our attention two weeks ago. This article is by Morton S. Enslin, professor of New Testament literature at Crozer Theological Seminary, Baptist institution at Chester, Pennsylvania.

Professor Enslin is writing of the examination of a young man for ordination at which he had been present. Presumably, Professor Enslin is a Baptist and it was a council of Baptist ministers that examined the young man; but the examination outraged him since part of the examination was on the candidate's views of Christian doctrine, two points of which he mentions, to wit, the virgin birth and the resurrection. After two examinations the candidate was recommended for ordination by a vote of seven to fourteen. Just how he answered the two questions mentioned is not made clear, but Professor Enslin shows that he himself does not believe in the virgin birth and has no hearty endorsement of belief in the resurrection of the body, and he thinks "the time has gone by when it is morally decent to sit by in silence and allow candidates for the ministry to be bullied into affirming what they do not believe or be rejected simply because they do not belong to the lunatic fringe."

We suppose that Professor Enslin has Crozer Seminary in mind when he says that the student who comes before the examining board knows that his professors do not share the views that "these inquisitors demand," and that these professors would be themselves rejected by these same inquisitors if forced to answer the usual questions propounded by the ordination council.

We have said that this is an interesting side-light on the question of ordinations among Northern Baptists. Professor Enslin indicates that Northern examining boards and some of the theological seminaries, of which Crozer seems to be one, are no longer in harmony. With reference to other seminaries, he says there "is no use in mincing matters"; and he calls them "low-standard schools of the Bible or short-cut so-called theological seminaries," which he says grind out "contentious and incompetent ministers." Just what theological seminaries so much displease him is left uncertain, but it would have satisfied us better if he had indicated that these are not Eastern of Philadelphia, and our own seminaries at Louisville and Fort Worth. But at any rate, Professor Enslin's article offers ground for the belief that this effort to centralize the ordination of ministers among the Northern Baptists may have as its purpose to allow the so-called liberal theological seminaries to set the standards for acceptable ministers. Woe worth the day!

BIBLES FOR PUBLIC SCHOOL CHILDREN

According to news reports, the new Board of Education in Georgia has approved a suggestion from Governor E. D. Rivers for the purchase of a million Bibles of the King James version and their distribution one each to the children of that State in the public schools.

One does not have to be much of a logician to understand that the use of taxpayers' money to put Bibles into the hands of children in the public schools or others is a patent violation of the principle of religious liberty guaranteed by the Federal Constitution and by the constitutions of most of our States. The English Bible, and in particular the King James version, is a Protestant book; the King James version was made by Protestants as a part of the plan of the Protestant English government to train its people against Roman Catholicism. This may be easily seen by any reader of "The Epistle Dedicatory" which the translators addressed to King James the First, and is still found as a preface in many of our present

day editions. In it the translators say that they "have great hopes that the Church of England shall reap good fruit" from the new version, and declare that they expect that they "shall be translated by Popish persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy Truth to be yet more, and more known unto the people, whom they desire still to keep in ignorance and darkness."

It is plain then that the King James version of the Bible is and was intended to be an anti-Catholic book; we are glad that it is such, but it can easily be seen that to use the money of Catholic taxpayers to circulate this book intended to destroy the Catholic religion not only is contrary to our many expressions of loyalty to religious liberty, but is an outrage to our sense of justice. Furthermore, if there were no Catholics concerned, this way of putting of Bibles in the hands of children makes the State of Georgia a propagator of religion, and is in flagrant violation of the principle of separation of church and state.

And may we say that in a measure this action of the Georgia Board of Education in buying Bibles for children is an indictment of the Christian people of Georgia; the census shows that there are a full million and a half members of the churches of Georgia, of whom half are Baptists, white and colored. It is their business, not that of the state, to teach the Christian religion to the people of Georgia. How well have they been doing this, their peculiar work? Why should it be thought necessary to have the help of the state?

SETTING THE PACE

A short time ago we observed a man, who usually walks as if he were trying to catch a train, as he fell in with a boy cripple on crutches; he slowed up and walked along leisurely with the boy cripple, letting him set the pace, chatting familiarly the while with not the slightest show of impatience to be going at his usual gait. At the street corner they parted and both were smiling.

Possibly, we thought, there may be in this incident a lesson for our pastors and other workers in our churches. It often happens that younger men and women with a zeal for work and getting things done run on ahead of others whose faces are set in the same directions but are unable to keep the pace set by the leaders. The result is that the leader outdistances the one whose companion he should be and thus loses the chance for enlisting his sympathetic cooperation. The Sunday school teacher must grade her teaching to the age and minds of her pupils and be certain that she is going along with them and not ahead of them. In the same way, in his plans for the church, its building program, increase of contributions, social work, and general development of the membership, the pastor must keep in sympathetic touch with the members; he must lead, but not faster than they can go; he must go along with them and give them the thought that they are cooperating in the great work and doing something themselves. Such is the condition of success, whereas the pastor who runs ahead and gets impatient and critical soon is looking for another field and his members hope he will get it.

PROGRAMS OF CONVENTIONS

The Watchman-Examiner calls for a simplified program for the Northern Baptist Convention. He would have a few reports and have them each "a graphic report of the work done during the year and a program of great advance for the ensuing year." The primary purpose of the Convention, so the editor says, is to receive an adequate accounting of their stewardship from its agencies, and this purpose is defeated by an overcrowded program. More definitely:

As a Convention we cannot legitimately be-

come a clinic on every subject in the forum of Baptist opinion. We should have to stay in session all the year to attempt such a thing. The Convention cannot be metamorphosed into a mammoth training class without sacrificing our fundamental objectives. We meet in Convention for more vital purposes than the expression of forum opinions. We meet for the enlargement of the constituted channels of our corporate services as expressed through our agencies. We are for giving maximum time to these agencies. We are for an unhurried discussion of their needs and programs that look to a more daring prosecution of their work.

It seems to us that the above applies with equal force to the Southern Baptist Convention. Each agency should give a clear representation of the work it has done during the past year; the facts and figures should be given, but facts and figures alone do not suffice; what is needed is something more graphic and concrete. For instance, take Foreign Missions. Facts and figures can soon be stated, but the nature and extent and needs of the work in the various fields can better be understood from stories of their work told by those who have actually labored on the fields. Ample time should be taken for this great agency on which the Convention spends more than on any other; and ample time should also be given to other large agencies of the Convention. Of course, the smaller agencies should not be neglected, but no disproportionate time should be given them. No time at all should be devoted to airing of opinions on extraneous matters or to wrangling and ballyhoo. It is the ideal convention from which men and women return feeling that they have a better understanding of the work which the Convention is undertaking to do through its boards and agencies, and more eager and zealous to help in it than ever before.

PASTORS, PROPHETS, PRIESTS

Pastors, prophets, priests, those of them who are not faithful in their high office come in for fearful denunciation in the twenty-third chapter of Jeremiah. By "pastors" Jeremiah doubtless meant the sinful kings of Judah. If he were writing today, he would use some word to show he meant all those who in every part of Kingdom work have the care and leadership of God's people. He would include not only ministers of the Word, those whom today we call pastors, but teachers in Sunday schools, colleges and seminaries, those at the head of our boards, and editors of papers.

It is a fearful thing to be in a place of leadership, to be pastor, prophet, or priest; to have the responsibility of caring for and directing God's church, and of proclaiming His truth. Just how fearful it is may be seen by reading that chapter of Jeremiah, which has such a modern ring. The pastors that feed the Lord's people have scattered the flock—we should say have let their church weaken and dwindle in influence and number—woe unto them! The land is full of adulterers; it is because both prophet and priest are profane, and not being free from sin themselves, strengthen the hand of evil doers; they mislead the people by speaking a vision out of their own heart, and not out of the mouth of the Lord; they try to gain acceptance for their dreams and vain imaginings by putting them forth in the name of the Lord, though they are "perverting the Word of the living God." They have talked so much about the "burden of the Lord" that the Lord detests the phrase and those who use it.

Coming down to the present day, if Jeremiah's words teach anything, they teach that it is a matter of awful concern for the leadership of any church, its pastors and deacons and influential members, when their church begins to lose its power in a community; when its membership begins to dwindle in numbers; when it no longer brings men and women, boys and girls to a knowledge of God in Christ Jesus, and to zeal and enthusiasm for things religious. There is some-

thing dreadfully wrong with that church; its leaders had better read the twenty-third chapter of Jeremiah.

As in the days of Jeremiah, so now the Lord may see a connection between an unspiritual, worldly, and immoral people and the attitude of those in responsible places in our churches, pastors and others, towards worldly pleasures and worldly thinking and worldly living. It may well be that the Lord will not look with favor on pastors and other leaders under whom the churches become filled with those who become "lovers of their own selves, covetous, . . . unthankful, unholy, disobedient to parents, proud, . . . incontinent, . . . heady, high-minded, lovers of pleasures more than lovers of God." Some say that the word "prophet" means a "speaker for God." But what claim has he to speak for God under whose message from the pulpit the membership degenerates into "lovers of pleasure rather than lovers of God?" What kind of a speaker for God is he who, despairing of the power of the gospel, would keep the members of his church by gratifying their worldly natures, possibly going so far as to provide dances for them in the basements of churches, as is done in some places in other parts of the country? Again, we should remember to read the twenty-third chapter of Jeremiah.

Whose fault is it that there is such easy tolerance of sins of immorality among us? Or to be more particular, why have people so generally lost any sense of the sanctity of marriage? Why can a young married woman hold a threat of divorce over her husband sometimes nonchalantly, sometimes very seriously? Why do our newspapers play up accounts of divorces and rumors of divorces as a great relish for avid readers? Why does North Carolina have laws that invite divorce? The fault should be put where it belongs; Jeremiah would say it lay with the "pastors, prophets, priests." Writing today, he would say that it lies with the leaders in our churches of all denominations, preachers, Sunday school superintendents and teachers, professors in colleges, universities, and seminaries, editors of denominational papers and contributors to them. Let us beware lest the Lord say to us, as he said to the false pastors of Jeremiah's day, "Woe be unto the pastors that destroy and scatter the sheep of my pasture!"

CURRENT TOPICS

Japan and China—Nearly every person in America would confess to a sense of outrage as he reads and hears of the war that Japan is forcing on China. With concessions after concession from China, Japan continues to find new affronts where none exist and adds other tyrannical demands. She evidently wants a war that she may extend military domination over more Chinese territory.

When we say Japan, however, we must be just to distinguish between the peaceful and peace-loving people of Japan and the militaristic regime that is responsible for all this aggression in China. This fact is brought out in Current History for August in an article by Marc T. Greene, who for years lived in Japan as a correspondent of some of the best American and British papers. In order to be fair to the Japanese people and to enable our readers to be so, we are giving here, mostly in quotation, parts of Mr. Greene's article.

Americans generally, says Mr. Greene, know nothing at all about Japanese politics and psychology, temperament and character. Their newspapers have not helped them, and they are all at sea in trying to size up the situation in Japan.

"And yet it is so simple, after all. For here are millions of people, desperately overcrowding a country the size of the British Isles and only a sixth of which is really arable, all trying to sustain their existence. The pathos lies in the fact that they are satisfied with so little. Go about the country, in the villages, even in the poorer parts of the large cities, and mark the measure of contentment that prevails."

Judging from events of the past few years, "the world, and especially America, is apt to conclude

that the whole Japanese attitude towards the rest of the world is a definitely aggressive one, and that the whole country is in the grip of the militaristic obsession, that Japan is swayed from end to end by the 'will-to-power,' and that it is therefore dangerous.

"Nothing could be further from the facts. And if it were a question, or even in any considerable degree a question, of the will of the Japanese people en masse, there would be little for the world to apprehend. . . . The Japanese masses have no aggressive intent towards other people." In the elections last May they swamped the militaristic government that has been in power. The militarists, however, continue to use the army for their own purpose, and all the time they have by the press and radio been spreading their propaganda among the Japanese people.

