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LIVINGSTON JOHNSON, Editor

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January 16th a Day of Fasting and Prayer

We as a people have wandered far away from God. The record of the past year proves this all too clearly. We failed to meet our obligations to God when we were abundantly able to have done so. Can we expect God to continue His blessings to us when we "follow afar off" and put our interests above those of His Kingdom? We need to come back to God, humbly confess our sins of omission, and determine to keep close to Him during the New Year. Let us see what God says about it:

Malachi 3: 7, 16-18: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of Hosts. . . . Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

When God commanded Moses to lead the children of Israel into the promised land, Moses said: "If thy presence go not with me

carry us not up hence," and God replied, "My presence will go with thee and I will give thee rest."

Christ said: "Apart from me ye can do nothing," and Paul said, "I can do all things through Christ who strengtheneth me."

Turn to Matthew 11:28-30 and read Christ's gracious invitation: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Matthew 7:7-8: "Ask and it shall be given unto you; seek and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

It is a duty we owe to God to keep close to Him and it is the surest way we have of receiving richest blessings for ourselves, for, the Psalmist who had wandered far from God, when he repented and came back, said, "In thy presence is fullness of joy; at thy right hand there are pleasures forever more."

At the Convention we realized the presence of God and the joy that His presence brings. Let us meet on January 16, and earnestly entreat God to be with us as a denomination; to deepen our spiritual lives and lead us in His work.

News Notes

Rev. P. G. Elsom is now located at Rutherfordton and will be glad to aid pastors in meetings.

Rev. L. B. Bongy, of Pollocksville, has accepted a call to the Baptist Church at Beaufort, N. C., and will enter upon his new work the first Sunday in January.

Dr. T. J. Watts, of Columbia, who spent the Christmas holidays with his mother, who lives in Raleigh, paid us a pleasant visit, and spoke encouragingly of the work in the "Palmetto" State.

The Men's Bible Class of the First Baptist Church presented their teacher, W. G. Moore, with a check for \$250. The tokens of appreciation are many. Though we are exiles we love the work. Merry Christmas and Happy New Year.—W. G. Moore, Chester, S. C.

Bro. Walter E. Daniel is slowly improving from his long illness, and although not able to be at church since last March is much interested in all church activities and a great comfort and help to all who see him. At his present rate of improvement it will not be long till he can attend services again.—E. D. Poe.

We were glad to have a visit last week from Bro. W. E. Critcher, of Norfolk, Va. Brother Critcher is a member of Rev. J. T. Riddick's church, and spoke most enthusiastically of his pastor. He would not exchange him for any other pastor, and hopes the church will be able to keep him for many years to come.

When Pastor E. D. Poe, of Weldon, arose Christmas morning and looked out the front door he saw a nice new automobile, standing in front of the door with a long list of names representing the donors. Of course Dr. Poe was very happy because of this valuable gift, but the more so for the spirit which prompted it.

Bro. W. M. Pickett, of High Point, was a pleasant caller at the Recorder office last week. Brother Pickett is a large and successful manufacturer, a useful citizen of High Point and an active member of the First Baptist Church of that city. He is a good friend of the Recorder and is interested in all the work of the denomination.

Mr. James Riley Jordan announces the marriage of his daughter, Margaret Pearl, to Mr. Charlie William Grandy, on Tuesday, December 25, 1923, Laurinburg, North Carolina. The writer has known Miss Jordan since she was a child and cordially congratulates Mr. Grandy with whom he is not acquainted.

On Sunday, December 23, the church at Buie's Creek celebrated the 30th anniversary of the pastorate of Rev. J. A. Campbell. Rev. B. Townsend, one of Brother Campbell's "boys" preached that day, and after the sermon Deacon Kivett, the senior deacon of the church, arose, and on behalf of the church presented to Pastor Campbell a large basket containing beautiful and useful presents as a slight token of the love and appreciation of the church for their faithful and consecrated pastor. J. A. Campbell is one of the most many-sided men we have ever known; he is principal of one of our very best preparatory schools, pastor of three churches, president of a bank, and a successful farmer. He is, and has been for many years, the efficient clerk of the Little River Association. We have not heard as yet what new duties he has assumed for 1924, but he ought to have enough to do to keep him out of mischief.

Rev. A. B. Smith, Hayesville, N. C. is giving up the Hayesville pastorate February 1, 1924. Churches desiring a pastor or supply communicate with Brother Smith at the above address.

Just as we were ready to go to press we were advised of the death of Mrs. E. F. Aydt, at her home at Elizabeth City at 2 o'clock Monday morning. We extend sincere sympathy to our friend and brother and to his sorrowing loved ones.

We were pained to note by the press dispatches of Friday morning last that Livingston Britt, thirteen-year-old son of Rev. Paul Britt and Mrs. Britt, of Robeson County, had been accidentally shot on Christmas day, and died Thursday in the Baker Hospital at Lumberton. This made the Christmas season very sad for our dear friends. We extend to them most sincere sympathy.

Dr. Charles E. Maddy and the editor have gone to Nashville to attend important committee meetings—Secretary Maddy to meet with the Committee on Correlating and Defining the Work of the Various Departments of the Convention, of which committee he is a member, and the editor to attend a meeting of the Executive Committee of the Southern Baptist Convention.

The following cable to Dr. Love explains itself: "Dr. Love, Richmond, Va.—Desire most earnestly and urgently to appeal for European relief, 1924. Brethren are still starving. Conditions in some quarters worsened during recent weeks. Any shortcoming would involve much suffering, injure denominational prestige, and seriously prejudice direct mission work. Am confident Southern Baptists, hitherto so staunch, will not fail to give crowning example of Christian love and generosity. I John 3:18.—J. H. Rushbrooke."

The editor hereby acknowledges the receipt of 150 Christmas and New Year messages sent from friends in this and other states. Many of these included the editor's wife, who appreciates the remembrance of friends at this glad season. The writer regrets that he was not able to prepare and send out a message this year, but he takes this occasion to thank his many dear friends throughout the South for the kind expressions contained in the messages, and he trusts that the New Year will come to each of them freighted with blessings.

Our good friend Rev. W. C. Meadows has passed through deep waters recently. After a long and painful illness his wife passed away a few days before the meeting of the Convention. Brother Meadows said it was a comfort to meet the brethren and receive their assurances of sympathy. He has been a regular reader of the Recorder for 69 years. We wonder if there is another who has read it for so long a time. We rather think Bro. James Eller, of Ashe County, is in a class with Brother Meadows in the length of time he has read the paper. Let us hear from others who have read the Recorder for half a century or more.

From the pamphlet to which we have referred, containing the address of Judge Eller, we learn that from 1786 to 1799 the old Yadkin Association covered all the territory which is now embraced by the following associations: Alexander, Alleghany, Ashe, Brier Creek, Brushy Mountain, Blue Ridge, Caldwell, Elkin, Liberty, Pilot Mountain South Yadkin, Stone Mountain, Stony Fork, Surry, Three Forks, Yadkin. It would be interesting if we had space to give the entire table showing dates of the several associations which

were formed from the old Yadkin. No wonder Moderator J. G. Burroughs used to refer to the Yadkin as "This grand old body!"

IMPORTANT! Those attending the Organized Class Conference, Atlanta, Georgia, January 15-17, will have to secure from E. L. Middleton, Raleigh, North Carolina, or H. L. Strickland, Nashville, Tennessee, an identification certificate in order to secure a rate of full fare going and half fare returning. Send for same at once.

Through the courtesy of Bro. T. J. McNeil, of Roaring River, we have had the privilege of perusing a very interesting pamphlet. It contains an address delivered by Elder W. H. Eller at the centennial celebration of the anniversary of the death of Rev. George McNeil, a pioneer preacher of Northwestern North Carolina. The services were held at the grave of Rev. George McNeil, on June 7, 1905. Aside from the interesting account of the life and work of the servant of God in whose memory the service was held, Brother Eller gave some very valuable history as to the work in that section of the State in which Elder McNeil lived and labored. According to promise we are returning this valuable pamphlet to Bro. T. J. McNeil, who prizes it highly, as he is a descendant of the father in Israel, who wrought so faithfully and successfully during his long and useful life. This important historical matter should be preserved as part of the history of the denomination in this State.

The annual training school will be held at Holly Springs, Green River Association, beginning the third Sunday evening in January and continuing for one week. Mr. J. N. Barnette will teach the Normal Manual and Building a Sunday School, while the pastor will teach The Seven Laws of Teaching and The Life of Christ as based on the Harmony of Stevens and Burton. The church at Holly Springs will furnish entertainment to all who desire to attend. They are beginning at ten in the morning and closing at two-thirty in the afternoon, with lunch at the church.—M. A. Adams, Pastor Holly Springs Church.

Is there no possible way for us to get Southern Baptists to understand that money which is intended for the relief work conducted by this Board should not in letters sent us be designated for Near East Relief? The Near East Relief representatives have treated the wishes of the denomination so outrageously that we are not handling money which is designated for that organization. Many of our people do not understand this. Please ask your readers to send relief money which they wish this Board to handle to this Board designated simply "For Relief." If they want their money to go to the Near East Relief organization, they should send it direct to that organization. We cannot put money on our books which is designated to the Near East Relief.—J. F. Love.

While at the Convention Rev. H. T. Stevens received a telegram informing him of the death of Bro. W. M. Combs, a native of Greensboro, and a brother of Mrs. Stevens. Brother Combs was at one time a deacon of the First Church, Greensboro, and also served as treasurer of the church. He contracted tuberculosis and went to California in quest of health. While his life was, no doubt, prolonged by his removal to California, he at last succumbed to the disease and "fell on sleep." The remains were brought home and buried in Green Hill Cemetery, Greensboro. When the writer was pastor of the First Church, Greensboro, Will Combs was just coming into young manhood, and his active

interest in the work of the church was a prophecy of the useful man that he afterward became. To the aged parents sorrowing wife and other relatives, the Recorder extends very sincere sympathy.

THE BETTER WAY

In talking with Dr. W. B. Royall one evening this week both of us were lamenting the bitterness and strife that seem to be developing among our Lord's followers at present. One of us remarked that it would be so much better to believe the Bible down deep in our hearts and to go forth preaching its blessed truths of life and salvation rather than to be spending so much time and energy debating about it. Dr. Royall suggested that when he was a young man he had some difficulties in connection with his faith. For a while he read every thing he could find, such as the replies to Gibbon, replies to the Age of Reason and many such things. These brought no satisfaction. He finally decided to lay all these aside and go to the Bible itself and get his message at first hand. This experience brought assurance strength and help that nothing else could bring. Through the years this assurance and help, had from the Book itself, have grown sweeter, richer and ever more abiding. Today Dr. Royall is in his 80th year, and is just beginning his 59th year as professor of Greek in Wake Forest College. With him, like Paul, the outward man, has grown weak, but the "inward" man is renewed day by day. He is still prosecuting his task with joy and an enthusiasm, and his face is toward the future. He is keenly alive to and is deeply interested in all that is going on in the earth, but with him there is no debating about the Bible and its message. He is still feeding his own soul on its life-giving message and is also passing this message on to others as they come in contact with him. Who will say that is not the better way?