"And yet the May election strikingly declared the slow progress the military regime is making in its endeavor to convert the Japanese people to an aggressive and military imperialism. The fact is that the Japanese are simply not constituted that way. They are, on the contrary, temperamentally friendly, kindhearted, anxious to please all foreigners."

Sharp practices may be typical of present Japanese trade and economic policies, "but do not condemn it as typical of Japanese character generally. If you get among the people at all you will encounter a friendly and well-disposed folk, desiring the world's good will."

Mayor La Guardia—Mayor La Guardia has made one of the ablest and best mayors the city of New York ever had, probably the best. We should think every honest man and woman in New York would want to vote for him, and possibly they do. But not all of the people of New York are honest; many of them are politicians. The members of Tammany Hall profess to be such; politics are their life and soul. But in New York there are other politicians, some Republicans, and many "New Dealers" and many "anti-New Dealers." Each of these groups would like to have a mayor of its own persuasion. The "New Dealers," led by Senator Wagner, are for giving the Democratic nomination to Grover A. Whalen, a former police commissioner. Possibly the only reason of his being put forward is the fact that an effort is being made to give the nomination to Senator Copeland, who has flowered out as a pronounced "anti-New Dealer," except of course when the "New Deal" gives the big plum to New York. He is a candidate for nomination both by the Republicans and the Democrats who are "anti-New Dealers," chief among them being Al Smith. One can easily see that Copeland is being groomed as a candidate for President in 1940. But he suffered a loss on July 26 when his most zealous Tammany friend, James J. Dooling, suddenly died. Whether Mr. Copeland would have any chance of being elected if nominated is uncertain.

Mayor La Guardia deserves reelection. He was elected two years ago as a non-Partisan, and though a Republican desires to be a non-Partisan candidate. No one doubts his honesty or his ability. He has made an efficient mayor. He has enforced the law against gamblers, and with his own hand took a sledge hammer and broke into pieces the slot-machines which the policemen under his orders had seized. Here is a model for sheriffs and mayors in North Carolina. La Guardia deserves to stand by Judge Barnhill. Mayor La Guardia has also lent his help to Special Attorney Dewey in the war on New York racketeers who have so long extorted criminal tribute from almost every business in the city. He has looked after the poor and needy of New York, and has seen that they get relief both from local sources and from the National Government. We do not much like his unreserved endorsement of the closed shop, but if we were in New York we should vote for him.

The Housing Bill and Farm Legislation—The great metropolitan dailies may abuse the "New Deal" in general; for most parts of it they have only the severest condemnation. They are ready to urge that the Farm Bill be shelved; they are never tired of arguing against the AAA and calling attention to the fact that the Supreme Court by a six to three vote declared it unconstitutional. But they know which side of their bread is buttered. They are strongly in favor of those parts of the "New Deal" which pour out money in the great cities of the country; while talking in general terms of the sinfulness of the "extravagance" of the Administration and pointing to the fact that the national debt has become the greatest in our history, they yet see the necessity of the billion and a half relief fund voted by Congress now in session, for the very good reason, in their eyes,

(Continued on page 10)

BAPTIST WORK IN

M. A. Huggins, Raleigh.....General Secretary and Treasurer
Miss Margie Murchison, Raleigh.....Office Secretary
Miss Esther Ivey, Raleigh.....Bookkeeper

DEPARTMENT - OF - CHRISTIAN - EDUCATION

W. PERRY CROUCH, SECRETARY

DIVISION OF SUNDAY SCHOOLS

L. L. Morgan, Raleigh.....Secretary
Mr. and Mrs. John B. Lane.....Field Workers
Miss Bessie Morgan, Raleigh.....Office Secretary

DIVISION OF BAPTIST TRAINING UNION

Nathan C. Brooks, Jr., Raleigh.....Secretary
Miss Mabel Starnes, Raleigh.....Associate Secretary
Miss Mary Lou Wall, Raleigh.....Office Secretary

THE DESPERATE NEED FOR ACTION

By E. P. Alldredge, Secretary, Department of Survey, Statistics, and Information of the Baptist Sunday School Board

God helping me, I want to point out the present, pressing, desperate need of mobilizing and utilizing the whole teaching ministry and the whole official leadership of Southern Baptist Sunday school forces, for the winning of men to Christ!

1. A Denominational Need

First of all, the whole great Southern Baptist denomination desperately needs to be brought back to the main purpose of its existence—the winning of the people of the Southland to Christ. Here we are in the midst of a population estimated at 44,500,000 souls, with 24,500,000 of these wholly unreached and unchurched! Nevertheless, we had but one baptism in 1936 to every twenty-three members of our churches—the lowest level of soul-winning (with the exception of the abnormal World War year of 1918) which Southern Baptists have experienced since Reconstruction days! What is to become of our people and of our great denomination if the Sunday school teachers and leaders do not quickly mobilize their forces and go out and bring in these unreached masses?

2. A Sunday School Need

And what greater need have our Sunday schools, everywhere, all over the South, than to make a demonstration, under God, of what they can really do in the winning of souls to Christ? Does not every one know, for example, that each one of our 325,000 Sunday school teachers and each one of the 175,000 officers and leaders of our Sunday schools could each win at least one soul to Christ in 1937? But this would mean at least 500,000 baptisms by our churches in the one year of 1937. And the story of such a demonstration of God's work through the Sunday schools would go out to the ends of the earth, to honor Christ, to transform all Sunday schools, and to hearten and inspire all the Christian forces of all lands.

3. An Experimental and Vital Need

But Southern Baptists also need such a campaign in which to test the efficiency of the plans, the program, and the purposes of our Sunday schools. How do we know, how can we know, that we have adopted the proper plans, set out the right kind of a program, and followed the God-ordained purposes of the Sunday school? At the last analysis, we can know these things only by a great experimental test—by subjecting all our plans and programs and purposes to the supreme test of a great campaign to win the unchurched masses to Christ and to "build them up in the most holy faith."

4. A Need of Perishing Millions

But far more, Southern Baptists desperately need to mobilize and utilize all their Sunday school leaders and teachers and all their Sunday school opportunities in a supreme effort to win the millions upon millions about us today who know not Christ. With 24,500,000 unchurched people in the Southland today and at least 225,000 being added to this number every year, why do we still wait and hesitate and put forth half-hearted efforts and "pat ourselves on the back" because we baptize more people than the other denominations? Baptizing only one person to every twenty-three members of our churches, as we did in 1936, it would require the whole Southern Baptist Convention fifty-five years to win the people in Texas alone to Christ!

5. The Outstanding Need of the Southland

What is to become of our beloved Southland? Once the outlook seemed bright indeed to me—before I came face to face with the facts! That was twenty years ago—and the picture has grown darker every day since. No, I am not imagining things. I am looking at the facts—some of them very ugly and sinister facts:

Industrialization, and what always comes along with it.

Social libertinism that is engulfing the whole land.

Paganization of ideals, conceptions, and customs of the people.

Laodicean churches and church programs.

There are, in the Southland today, for example, 1,250,000 more unchurched people than was the total of the whole population of this section in 1890—and these unchurched people are increasing 225,000 to 250,000 every year faster than the churches of all faiths!

Only one thing will save the Southland. "Only one thing will change this dreadful outlook and transform these untoward conditions—the great Word of God put into men's hearts and minds through Godly teachers and leaders in our Sunday schools!

Oh, that we may understand this need and make haste to answer this great call before it is too late!

OCTOBER TRAINING

One year ago at Ridgcrest in a meeting of the State Sunday School Secretaries, October was selected as Sunday School Training Month. This week we are back at Ridgcrest and every State Secretary is enthusiastic over the prospects for a great month of training this October. Our slogan is: "A Training Course in Every Church." Will you join us in making that slogan a reality?

If every associational superintendent will do five things the work will go over in a big way. Here they are:

1. Have the September monthly program built around training and create a desire for knowledge.

2. Set a date with the idea that every church will have a class the same week, and decide on the book or books to be studied.

3. Personally interview pastors and superintendents to enlist them in the week of study. This will cost a little money for gasoline, but it will be worth while. The larger churches will be glad to do this as missionary work if

A CONTEST WINNER

North Carolina was well represented in the Better Speakers' and Sword Drill Contests at the South-wide Convention by Miss Bessie Gillespie, of Candler, and Mr. Harold Herring, of Fairmont. Mr. Herring proved to be an able Sword Drill contestant, though the judges did not give him first place in the South-wide drill. Miss Gillespie, however, received first place in the South-wide contest.

North Carolina is quite proud of this fine young woman, and our prayer is that God may continue to richly use her in His service.

SOUTH-WIDE REGISTRATION

Over 1,500 persons registered at the South-wide Training Union Assembly. This is the largest delegation ever to attend a session at Ridgcrest. Some found it necessary to sleep in cars, trucks, etc., in order to get to attend the Assembly. Mr. Perry Morgan and his staff ably carried on in the emergency.

At 10:00 o'clock on Thursday evening, July 22, registration by states was as follows:

Alabama	130	Mississippi	64
Arizona	2	Missouri	92
Arkansas	9	New Mexico	2
Florida	56	North Carolina	175
Georgia	168	South Carolina	272
Illinois	10	Tennessee	280
Kentucky	123	Texas	20
Louisiana	10	Virginia	88
Maryland	5	Foreign	7

NEW WORK AT BATTLEBORO

Miss Pearl Fisher, of the Battleboro Baptist Church, writes of the organization of a new Senior B. Y. P. U. recently. The following officers are serving this church in the Training program: Leader, Mr. J. A. Daughtridge; president, Mrs. J. W. Harper; vice president, Miss Bomberlee Watson; secretary-treasurer, Miss Virginia Edwards; corresponding secretary, Miss Pearl Fisher; Bible quiz leader, Mrs. F. O. Collins; pianist, Miss Christine Warren; chorister, Miss Janice Tanner; group captains, Miss Annie Lou Fisher, Miss Marie Walker, Miss Clarice Fisher, and Miss Josephine King.

God's blessings upon these in their service.

A WORD FROM OLD FORT

Rev. R. L. Smith, moderator of the Blue Ridge Association, writes as follows: "Miss Mabel Starnes recently conducted one of the most successful study courses the Old Fort Baptist Church has ever known. Seventy-five were enrolled, with forty-seven taking the examination.

Of course, all who know her know that Miss Starnes taught in a most effective way. Under the leadership of Brother D. C. Wesson, pastor, and Brother S. A. McDuffie, director, splendid and efficient preparatory work had been done.

Miss Starnes declared that in churches with nearly eight times as many members fewer took part in the study course than was the case here. Not only that, but there were more deacons present throughout the week than she had ever seen before. Every deacon attended part time. Nearly all attended every night, and other officers of the church came regularly.

"That was a ringing challenge which your pastor gave Sunday night," declared Miss Starnes, "when he told you that he is ready to give every member of this church a job. That is what it takes to make a successful church, every member working; and with such good organizers as Mr. Wesson and Mr. McDuffie, I am expecting you to push this whole program right through to success."

At a meeting of the associational officers, held in connection with the study course, it was decided to foster a county-wide training course next year, with the state workers in charge."

WOODROW HILL HOME AGAIN

The friends of Woodrow Hill will be glad to know that he is home again, following his recent operation at Franklin. Woodrow was working with the State Training Union forces in Training Union revivals at the time of his illness. God's blessing upon him.

SUMMER MONTHS GOING

Despite the fact that some of us are uncomfortably warm, the summer months are fast going by. What plans are you making for the fall? The success of your fall and winter efforts in Training Union work depend largely upon the plans you make now.

Begin planning for Promotion Day. Begin planning for new unions. Begin planning for fall training courses. Begin planning for a higher and better training program in your church.

the associational superintendent will ask them to. This personal contact will give opportunity to convince those pastors and superintendents who think the project is impossible that it can be done. Try it!

4. Help secure a teacher in each church. It might be that a visiting teacher will have to be furnished, but it will be fine for them to learn that right in their own membership the churches have good teaching material.

5. Have a training period for an afternoon and evening for those who are to teach. Distribute books and supplies for the work before the teachers go out. Then it would be fine to have a central meeting for all teachers and representatives from the different churches at least two times after the start is made, one on Wednesday and one on the closing Sunday.

NORTH CAROLINA

R. T. Vann, Raleigh.....Secretary Department of Benevolences
M. O. Alexander, Cary.....General Missionary
J. C. Pipes, Asheville.....General Missionary

IN - THE - CHURCHES

MISS VELMA PRESLAR, OFFICE SECRETARY AND STUDENT FIELD WORKER

DIVISION OF MEN'S WORK

DIVISION OF BAPTIST STUDENT UNION



DR. FRANK H. LEAVELL,
Southwide Student Leader
at Zurich, Switzerland, for
World Congress of Baptist
Youth, August 7-11

N. O. STUDENTS ABROAD

Barbara Behrman, of Greensboro, a student at Meredith College, and William Hicks, of Raleigh, a student at Wake Forest, are in Europe with other students and young people from many nations of the world to attend the World Congress of Baptist Youth, which will begin at Zurich, Switzerland, August 7.

In these days prior to that internationally important meeting and during the five days of its sessions, Baptist youth and its friends at home can, through prayer, contribute power to the meeting.

* * * *

ANOTHER MONTH

And then will occur the exodus of several thousand individuals from home to campus.

During this month the minds of these exciting youngsters will be filled with thoughts of "What shall I take back with me?" and "What shall I do and be at college next year?" Magazines already carry suggestions of the clothes for collegiates. Stores and shops from now on will make compelling bids to this generation.

In comparison, there will be only a few reminders that the most important thing for the student to take to college with him is CHRIST. This is the opportunity for parents, Sunday school teachers, and pastors.

ANOTHER MONTH offers:

- Time enough to emphasize first things.
- Time enough for individuals to be made over.
- Time enough for ideals to be transformed.
- Time enough for right purposes to be created in pliant hearts.
- Time enough to answer perplexing questions.
- Time enough to supplant doubts with faith.
- Time enough to tell of Christ.
- Time enough for new resolves.
- Time enough for God to have a part of it.
- Time enough to pray.

* * * *

STILL UNDECIDED

About what college to attend? Consider the following words of wisdom in regard to Education and Religion.

"Education, and more education will produce wealth; but no education which has not at its base integrity, based upon good morals, which in turn must be rooted in religion, can insure the safety of that which is produced. Which is another way of saying that Christian schools do not attempt to compete with state schools: they simply supplement. The state schools supply that training which produces that which is tangible, the material; Christian schools attempt to develop that which is intangible, the spiritual; it is the latter which not only insures the safety of the material but also directs its use for the greater glory of God."

"Secular education is only half an education with the most important half left out."—Sir Robert Pell.

"To educate the reason without educating the desire is like placing a repeating rifle in the hands of a savage."—Herbert Spencer.

"To educate a man in mind and not in morals is to educate a menace to society."—Theodore Roosevelt.

"Nine-tenths of the calamities which have befallen the human race had no other origin than the union of high intelligence with low desires."—Macaulay.

"Religion, instead of being a department of education, is an implicit motive thereof. It is the end that presides over the beginning and gives unity to all stages of the process."—George Albert Coe.

WELCOME HOME

During August many of our North Carolina men, now serving as pastors in other states, will be visiting their North Carolina homes and families. Many of them will be supplying for the churches here and there. We wish we might give the names of all these beloved "exiles," but at the moment we can only recall the following: Dr. J. A. Ellis, Sherman, Texas; Dr. A. O. Moore, Port Arthur, Texas; Dr. B. Vaughan Ferguson, Fort Smith, Ark.; Dr. W. W. Barnes, Seminary Hill, Texas; Dr. O. W. Yates, Arkadelphia, Ark.; Rev. David Woodward, La Grange, Ill.

Pastors or church leaders who desire to get in touch with any of these can do so by dropping a card to the office in Raleigh.

We regret to lose from the State Brother D. S. Dempsey, who went on August 1 to Jackson Memorial Church in Portsmouth, Va. Brother Dempsey has rendered excellent and far reaching service, first at Spray and then at Hertford. We wish for him every success in his work in Portsmouth. We express here our appreciation for his never failing spirit of cooperation in every Kingdom task. Our loss is Virginia's gain, and so we commit him with all heartiness to the brotherhood of Virginia.

We welcome back to the State Dr. H. K. Masteller, who at one time was pastor at St. Pauls in the Robeson Association. He is soon to begin his work at Canton. This is already a strong church. We know, however, the possibilities there, and we look for substantial growth under the leadership of Brother Masteller.

THE WORK IN GENERAL

BY

M. A. HUGGINS

DISTRICT ASSOCIATIONS

The associations have already begun to hold their annual meetings. The Yadkin met last week; the Surry and Beulah meet this week; and the Carolina and Macon meet next week.

Mr. Alexander reports an excellent and forward-looking meeting of the Yadkin; and if the programs that have been printed are any index of a successful associational meeting, the Beulah and Surry will be repetitions of the fine meeting in the Yadkin.

For the information and guidance of those who may be interested, we give the schedule of those which meet in August, beginning with the Buncombe. We give the church and date, together with a word of direction for reaching the church in those cases where we have such information.

Buncombe—Calvary (in West Asheville), August 10 and 11.

Transylvania—Brevard, August 11 and 12.

New Found—Union (from Asheville take Route No. 63 via Leicester), August 12-13.

Tuckaseegee—Sol's Creek (about fifteen miles southeast of Sylva), August 12, 13, 14.

Western North Carolina—Notla (nine miles southwest of Murphy on Highway No. 10), August 17 and 18.

Haywood—Clyde, August 18 and 19.

Tennessee River—Lone Oak (five miles west of Robbinsville), August 18, 19, 20.

French Broad—California (four miles northeast from Mars Hill), August 19 and 20.

Avery—Flat Springs, August 20 and 21.

Three Forks—Howard's Creek (five miles northeast of Boone), August 24 and 25.

Ashe—Welcome Home (four miles out from Jefferson), August 27, 28, 29.

LEADERSHIP MEETINGS

We had a word in these columns some time ago concerning the "Preliminary" meetings which have been held and will be held until about September 15.

We have attended several of these leadership meetings, and in our opinion no more fruitful meetings have been held. As we have said before, the purpose of these meetings is to bring together the leaders of the churches for the purpose of considering together frankly and facing squarely the conditions in our churches and the opportunities which beckon us on.

We repeat what we said some time ago. To many it seems we are having too many meetings of one sort and another. We are inclined to share this opinion. We must remember, however, that we are working together in a democracy and not in a dictatorship. And we know well that in a dictatorship very few meetings are had except the few which meet behind closed doors and pass orders down. In a democracy frequent meetings are absolutely essential to progress. In these leadership meetings, as well as in the annual meetings of the associations, Baptists must face each other and God in all earnestness and sincerity. They must talk things through and talk things out, and yet do it in the spirit of the Lord Jesus. If they do, understanding and cooperation and, therefore, progress will be the sure result. It is hoped, therefore, that all those invited to these leadership meetings will make an effort to attend; and also that the messengers will go up from their churches to the annual associational meetings with reports from their churches that will stimulate other churches, and in which they themselves can take reasonable pride.

THE CONVENTION

And speaking of meetings, it will not be so long until Baptists turn their faces toward Wilmington for the annual meeting of the Convention in November.

E. N. Gardner and the Committee on Order of Business for the next Convention have been earnestly at work in the preparation of the Convention program. Before long now that program will be released. We are sure our people will be delighted with the very interesting and helpful program which is being worked out. We reveal no secret when we say that Mr. Gardner and his committee have been under heavy responsibility, what with the unusual program prepared last year by Pastor J. A. Easley, of Wake Forest, and his committee. So far as we know, it is generally agreed that that program, both in its formulation and execution, set a very high standard.

FELLOWSHIP IN WORLD SERVICE

This is the title of a booklet, soon to be released, upon which we have been working. And when we say "working" we mean just that; for during the past two or three weeks we have been working with its preparation far into the night, usually until one and two o'clock. We are somewhat relieved at the present writing, because today the booklet is going to the press.

It has been written and assembled with the Stewardship Revivals this fall particularly in mind. It is to take the place of the one we have been using for two or three years, and which bore the title last year of "Baptists Working Together."

The booklet will soon be off the press, and we plan to send each pastor in the State a copy in the hope that he will immediately review it with a view to using it this fall. However, we are anxious for the pastors and other church leaders to use the very best material available. The thing we are interested in most of all is that the Church Revival be planned, and that in this Revival our people be brought face to face with the living issues with which we must grapple now.

Men who talk of worshipping God in nature are usually found looking for Him with gun and rod.—Ex.

THE BAPTIST PRESS

By G. W. Paschal

I

The Baptist Standard of July 22 prints a picture of Mrs. Martha Draper, and underneath has the following:

Mrs. Martha Draper, age 97, became a member of the First Baptist Church of San Antonio, Sunday, June 27, and was baptized that night by Dr. Perry Webb, pastor.

She is a native Texan, and has lived in San Antonio since 1911. It is believed that she is the oldest person ever to have been baptized in the State.

Many now living can remember when it was argued by opponents of the Baptists that immersion was dangerous to health. There are many indications that many people even in America have had a dreadful horror of cold water, and sincerely believed that it was unthinkable cruelty to baptize (immerse) a person in it. This dread of water existed in the seventeenth century when the Baptists began to establish their churches in England. It was hard for others to conceive how the Baptists could have the courage or recklessness to go down into the water and be baptized by immersion, and harder still to think of their not falling sick and dying in consequence. But Crosby tells in his "History of the English Baptists" of an eminent physician, Sir John Floyer, who did not share this general fear. Writing to the people of the Church of England, he advises that they return to the ancient custom, in use till 1600, of baptizing infants by dipping in water, seeming to think that one such bath in a lifetime would keep them from degenerating into the "sickly, tender race" that has been induced by the change in the mode of baptism from dipping to sprinkling. "And, he says, they did great injury to their own children, and all posterity, who first introduced the alteration of this truly ancient ceremony of immersion."

The early Baptist preachers in North Carolina and Virginia would baptize in the coldest weather, sometimes breaking the ice, says Elder John Leland, to show people how groundless were their arguments that immersion was dangerous to health. Burkitt and Reed in the "History of the Kehukee Association" have this to say of one such baptism:

The first person we know of who was a resident near Yoppim [five miles from Edenton], and was received into the Baptist church, was Joseph Creecy, a man of considerable fortune and in much esteem amongst the people. After he had a hope the Lord had converted his soul, he went down to Pasquotank (now Camden) [now Shiloh Church] and was baptized by Elder Burges. And it raised the admiration of his neighbors, because when he was baptized it was in the time of a great snow. But we think we can, as old experienced ministers, who have baptized hundreds, testify that we never knew a person receive any damage by going into the water at such times; no, not even so much as to take a cold.