W. R. CULLOM.

Mecklenburg-Cabarrus

The thirteenth annual session of the Mecklenburg-Cabarrus Woman's Missionary Union convened on Thursday, October 8th, with the Kannapolis Church. The devotional service was conducted by Mrs. Turner of Kannapolis. The enrollment of delegates showed representatives from 17 churches. The superintendent's report was made by Mrs. B. S. Blanton. Mrs. Blanton was elected six months before to fill the unexpired term of Mrs. C. B. Mooney, former superintendent, who moved out of the association. Just prior to the intermission a demonstration on the value of mission study was most interestingly led by Mrs. D. W. Fink of Ninth Avenue Church, Charlotte.

Mrs. G. A. Martin of Concord discussed "Our Sevenfold Campaign Organization." Miss Mary Warren of Raleigh then made an inspiring address on "Victory." The last number on the program was a bright and interesting talk on the Standard of Excellence by Mrs. T. S. Franklin of Charlotte.

Officers elected for coming year: Mrs. B. S. Blanton, superintendent; Mrs. J. L. Dabbs, secretary; Miss Eva Liddle, treasurer; Mrs. G. A. Martin, mission study leader; Miss Naomi Davis, personal service leader; Mrs. A. B. Justice, young people's leader.

One of the brightest spots on the program was the song service given by fifteen little Sunbeams from the Durham Memorial Church, Charlotte. The association adjourned at five o'clock with a rising vote of thanks for the cordial and boundless hospitality of the ladies of the Kannapolis Church.

MRS. P. F. DAWSON.

CALL TO PRAYER AND INTERCESSION

Charles E. Maddry, Corresponding Secretary

It was during the darkest days of the Great War in 1918 that President Wilson called the nation to prayer and intercession for the success of our cause and the defeat of the enemies of civilization. From that very day we began to win surely and overwhelmingly. Can we ever forget that experience or get away from that great hour?

The recent Baptist State Convention at Gastonia, realizing the gigantic task and supreme importance of completing the 75-Million Campaign with credit to ourselves and honor to our Great Redeemer, set apart Wednesday, January 16, 1924, as a day of fasting and prayer for God's blessing and favor upon our efforts. Therefore, by instruction of the Convention, we hereby call upon all of our people in all the churches, to come together on that day in their respective places of worship to humble themselves before God and implore His mercy and help in this great undertaking. We made our pledges to God in a great hour of surrender and spiritual fervor. The only hope with many of us in redeeming those pledges is to come back to Him in complete and whole-hearted surrender, with a spirit of sacrifice worthy to stand beside that of Calvary's Cross, and the victory will be full and complete by December 1, 1924. Unless we do this, we shall fail and fail utterly!

We suggest that we take as our inspiration and hope of success, God's promise as found in II Chron. 7:14: "If my people, which are called by my name, shall humble themselves and pray, and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." In the might and power of this promise we shall conquer!

Surely as Baptists we have come to our greatest hour of the centuries. The door of every nation is open to us. We may witness the fulfillment of God's promise that nations shall come to Christ in a day, if only we will be true to Him and press the battle NOW to the gates of the enemy! The supreme testing time is upon us this year. We now have the opportunity of redeeming the failures and retrieving the mistakes of the past four years of the Campaign. But already one month of the year is gone. Eleven months only remain in which to raise \$2,000,000 and thus keep covenant with God and faith with our fellow workers.

We are anxious beyond words to express that our people throughout the whole State shall give heed to this call of the Convention, and properly observe this day set apart as a day of prayer and intercession for God's favor and bounty upon us during this the last year of the five year period of the 75-Million Campaign.

Remember the day, Wednesday, January the 16th, 1924.

A CALL TO IMPORTUNITY

By L. R. Scarborough

A fine, dear old country preacher the other day said to me, with tears in his eyes and his voice, "Oh, Brother Scarborough, I wish somebody would call Southern Baptists to the deepest importunity for the campaign for 1924!" There was agony in this good man's soul. It made a deep impression on me. I bring to the brotherhood this message from this dear, loyal soul of one of God's heroes—a country preacher. In thinking of it I see

Some Vital Thing Ahead

I enumerate the matters of great importance just ahead in 1924 about which Southern Baptists should pray.

1. The matter of the Stewardship and Budget campaign and an every-member canvass in all the churches of the South. How tremendously important!

2. The meeting of the Conservation Commission at Nashville, January 3d. What a meaningful meeting!

3. The fall meeting of the State Boards in each State. How we need to pray for them!

4. The great men's meeting at Memphis, February 12-14. What an imperial opportunity to get our men together on a great program!

5. The saving of our Foreign and Home Mission Boards from crushing debt. Nothing more important!

6. The great need for buildings, endowment, student support, in our three Southwide Seminaries—more than 1,500 God-called workers needing training of the best sort.

7. A great soul-moving tidal wave campaign for souls, Southwide, reaching every church and every home, beginning in the spring and running through the year. What destinies are involved!

8. Meeting in the right way the tremendous spiritual opportunities of every growing church, Sunday-school, B. Y. P. U., W. M. U., school,

hospital, orphanage, mission board, Baptist paper, missionary and preacher, thrust on them for Christly service. How shall we meet these great opportunities?

9. The successful finishing of the 75-Million Campaign. More than 25 million dollars must be secured from the pockets of our people in 1924. What a glory to Christ it will be, what a help to our causes, what a saving of the Baptist conscience and name throughout the world!

10. The launching of the next campaign with the proper organization, with the rightful unity, with successful solidarity, with the proper vision and objective. How potent with power and opportunity is the day ahead for Southern Baptists. These vitalities with all their eternal meaning, call Southern Baptists to their knees.

Prayer is the Way Out

In trying to voice the call of this dear old country preacher I would like to suggest to Southern Baptists the following about prayer:

1. Let every general and State secretary's office, if they have not already, start a daily prayer meeting.

2. Let every president of a school, superintendent of a hospital or orphanage, organize with his force a daily prayer meeting.

3. Let every pastor call about him at some central place in his city or town, in some bank or office, his deacons and others for a brief daily prayer meeting.

4. Let the W. M. U.'s, Sunday-schools, B. Y. P. U.'s, organize groups for daily or certainly weekly prayer.

5. Let every prayer meeting held within the South remember in every session the 1924 campaign.

6. Let this matter of the final triumph of our cause be a central and vital part in every family altar and private prayer-place in all the South.

7. I suggest that we have an all-day prayer meeting in every church on Wednesday and Wednesday evening of the W. M. U. prayer-week, the first week in March. Let the pastors see that certain groups meet at stated periods in the churches on that day and have a continuous stream of importunity going up to God for this great matter.

8. Let the offices of the Baptist papers throughout the South have a daily prayer meeting with their force and let the editors stress prayer, call the people to prayer through every issue of the early part of the year.

9. Let the preachers preach on prayer, call the attention of their people to the necessity of importuning prayer for this final triumphant year in the greatest period of our achievements. In this way we may begin to answer the call of the dear old country preacher's heart as he felt the need for Southern Baptists to continually importune God for a great victory.

When I think of the 25 million dollars being given in one year by Southern Baptists I am reminded of what Christ said to His disciples at the foot of the Mount of Transfiguration when He said of the devil-possessed boy, "This kind comes out only by prayer and fasting." May the spirit of Pentecost may the Christ of Gethsemane for one time call Southern Baptists to their knees for a great triumphal charge in the last year of our great Campaign!

A WORD MORE TO BAPTIST PASTORS ABOUT THE NEAR EAST RELIEF

J. F. Love, Corresponding Secretary

Letters are coming to us from brethren over the South enclosing letters from Near East Relief representatives which show that the Near East Relief is, contrary to the wishes of the Southern Baptist Convention and the efforts of the Foreign Mission Board, giving much embarrassment to pastors, creating confusion in our churches, in many places arousing a spirit of indignation and making difficult the relief collections which the Southern Baptist Convention has instructed the Foreign Mission Board to make and disburse. Letters from Near East Relief headquarters which pastors and others have sent us for our information very grossly misrepresent the Foreign Mission Board to its own constituency.

The Foreign Mission Board has striven to the limit of its ability and patience with the Near East Relief representatives to get them to conform to the wishes of the Southern Baptist Convention, but has failed utterly, as the brotherhood has already been informed.

The Foreign Mission Board strove for five hours with Near East Relief representatives to get them to conform to the wishes of Southern Baptists, avoid embarrassing our churches and the overlapping of appeals, and agreed that if the Near East Relief would do this that the Foreign Mission Board would give fifty cents of every dollar collected on this joint appeal to the Near East Relief. This the Near East Relief representatives flatly declined to do.

The Foreign Mission Board then prepared the pamphlet, "Southern Baptists and the Near East Relief," which many of our people have read and all should read, and, in agreement with the Sunday School Board, fixed January 13th as the day for the appeal for relief to Southern Baptists. Notwithstanding the refusal of the Near East Relief representatives to regard the wishes of the Southern Baptist Convention, the Foreign Mission Board still announced to the brotherhood that relief money would be distributed wherever, according to the information of this board, relief necessities were greatest, whether this was in the Far East, the Near East, or Continental Europe, including Russia. The board has had a conscience in this matter and wanted to do right and, above all, to place Baptist relief money where it is most needed. The Near East Relief has, however, in the face of this generosity, thrust its campaign into the churches of the South in advance of the denomination's own relief program, and has sent to Baptist pastors and Baptist Sunday-school superintendents throughout the South their appeal, and the Near East Relief is using representative Baptists all over the South, as well as public officials and men at the head of banks and other financial enterprises, to reinforce their appeal and defeat the denomination's appeal by making intimidating use of these great names. In Virginia, for instance, the name of Virginia's Governor is used. We doubt the Governor knows anything of the behavior of the Near East Relief in its contempt for the wishes of the Southern Baptist Convention. We do not believe that Mr. Trinkle would allow his name to be used if he knew the facts.

The Foreign Mission Board has requested, in accordance with the instruction of the Southern Baptist Convention, that all money contributed by our Baptist people to relief be sent to the Foreign Mission Board, designated simply "For Relief," and not for any particular class of relief leaving the board to dispense this relief wherever in the judgment and information of the board it is most needed.

We add the above facts to those which have already been given to the brotherhood and sisterhood of the South, and leave the case in the hands of the men and women who compose our Baptist churches. If they are willing to help the Near East Relief throw confusion into our denominational life, in disregard of the wishes of the Convention, we have nothing more to say.

If you desire your relief contribution to be used by the Foreign Mission Board, send it to the board, but do not write on check or in letter "Near East" or "Russia" or "Japan," but only "For Relief."

SWEDISH BAPTISTS PUT US TO SHAME IN THEIR MISSIONARY ZEAL

Frank Burkhalter

When the few American messengers to the Baptist World Alliance, who reached Stockholm in advance last summer, were permitted to witness the setting apart of seven capable young men and women to foreign mission work by the Mission Society of the Swedish Baptist Union, they were surprised and thrilled to learn that, although our Swedish Baptist brethren number only a few more than 60,000, and have come to their present strength and prestige through the severest persecution, they now have on the foreign fields 112 missionaries.

If Southern Baptists had as many missionaries on the field in proportion as the Swedish brethren have, we would be maintaining 15,000 workers in other lands instead of the less than 550 which we have today.

Why this marked difference in ratio between the number of missionaries supported? It is due simply to the fact that our Swedish brethren are putting a proper emphasis upon the task of winning the world to Christ, and are backing up their convictions with both their money and their sons and daughters.

Our own Foreign Mission Board and our Home Mission Board are not even able to give the workers they have the equipment they need in order to make their lives most effective, under the situation that prevails today. But if Southern Baptists are faithful stewards of God, sharing their resources of every character with Him, we would put millions into missions of every character where we are putting thousands today, and would, in truth and fact, as well as in theory, make a worthy contribution to the task of immediately bringing in the Kingdom of God.

LORDSHIP AND STEWARDSHIP

To accept the principle of the Lordship of Christ and then to forsake the consequent practice of stewardship is to impugn your own intelligence or sincerity.

A simple, direct and primary effect of Christian stewardship is found in the practice of tithing.

—Frederick A. Agar.

REPORT OF THE 75-MILLION CAMPAIGN

Charles E. Maddy, Corresponding Secretary

In other reports submitted to this Convention we have set forth in some detail the receipts for the year, together with the service rendered by the workers in the various departments. We now submit a brief statement of the amounts paid to date on the 75-Million Campaign pledges:

Amount paid in from May, 1919 and 1920	\$ 1,399,868.63
Amount paid in 1921	924,145.49
Amount paid in 1922	966,940.75
Amount paid in 1923	795,441.06

Grand total collected for the four years of campaign \$ 4,086,396.93

It will be seen that we must collect during the last year of the campaign \$2,053,605.07 if we reach our original quota of \$6,140,000.

How Shall We Accomplish the Task?

For three years now we have tried to lead in this great matter. No man ever had more loyal and devoted co-workers. While we were away this summer, A. C. Hamby was made Acting Secretary and Director of the campaign. He carried on the work with great efficiency and signal success. We are profoundly grateful to Brother Hamby for his faithful and devoted service in all the work of the Convention.

During the summer Brother Walter M. Gilmore came to the work with us, and in the fall campaign has rendered faithful and worthy service. He has visited more than a third of the associations, presenting every phase of our Mission Program. We wish to emphasize the fact that Brethren Hamby and Gilmore have rendered devoted and indispensable service in our great Mission Program.

We have now come to the last year of the 75-Million Campaign. We felt at Atlanta four years ago last May that this great movement was of the Lord. We have never doubted our convictions of that hour as to this fact. Surely the success of the movement and the wonderful achievements of these four years prove beyond a shadow of doubt that God has been with us through the years since the Atlanta meeting. We have every reason for optimism and rejoicing as we come to this fourth milestone on the way. The chart presented herewith shows beyond question that the campaign has been a glorious success. Surely if God was leading in the beginning of this movement, if His Spirit has guided us in the successes of these four years, He will certainly go with us to finish the undertaking! We have put our hands to the plow and must not turn back! The eyes of men and angels are upon us, and we must not fail our Lord in this holy thing!

It looks like an impossible task to raise two million dollars in one year, but 340,000 Baptists can accomplish even this supreme task if we will close ranks, walk together in the oneness of Christ, forget to criticize the shortcomings and mistakes of the leaders of the movement, and set ourselves to do this great and worthy thing, not for the sake of any man or set of men, but for the glory of God and the honor of Jesus Christ our Redeemer and Lord. Surely we will never tell ourselves that we cannot raise two million dollars for the sacred causes included in this campaign in one year when a little less than six dollars apiece from every Baptist in North Carolina will pay the obligation. The State authorities tell us that North Carolina people spent \$51,000,000 from October to October for new automobiles. Forty-eight out of every one hundred who belong to any church in North Carolina belong to a Baptist church. The Baptists of North Carolina spent at least \$20,000,000 last year for new automobiles. Surely the Baptist Church members in our Convention are able to pay an average of six dollars apiece to complete this great undertaking in 1924.

A supreme crisis is upon us. In our Foreign Mission opportunity we have come to the hour of all the centuries. Every door in the world is open to us. Not less than 90 per cent of the peoples of the world were mightily upheaved and uprooted by the Great War. They are still restless, moving, lost in confusion and darkness, struggling toward the light of freedom and the liberty of Christ's Gospel. The whole world is in a plastic state. Soon the people of the nations will be fixed and settled and hardened as in a mould. Now is our day of opportunity. We read in the Bible of the glorious time when nations will come to Christ in a day. We feel profoundly that we have come to that day if we will only press the battle to the gates of the enemy. If the Baptist people of America will be true to Christ in this epoch-making hour, we will see Russia turn to Christ and the Baptists, and within the life of this generation we will see in that distressed and troubled land the greatest Baptist empire in all the world.

We would make the following recommendations:

1. We recommend that the Convention select a steering committee of not less than fifteen men and

women who shall be the advisers and helpers of the secretary in conducting the campaign and rallying the people in all the churches for one supreme, determined effort to finish the task undertaken. This steering committee ought to be widely scattered throughout the Convention territory, and ought to come together early in the new year and plan for the spring campaign for Home and Foreign Missions. Then there ought to be another meeting of this steering committee in the early fall, before the associational period comes on in full swing. We want this committee to help us plan the campaign for a supreme and final effort to finish the whole matter before the books close November the 30th.

2. We recommend that this steering committee prepare early in the new year a calendar for the guidance of the pastors and churches, setting forth certain times and periods when our pastors will be urged to preach on the several objects of the Convention and our people be asked to make their contributions to the whole program as a united budget, having especial reference to the needs of those objects coming in their natural order during the conventional year. For example, we ought to utilize with the greatest effort and enthusiasm the closing months of the Home and Foreign Mission year in the spring, to bring up our contributions for these objects as well as all the others included in our program of co-operation. We ought to capitalize the appeal of these objects at the right time to secure the payment of pledges to the campaign. And so on with the other objects. This steering committee should place before our people all the facts, conditions and vital needs of every cause we support, in the clearest and briefest possible way. It is an undeniable fact that exact and clearly stated information is our greatest need in revitalizing the campaign and bringing it to full and worthy completion.

3. We recommend that all of our pastors faithfully practice and preach New Testament stewardship from now until the kingdom comes, emphasizing and exemplifying this vital doctrine not only through their personal and pulpit administrations, but through every organized agency in their churches. Horace Bushnell was eternally right when he said fifty years ago, "One more revival, only one is needed, the revival of Christian stewardship, the consecration of the money power of the Church to God, and when that revival comes the Kingdom of God will come in a day; you can; no more prevent it than you can hold back the tides of the ocean."

4. We recommend to all of our churches the adoption of the simple, sensible, and most effective plan of church finance suggested by the Apostle Paul in 1 Cor. 16:2. It is inconceivable that Baptists, who boast that they have no creed but the Word of God, should adopt so many worldly and un-Christian devices for financing their churches when they have before them all the time this simple, business-like, effective method as outlined in the Scriptures. Baptist churches are very jealous for the teaching of the Scriptures, and the last word with Baptists is: "What saith the Scriptures?" Yet, in the face of all this, we go on year after year, with the same unsound, unbusiness-like, unscriptural methods of financing the work of Christ's churches. Surely North Carolina Baptists need to put in operation an aggressive and determined effort in all the churches to induce our people to return to the Scriptures in this vital and important matter. If Paul were with us today, we firmly believe he would admonish us as he did the Corinthian Church: "See that ye abound in this grace also."

We recommend further that an effort be made to get the churches and individual members to divide the remainder of their pledges due on the campaign into 48 equal parts and that this be set aside and paid in every Sunday. If we could get one hundred thousand Baptists to pay weekly next year, beginning January the first, and the church treasurers would remit to our Convention treasurer once each month, we would have no trouble in reaching our goal by December 1, 1924. If we wait until the last month of the conventional year of 1924, we will fail utterly to reach our aim and meet our obligations by the close of November, 1924.

We must begin now to press the weekly plan of giving.

We ought to adopt a "Begin-now" campaign. We must to raise by May the first \$600,000 on the two million we must raise during the conventional year of 1924. Unless we do this we will be seriously embarrassed and our whole Mission Program defeated.

5. We recommend that a day of fasting and prayer be set apart by the Convention, when all of our churches will be asked to come together in their respective places of worship and pray for the success of our great Baptist World Program, and that God Almighty will bless us in material things during the year 1924, and that He will put it into the minds and hearts of our people to finish the great undertaking of the 75-Million Campaign in a

worthy and honorable way. We feel profoundly that we have failed just here. We have worked and toiled and trusted too much to our own strength. We have come to the end of the fourth year with a great slump in collections. Many of those who made pledges have, for one reason or another, failed to pay them. They face the future with respect to this campaign with a bad state of mind.

We wonder often if our people, especially the pastors and leaders in our churches, realize the tragic reaction that will come upon us if we come to the end of the campaign with many of our churches and church members having failed to pay their pledges? If we borrow money from a friend or from a bank, or make a solemn pledge to a friend to do a certain thing, and for one reason or another fail to meet our obligation and our promise, we are left with a bad state of psychology and a bad state of mind toward that friend. It does not matter if we were unfortunate and it was impossible to meet our obligations; it does not matter if the friend relieves us of the obligation and remits the amount we have pledged to pay, we will always meet this friend with a bad state of mind and a defeated purpose. We believe that the only power in the world that can change that state of mind, re-inspire and reinvigorate the churches and church members on this great matter, is the Holy Spirit of God. Let us come together in repentance and confession and thanksgiving, in personal, importunate prayer to the Giver of all good gifts and graces, and we will finish this campaign with a glorious, triumphant victory. Let the steering committee prepare and send out early in the new year this call to the churches to come together for one day in fasting and prayer for God's blessing and guiding hand upon us as we go into the last months of the five-year period of the 75-Million Campaign, and we will come to the end of 1924 with shouts of rejoicing and praise to God.

SILENT SERMONS—OVERCOMING EVILS

By James H. Thayer

Paul has his Sermon on the Mount. It is found in the twelfth chapter of the Roman letter, from verses nine to twenty-one. Not that this is his only Sermon on the Mount, for a reading of his letters will show that every now and then, with an expressed or implied "therefore," he steps from the discussion of some exalted doctrinal theme to present its practical implications. But this particular Roman Sermon on the Mount reads very much like the Matthew Sermon—if not in words, then most surely in spirit. Paul uses two texts—"Abhor that which is evil; cleave to that which is good"; "Be not overcome of evil, but overcome evil with good." And in like manner the actual Sermon on the Mount may be said to have two texts—"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees," and "All things whatsoever ye would that men should do to you, do ye even so to them." The topic of Christ's sermon is: "The True Righteousness." That of the Apostle Paul's is: "Overcoming Evil." It may be said that all of the other verses in this connection are practical applications of the two which have been selected for texts. We are to shrink away with dread and hatred from that which is evil, while we are to glue ourselves to that which is good. In the deadly conflict which is raging within and without our souls we must conquer as a victor the evil, but we must not be conquered by it. Thus the principle of conquest is brought to its practical application. Where am I going to find the enemy? What will he be like? How am I going to deal him his death blow? The writer has been interested in counting the evils stated or implied in these brief verses, as well as the (to coin a word) "goods" with which we are to overcome them. There are at least sixteen of the evils put down, and about nineteen of the "goods." Each evil has its good; each sin must be fought with its corresponding virtue; each vice must be conquered by some fruit of the Spirit. This is sound psychology, as we all know. Do not only root a thing up, but put something into the hole which has been left. Furthermore, both the evils and the goods named here are modern. Paul might just as well have written this exhortation to some other Baptist church as the First Baptist Church of Rome. It would fit any first, second, third, or fourth Baptist church of today, as well as all of the memorial and other kinds of Baptist churches. You are to overcome hypocrisy with love; coldness must be met with tender affection; self-seeking must be rooted out by giving place to another; sloth must be driven out by diligence; pessimism must depart before the radiant face of joy; impatience must give way to patience. But why go on? Take your Bible and turn to this passage for yourself. Flit together its evils and its virtues. Ask "What evil in my own life—what legion, perhaps—must I overcome?" Then turn to this inspired utterance and find the cure for your own soul.