II

It is because we have nothing of the kind, so far as I know in North Carolina, except the county homes, that I am copying here an article from the Word and Way, "Our Home for Aged Baptists":

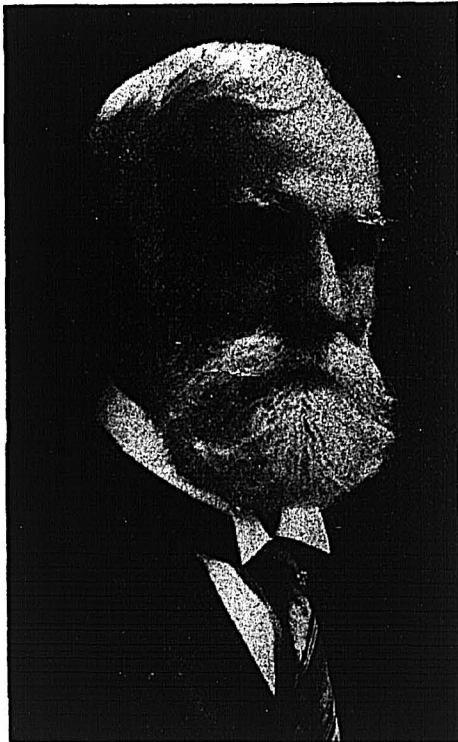
"It was a delight to have a visit recently from Brother Horace Goodin, field representative of the Home for Aged Baptists, Ironton, Missouri. Brother Goodin reports the work of the Home going along very well. There are 70 patients now in the Home, nearly half of whom cannot leave their rooms. About ten are bed-fast all the time, and about five must be fed, being entirely helpless. There are six patients in the Home above 90 years of age, and two above 97 years of age. Brother Goodin stated that the superintendent of an outstanding hospital in the state has estimated that it would cost \$100 a month for them to keep one of these helpless old people. Of course, the Home for Aged Baptists takes care of all these old people as a pure benevolence to them without charge to them. What could be a finer service in the name of Christ?"

III

Our quondam North Carolina, Granville County, friend, who like most others can't be satisfied anywhere except west of the Mississippi once they have lived there, has a regular half-column in the Word and Way, which he calls "Random Thoughts." In it he often has some good preachments, and one such in the issue of July 8. He

is talking of going apart and resting a while, and has this to say about it:

"Such hours of relaxation are greatly needed in these modern days of strain. The routine becomes irksome, our nerve energy is depleted, and patience has vanished. We grow irritable over petty things. Then one day we get away and rest a while, and the wrinkles of care are all ironed out. A few days in the hills, or by the lake, and lo a miracle happens! Tiredness, impatience, restlessness all vanish like a fog. We are rested. Our morale is rebuilt, and we face our job with renewed energy. These rest periods add greatly to the efficiency of our work. Many breakdowns could be avoided if men would withdraw to some restful place before the strain became too great. There is a gospel of rest for tired workers. And there is a Saviour who understands what it is to be weary."



DR. E. McK. GOODWIN

In the death of Dr. E. McK. Goodwin on July 18, North Carolina loses an outstanding citizen and Baptists one of their most useful laymen.

Dr. Goodwin was seventy-eight years of age. He had been active in the educational and church life of the State. We understand that for forty years he was a deacon in the First Baptist Church of Morganton. During all these years, Dr. Goodwin specialized in the education of the deaf. He was superintendent of the State School for the Deaf at Morganton from its inception forty-three years ago. He was on the Board of Trustees of Meredith College for a number of years. He was also a member of the board of directors that established Woman's College of the University of North Carolina, and on the committee that selected the site of the college. He was one of the group that selected the Baptist assembly grounds known as Ridgecrest. Dr. Goodwin's outstanding work was with the deaf. His work at Morganton will be ever remembered and will make his name famous in all the years ahead of us.

In recognition of Dr. Goodwin's achievements, Wake Forest College conferred the honorary degree of Humane Letters upon him in 1931.

Dr. Goodwin was born near Raleigh, April 12, 1859. He attended the Lovejoy Academy and the Raleigh Male Academy. He graduated from the Peabody College for Teachers, Nashville, Tenn., in 1884. He attended the World Sunday School Convention in London, and the Paris Exposition in 1889. In 1894 he married Miss Maude Fuller Broadway, a native of Charlotte, who died in 1934.

The School for the Deaf can never pay the debt which it owes to E. McK. Goodwin. Beginning with the school when it was small and had scant support, he stayed by it until it had about four hundred pupils enrolled and property worth two millions of dollars.

CURRENT TOPICS

(Continued from page 7)

that the greater part of that great sum will be spent for the relief of the people of their own cities.

Probably the housing bill is a good thing. It may be true, as the New York Times argues, that without some subsidy and that by the Federal Government "the lower income groups"—in our big cities, be it well understood—cannot be prop-

erly housed, and that therefore the Government should provide the money at a low rate of interest. This housing bill is a part of the "New Deal" program. What we object to is the way Congress has of pouring out the national revenue in our big cities in other sections of the country, but when it is a question of helping our farmers and passing farm bills, this same Congress is whipped into inaction and panic by the metropolitan papers.

BAPTIST WORLD ALLIANCE EXECUTIVE COMMITTEE: A PRELIMINARY STATEMENT

By J. H. Rushbrooke, General Secretary

The Executive Committee of the Baptist World Alliance met at the Baptist Church House on Tuesday of last week, the president, Dr. George Truett, in the chair. Principal N. J. Nordstrom, of Sweden (vice president), Mr. Albert Matthews, LL.D., of Toronto, Canada (Western Treasurer); Mr. C. T. Le Quesne, K.C. (Eastern treasurer); Dean H. M. Smith, representing the Negro Baptists of the U. S. A., were among those present. China, India, Burma, New Zealand, Australia, South America, Hungary, Spain, Italy, France, Latvia, Poland, and other lands were also represented.

The recent "decision" issued by the Ministry of Cults in Rumania was the subject of careful consideration. It was unanimously resolved to endorse the communication forwarded to the Rumanian Ministry by the Administrative Committee of the Alliance, and to forward to the Rumanian Government a further statement expressing the distress and concern of the Baptist communion throughout the world and appealing for reconsideration of the "decision," this document to be withheld from publication until it has been submitted to the Government. A further resolution expressed the deep sympathy of Baptists throughout the world with their brethren in Rumania, and their firm purpose to assist them in every way possible.

Preliminary arrangements for the Sixth Baptist World Congress to be held in Atlanta, Georgia, in July, 1939, were discussed, and it was resolved to appoint international commissions to report on (1) what Baptists can do to abolish war; (2) the Baptist contribution to Christian unity; and (3) the Oxford and Edinburgh conferences. It was also agreed that foreign missions and evangelism are to receive special consideration at the Congress, and that a larger proportion of women speakers is desirable.

Attention was directed to the restrictions upon religious freedom and the prevalence of repression and persecution in various countries, and the following resolution was adopted:

"This Committee feels it desirable to call special attention to the resolution adopted by the Fifth Congress of the Baptist World Alliance held at Berlin in August, 1934:

"The members of this Congress believe that the church is the company of the people of Christ with the Lord Himself according to His promise in the midst of them, and that He by His Spirit guides them into all Truth and makes plain to them the Will of God for them.

"They hold that any interference with the freedom of the church is an intrusion between God and His people, and that to limit the liberty of the church is to hinder the working out of God's purpose of redemption for mankind through His people.

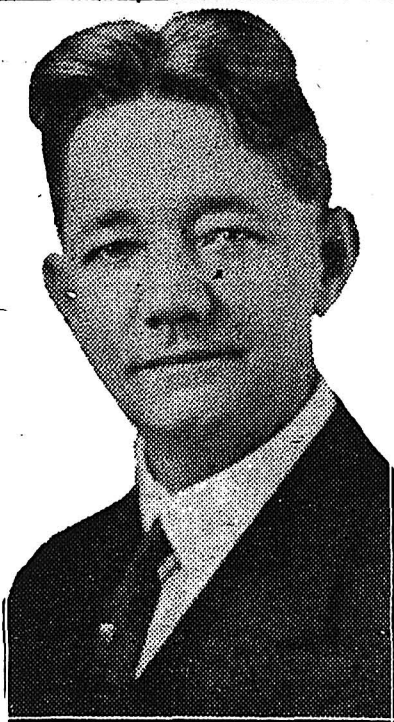
"They therefore deny the right of the State to interfere in matters of religion, and equally the right of any church to enter into such relations with the State as may compromise its witness or limit its freedom to follow the Will of Christ as revealed to its members, and they believe that any system of state establishment of religion tends rather to the secularizing of the church than to the spiritualizing of the state.

"The church is God's appointed instrument for the redemption of the World and any infringement of its freedom limits its power to accomplish this task.

"The members of this Congress claim for all religious bodies full liberty in matters of faith and worship and the unrestricted right to preach and to teach the Truth as it is revealed to them.

"They further declare their conviction that the above principles tend to promote the true welfare alike of the church and of the state."

"The Committee declares the entire Baptist communion throughout the world to be resolutely opposed to religious repression of every kind, whether directed against Baptists or others, and it expresses the unwavering sympathy of all our people for the victims of persecution or repression whether belonging to our own or any other communion."



B. V. FERGUSON, D.D.
Fort Smith, Ark.

Twenty-five years ago, when he was a student at Wake Forest, Dr. Ferguson was pastor at Brassfield Church in the Central Association. The Brassfield people are especially proud of him, and whenever he returns to North Carolina he is always invited back to Brassfield. Beginning August 15, Dr. Ferguson will conduct a series of meetings at Brassfield to continue through the 20th. Services will be held at three and eight o'clock p.m.

For twenty-one years Dr. Ferguson has been pastor at Fort Smith, Ark. He has had an average of one hundred additions each year since becoming pastor there. His church is now the largest in Arkansas, and is one of the most influential churches in the bounds of the Southern Baptist Convention.

The Biblical Recorder joins the Brassfield people and his many friends in North Carolina in giving Dr. Ferguson a cordial welcome as he spends his vacation back home.

NOTES FROM CALVARY CHURCH, RALEIGH

The Calvary Baptist Church of Raleigh has recently enjoyed one of the most successful revivals it has ever had in its history.

There was a week of cottage prayer meetings held, May 24 through May 29, at strategic points in the city. These were well attended and very helpful.

From May 24 through June 6 a very successful Vacation Bible School, superintended by Mrs. Wallace O. Andrews, was held with a large attendance each day morning. This school meant much to the boys and girls of our church. We are indebted very greatly to the several members of the faculty and the children who cooperated so beautifully in the activities of the school.

On June 6, Sunday evening, the commencement was held, with a large attendance of friends, parents, and young people. An interesting program was given by the various departments, closing with a very interesting playlet rendered by the intermediates.

If any church in North Carolina has never had a Vacation Bible School, then certainly that church should by all means begin now to make plans to have one next year. It will be helpful to your church in every way.

On Sunday, May 30, the pastor, Wallace O. Andrews, began a series of "Revival Services in Song," which continued through Sunday morning, June 6.

The church is very deeply indebted to Miss Frances MacRae, of Red Springs, who rendered such efficient

service as accompanist during this series of meetings. She is a very talented, cultured, and refined Christian young lady.

The purpose of this meeting was to revive the interest in the old, gospel, soulful, worshipful hymns. A definite message was presented each evening in song.

Any pastor or church desiring such a series of services may write the pastor at 121 N. Bloodworth Street, Raleigh.

On June 7 through June 10 Dr. Perry Mitchell, pastor of the First Baptist Church of Arlington, Va., who also occupies the Chair of Evangelism in the Arlington University, came as the modern "Forerunner" or "John the Baptist" of the twentieth century, leading Calvary Church in a special series of preparatory revival services.

His messages dealt with the problems of the church and the evangelistic program of the local church. They were vital, pungent, applicable, practical, and understandable. He is truly an evangelistic fire from the viewpoint of a pastor. He knows the problems of the pastor, being the pastor of a large church himself. He greatly endeared himself to the members of the Calvary Baptist Church, and rendered a most efficient and effective service while here. We would wholeheartedly recommend him to anyone who wants sound, sane evangelism preached and practiced.

On Sunday, June 13, Dr. and Mrs. Arie P. Renn, of Washington, D. C., an evangelist of note, came to lead the church in a special series of evangelistic services. This series lasted for three weeks, concluding on Sunday evening, July 4.

There were large crowds in attendance in all the services, with growing interest all the while.