REPORT ON BIBLICAL RECORDER

The Biblical Recorder was founded by Thomas Meredith in 1833. Its life is almost as long as that of the Convention, it having been established just three years after the organization of the Convention, at which time it was adopted as the organ of this body. Through all these years it has served the denomination to the best of its ability, and through that service has aided in the extension of the Kingdom of God throughout the world.

Recorder Campaign

With the hope that the circulation of the Recorder might be materially increased, and its influence thereby enlarged, we, with the other Baptist papers of the South, put on a campaign on the first of September, to run for two months. So far as we have been able to learn the Recorder campaign was about as successful as that of any of the other papers of the South, except the Baptist Courier of South Carolina, which was in a contest with the Methodist Advocate of that State. This seems to have added some zest to the campaign, and in the contest the Courier won.

We are indebted to Secretary Perry Morgan and the Baptist Young People's Unions, about thirty pastors and some others, for excellent work in the campaign. Brother Morgan threw his whole soul into the campaign and organized his young people for a canvass of the churches, which was pressed vigorously through the month of October. The management of the Recorder hereby expresses grateful appreciation to Brother Morgan, the B. Y. P. U.'s of the State and all who helped. We trust that the interest manifested by the members of the unions will lead many of our young people to become regular readers of the Recorder, thus keeping them in touch with the work of the denomination.

The Recorder and the Convention

We do not know of another Baptist paper in the South which is rendering so much service to the denomination without cost to the denomination as is being done by the Recorder. All the Baptist papers of the South except three are owned and controlled by the denomination, and all the denominationally owned papers receive considerable amounts in the way of support from the denominational treasuries. To some of these papers direct appropriations are made to meet deficits, while others charge for printing departmental matter. The Baptist Courier, for example, receives \$100 a week for publishing the matter furnished by the W. M. U. and Sunday-school departments. This amounts to \$5,000 a year. While it is not a direct appropriation, it does, in the end, come out of the denominational treasury. These papers are not to be criticized for receiving aid from the denomination, for they could not live without it. But the Biblical Recorder is fortunately so circumstanced that it can render its service to the denomination without asking a cent from the denomination. It does not even charge the departments for space which is done by some of the privately-owned papers, the Recorder Publishing Company giving to the denomination, in the way of deficits, about \$4,000 a year.

Great Need for Denominational Papers

There was never a time when the denominational papers were more needed than they are today. One has but to glance through the flood of books that are coming from the presses (books that are professedly religious) and articles in most of the magazines, to learn that the writers of these books and articles are hostile to denominationalism, and very many of them show utter impatience with the views of those who believe in and teach the inspiration of the Bible. Attention was called in a recent issue of the Recorder to a review in the Sunday-school Times of a dangerous book which has just come from the press and for whose circulation thousands of dollars are being expended. This book is intended for children, and contains most dangerous doctrine. It reduces Christ to a mere man, scouts the idea that He had any greater power to work miracles than the many fakers who lived in His day, and emasculates the Bible, of which the book professes to be the story.

Periodicals come to the editor's desk frequently which are being sent out free by the hundreds of thousands, by a man in Maryland who styles himself "a world iconoclast," and right worthily does he bear that self-assumed name. He makes war openly upon the churches and our public schools. He longs for the day when there shall not be a church on the face of the earth. His bitterness manifests itself toward Protestantism. He is very mild in his criticism of Roman Catholics.

A series of articles has just been concluded in World's Work, one of our great and widely read magazines. The articles describe conditions as "War in the Churches." The author of this series of articles is a Dr. Hart, a Congregational preacher. He made a three-thousand-mile tour of the country, studying religious conditions in various sections, and tries to give an impartial statement of his find-

ings, but he cannot help showing his very decided leaning to the view of the Modernists.

Dr. Hart cannot conceal his pleasure in the belief that in a short time there will be but two denominations in this country—the Modernists and the Fundamentalists—and his sympathies are clearly with the Modernists. He quotes with apparent approval from the letters written by laymen. One is from a letter to Dr. Buckner, who was recently deposed by the Northern Methodist Church because of his heretical views. This very advanced layman says: "The church is fast breaking because the people no longer believe in the old Bible. Why do you not call a concave of preachers, educators, physicians, and write it? Give us a book of Genesis based on fact." He quotes from another as follows: "Why not draw our energy from the fountain-head of Christianity—the writings of Matthew, Mark, Luke and John—and relegate the rest of the Bible to the book-shelf where we keep our choice bits of beautiful literature instead of binding the whole in two covers where the characters are continually warring among themselves and with us." That is, throw on the junk heap the Old Testament with the Psalms, Ten Commandments, history and prophecy, and also the great Epistles of Paul, which contain too much about the blood of Christ to suit the aesthetic tastes of the Modernists.

The iconoclast, to whom reference has been made, says that the preachers and denominational papers are doing much to perpetuate the churches, for the obvious reason that when the discovery is made that the churches are filled with hypocrites they will be abandoned and the preachers and editors will lose their jobs. Thus did he unwittingly pay tribute to the influence of the preachers and editors of religious papers.

These are not fancy sketches that are given here, they are cold facts that were picked up during the editor's cursory reading of current periodicals during the past ten days.

It is not for invidious comparison, but to point out a noteworthy fact that we call attention to the stronger hold Modernism has upon the Baptists of the North than it has yet gained upon the Baptists of the South. It is an interesting coincidence, to say the least, that about the time the Modernist movement began to become active in the North the Northern Baptist Convention decided to establish one paper for all the territory covered by the Northern Convention. A proposition was made to all the Baptist papers to sell out, and practically all save the Watchman-Examiner sold out to the Convention, and the Chicago Standard was adopted as the organ under the name of "The Baptist." Fortunately for our Northern brethren the Watchman-Examiner was able to live without subsidy from the Convention, and it has been a mighty bulwark for the defense of the truth as we believe it is taught in the New Testament.

In every State within the bounds of the Southern Baptist Convention there is a Baptist paper published. All these papers come to the Recorder exchange table, and each of them is true to the teachings of the Bible. Suppose all these papers were to suspend publication on January 1, 1924, and that for ten years there would be no publication by Baptists in any Southern State, who would venture to predict what we should be doctrinally at the end of the next decade?

In closing we would plead for a place in the program of our church work for the denominational paper. The Recorder needs the denomination, but the denomination needs the Recorder far more. This is the one thing among North Carolina Baptists that asks nothing except the opportunity to go into the homes of our people. It pays its own expenses, and helps every department of our work.

The members of the family, especially the children, need wholesome religious literature to counteract the influence of such literature as has been named in this report.

LIVINGSTON JOHNSON,

Editor.

J. S. FARMER,
Business Manager.

WHAT 1924 HOLDS FOR SOUTHERN BAPTISTS

By L. R. Scarborough

The year 1924 is the fifth and last year of Southern Baptists' greatest period of achievement. It is to be the year of destiny, the day of judgment, the day of a crown of victory, or the day of a denominational defeat. It must not be a year of defeat. It will not be, if we will do our duty. It is the year of redemption—redemption of our pledges, the saving of our consciences in holy covenants, the redemption of our causes, the payment of our debts, the setting forward of Southern Baptists and their institutions to the highest point of their many years of achievement. The year 1924 holds an imperial place in Baptist history. It will embalm our failures or crown our triumphs. It is filled to the full with Kingdom opportunities, and weighted down

to the depths with mammoth responsibilities. It is the year of challenge, the year of imperial calls, of majestic manhood and womanhood, the year of heroics, the year in which unity, prayer, faith, loyalty, consecration to high purpose, denominational solidarity, Christly liberality, spiritual evangelism, kindly heroism, will have a chance to make a great South-wide demonstration of the power of unified Christianity. The year 1924 will tell the story of victory or defeat, of pledges redeemed or neglected. It is to be Southern Baptist conscience-year. It will see Foreign Missions crushed or crowned, overwhelmed with debt or triumphant in victory. It will witness hundreds of missionaries in fears of defeat or in victorious joys. It will bring them home sick at heart, broken in spirit, or send them on to larger achievements in missionary, educational, evangelistic and benevolent enterprises. It will tell the story of our Home Mission Board's broken, bruised heart, or the story of their joyous triumph in evangelism, church-building, mountain school work, enlistment work, the work among the foreigners, and all along the line. What a dark foreboding rests over the hearts of those Boards waiting the issues of 1924. The same applies to every Board and cause and institution in the South. What will be our answer to the Relief and Annuity Board and the dear old preachers? What will be our answer to our three South-wide seminaries and their hundreds and hundreds of young, growing, God-called preachers and workers? What will be our answer to our negro brethren concerning the seminary we are helping them to build? What will be our answer to our Education Board and the 119 schools of the South? What will be our answer to our 19 orphanages with their nearly four thousand motherless children and our 22 hospitals with their thousands and thousands of suffering patients?

Three Answers

1. We can cut off and lower and neglect our offerings and let all these institutions die. What a tragedy!

2. We can go along and give them meagerly and stingily, barely support them or give them just enough to make mediocre progress. Such an answer would entail deprivation and loss of vantage ground and discouragement, and that would be a tragedy.

3. We can pay our pledges, meet our conscience obligations, bring in our tithes and make our offerings, show liberality, and exercise great sacrifice and bring into the treasuries of Christ in the South in 1924 more than 25 million dollars. If we were to do that the debts of Southern Baptists would be paid, all institutions would be free from binding debt, a new basis of operations would be given the whole South. Home and Foreign Missions and education and benevolence and State Missions, with all their work and workers and institutions, would be saved and heartened and a thousand new doors would be opened, and we would face the future as conquering heroes, and the world would hear the tread and feel the mighty enterprise of a Southern Baptist army of millions. We would redeem and save our name—the Baptist name—in the eyes of the world and in the eyes of God. This is the answer Southern Baptists should give. This is the answer we are able to give. This is the answer God calls us to give. What will our answer be?

How We May Answer Right

What are the essentials of a 25-million-dollar victory in 1924? My answer is simple.

1. We must pray it through. There was never a greater need for prayer—daily prayer in every secretary's office; in the center of the life of every college, hospital, orphanage, church, Sunday-school, B. Y. P. U., W. M. U.; in every home and in every heart. In the early spring we ought to have a South-wide day of prayer. There should be opportunity, going up from our hearts daily for this victory. We cannot win without prayer.

2. A conquering faith, a faith that will cross impassable seas dryshod, make an oasis out of a desert, tear down the walls of Jericho, bring down the fire from Heaven; a faith that staggers not and halts not nor complains; a faith that takes God and His promises at par value and cashes in on the strength of a victorious Christ.

3. A unity that will not break nor bend—South-wide, uncritical, co-operating unity.

4. A spirit of compassionate soul-winning. The South, to win in this campaign a final victory, needs a great sweeping spirit of evangelism. We can get more money for Christ's cause when we are on a hot trail for sinners than we can any other way.

5. The spirit of liberality, of Christly sacrifice. If for one Sunday Southern Baptists would plan to do it and have the spirit, anything like the spirit that Christ had on Calvary, we would raise this 25 million in cash in one day. My soul yearns and burns to see Southern Baptists come up to the challenge and call of 1924. All we hold dear is hanging in the balances waiting for the right answer to God, to each other, in this wonderful year. Shall we crown Christ with thorns or with the diadems of His glory? Southern Baptists must answer. What will our answer be?