Dr. Renn spoke with power and fervor, using the great texts of the Bible. His messages were simple, clear, and convincing. The last two services of the series on Sunday, July 4, were really a great climax. The Spirit of God was felt as of a Pentecost. Church members and deacons were moved to tears and penitence in a most remarkable way. It was stated by several that it was the greatest revival they had ever experienced.

Mrs. Renn assisted in the meeting by singing in duets with the pastor, Wallace O. Andrews.

The church has been greatly revived and helped. There were thirty-three accessions to the church, twenty by baptism, others by letter, restoration, and Christian experience.

Dr. and Mrs. Renn made many friends while they were in Raleigh. We heartily recommend Dr. Renn to all the brethren who desire a vital, dynamic, saving, Christful Gospel preached.

WALLACE O. ANDREWS.

Bridget had just started on her duties as housemaid, and on the very first day she came up to her new employer.

"Please, mum," she said, "would yez moind givin' me a recommendation?"

"A recommendation, Bridget!" exclaimed the mistress, with a look of alarm. "Why, you have only just come!"

"Yes, mum," admitted Bridget, "but you might not be wantin' to give me one when Oi'm lavin', mum."—Buffalo Courier-Express.

Employer: "Al, I wish that you wouldn't whistle at your work."

Al: "I wasn't working, sir; I was just whistling."—Ex.

"Dad, when has a fellow horse sense?"

"When he can say 'nay,' son." — Ex.

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Edited by Mrs. Edna R. Harris,
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MRS. J. S. FARMER,
State Golden Jubilee Chairman

INITIAL PLANS FOR GOLDEN JUBILEE

Leaders everywhere will rejoice in the selection of Mrs. J. S. Farmer to serve as North Carolina Golden Jubilee Chairman. Enthusiastic, well informed, deeply consecrated, missionary-visioned, Mrs. Farmer will ably lead North Carolina women and young people in all the plans for a worthy celebration of a glorious half century of W. M. U. history and service. Let us enter joyfully into all suggested plans, giving immediate attention to the matter of selecting a Golden Jubilee Chairman in every organization.

NEW HELPS

Several new leaflets have been received for free distribution. Order the ones you need today. "A Guide for Business Women's Circles," "Catalog of Mission Study Literature, 1937-38," "What To Do" (leaflet for organizing R. A.), "An Open Letter to Stewardship Chairmen."

STATE MISSION SEASON APPROACHES

By this time all organizations have received the quarterly literature and State Mission Program. Read every word carefully and also read all letters to entire organization. Please notice especially the letter from Mrs. J. S. Farmer, our State Golden Jubilee Chairman.

PLANS FOR THE W. M. U. TRAINING SCHOOL

After careful consideration, the Board of Trustees and Local Board of Managers of the W. M. U. Training School have been merged. Following the plan of the W. M. U. Executive Committee, there will be state and resident members who, with the Union's executive officers, will make up the Board. The plan is identical with that of the Southern Baptist Theological Seminary. It was adopted believing it will make for greater efficiency in the administration of the school.

It will be remembered that when the school was opened the students were enrolled in classes at the Seminary. In fact, the deciding factor in locating the school in Louisville was the advantage offered our students of studying with Seminary professors. When the Seminary moved to its new location at the Beeches, an arrangement was made whereby certain of the Seminary Faculty came to meet classes of our young women in the Training School building. It was earnestly desired that all classes should be so taught but it was found that Dr. Sampey and Dr. Robertson, teachers of Old and New Testament, could not assume the burden because of the other heavy demands on them personally and their departments. The Board, therefore, brought to the school as teacher of Bible, Dr. C. L. McGinty, then teaching in Mercer University, whose relation to our school has been in every sense helpful, and whose service during this transition period is deeply appreciated.

The Board, in its effort to carry out the wishes of the constituency, many of whom feel that the future progress of the school will be promoted by the return to the relationship with the Seminary that existed in the early years of the school has found that such change is not immediately possible but must await certain physical adjustments and sufficient increase in the faculty of the Seminary to assure reduction in size of larger classes. Knowing that these problems require time and conference, the Board has asked the Seminary faculty to arrange for the teaching of classes in Bible in our school, even as they have taken care of other courses that are duplicated. The Board keenly regrets that this change in policy makes necessary the severing of the happy and helpful relation with Dr. McGinty. The Board and the entire constituency of W. M. U. wishes him success in the challenging new task upon which he now enters. The following expression of appreciation was authorized at the May meeting of the Training School Board and the W. M. U. Executive Committee:

Appreciation of Dr. C. L. McGinty

By special action of the Executive Committee of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, in executive session in New Orleans, La., May 10, 1937, a committee was appointed to express to Dr. C. L. McGinty the appreciation of the members of the Woman's Missionary Union for his noble contributions to the life of the W. M. U. Training School throughout his years of service.

We, the committee, desire to express to Dr. McGinty the profoundest gratitude of the members of the Woman's Missionary Union for his outstanding services to the W. M. U. Training School. His acknowledged scholarship, his helpful cooperation, his unflinching Christian courtesy, have made lasting contributions to the lives of the young women who have had the privilege of his instruction. We count ourselves fortunate in having his fine spirit permeate the life of the W. M. U. Training School through the years, and herewith acknowledge our indebtedness for the scope of his

vision and his great spiritual contributions.

Respectfully submitted,
MRS. EUGENE LEVERING,
MARY NELLE LYNE,
MRS. W. J. COX.

Miss Claudia Edwards, teacher of music, after a year's leave of absence for study in the Boston School of Music, will return for the opening of school. We are honored in the choice of Miss Edwards as teacher in the Deering Community Center, the nationally famous summer school at Deering, N. H. Her exceptional work in Boston earned for her this coveted opportunity, which will greatly enrich her contribution in guidance for such activities for Training School students.

The Board takes pleasure in announcing the following faculty for the year 1937-38:

Miss Carrie U. Littlejohn, Principal.
John Richard Sampey, B.A., D.D., LL.D., President and Professor of Interpretation of Old Testament in the Southern Baptist Theological Seminary, Lecturer in Old Testament.

William Owen Carver, M.A., Th.D., D.D., LL.D., Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary, Missions.

Frank Marion Powell, M.A., Th.D., Professor of Church History in the Southern Baptist Theological Seminary, Church History.

Gaines Stanley Dobbins, M.A., Th.D., D.D., Professor of Religious Education and Church Efficiency in the Southern Baptist Theological Seminary, Religious Education.

James McKee Adams, M.A., Ph.D., Professor of Biblical Introduction in the Southern Baptist Theological Seminary, Biblical Introduction.

Harold Wayland Tribble, M.A., Th.D., Professor of Theology in the Southern Baptist Theological Seminary, Theology.

William Hersey Davis, M.A., Th.D., D.D., Professor of Interpretation of the New Testament in the Southern Baptist Theological Seminary, New Testament.

Kyle Monroe Yates, M.A., Th.D., Ph.D., D.D., Professor of Old Testament Interpretation in the Southern Baptist Theological Seminary, Old Testament.

Miss Carrie U. Littlejohn, B.R.E., M.S. in Ed., Social Work.

Mrs. George J. Sutherland, Certificate in Expression, Public Speaking.

Miss Claudia Edwards, B.M., M.A., Music.

Miss Elsie J. Ragsdale, A.B., M.R.E., M.A., Missionary Education.

We bespeak for faculty, staff, and students the same loyal support that has ever been accorded the school, and ask the prayers of the people that the school and its students may continue to serve the needs of the advancing Kingdom. On behalf of the Board of Trustees of the W. M. U. Training School,

MRS. F. W. ARMSTRONG,
Chairman.

He never had such a tough time in his life. First, he got angina pectoris, followed by arteriosclerosis. Just as he was recovering from these, he got pneumonia, followed by pulmonary phthisis and tuberculosis. Somehow he got over them in time to have appendicitis, to say nothing of pyorrhea. All in all, he never knew how he pulled through. It was the hardest spelling test he had ever been in.—Ex.

An English manufacturer of motor-car tires was the guest of a gathering of commercial men. Responding to a toast he said:

"I have no desire or intention to inflict upon you a long speech, for it is well known in our trade that the longer the spoke the bigger the tire." —Tit-Bits.

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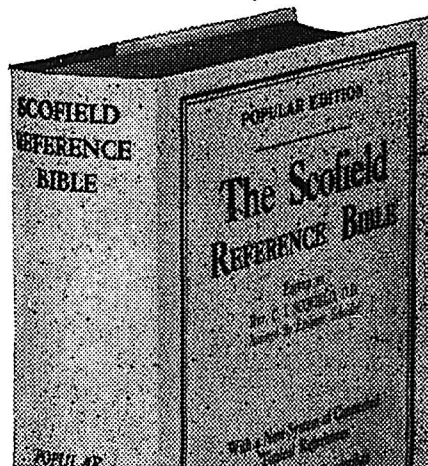
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FOCUS ON SUNBEAMS AUGUST 8-14

Dear Shining Sunbeams:

Isn't it fine to have your Focus Week during the lovely summer days of August 8-14? I just hope that your leaders will make this the happiest, most helpful week of all the year for you. There are so many attractive suggestions to help you make this week one you will always remember. There are now 628 Sunbeam Bands in our State. How proud we are of all Sunbeams who will shine so brightly for Christ during this Focus Week and every day!

Your Sunbeam friend,
MARY CURRIN.

A BIT OF SUNBEAM HISTORY

Would you like to hear about the second Sunbeam Band that was organized, of which I was a charter member fifty years ago? As you know, the Sunbeams were organized by Dr. George Braxton Taylor, at Fairmont Church, Nelson County, Va. "Cousin George," as he is called, was then pastor of several churches in the country while he was taking some courses of study at the University of Virginia at Charlottesville. Fairmont and Mt. Shiloh churches were in his field. My father and mother were members at Mt. Shiloh. In just a few weeks after the Sunbeams were organized at Fairmont, Miss Mary Pamplin with the help of "Cousin George" organized a Sunbeam Band at Mt. Shiloh; I was one of the little tots that composed her group.

This movement was started to get children interested in the Bible and missions. Miss Mary told us Bible stories and explained the need of our sending missionaries to carry the Gospel to the heathen lands. About this time the "Missionary Hen" idea was brought out. I remember Miss Mary's telling us to get our parents to give us a hen and for us to save the eggs the hen layed and sell them to get our Sunbeam money. I don't know how many of the group did that, but any way we were to bring a penny or more when we came to the Sunbeam meetings.

I want to mention here something of the importance of the early training and the impressions the little folks get from Sunbeam leaders and others that teach them the Bible and things concerning our duty to God. In my case these impressions have stayed with me through the years and have been a great help to me. I cherish their memory as the years go by.

I had a letter from "Cousin George" some time ago, and I am sure he is made glad by the news of the almost world-wide Sunbeam movement. I know he is very proud of being the one to start such a movement in Kingdom work. I join with all the Sunbeams both young and old in praising him for starting this great movement. Eternity alone will reveal the good results of his labor and though he is beyond the three score and ten years we wish him many more years to serve the Master here, and "in that land beyond the river" we know he will continue to enjoy fruits of his labors.—George T. Noel.

Dunn, N. C.

A SUNBEAM LEADER'S PRAYER

"God of the Heart and Hand,
Teach me to understand!
I know so little of the thought that lies
Back of the shining of those childish eyes;
I guess so little of the wonder there
Under the curling of the sunny hair.
It is so very, very long ago,
Since I, too, knew the things that children know,

Yet hast Thou given them to me to lead,
Out of Thy wisdom, grant me all I need—
Patience of purpose, faith, and tenderness,
Trusting Thy perfect love to lead and bless,
Help me remember—ah! for this I pray,
And make me again the child of yesterday."

LEADERS KEEPING SUNBEAM FOCUS WEEK

A very special joy will come to all Sunbeam leaders during Focus Week—the joy and responsibility of helping the entire church to realize the eternal value of leading little children into missions. In this important week the W. M. U. Young People's director should lead out, working with the Sunbeam leader and the W. M. S. president. A special letter has been sent to every Sunbeam counselor. In addition to these plans, read August issue of *World Comrades*, pages 12-13; *The Window of Y. W. A.*, page 28; and *Royal Service*, page 30. Surely from these plans you can select suitable ideas for your Sunbeam Band—do something special. (1) Organize a new Sunbeam Band, (2) enlist new members, (3) plan for demonstration programs, (4) have Sunbeam social, (5) have a Mission Study Class.

CHECK UP ON SUNBEAM SUPPLIES

Do you have these helps as you lead Sunbeams? Sunbeam Manual (10c) from State Headquarters; Wan Chuan, the Sunbeam Standard of Excellence Chart (25c), and Sunbeam Watchword Song (2c per copy), from 1111 Comer Building, Birmingham, Alabama; a number of *World Comrades*, \$1.00 per year, from Birmingham office; Brought One Dolls and mite boxes (free), from State Headquarters. Do you have these books for Sunbeams? "The Camel Bell," (25c); "Little Black Sunday," (25c); "Picture Story Sets" on various countries at 50c a set, which includes six large pictures with stories about each picture; curios from Africa at \$1.00 a box from Foreign Mission Board, Richmond, Va.

SUNBEAMS AND STATE MISSIONS

In 1936 Sunbeams gave \$370.66 for State Missions. Let's see how far we can surpass that this September. Encourage every Sunbeam to give.

ASSOCIATIONAL YOUNG PEOPLE'S MEETINGS

In the Wilmington Division, meetings will be held as follows: Robeson Association at First Church, Lumberton, August 3, ten a.m.; Cape Fear-Columbus at Whiteville, August 4, ten a.m.; New South River at Salemburg, August 6, ten a.m.

In the Elizabeth City Division, meetings will be held as follows: Atlantic Association at New Bern, August 10, ten-thirty a.m.; West Chowan at Chowan College, August 11, four-thirty p.m.; the Chowan and Roanoke, August 12 and 13, respectively. Leaders in each of these associations will be notified of place of meeting.

What we call genius is generally the product of trial, toil, and pain, not inheritance. Learning, like most other human values, is worth about what it costs.

Machines which eliminate drudgery may be a blessing, but teaching methods which eliminate thinking are a curse.—Ex.

"GOOD JOB FOR A NICKEL"

There was no resisting the business-like appeal of the diminutive youngster with the "shine"-box. He set to work with a will, and in several minutes he had put considerably more than five cents' worth of glimmer on dusty shoes. Moreover, he smiled pleasantly and said "Thank you" when the coin was in his hand. One had an impulse to double the fee, but the lad was promptly off down the street seeking other prospects.

The morning ride to town had been past a hillside where perhaps a hundred men were comfortably leaning on shovels. A few made occasional passes at piles of dirt. Most of them were standing stock still. These citizens were receiving from a generous government much more than a nickel, but the idea of doing any "job" at all seemed far from them.

In the late afternoon crowds so unwontedly large as to suggest an inquiry, emerged from the subway. "Coming from the races," a bystander informed us. From fragments of conversation one judged that these people were not interested in fine horseflesh, nor did they have a love of sport; merely the desire to get something for nothing had impelled most of them to spend a perfectly good afternoon at the track.

A social problem that is puzzling responsible economists today is that of providing work for the unemployed and at the same time causing them to desire to work after the jobs have been provided. Some people seem to prefer to take a handout from society rather than to earn a wage by honest labor. However, others are eager to give full value in service for every dollar received.

The barnacles on the ship of state must not be allowed to weigh it down to the water's edge. Willful non-producers have a lesson coming to them. For its own defense society may have to revive the ancient rule of the apostle Paul: "If any will not work, neither let him eat" (1 Thess. 3:10).

Looking for hopeful factors in our economic problem, we pin our faith not on idlers on the hillside taking unearned public money, nor on amateur gamblers of various stripes trying for winning tickets, but on a small lad with a determination to give full value for the money he receives. To accept any honest work that is offered, to give a little more than the wage calls for, to be thankful for small favors—surely these are stepping-stones along the pathway to financial and moral competence for men or for nations. Those best serve themselves and the cause of social reconstruction who are willing to do a "good job for a nickel."—Frank B. McAllister, in *Young People*.

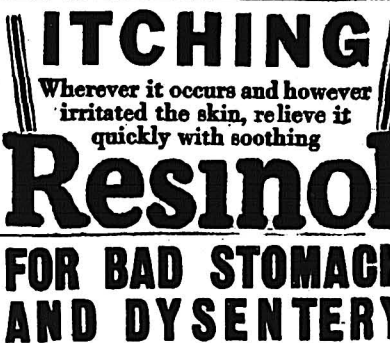
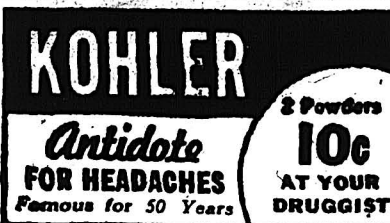
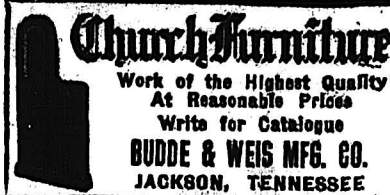
Let us not be weary in well-doing; for in due season we shall reap, if we faint not.—Gal. 6:9.



BOILS

One doctor says: "Over a period of twelve years as a general practitioner of medicine, I have used daily as a routine in my practice No-Hance, formerly called No-Lance for BOILS, and without hesitation I say it is the safest, sanest, and most comforting treatment known for BOILS, cuts, skin abrasions, pimples and minor rectal irritations. It kills the germs, soothes the pain and promotes healing."

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To relieve that sour, sickening upset stomach, and to check the pain and distress of dysentery and diarrhea, you need a real doctor's medicine. Insist upon Ante-Permen, for Ante-Permen is the proven prescription of an old family physician, and has been giving relief to stomach and bowel sufferers since the days of your grandmother. The way it takes hold of sick stomach, giving immediate relief, is astonishing. Ante-Permen's nine ingredients are well known to every physician, and work together to neutralize acidity, destroy bacteria, soothe inflamed intestines, and restore normal action of stomach and bowels.

A new 1937 song book with 128 pages of best known songs and favorite hymns will be mailed free of charge to everyone who sends in an Ante-Permen carton to Ante-Permen Co., 1805 L. & E. Bldg., Columbia, S. C.

DO WHAT THE DOCTOR DOES



When sprains tear at your nerves and muscles and send murderous pains through you, no need to suffer. Doctors say "Yager's Liniment" for quick relief from the torments of sore, stiff, aching muscles and sprains. Yager's gets on the job the minute you rub it in; it acts to stir new life in tired joints and muscles, to warm and soothe in a marvelous way. You can move about like a new man again. Get a 25 or 50 cent bottle of Yager's Liniment at your drug store today.

In Use Over 50 Years
Helps Rub Your Aches and Pains Away

Hot Weather is Here—Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cents. At drug stores. (Adv.)

OBITUARIES

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

IN MEMORY OF MRS. G. W. BELCH

On the morning of July 5, one of the most beloved members of the Missionary Society of Powellsville Baptist Church, Mrs. G. W. Belch, slipped away from our midst into a world of peace and happiness.

She was a most loyal member, always ready to do her part in any church activity. Her faithfulness was an inspiration to others. She gave her life in serving others and her God. Her influence for good shall be to her family and friends a guide to lead in her Christian footsteps.

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

MRS. L. H. FREEMAN,
MRS. J. J. ALSTON,
MRS. W. A. WYNNE.

RESOLUTIONS OF RESPECT

Whereas, our Heavenly Father has called from among us our beloved co-worker, Eva Martin Pearson, and whereas she was one of our oldest and most devoted members, therefore be it resolved:

First, That the members of the Missionary Society of Hayes-Barton Baptist Church, Raleigh, give expression to their grief in the loss of this good woman and consecrated worker.

Second, That sympathy be extended to her bereaved family in their grief and loneliness in the going of their loved one.

Third, That while grieved over our loss, we bow in humble submission to our Father's will.

Fourth, That a copy of these resolutions be sent to the family, a copy to the Biblical Recorder for publication, and a copy be spread on the minutes.

MRS. L. T. PENNY,
MRS. C. R. BOONE,
MRS. REID MARTIN.

ARTHUR LEE NICHOLSON

Arthur Lee Nicholson, of Macon, has been called to his eternal reward, and the entire community suffers the loss of a noble Christian and useful citizen.

He was born July 15, 1877, and had been a member of the Macon Baptist Church since early manhood. It was during the Sunday evening service of July 11 that he left us so unexpectedly and so suddenly. He had just taken his regular part in the service as a deacon and had helped to sing, "All the Way My Saviour Leads Me," and within a few seconds he was answering the great summons in the same auditorium where he had served and worshipped God through many long years. Perhaps he saw the chariots of Heaven as we sang,

"When my spirit clothed immortal,
Wings its flight to realms of day."

Where is there a more appropriate place for the soul of a godly man to take its flight?

Brother Nicholson was faithful and loyal to his Lord and to his church. Well indeed did he serve through the years as deacon and for some time as treasurer. At different times he served as Sunday school superintendent and as a teacher. Moreover, he sang regularly in the choir. Bible reading was a part of his home program and one of his choice Scriptures was Psalms 103—"Bless the Lord, O my soul..."

Those who survive him are his widow (before marriage, Miss Annie

Lee Perry); one son, Arthur L., Jr.; three sisters, Misses Charlotte, Liz-zie, and Ellie Nicholson, of Macon; three brothers, W. P. Nicholson, of Varina, John J., of Macon, and Manly W., of Hamlet. We commend these left behind to the grace, love, and care of our Heavenly Father.

R. E. BRICKHOUSE.

Warrenton, N. C.

DRS. TRUETT AND RUSHBROOKE IN WALES

On Wednesday and Thursday, June 30 and July 1, the President and General Secretary of the Baptist World Alliance visited Cardiff and Llanelly. At Cardiff they were entertained at luncheon by Mr. W. H. Mayne, J. P. The Lord Mayor attended, wearing his chain of office, and offered a cordial welcome on behalf of the city. In the afternoon Dr. Truett preached a powerful sermon to a great congregation in the Welsh Tabernacle, and in the evening both the Tabernacle and the adjacent lecture hall were filled to overflowing to listen to addresses by both visitors. The Rev. Griffith Harris, area superintendent, who had most efficiently carried out the arrangements, presided. On the following day, similar interest and eagerness were manifested at Llanelly, where owing to the Mayor's absence in London the Deputy Mayor presided at a civic luncheon. The spacious Zion Chapel, well filled for Dr. Truett's afternoon sermon, was crowded to the roof on the evening for a meeting addressed by both visitors. Welsh enthusiasm characterized the proceedings throughout. The Llanelly arrangements were carried through by the Rev. R. T. Evans, B.A., Secretary of the Baptist Union of Wales.

RESOLUTIONS

Whereas, the Calvary Baptist Church, of Raleigh, has just closed one of the most successful and spiritual revival meetings under the preaching of Dr. Arie P. Renn, evangelist, of Washington, D. C., and

Whereas, in his coming our church has experienced a wonderful spiritual uplift as well as a growth in membership, and we wish to express our deep gratitude to our Heavenly Father for sending His servant, Dr. Arie P. Renn, to us at a time when our souls needed a revival and our church needed a spiritual awakening, and

Whereas, the membership of Calvary Baptist Church desires to express to Dr. Arie P. Renn their sincere appreciation for his sacrificial and unselfish services rendered to our church during his three weeks of labor and work among us; therefore,

Be it resolved, that the Calvary Baptist Church in conference on Wednesday evening, July 14, 1937, hereby through these resolutions express to Dr. Arie P. Renn our sincere appreciation for the wonderful gospel messages brought to us during the revival meeting which came to a close on Sunday evening, July 4; and,

Be it further resolved, that we commend him to all Baptists and other Christian denominations who need a spiritual revival in their churches; and,

Be it further resolved, that a copy of these resolutions be placed on the minutes of our church, a copy be mailed to the Biblical Recorder, our denominational paper, and a copy to be mailed to Dr. Arie P. Renn, evangelist, Washington, D. C.