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THE NEW YEAR

There is always a feeling of sadness as we pass from the old year to the new. As we close the book, the joys and sorrows of the old come before us. There are lost opportunities that can never be recalled. There is the memory of words hastily spoken, which we would give almost anything to take back if it were in our power to do so.

The new lies out before us all unknown and untried. We do not know what it will bring, and it is a blessed thing that we do not. God in His mercy and goodness has veiled the future, and foolish is he who would lift that veil if he could. There is more of sunshine than of shadows in most of our lives, but we are so prone to magnify our troubles and minimize our blessings that if we knew all that the future holds we would make mountains out of our troubles and mole-hills out of our blessings.

No human being who enters upon the New Year knows whether or not he will live to see its close. About this, however, the child of God should have no special apprehension. His chief concern should be to make the best possible use of his opportunities, knowing that God will not call him home until his work is done. Mr. Moody was once out on the ocean when a fearful storm broke, and the vessel was in great peril. Men were calling upon God to spare their lives. Some one noticing that Mr. Moody was not engaged in prayer asked, "Why do you not pray?" To which Mr. Moody replied, "I always keep my praying up to date."

At the beginning of each new year we usually make resolutions. These resolutions are frequently broken. It is true, but we believe it is a good thing to make them even if we do not succeed in keeping them. The very fact that we make them turns our thoughts in the right direction for a while, at least, and it is well that we have good thoughts if only for a short time. Then, some of these resolutions are kept, and the ones who keep them are blessed.

The writer walked down the street this morning with a friend who is an elder in the Presbyterian Church. We were talking about the theological battle which is now on in New York. We both expressed deep regret that there should be such a sad departure from the truth as is seen among the Modernists of the North. Our friend said he believed our only safety was a return to Bible study, which has been terribly neglected. He said one would hesitate to ask in any congregation for a show of hands on the matter of family prayer. He believes that we should return to the good old custom of having the family gather around the hearthstone for the purpose of hearing the father read the Bible and pray to God.

It would be a great thing if every Christian would resolve to study the Bible this year as he has never studied it before. We are surfeited on books about the Bible, and with new translations of the Bible. For all ordinary purposes the common, everyday people—to which class most of us belong or find in the King James' version, with which we are familiar, all they need. There the Christian will

get food for his soul, and the one who is not a Christian can find in it the way of life.

The Bible is the great fountain to which all may come and find the water of life. We should read the Bible not in a critical spirit, not to find proof for some pet theory we may hold about some matter of minor importance, but to learn what it teaches about the great fundamentals upon which depends the salvation of our souls and the souls of others.

The Bible is not a book of riddles, nor was it written for the scholastics alone. While some of its truths are too deep for human understanding, all that relates to our salvation and our duty to God is so simple that the "wayfaring men, though fools, shall not err therein." Let us resolve to study our Bibles this year!

"IT IS GOOD FOR ME TO DRAW NEAR TO GOD"

As individuals, as a denomination, and as a nation we have wandered far away from God. The most important action taken by the Convention at its recent session was the appointment of a day for fasting and prayer. The necessity for the observance of such a day was impressed upon the Convention by the great debt which was reported by the Mission Board.

But let it be clearly understood that raising the money to pay the debt is not the chief thing. The debt is a mere incident, a symptom of a far more serious matter. It was because our people had wandered away from God, had forgotten their obligation to Him, had been unfaithful stewards, that the Board was forced to report a debt. As serious as is the debt, our loss of the consciousness of God's presence is a far more serious matter. If we truly repent of our sins, come back to God, and so live as to be conscious of His presence, debts and all other troubles will take care of themselves. Why have we lost the sense of God's nearness? Two things stand out in the writer's mind as being most responsible for this unfortunate attitude toward God.

The first of these is materialism. We are living in the most materialistic age in the history of our country, certainly, if not of the whole world. Men are so much concerned about the accumulation of property, and so much emphasis has been put upon money, that we have come to regard the dollar as almost omnipotent. We are a race of mammon worshippers; this is seen in every relation of life. In our courts of justice it is practically impossible to convict a man charged with the commission of crime if he has a large bank account. In the social world, money frequently gives a man entree into the best society regardless of his character. Our very churches are feeling the blighting effects of the money power.

Not money alone, but worldliness of all sorts, is a fruit of materialism. We are living for this world, as if this life ended all. The "New Jerusalem on earth" occupies the thoughts of many professing Christians more than the "city which hath foundations, whose maker and builder is God." We are so busy accumulating wealth on earth that we do not take time to "lay up treasure in heaven."

The other chief cause of the loss of the sense of God's presence is intellectual pride. This is close akin to materialism. We live in an age when humanity is exalted and the doctrine of God's sovereignty correspondingly lowered. The Old Testament has been thrown in the discard by many modern writers as a book whose teaching is out of date for the advanced age in which we live. Many who may accept its history will say that much matter contained in it was for the age of the world in which it was written, but does not apply to our day. God dealt with the race in its primitive state as He did because they were not sufficiently advanced for Him to deal with them otherwise; but surely He would not treat us as He did His people in olden times. Hence we are told that there is no truth in the old doctrine of eternal punishment, as God is too good to punish men eternally, and

men are too important to be so punished. All of which springs from intellectual pride.

Some men stand in their pulpits today and openly flout the doctrine of the Virgin Birth and the bodily resurrection. Here we have coupled materialism and intellectual pride. The body is material, and therefore Christ, who had a material body, could not have been God. And it is unreasonable that a material body should rise from the dead. Men's reason revolts at such doctrine, hence those filled with intellectual pride deny it. These things are mysterious and are "spiritually discerned" for "God hath revealed them unto us by His Spirit."

What we need above all things else now is to come back to God and His Word. When we meet in our churches to pray on January 16, let us not think of money or other material things, but in deep contrition let us come before God and implore Him to "restore unto us the joy of salvation," and permit us to be conscious of His blessed presence, not only on that particular day but through all the days of the year. "Draw nigh to God and He will draw nigh to you."

MEETING OF MISSION BOARD

The Board of Missions met in the Sunday-school room of the First Baptist Church of Raleigh, December 17, at three o'clock, and was in session that afternoon and until 11:30 Tuesday night; and meeting again Wednesday morning, held on until 2 o'clock in the afternoon. The length of time the Board was in session will indicate the care with which it did its work.

Instead of a Board of twenty-five from the State at large and one from each Association, which has been the number for several years, a Board was selected, at the recommendation of the Board in its report to the late Convention, composed of 45 members, representing every section of the State. This is quite an improvement over the old method, as under the old arrangement comparatively few of the associational members attended, and the meetings were small, and hence not representative. The late meeting was well attended and the members, with few exceptions, remained until the business was all finished.

The writer has been attending board meetings for twenty-five years, and he does not remember ever to have attended a better meeting than the recent one. Every phase of the work received careful consideration, and ample time was given for discussion of conditions on the various fields. Secretary Maddy insisted upon free and full discussion, and asked the Board to pass upon every point. When his opinion was asked he gave it, but urged that the Board rely on its own judgment rather than his opinion.

The appropriations reached about \$125,000, exclusive of the debt brought over from last year.

In the Board's report to the Convention, need for a field man for the West in the Sunday-school Department was mentioned, and a request was presented from the B. Y. P. U. Convention for an additional field worker. The Board also asked in its report that the Convention give instruction as to whether it wanted the Enlistment Department kept up. These matters were referred to the new Board. Although the importance of additional workers for the Sunday-school and B. Y. P. U. departments was recognized, the Board did not feel justified in appointing them at this time. The Enlistment Department was abolished, the three enlistment men being added to the Evangelistic Department, which is almost self-supporting and will be but little cost to the Board. There was a vacancy in the Evangelistic Department caused by the resignation of Rev. J. L. Jenkins, so that the transfer of the three brethren to the Evangelistic Department will add but two men to the evangelistic force, as the place of Brother Jenkins was to have been filled.

It was very gratifying that the Board was able to grant the applications for aid to the missionaries with very little scaling. Most of the applications were granted without change, and where

there was some little reduction the Board was satisfied that the work would not suffer thereby. Rarely have we known the reductions to be so few or so small, even when the amount expended for State Missions was much smaller. The missionaries fared well at the hands of the Board this year.

If the churches pay the remainder of their pledges next year the Board will be able to meet all its obligations and take care of the debt brought over from last year. We believe the churches are going to make an honest effort to meet their appropriations. North Carolina Baptists have always had a way of doing surprisingly large things in the final round-up. We believe next year will be the best year financially our denomination has ever known, and that we shall wind up the 75-Million Campaign in great shape.

There was not a pessimistic note sounded in the meeting of the Board, and those who were present are going home to do their best in closing up the campaign. The way to insure success is to begin right now on the collection of the remainder of the pledges. We cannot lose time in discussing what we shall do after this campaign is over; our supreme task now is to finish the work we began so gloriously in Atlanta four years ago. If we make a united effort we can win a complete victory. We owe it to God to "finish the task," for our pledges were made to Him; we owe this duty to those whom we have put in charge of the several departments of the work, for they have made their appropriations on the strength of our pledges; and we owe it to ourselves to keep the solemn vows we have made.

MAJOR W. A. GRAHAM

Major W. A. Graham died in Raleigh Monday morning, December 24, after a short illness. He was attacked by influenza and this was followed by pneumonia, which was the cause of his death. Had he lived until Wednesday, December 26, he would have been 84 years of age.

During the Civil War, Major Graham volunteered and was promoted to the rank of major. He was a graduate of the University of North Carolina and was always loyal to his alma mater. At one time he represented Lincoln, his adopted county, in the Legislature. For fifteen years he was Commissioner of Agriculture, which position he held until the time of his death. He advocated the erection of an agricultural building, and lived to see his dream realized in the beautiful building which will stand as his monument.

If this were all, how empty it would seem as we speak of his death, but this is the least important part of this brief story of his life. He was a sincere Christian, and a faithful member of the First Baptist Church, Raleigh, at the time of his death. When living in Lincoln County he belonged to a country church near his home, and was for several years moderator of the South Fork Association. He was also president of the Baptist State Convention for a session. He was a regular attendant upon the services of his church, even after becoming feeble he was rarely absent from prayer meeting. For many years he taught a class in the Sunday-school, and on Saturday before he died told Dr. O'Kelley, his pastor, that while he would not be able to go to Sunday-school the next day, he was glad he had prepared the lesson.

The funeral services, conducted by the pastor, were held in the First Baptist Church of Raleigh, and the remains were taken to Lincoln County and laid beside the grave of his wife.

Brave soldier, faithful State official, and devout servant of God, he has left to his children the legacy of an honorable name and a spotless character.

Greatest in the Kingdom: Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.—Matt. 18:4.

Safe From all Evil: The Lord shall preserve thee from all evil: he shall preserve thy soul.—

"TEMPEST IN A TEAPOT"

Some days ago we received a circular letter from a Mr. Henderson, who, we supposed, was a student of the Seminary at Louisville. The statement was made that the circular was being sent to twenty-five hundred Baptists throughout the South.

The letter was a protest against the existence of what the writer termed secret, exclusive clubs at the Seminary. He charged that certain students were discriminated against in not being received as members of the clubs, and that the clubs were on a par with Greek letter fraternities. We wrote Dr. Mullins, President of the Seminary, asking for the facts, which he kindly furnished. Below we are giving some quotations from the letter of Dr. Mullins:

"About forty years ago under the stimulus of Dr. John A. Broadus and Dr. George W. Riggan, who inculcated the love of poetry, a Shakespeare Club was formed to study the poetry of Shakespeare. Later a Tennyson and a Browning and other clubs were formed. Through all the decades, these clubs have pursued their studies without molestation until after the World War. Since the war lawless spirits have challenged their right to exist, and have pursued methods unworthy and anarchistic.

"The matter about which Henderson writes was thoroughly investigated by the faculty last session, and the charges against the literary clubs proved to be utterly unfounded. They are in no respect like the secret societies in colleges and universities. They pursue legitimate ends in improving the culture of the students by the study of great poets. Henderson has tried to go over the heads of the faculty, and has defied the faculty in his insubordination, and was recently expelled."

We are also in receipt of resolutions adopted by the student body, which express the sympathy of the students with the faculty. One of the resolutions is as follows:

"We believe that there is but a small number of students who sympathize with the secret and defiant methods of the few agitators who would disturb the peace and harmony of the school by seeking to revive an issue that has been settled satisfactorily."

CURRENT TOPICS

Is Going to Church Punishment?—There is a meeting in progress at Greenville, N. C., which is being conducted by the Evangelists Ham and Ramsey. The meeting is getting a great hold on the town and we sincerely hope will result in much good.

The other day a man was brought before a magistrate in Greenville charged with some misdemeanor, and the magistrate "sentenced" him to attend the Ham-Ramsey meeting, and required him to report to the ushers in order that the officer of the law might know that he was "serving his sentence."

Now, it would be a good thing if all violators of the law in that community could be induced to attend the meeting in Greenville, but it is contrary to the spirit of our government, and we believe is a violation of the constitution of the State and of the United States, to compel any man to attend church. The performance of a religious duty is to be voluntary and not compulsory. To compel a man by law to attend service is to take from him freedom of conscience in religious matters, a thing guaranteed to him by the constitution.

Again, this method of "punishment" is likely to defeat the very object the magistrate had in view. Instead of benefiting the man who was "sentenced" it will more likely give him a distaste to church services, and drive him from religious influence.

We have read within the past year of children who were arraigned in juvenile courts being required to attend Sunday-school as a punishment for the infraction of law. The judge of the court meant it as a reformatory measure rather than a punishment, but the children will certainly regard it as punishment, and it will have the same effect upon them that it would upon an adult.

The motives of the officers of the law were good, but their methods were certainly unwise.

Our Relations With Russia.—The Russian government requested that our government establish diplomatic relations with the Soviet government, but Secretary of State Hughes very bluntly re-

fused to recognize the Russian government, assigning as a reason that there was a propaganda in this country to overthrow our government and establish the Russian form of government in its stead.

Mr. Hughes has been criticized by some in this country for his position in regard to Russia. His critics hold that the government of Russia should not be held responsible for what unofficial organizations do, and the officials disclaimed any responsibility on the part of the government for the propaganda. Mr. Hughes made public a communication which was published in a Russian paper last year which seems undoubtedly to show that the government was giving sympathy to the propaganda. One statement was that the "red flag must fly over the White House."

Another obstacle in the way of recognition is the attitude of Russia toward her indebtedness to the United States. While she agreed to pay the amount due, she proposed to offset it by charging indemnity for American occupation of Russian territory. This was simply a ruse to escape the payment of the debt.

But, leaving this latter obstacle out altogether, we believe Mr. Hughes was entirely justified in refusing recognition of the Russian government. While Russia has a perfect right to maintain any form of government she thinks best, we have a right to say that we shall not recognize a government which does not suppress, if it does not encourage, the propagandists from attempting to effect an organization in this country the avowed purpose of which is to overthrow our government.

King George Banished.—King George of Greece has been forced to abdicate his throne and leave the country, at least temporarily, and the general impression seems to be that this is the last of his reign in Greece. He is a son of Constantine, who left Greece soon after the war, but who returned to the throne against the protest of the allies, but was later deposed.

The banished king and queen have gone to Roumania to take up their temporary, if not permanent, abode. Their support will be quite a tax upon little Roumania, as they must be kept up in royal style. It will be remembered that when they were refugees before they went to the territory of Great Britain and that country, according to what seems to be European custom if not law, appointed them magnificent quarters and supported them handsomely, though the money for their support had to come from the taxes of the people of Great Britain.

When will Europe ever throw off the outworn and expensive system of royalty?

Trouble in Mexico.—Rebellion in Mexico is of such frequent occurrence as hardly to be placed under the head of current topics. Things had seemed to settle down, however, and the administration of President Obregon was more stable than any the government had enjoyed for a long time. But the volcanic country is again in a state of eruption.

Huerta, who belongs to the notorious Huerta family, one member of which figured in President Wilson's day, has headed a rebellion and General Calles is endeavoring to suppress it. Both of these men were at one time officers in the Obregon administration. It seems that each aspires to succeed Obregon as president, and it is this jealousy which has caused the rebellion. At this writing the indications are that the rebellion will fail.

DR. GRENFELL AND PRAYER

Dr. Wilfred T. Grenfell, physician, scientist, explorer and missionary, has a childlike confidence in prayer. He opens his heart and reveals some of the secrets of his prayer-life to us in the following words:

The privilege of prayer to me is one of my most cherished possessions. Because faith and experience alike convince me that God himself sees and answers, and his answers I never venture to criticize. It is only my part to ask. It is entirely his to give or withhold, as he knows is best. If it were otherwise, I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with him.—Watchman-Examiner.

Trust Him Always: Commit thy way unto the Lord; trust also in Him.—Psalm 37:5.

SUNDAY SCHOOL

E. L. MIDDLETON, Secretary

THE CONVENTION

This great meeting has been reported. A part of our annual report was printed last week. We did not give it all for lack of space.

The Convention was one of the best in many years. There may be some slight curtailment for 1924, but we believe the air is so cleared that it will be one of the greatest years in our history. We are laying out a great program for the future. This will be clearly set forth in January.

JANUARY 15-17

This is just to remind you again that your Sunday-school, or one, or more organized classes in your Sunday-school, ought to send one or more representatives to the Southwide Organized Class Conference in Atlanta, Ga., January 15-17. This will be one of the helpful meetings held in the South during 1924.

It is an inspirational meeting and will stir the lives of those who attend to more effective service next year. One of the finest Sunday-school men in North Carolina went to a similar meeting in Mobile two years ago. His pastor told me at the Gastonia Convention that he had been much more enthusiastic and successful since he returned.

ADULT CLASSES AT CHRISTMAS

The letter below was sent by Hon. M. L. Shipman, President, to every member of the Jones Bible Class of the First Baptist Church, Raleigh, and the response was fine:

"To the Membership:
"Subject: Christmas Offering.
"Some folks are unable to see in the Christmas season more than a license to revel and carouse—to make it a period of 'cup observance' rather than an event of genuine rejoicing on account of Christ's advent into a world of sorrow that sin-sick souls might be brought to a knowledge of the truth. Let the members of our class regard it as a period of hallowed associations, cherished memories, and lofty ideals. We want to remember that Christmas is the observance of Christ's nativity, and that it should be the most sacred, meaningful day of the year. It should represent a holiday of good cheer and love toward our fellow-men.

"Our class showed a fine, liberal spirit last Sunday by voting to raise one hundred dollars for the purpose of aiding in charitable work at Christmas time. This will help no little in bringing joy to the unfortunate who must rely upon the charity of others in realizing the presence of the real Christmas spirit. Let us remember that there are objects of charity all around us, and that the Master will smile upon those who respond to the promptings of their hearts when the call to duty is made.

"The members of our fine class need only be reminded of what is expected of them, and that is the purpose of this letter. Next Sunday is the day, and one hundred dollars is the amount we have pledged ourselves unto the Lord's poor. If each member will give according to the promptings of his heart, the collection plate will groan beneath its heavy load.

"We want to make next Sunday a record day in interest and attendance. Come and 'bring one.' If impossible to attend, send a liberal contribution and be one of the joyful band which seeks to have a part in the laudable effort to make others happy."

The Heavenly Song: They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.—Revelation 15:3.

B. Y. P. U.

PERRY MORGAN

ABOUT THE BAPTIST STATE CONVENTION

Have you read the account of the Convention by Dr. Livingston Johnson?

It was a joy to see a large number of young men and women present.

Dr. B. W. Spilman was elected President for the sixth time. He is a most excellent presiding officer.

B. Y. P. U. had a good hour. Secretary Morgan, Miss Elma Farabow, Mr. A. S. Gillespie, Rev. R. N. Smith, Rev. E. N. Gardner, Rev. T. F. Deitz, Rev. C. H. Truëblood, and Dr. C. L. Greaves discussed the work.

Mr. John Purser, Jr., a student at Chapel Hill, gave a noble expression of appreciation on the part of the Baptist students at the University for the splendid new house of worship there.

Mrs. C. A. Williams, Student Secretary at N. C. C. W., and Miss Cleo Mitchell, a student at the College, gave splendid accounts of the work of the B. Y. P. U. at that Institution.

Dr. J. A. Ellis, Raleigh, told a beautiful story of how a young man at A. & E. College, after attending a meeting of the B. Y. P. U. at Pullen Memorial, came forward and united with the Church.

Rev. T. F. Deitz, Beta, thrilled the convention with an account of the activities of his B. Y. P. U. members during a revival meeting in which more than eighty people were saved.

Dr. Austin Crouch said there were 300,000 Baptist homes in the South without their church paper.

"There are 1,500 newspapers in the United States printed in foreign languages. These papers have eight million subscribers," said a Convention speaker.

Wednesday, January 16th, was designated by the Convention as a day of Fasting and Prayer. Announcements will be made each week from now until then.

The sessions were held in the new First Baptist Church building. It is a magnificent structure with splendid equipment for Sunday-school and B. Y. P. U.

Section "A" of the Senior B. Y. P. U. gave to each messenger a neat little pamphlet which served as a guide.

Mr. M. O. Thornburg, President of the Gaston Association B. Y. P. U., which holds the State banner, is a wide-awake member of the First Church B. Y. P. U.

Rev. J. A. Powell, missionary to Oyo, Nigeria, Africa, who has spoken at several of our young people's meetings this year was present, as was Mr. and Mrs. Milton L. Braun and Rev. P. W. Hamlet, missionaries to China.

Dr. J. M. Kester made a most eloquent plea in behalf of Foreign Missions.

Our B. Y. P. U. girls who enter Meredith College in the fall of 1925 will enter the "New Meredith," provision having been made for the removal of the College by the Convention.

There are 272 ministerial students in 31 mountain schools of the Southern Baptist Convention according to Dr. Austin Crouch.

NEWS FROM HERE AND THERE

Elma Leigh Farabow
Spying In. A peep into the B. Y. P. U.'s of the First Church, Winston, forcibly reveals the value of Study Courses. Two Sundays after their week of study it was found that the Intermediates had an excellent "paperless" and orderly meeting, the Juniors came out in large numbers and did well, while the Seniors showed gratifying marks of improvement and enthusiasm. In the Senior Union there was a visitor from each of these States: Ohio, Georgia, and Maryland, all of whom expressed feelings of delight over their visits. The records all round were unusual, there being 29 of the enrollment present and 23 who reported perfect on Daily Bible Readings. Three cheers for these young Baptists.

Borrowed Ideas. One intermediate union is asking one member each week to give an original speech bearing on the subject for the week.