WALLACE O. ANDREWS,
Pastor.

W. P. McGEHEE,
Chairman Board of Deacons.
CLARENCE E. MITCHELL,
Superintendent Sunday School.

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When your teeth are chattering with chills and your body burning with fever, you want quick and reliable relief!

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Grove's Tasteless Chill Tonic contains tasteless quinine and iron. It quickly stops the chills and fever and also tends to build you up. This is the double effect you want.

The very next time you feel chills and fever coming on, get a bottle of Grove's Tasteless Chill Tonic. Start taking it immediately and it will soon fix you up.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter is the more economical size.

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SESSION OPENS SEPT. 14.

For catalogue of any Department, address the Dean, P. O. University of Richmond, Virginia.

F. W. BOATWRIGHT, President

1937 COOPERATIVE PROGRAM AND ORPHANAGE RECEIPTS JANUARY 1-JUNE 30

We are giving you statement of all funds received for the Cooperative Program whether designated or for the General Fund. These figures include credits for funds sent direct to the Foreign Mission Board, Baptist Hospital at Winston-Salem, to Oteen, and W. M. U. Specials to W. M. U. Headquarters.

Orphanage figures include all cash receipts for Current Fund.

If our records do not agree with yours please write and we will check to see where the difference occurs.

M. A. HUGGINS,

Treasurer Cooperative
Program Funds.

R. D. COVINGTON,
Treasurer Thomasville
Baptist Orphanage.

(Continued from last issue)

Tar River

Coopera- tive Program	Orphan- age
Union Hope	2.50
Vaughan	26.00
Warren Plains	54.57
Warrenton 1st	405.95
West End	36.40
White Level	31.34
Wise	43.40
Wood	4.30
Totals	\$ 4,148.15

Tennessee River

Coopera- tive Program	Orphan- age
Alarka	4.21
Almond	3.00
Antioch	.00
Arlington	6.12
Bethabara	.00
Bone Valley	.00
Brush Creek	5.50
Bryson City	93.34
Bushnell	7.33
Cable Branch	.00
Cedar Cliff	2.71
Chambers Creek	.00
Cold Springs	5.00
Deep Creek	10.20
Ela	.00
Epps Springs	.00
Fontana	8.39
Fontana Mines	.00
Forney's Creek	.00
Franklin Grove	5.65
Hightown	1.82
Holly Springs	.00
Jackson Line	3.64
Judson	2.91
Laurel Branch	.00
Lone Oak	.00
Luffy	.00
Maple Springs	4.00
Mt. Carmel	2.93
Mt. Zion	9.49
Nantahala	.00
New Hope	.00
Noland	.00
Panther Creek	.00
Parrish Chapel	.00
Powells Branch	.00
Proctor	.00
Ravensford	.00
Robbinsville	25.00
Rock Creek	.00
Santeeclah	3.30
Silver Creek	.00
Snow Bald	1.55
Spruce Grove	.00
Stecoah	.00
Sweet Gum	2.05
Smokemont	.00
Sweet Water	.00
Tennessee River	.00
Tuskegee	.00
Whittier	6.44
Yellow Creek	2.25
Miscellaneous	2.90
Totals	\$ 219.73

Three Forks

Coopera- tive Program	Orphan- age
Antioch	16.77
Beach Mt.	.00
Beaver Dam	22.16
Bethany	6.23
Bethel	39.33
Blowing Rock	13.57
Boone	90.54
Brookside	.00
Brushy Fork	16.25
Cool Springs	3.89
Cove Creek	68.05
Elk Knob	2.00
Fall Creek	.00
Forest Grove	12.85
Gap Creek	27.21
Howards Creek	2.67
Laurel Springs	6.00
Meat Camp	23.77
Middle Fork	6.25
Mt. Calvary	12.49
Mt. Gilead	.00
Mt. Lebanon	5.12
Oak Grove	8.75
Pleasant Grove	6.75
Poplar Grove	11.06
Proffit's Grove	5.75
Rich Mountain	2.28
Shulls Mills	6.00
South Fork	8.50
Stony Fork	21.17
Three Forks	39.32
Timbered Ridge	7.78
Union	4.10
Willowdale	10.00
Willow Valley	14.51
Zion Hill	11.01
Zionville	19.15
Miscellaneous	2.95
Totals	\$ 558.63

Transylvania

Coopera- tive Program	Orphan- age
Blantyre	57.56
Boyleston	4.75
Brevard	319.06
Carr's Hill	2.90
Cathay's Creek	9.46
Dunn's Rock	.00
East Fork	2.00
Enon	11.81
Glady Branch	5.79
Lake Toxaway	.00
Little River	22.50
Macedonia	.00
Middle Fork	2.40
Mt. Moriah—Calvert	21.11
Mt. Moriah—Cherry- field	30.33
Oak Grove	20.00
Plagah Forest	26.89
Rocky Hill	21.00
Shoal Creek	.00
Turkey Creek	4.00
Zion	13.96
Totals	\$ 575.52

Tuckaseegee

Coopera- tive Program	Orphan- age
Balsam	1.50
Balsam Grove	.00
Barkers Creek	.00
Big Ridge	.00
Black Mountain	.00
Buff Creek	.00
Cashiers	.00
Cullowhee	99.26
Dillsboro	19.91
Dicks Creek	.00
East Sylva	6.65
East Fork	9.00
Green's Creek	8.78
Hyatt's Chapel	.00
Hamburg	14.05
John's Creek	.00
Little Savannah	.00
Lumberton	.00
Long Branch	.00
Locust Field	.00
Lovedale	4.00
Moses Creek	2.10
Mt. Pleasant	.00
New Savannah	3.00
Oak Ridge	.00
Ochre Hill	.00
Savannah	.00
Scotts Creek	73.85
Shoal Creek	8.94
Sols Creek	.00
Speedwell	4.80
Sylva	110.51
Tuckaseegee	.00
Webster	44.93
Wilksdale	.53
Wilmount	.00
Wolf Creek	.00
Yellow Mountain	5.58
Zion Hill	4.21
Totals	\$ 421.60

Union

Coopera- tive Program	Orphan- age
Antioch	.00
Austin's Grove	29.69
Benton's X Roads	.00
Bethel	.00
Corinth	25.00
Deep Springs	.00
Ebenezer	.00
Euto	12.00
Fairfield	.00
Faulks	1.25
Hamilton's X Roads	17.86
Herman	7.30
Hopewell	11.35
Howie	4.00
King Street	12.80
Macedonia	11.36
Marshallville	59.95
Mary Elizabeth	.00
Midway	.00
Mill Creek	.00
Mineral Springs	1.40
Monroe First	455.00
Mt. Harmony	12.00
Mt. Moriah	.00
Mt. Olive	.00
Mt. Pleasant	21.82
Mt. Zion	.00
Mountain Springs	.00
New Hope	.00
New Salem	.00
North Monroe	9.35
Oak Grove	12.84
Oak View	7.25
Olive Branch	12.14
Philadelphia	14.37
Pleasant Hill	.00
Roanoke	20.26
Sandy Ridge	5.00
Sardis	11.57
Secrest Grove	8.90
Shiloh	41.39
Union	13.76
Union Grove	9.04
Waxhaw	20.60
West Monroe	.00
Wingate	50.25
Union Ass'n.	.00
Totals	\$ 920.50

West Chowan

Coopera- tive Program	Orphan- age
Ahoskie	1,081.30
Ashley's Grove	36.15
Askewville	105.75
Aulander	87.37
Bethany	37.30
Bethel	50.31
Bethlehem	50.81
Brantley's Grove	104.02
Buckhorn	12.72
Capeharts	71.58
Cashie	298.16
Center Grove	72.25
Christian Harbor	210.66
Colerain	377.53
Connaritsa	39.80
Conway	201.21
Creeksville	45.60
Earleys	2.75
Elam	47.83
Elm Grove	53.22
Galatia	35.55
Greens Cross	132.73
Harrellsville	132.34
Hebron	11.50
Totals	\$ 1,013.30

Holly Grove	45.82
Holly Springs	5.61
Hortons	17.09
Jackson	42.95
Kelford	59.48
Lasker	29.16
Lawrence	.00
Lewiston	306.15
Margarettsville	5.50
Mars Hill	84.00
Meherrin	97.52
Mencla	50.16
Merry Hill	65.77
Mt. Carmel	21.33
Mt. Tabor	76.28
Murfreesboro	146.42
Oak Grove	.00
Pine Forest	.00
Pleasant Grove	.00
Potocasi	59.27
Powell's Point	2.10
Powellsville	80.51
Republican	62.34
Rich Square	94.95
Riverside	28.75
Roberts Chapel	34.20
Ross	117.77
Sandy Run	20.25
Seaboard	200.29
Savern	198.35
Siloam	5.45
St. Johns	18.90
Union	96.80
Winton	36.45
Woodland	142.43
Miscellaneous	12.00
Totals	\$ 5,607.44

West Liberty

Coopera- tive Program	Orphan- age
Bates Chapel	.00
Beaverdam	14.42
Culberson	.00
Fairview	.00
Friendship No. 1	6.00
Grape Creek	.00
Hopewell	3.40
Liberty	.00
Macedonia	.00
Mt. Liberty	.00
Mt. Moriah	2.65
Mt. Nebo	.00
Mt. Olive	.00
Mt. Pleasant	2.50
Mt. Vernon	.00
Oak Grove	.00
Persimmon Creek	.00
Pleasant Grove	6.00
Pleasant Hill	.00
Shady Grove	6.95
Shoal Creek	7.85
Union	.00
Violet	.00
Miscellaneous	6.00
Totals	\$ 55.78

Western North Carolina

Coopera- tive Program	Orphan- age
Andrews	92.61
Bethabara	.00
Bethlehem	3.00
Bolling Springs	.00
Downings Creek	.00
Ebenezer	.00
Fire's Creek	.00
Hanging Dog	.00
Hayesville	66.50
Junaluska	.00
Little Brasstown	.00
Marble Springs	11.20
Martin's Creek	3.60
Mission Hill	.00
Mt. Pisgah	.00
Mt. Pleasant	17.80
Murphy 1st	5.00
Murphy 2nd	.00
Notia	1.75
Peachtree	44.50
Philadelphia	.00
Pine Log	.00
Red Marble	.00
Rogers Chapel	.70
Shady Grove	3.03
Shiloh	.00
Rolands Creek	.00
Tusquittie	6.65
Valley Town	.00
Upper Peach Tree	.00
Valley River	16.40
Vengeance Creek	.00
Totals	\$ 262.74

Wilmington

Coopera- tive Program	Orphan- age
Atkinson	24.29
Barlow's Chapel	55.55
Bear Branch	.00
Bethany	3.00
Bethlehem	11.23
Burgaw	55.49
Calvary	206.15
Canetuck	4.02
Cape Fear	12.10
Catherine Lake	1.83
Centerville	67.04
Gibson Avenue	25.04
Haw Bluff	19.66
Ivanhoe	6.25
Jacksonville	92.06
Leland	80.17
Long Creek	88.50
Maple Hill	14.47
Masonboro	82.75
Moore's Creek	1.00
Mt. Holly	31.80
New Hope	.00
Providence	5.37
Riley's Creek	40.10
Riverside	79.77
Salem	24.85
Sea Gate	144.88
Shiloh	30.00
Southside	328.88
Stone's Day	.00
Teachey	22.22
Temple	727.69
Vista Chapel	11.50
Wallace	876.26
Watha	22.20
Wells Chapel	120.40
Willard	18.61
Wilmington	2,717.71
Winter Park	564.48
Wrightsboro	57.50
Miscellaneous	15.00
Totals	\$ 6,097.83

Yadkin

Coopera- tive Program	Orphan- age
Bear Creek	.00
Bethel	.00
Boonville	285.49
Charity	23.48
Cross Roads	23.91
Deep Creek	17.25
East Bend	22.50
Enon	5.65
Flat Rock	18.82
Forbush	157.14
Friendship	9.00
Huntsville	.00
Island Ford	5.00
Jonesville	66.51
Mountain View	.00
New Hope	.00
Oak Ridge, North	.00
Oak Ridge, South	50.90
Richmond Hill	21.14
Rock Springs	11.09
Sandy Springs	38.54
Shady Grove	8.16
Swains	5.64
Turners Creek	.00
Union Grove	6.00
West Bend	.00
Yadkin Valley	5.00
Yadkinville	27.56
Zion	.00
Totals	\$ 793.67

Yancey

Coopera- tive Program	Orphan- age
Bald Creek	.00
Bolen's Creek	5.55
Browns Creek	3.21
Burnsville	187.75
Byrds Chapel	2.91
Cane River	6.00
Crabtree	5.00
Double Island	.00
Elk Shoal	.00
Halls Chapel	.00
Indian Creek	.00
Jack's Creek	45.48
Laurel Branch	.00
Locust Grove	.00
Mt. Mitchell	.00
Mt. Pleasant	.00
Pleasant Gap	5.00
Pleasant Grove	.00
Pleasant Valley	.00
Price's Creek	.00
Riverside	20.25
South Eataoe	4.00
Upper Shoal Creek	.00
Windom	6.78
Yadkin's Chapel	8.31
Zion	.00
Totals	\$ 250.24

Miscellaneous

Coopera- tive Program	Orphan- age
Oakley	.00
Arlington	.00
Selco Union S. S.	.00
Totals	\$.00

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SUNDAY SCHOOL

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HE GIVETH MORE

He giveth more grace when the burdens grow greater;
He sendeth more strength when the labors increase;
To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.

His love has no limit, His grace has no measure,
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth and giveth and giveth again.
—Annie Johnson Flint, in "The World's Best Loved Poems."

"THE PART THAT HANGS OVER"

A large city store was featuring a display of blankets. The window was most attractive, for the artistic touch of deft hands had given full effect to texture, color, and size of the blankets. But not less arresting than the beautiful blankets was the legend in their midst—"It's the part that hangs over that keeps you warm."

Well, everywhere in life "it's the part that hangs over that keeps us warm." Satisfaction, security, comfort, progress are all dependent upon the presence of the margin.

Our financiers know this. Bankers proverbially are not advertisers. Yet bankers have been careful to maintain and to advertise their margin. In gold letters on the front windows of every bank in the country you will see something like this—Capital—\$30,000,000, Reserve Fund—\$20,000,000.

Every engineer, too, knows the necessity and value of a margin. Whether it be a skyscraper or a dam, a boiler or a bridge, there must be foresight of the unforeseen, a margin for emergencies.

But the supreme exemplification of the value of reserve is found in the moral life, in the realm of spiritual values. Weakness rather than wickedness has been the operating cause in the downfall of multitudes. They could not stand the pace. The strain of seeing life, speedily drained their resistance. Under the tension of temptation they reached the breaking point and collapsed. If life is to be more than a grim procession of defeats, we must be able to command reserves which will give us not only courage and confidence but power to live victoriously. And where shall we find such reinforcements of the moral life?

Personally I know of no source but Jesus Christ. Certainly one of the outstanding marks of Jesus was His tremendous margin of reserve. He was never taken unawares. He never lost His poise. He was never in the least degree unequal to the circumstances of the hour. Everywhere and always He bore all the marks of unlabored strength. In Him was life—creative, sacrificial, redemptive—the very life of God, and in fellowship with Him we become partakers of His inexhaustible reserves.—W. N. Hutchins, in Maritime Baptist.

THE LITTLE BIT MORE

There's a story about President Garfield.

A fellow classmate earned higher

grades regularly in school. Young Garfield couldn't quite understand this, because he knew the other fellow was no brighter than he. One night after Garfield had quit studying and put out the light, he happened to glance across the street at his rival's house. A lamp was burning in the other fellow's room.

Garfield watched the light for some time, until it was turned down. Then he understood why the other student was earning higher grades. The extra few minutes his classmate studied was the "little bit more" necessary to make him a winner. You can bet your life that from that night on Garfield saw to it that his light was the last to be turned off.

This "little bit more" carried him to the White House.

It's the "little bit more" that separates the champion from the crowd. It's the "little bit more" that determines successes and failures. It was the extra study, after long hours of splitting rails, that took Abraham Lincoln from the farm to the Presidency.

It's the "little bit more" you do today which will decide your fate a year, two years, or ten years from now.—Jimmie Brown, in Youth's World.

THE MILKMAN'S HORSE

"Mrs. Smith—er—could you give me a few pieces of lump sugar?" Eddie, the milkman, had just collected the week's milk bill.

"Why, yes," Mrs. Smith was surprised, for Eddie never before had requested anything. "Will you have a cup of coffee? It's still hot from breakfast, and there's plenty."

"Oh, no, ma'am, thanks just the same," Eddie was embarrassed. "I was asking for Spike, my horse. I always keep sugar in my pocket and he gets some about this time. I forgot this morning and I can't disappoint him."

"That horse must like you," said Mrs. Smith, placing sugar cubes in a bag.

"Does he! You know, when I got this job and they gave me this horse, the fellers said he was the meanest horse in existence. Ornerly and no good. He'd nip you out of a clear sky. He'd bolt on you."

"Leave him outside a house and he'd disappear and you wouldn't know where he'd gone. Said he was contrary, but I find he's the best horse in the world."

"The fellers didn't scare me none. I started right in to treat him like a friend. I talked to him gentle—never hollered at him. I always told him what we had to do, 'cause he works along with me."

"If I had to rush, I'd tell him: 'Spike, we gotter step on it; we're late. Sooner we get through, we get to the coffee pot.' Other times I'd say: 'Spike, old man, we take it easy today.' He understood. I tell him everything and he trusts me."

"If I collect in a house, I say: 'O.K., Spike. Now for Mrs. Green.' He follows me. He knows where Mrs. Green lives as well as I do. If she's out, I tell him: 'Out, Spike.'

"We have breakfast together at the coffee pot. He has a roll, same as I do, but he gets his first. He looks forward to it."

"He's the best horse in the stable; even the boys admit that now, but they all said they couldn't handle him. Didn't make a friend of him, that was all."

"Listen!" Eddie pricked up his ears and grinned. "He's calling!" Spike was neighing.

"I gotter be going," said Eddie. "Thanks for the sugar, Mrs. Smith. I'll tell Spike you sent it."—New York Sun.

"Where did you buy your link sausage?"

"At one of the chain stores."—Ex.

ETTA'S FAILURE

Etta had failed. There was no doubt about it. She had worked hard, done her best, and been roundly and soundly defeated. More than that, she had lost the job, and could not see where to look for another. It was no wonder that she sat down in despair and refused to be comforted.

"It's no use, mother. I'm a failure. I never shall amount to anything. I'm not good enough. I can't. I'm beaten!"

"A girl of your age is never beaten unless she accepts it," said her mother. "To be a failure in your teens means nothing. Remember, dear, that unless you try to do something you cannot even fail. You have tried to do one piece of work and it has been too much for you. But trying to do it is so much to the good. The next thing that you try will be easier. The athlete who does not win one game tries harder for the next."

Etta shook her head. But she was a basketball player, and a good one. At first she had failed over and over again—she remembered that. But she had gained skill each time for the next trial. If life was like that, mother was right.

Her mother put a copy of Emerson's "Essays" in her room, marked at this sentence:

"Failure is endeavor, and endeavor persisted in is never failure." Emerson had a vivid contradictory way of putting things. But the idea stuck in Etta's mind. Failure came because you endeavored. But keep on endeavoring and you passed beyond failure. Etta was clever with her drawing and coloring. She lettered the sentence on a piece of cardboard and hung it up where she could look at it every day.

That kept her on the watch for opportunity. Opportunity neglects no one. It always comes along. But unless one looks out for it and recognizes it, it might as well not be there. Etta was now looking out for it so sharply and determinedly that she fairly snatched at it when it arrived. She was keyed up to endeavor this time. She was ready to work twice as hard.

Naturally her work told. She held her job. She was promoted. Today she is recognized as valuable. Tomorrow will bring further opportunity, which she will not miss. She is not going to fail again. But as she looks back, she sees that failure was a step on the way. When this or that defeat comes along, as it must do now and then, she does not call it failure any more. She goes on and passes it and takes its lessons to herself.—Barbara Griffith, in The Girl's World.

THE NEGRO'S PHILOSOPHY

When farm work gets behind on account of weather conditions we are often comforted by a statement made to us many years ago by an old Negro philosopher. When asked if he wasn't afraid he would not get his land plowed in time to plant his crop, he answered, "I've always noticed dat de Lord always gibs us 'nuff good days to make a crop if we wuks all de good days He gibs us!" Since hearing this sage remark we have seen its truthfulness proved many times!—Progressive Farmer.

The noblest of all charities is in enabling the poor to earn a livelihood.—Talmud.

Little Elsie Bullett, six-year-old full-blood Creek Indian girl, can repeat every book in both the Old and New Testaments and give the number of books in each from memory. She is a member of the Sunbeam Band in Weogufkee (muddy water) Church, near Hanna, Oklahoma.—G. Lee Phelps.

God is love.

Spice Box

"Chew your food, Doris, before you swallow it; your stomach hasn't teeth to chew with."

"Mine has. I swallowed two last summer."—Ex.

"Tell me," said the teacher to her geography class, "what do you get from the sun?"

Willie put up his hand. "Freckles," said he.—Ex.

A golf professional, hired by a department store to give golf lessons, was approached by two women.

"Do you wish to learn to play golf, madam?" he asked one.

"Oh, no," she said, "it's my friend who wants to learn. I learned yesterday."—Ex.

I resolved that, like the sun, so long as my day lasted, I would look on the bright side of everything.—Thomas Hood.—Ex.

Foreman: "You've already had leave, Wilson, to see your wife off on a journey—for your mother-in-law's funeral—for your little girl's measles—your boy's christening—what is it now?"

Wilson: "I'm going to get married."—Ex.

Wife: "Would you like this hat turned down, dear?"

Hubby: "How much is it?"

Wife: "Fifteen dollars."

Hubby: "Yeah, turn it down!"—Ex.

"Politics are getting more or less confused."

"Yes, it's getting so that you've got to listen to a speech before you know whether you dare applaud it or not."—Ex.

"I want," said the house hunter, "a house in an isolated position—at least five miles from any other house."

"I see," said the house agent, with an understanding sort of smile. "You want to practice the simple life?"

"No," answered the house hunter, grimly, "I want to practice the corner."—Ex.

He had only recently joined the ranks of politicians, and he was anxious that his first speech to his prospective constituents should be a great success.

He spoke for a long time, warning his hearers of the dangers of war and the importance of keeping a large army. Wishing to finish with some quotation, he thought of the proverb about locking the stable-door. But he wanted to be a bit more original.

Suddenly he had a brain-wave.

"Ladies and gentlemen," he cried, "don't, I beg of you—don't wait till your house catches fire before sending for the fire brigade."—Ex.

Station Master: "Where have you been?"

Porter: "'Aving me 'air cut, sir."

Station Master: "You know you can't do that in the company's time."

Porter: "Well, it grew in the company's time."

Station Master: "Well, it can't have all grown in the company's time."

Porter: "I ain't 'ad it all cut off, 'ave I?"—Houston Post.

Pilcher: "Does your wife pick your suits?"

Peebles: "Nothing but the pockets."—Ex.