Many unions are especially stressing the duties of the publicity committee, a pride in poster-making thereby being created.

Many unions are building up a library and laying stress on reading religious tracts.

Some unions have had their Business Meeting for the past quarter and heard WRITTEN REPORTS which will be sent to headquarters.

One Intermediate Union keeps a Parents' Daily Bible Readers Chart.

One Union was encouraged by having many deacons visit on "Deacons' Night."

Scores of unions carried cheer and substantial material gifts to the poor and broken-hearted. "Was that somebody you?"

FROM MOCKSVILLE TO HILLSBORO

I have just resigned my field consisting of Turrentine, Cornatzer, Turner's Creek, Smith Grove and Society churches. I have been on the field five years, but have had Society only a few months, and Smith Grove was organized last year.

The membership in all of them except Society more than doubled while I was serving them. They have also grown in liberality both to pastor's salary and to the cause of missions and benevolences. The neighborhoods have greatly improved and some of them have been completely transformed.

One new house of worship has been built and another improved. A parsonage for the field has also been built, through not quite finished yet.

On Saturday the 24th of November a goodly number of the members of Turrentine came to the parsonage and gave us a jolly, good time. They brought well filled baskets and spread a bountiful dinner which was enjoyed by more than forty persons. When they went away, they left much with which to replenish our pantry.

I have accepted a call to the West Hill Baptist Church at Hillshoro and am moving now to take charge of the work there. Pray for me, that the Lord may guide and help me, and make me a blessing to this people.

Yours for the Master,
C. R. JOHNSON.

The Windows of Heaven:—Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3: 10.

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NOTICE OF ADMINISTRATION

Having qualified as administrator, d. b. n., of the estate of Mc. A. Rogers, deceased, of Wake County, and State of North Carolina, this is to notify all persons having claims against the estate of the said Mc. A. Rogers, deceased, to exhibit them to me on or before June 19, 1924, or this notice will be pleaded in bar of recovery. All persons indebted to said estate will please make immediate settlement.

W. H. BLANCHARD, d. b. n.,
Administrator estate of Mc. A. Rogers,
Fuquay Springs, N. C.

NOTICE OF ADMINISTRATION

Having qualified as administrator of the estate of Mrs. Martha O. Arnold, deceased, of Wake County, and State of N. C., this is to notify all persons having claims against the estate of the said Martha O. Arnold, deceased, to exhibit them to me on or before Dec. 5, 1924, or this notice will be pleaded in bar of recovery. All persons indebted to said estate will please make immediate settlement.

GEO. R. MARCOM,
Administrator estate of Martha O. Arnold,
Morrisville, N. C.

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MRS. LAURA A. JOHNSON

On the first day of December, Mrs. Laura A. Johnson, of Delway, passed to her reward. She was born in Sampson County, April 17, 1857. When just a girl she gave her heart and life to the Lord and was baptized into the fellowship of Bethel Baptist Church, which is now Delway Baptist Church.

In 1874 she was married to Mr. Calhoun Johnson. To this union were born eleven children, ten of whom are now living and were at the bedside when their mother passed away. Among the ten children are Rev. W. N. Johnson, D.D., pastor of Kings Mountain Baptist Church; Rev. E. N. Johnson, pastor of Dunn Baptist Church, and Rev. Leonidas Johnson, pastor of Belhaven Baptist Church. The pastor of Delway Baptist Church, Bro. W. R. Stevens, is her son-in-law. All of the sons and daughters are men and women of fine character and great usefulness. She had the distinction of being the mother of one of the finest families in the State. The father went to his reward nine or ten years ago.

Mrs. Johnson was a modest, unassuming, Christian woman. She was kind and faithful and patient in all the relations of life. She bore her sufferings without a murmur. She was a devout Christian, a strong Baptist, and a faithful member of the church. Serving the Lord was a business with her. Valiantly and heroically she fought life's battle, and she stepped out into the great beyond fearlessly and with perfect confidence. Though dead, she continues to live in the lives of her distinguished sons and daughters and scores of others who were influenced by her noble example.

A great congregation attended the funeral, which was conducted from the home by the writer. A large representation from the First Baptist Church at Dunn was present—a worthy tribute to their pastor. The interment was at the family burying-ground, hard by the home. The feeling of the entire gathering was that she had departed to be with Christ, which is far better.

T. H. KING.

FROM CHINA GROVE BAPTIST CHURCH

Dear Brother Johnson:

Please let me have a little space in your valuable paper to tell the people what we are doing at China Grove Baptist Church. I have been a reader of the Recorder for some years and have been a Baptist about eighteen years, but I have never seen anything from this church in the Recorder in my life.

On August 19, 1923, the members of China Grove Baptist Church unanimously called Rev. G. L. Hodge as pastor. Since then we have received into the church, by baptism, 19; by letter, 15; by restoration, 13; and have five more to be baptized. You may see that the Lord is wonderfully blessing us.

We are going to build two Sunday-school rooms and a five-room bungalow, beginning in November, 1923, if the Lord is willing. We have about two thirds of the money already raised, but we will be in debt several hundred dollars. If any good brother or sister wishes to contribute to this good cause, you may do so by sending your donation to Rev. G. L. Hodge, pastor, China Grove, N. C., or J. M. Earnhardt, church clerk, China Grove, N. C. We want the Christian people to pray that the Lord may continue to bless us here in the future, and pray that the Lord may lead upon the heart and mind of Brother Hodge, that he may remain with us for years to come.

May God's richest blessing rest upon the Recorder and its readers.

A DEACON.

BRO. H. L. TURNER ORDAINED. Magnolia Street Baptist Church, Greensboro, N. C., held an ordination service on Sunday evening, November 11th, for the purpose of ordaining

Bro. H. L. Turner, one of our beloved members, for the full gospel ministry. The ordination sermon was preached by Bro. Johnny Kidd, or Bennett, N. C. The charge was given by Bro. S. A. Rhyne, Greensboro, N. C., and the Bible presented by the pastor, Bro. C. M. Strickland. We also had with us Bro. A. Z. Shumaker, of Greensboro, N. C. A good number of deacons were also present, including deacons from the Eller Memorial Baptist Church and the Revolution Baptist Church. This was a very impressive and inspiring service, and was greatly enjoyed by each one present.

Brother Turner is now serving Osceola Church, and we wish for him great success in the work which the Lord has called him to do.

I just want to say a few words here about our Sunday-school at Magnolia Street. We are getting along nicely under the leadership of Bro. C. W. Strickland, superintendent. There were 150 present last Sunday, with a total of 1,500 chapters read by the school during the week. This school keeps a record of Bible reading each Sunday, and this report is very inspiring. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

This church will observe next Sunday as Thanksgiving for our Thomasville Orphanage.

E. H. MOORE.

Reward of Humility:—Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 14: 11.

But in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others.—Philippians 2: 3, 4.

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THINGS THAT MIGHT HAVE BEEN SAID ON THE FLOOR OF THE CONVENTION AT GASTONIA

First, that three hundred and fifty or more of our churches borrow from three to five hundred dollars, according to ability of congregation, and send the amount to Dr. Maddry by December 31st. If the church could raise this money at once from its pledges, all the better. My point is, that the \$38,000 indebtedness of our State Board of Missions be paid within thirty days. Each church could well afford to pay the interest on the small amount of its borrowing. I wonder if this could be done during the month of January, as this month is too far spent. It would be a beautiful and beneficial love expression from our people. Have we three hundred or more pastors in the State who are willing to lead their people to do this noble thing?

Second, that the Sunday-school is a place of conversions. Of all the splendid things said about the Sunday-school during the period for considering this special work, this best of all was not said. The Sunday-school is pre-eminently a place of conversions. I have baptized fifty into the fellowship of my church since March the 15th and more than half of these came through the Sunday-school work.

Third, that the B. Y. P. U. is a discovering service. It goes afield among our young people of the church and discovers the timid, the halting and those who have not found themselves, and brings them to the light and brings the light to them in such a spirit that they are inspired to declare themselves openly for the Lord. Often they find this a service where they can and do let be known the smoldering, tugging desires of their heart as the Lord lays His hand upon them for special service. Three young men and two of our girls have recently expressed themselves as feeling God's call for definite work. One of these boys was licensed by the church in a business session two weeks ago. This is the service for the pastor's opportunity with his young people.

Think these things over, brethren, they are worthy of our attention.

J. T. BOWDEN,

First Baptist Church,
Marion, North Carolina.

AN APPEAL FOR THE ORPHANS OF THE STATE

No appeal so stirs and warms the heart, as the uplifted hands of a childhood robbed of the protecting care of parent or parents. After the pattern of our Lord, it should be a great joy for Christian people to take the helpless children up in the arms of their best love, and bless them to the limit of their ability.

Since we as individuals could have done practically nothing in so vast a field of need, the calling into being of the wonderful institution, the Orphanage, has resulted in untold good.

The first child was received into the Thomasville Baptist Orphanage November 11, 1885. Up to the present 2,217 have been enrolled. The present capacity is 550, including the 100 cared for at the Kennedy Home, which is located near Kinston. These children are supported at a cost of \$19.85 per capita per month, or \$238.18 each per year. In this amount every item entering into the current expense of the institution is included.

There are thirteen separate families at Thomasville and three at the Kennedy Home. During the last few years, the old cottages are being fitted up as day cottages. This means that to each one of them has been added a dining room and kitchen, the object of which is to emphasize the home idea, or to give the child a

real home. This is what the orphan child has lost, and it is the most tragic loss that can come to a child. When Father and Mother have gone, the home has gone also. Every artificial arrangement made for the care of the child, is but an approximation and an approach to what he has lost.

The children enjoy excellent educational advantages. The school work which covers eleven grades, is well organized and follows the latest and most approved methods. A band of Christian teachers and workers are doing an indelibly glorious piece of work. By the transforming touch of love, sad tear-stained faces are changed into smiling countenances, and lives that otherwise would be aimless, are anchored to a purpose. Certainly such work stands near the top of life's greatest achievement.

The hundreds of successful men and women who received their training in these institutions, are a living commentary upon the quality of work done there. Those who enter college from the Orphanage, as a rule, make good, and in a large number of cases stand out conspicuously as bright lights.

As great as the institutions are and as well as they are equipped, there are some limitations. Where there are so many, individual attention is of necessity limited. Then too, motherly love and sympathy, that greatest of all relationships, cannot be administered. No institution nor individual can take the place of a competent mother. Realizing this fact Dr. Kesler, the general manager, recommended to the Board of Trustees that the "Mothers Aid" plan be adopted by our Orphanage in addition to the work of the institution. The plan is to supplement the income of a mother who is strong and competent, so that she can hold her household together and bestow upon her little brood the priceless boon of a mother's tender care. This recommendation was adopted and at present 230 children are being thus aided, making in all 780 children who are helped.

Notwithstanding the fact that our Orphanages are caring for more than seven hundred children, there are hundreds of outstretched hands which they cannot reach. While we Baptists have done well in the past, yet the need is great and the call is urgent to redouble our efforts to

do still greater things in this benevolent service. We should never be satisfied until we equip these institutions that they may adequately care for all the cases which we should reach.

As we approach another Thanksgiving Day, let us in our own health and happiness, do something to make ourselves and those we love, happier the whole year through. In our gifts to the most pitifully helpless of all our people—the fatherless and motherless, let us hearken to the promptings of our own hearts, keeping ever in mind the blessed truth, "The measure ye mete will be measured to you again."

LUNA YATES.

(This reached us too late to appear before Thanksgiving, but is good for any issue.—Editor.)

ABBREVIATE—DO AND DON'T

The art of abbreviation may well be given a place among the fine arts. To know when, where and what to abbreviate, and then to practice what one knows, is a fine accomplishment.

The editors of the Word and Way are caused quite a bit of worry and work over unabbreviated articles and abbreviated words. Not a few writers to the paper are long on the abbreviation of words and short on the abbreviation of their communications. When we ask our correspondents to abbreviate we have exclusive reference to the length of the communication, whether it be a discussion or a news article. Many articles, though interesting and possessing value, are not valuable for publication because of their length. With the omission of comparatively unimportant details these articles could be made more interesting and readable because more condensed. The limited space of the Word and Way makes such abbreviation, or condensation, not only desirable but necessary.

When we say do not abbreviate, our reference is to words. This, we find, is a common fault. The linotype man is instructed to follow copy. It is nec-

essary, therefore, that he be furnished clean, plain copy, reading just like it ought to read in print. If there are abbreviated words in the article the editor must go through and write these words out in full. An example: "Assn" is an abbreviation of the word "association" but that doesn't look well in print.

So we are here, in the very kindest way, suggesting to our correspondents, that the communication and not the words in it be abbreviated.—Word and Way.

TRIAL OFFER TO YOU

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APPRECIATION

We, the members of Bullock Baptist Church, Bullock, N. C., wish to express our appreciation of our pastor, Bro. C. A. Upchurch, who resigned our church and his entire field in the Flat River Association, on account of its being such a scattered field, making it a hardship running to and fro to his several churches. We very reluctantly accepted his resignation, and there was deep regret on the part of the congregation.

Brother Upchurch is a wide-awake, energetic man, and ready to help in any way possible in every good cause, taking interest in every phase of work that is of interest to his people. School children and all felt free to call upon him for help on debates and any such work, and he gladly rendered all such service. He is a real bureau of information on almost any subject—a real encyclopedia on wheels—and when it comes to the pulpit he is unsurpassed as a speaker, and is sound in the Bible doctrine, has the right conception of the teachings of the Scriptures, a genuine Baptist, and we consider the church and community exceedingly fortunate who secures Brother Upchurch as their pastor, and his good wife, who is a W. M. U. worker, and who is ever ready to assist in any way in church work.

Brother Upchurch is certainly called of God to preach, for no man could preach with such power except he be called. We invoke the richest blessings of God upon him and his family.

Resolved, That a copy of the above be sent to Brother Upchurch, one sent to the Biblical Recorder, and one to the Public Ledger with request to publish.

Done by order of the church, December 9, 1923.

B. S. HICKS,
Moderator pro tem.
S. A. ROYSTER,
Church Clerk.
MRS. R. A. DAVIS,
Committee.

KIND OF PREACHING NEEDED
Editor Biblical Recorder.

While conducting several evangelistic campaigns in many sections of the State of North Carolina, which enabled me to make a first-hand survey of religious conditions in general, I find a vast number of communities suffering for a lack of constructive preaching. I have reached the conclusion that intellectual attainment of the highest type, considering all of its advantages and helpful visions, has not been successfully blended with spirituality. I find that the subject of HELL and the DEVIL have been preached with too slight an emphasis. I think that if we of the ministry would call a spade a spade and preach HELL as it is laid down in God's Word, it would destroy much of the skepticism in the minds of our people. Too many of our ministers are prone to an overuse of policy in dealing with spiritual matters; consequently we are sowing the seed for a race of atheistic weaklings, wherein if we would bare ourselves to the facts and consign a weak political principle to HELL, where it belongs, and roll up our sleeves and, with primitive faith that our forefathers had in the GREAT I AM, we would have more stalwart Christian characters in our churches and fewer evolutionists and shallow-brained divines.

Of course, we must use tact in our church affairs; but God pity the man that lets the allurements of a salary and public opinion turn him from the path of truth. If we ever hope to be able to combat the present evils of the time that is giving America a citizenship of weaklings and debauching the young manhood and womanhood of America, it will be after we of the ministry turn to preaching the gospel in its power and simplicity, bearing the consequences with God and washing our hands of the stink of political wire-pulling and a policy that is hold-

ing the church of Jesus Christ up to contempt. May this great Baptist denomination ever stand as a wall of strength, giving forth such strong evidences of the Christ that we serve that we will never be weighed in the balances and found wanting.

Your brother in Christ,
WM. J. BRYSON.

RESOLUTIONS OF WAKE FOREST ALUMNI

It is resolved by the Wake Forest Alumni Association, in session at Gastonia, December 12, 1923:

1. That the definite task of the alumni of the college be to provide not less than \$250,000 for the erection of a library building at the college as a memorial to Dr. Charles E. Taylor.

2. That the board of trustees be requested to endorse this proposal and provide, through a committee, architect's plans for such a building by the commencement of 1924.

3. That the president of the Alumni Association be authorized to appoint a committee of five, whose business it shall be to recommend to the next session of the association, May, 1924, ways and means of raising among the alumni of Wake Forest College \$250,000 for a library building.

"A REMARKABLE RECORD OF SERVICE IN CHINA BY NORTH CAROLINA BAPTISTS"—A CORRECTION.

When I first came to China I could almost repeat from memory the names and location of all our Southern Baptist workers in all the world, but we have so mightily increased in numbers of workers and fields that when I was writing in early summer on the above topic I am sorry I overlooked—clear forgot—two important names from our North Carolina list, namely, those of Dr. G. W. Green and wife. I am sorry, and can only account for it by the fact that we are so far apart in this great land. I never saw Brother Green during all his years in China, and Mrs. Green for only a very brief time during our conference in Shang-

hai with Dr. Love in 1919. I am glad, therefore, to say that Mrs. Green has already served thirty-two years and his over twenty, which, added to the 440 years of service mentioned as given by the fourteen workers whose names I gave in the summer, brings the total aggregate of service to nearly 500 years. And yet, of these sixteen workers from North Carolina Baptist ranks during the past seventy years, all are still in the earthly service, except Drs. Yates and Green and Mrs. Yates. Surely that is a wonderful record.

Dear brethren and sisters of the Old North State, will you not join us at Po-chow in earnest prayer that God will soon send some strong family from North Carolina, if He will, or from anywhere, to take up the great field here which this writer must soon lay down? It is one of the most pressing needs in all our China field—indeed, I think, in all the world. Is there not some vigorous young pastor who is willing to say, as to this field, "Here, Lord, am I; send me, if thou wilt"? May it be truly so. Anyway, pray for us at Po-chow.

Our Christian love and greetings to all the North Carolina saints.

G. P. BOSTICK.
Po-chow, Anhwei, China, Oct. 12, '23.

A SOLILOQUY

I need something. What is it?

There's a tugging at my heart. Some one seems whispering into my ear some incoherent thing. I catch a few words occasionally. The voice becomes clear—not loud, but woefully sweet. I turn away. Somehow I don't seem to want to hear. Seems as if the wooing is accompanied by a command—a command I am unwilling, somehow, to obey.

Yes, I need something. What is it? Is it friends I need? Let's see. No, not especially. I have plenty of them, and perhaps no real enemies that I know of. I guess I'm fixed up pretty well with friends.

Business? Well, business is good, so far as I know. I make a good living.

Did I say I had plenty of friends? Let me see. Yes—well, yes—that is—let me see. But there's something lacking in my life.

Comes the voice of mother, whispering the name of Jesus. It vies in sweetness with the voice I was just thinking about—that voice which, at times, startles me and sometimes wakes me up at night.

Mother—Jesus—Jesus.

Ah! I have it. It's Jesus I need. The same Jesus that used to draw very near and smile at mother when she taught me to say, "Now I lay me down to sleep," and "Our Father, who art in heaven."

There is no doubt about it; it's Jesus I need. I'll look for Him. I wonder if I can find Him. To be sure, I can. Mother said I could, any time I would call Him. She's gone on now. But she always told me the truth.

Yes, Jesus is not only the One I need, but my GREATEST NEED. I've sort of gotten away from Him. He used to join mother and me, when the shadows began to lengthen and night came on, and she called me to her to tell me about Him. I couldn't exactly see Him, physically; but I knew He was there, for His smile was reflected in mother's face.

Sometimes now, in the busy strife and turmoil, I see Him—here, there, and yonder. His eyes seem fixed upon me, but all too often in reproach. Those eyes, at times, seem liquid—soft, tearful. He flits often between me and some prize I seek. Perhaps it is to warn me against pursuing the prize, to tell me it isn't worth the price—to say that if that is what I covet most, I am crowding Him out further.

Come, Jesus. I'll give up. Speak. I'm willing to pay the price.

The day is brighter. Friendships, somehow, seem stronger, purer.—Exchange.

Do We? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.—Matthew 22:37.

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Richmond, Va., December 31, 1923

TO EVERY SOUTHERN BAPTIST
EVERYWHERE.

REMEMBER SOUTHERN BAPTIST RELIEF DAY, SUNDAY, JANUARY THIRTEENTH. THIS IS THE OPPORTUNITY OF SOUTHERN BAPTISTS TO DO RELIEF WORK THROUGH THEIR OWN CHOSEN AGENCY, THE FOREIGN MISSION BOARD. HEAR THE CRY OF THE STARVING AND DESTITUTE. BE SURE TO OBSERVE THE DAY IN ALL SUNDAY SCHOOLS AND CHURCHES.

T. B. RAY
J. M. KESTER
COMMITTEE.

W. M. Union

Edited by Miss Mary Warren, Cor.
Secretary, Raleigh, N. C.

W. M. U. STATE OFFICERS

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Miss Mary Warren, Cor. Sec., Mission Study Dept., 215 Recorder Bldg.
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NEW YEAR WISH

May the New Year be filled with 366 days of joyful service for every one.

RESOLUTIONS

Did you include in your New Year resolutions that you would attend all of your society meetings, that you would pray daily for missions, that you would teach missions, that you would give as the Lord prospered you? These would be splendid resolutions for you to make.

NOTES

That was a great Convention held in Gastonia. It was indeed a joy to have so many of our Superintendents there.

Don't forget to attend the Week of Prayer for foreign missions, January 6-12.

Make a special offering for the Lottie Moon Christmas offering. Remember it will be credited on your Campaign pledge.

Be sure to observe the day of fasting and prayer, January 14.

There were 754 W. M. S., 139 Y. W. A., 138 G. A., 75 R. A., and 380 Sunbeams reported last quarter, making a total of 1,586, against 1,415 last quarter and 1,331 the first quarter.

During the year 945 societies have reported every quarter.

Our mission study is still growing. During the year 2,145 certificates, 3,621 small seals, 102 official seals, 6 honor certificates, have been issued; 296 classes have been reported during the quarters. We are counting on you to help us make it even greater.

SPLendid REPORT

You will be glad to know that the greatest report in the history of our Union was made possible by the untiring efforts put forth by our consecrated women. During the last quarter which closed November 30, some facts were most encouraging to us. The women and young people reported to Miss Hunter, our Treasurer, \$100,808.72 during the quarter. This amount was more than the amount given in any one year previous to the Campaign. During the year we have given more than \$225,000. Our aim for the year is \$350,000.

During the quarter 566 certificates, 1,045 small seals, 32 official seals and 2 honor certificates were issued; 11 classes were reported; 92 new organizations were reported.

Next quarter, February 28, brings our year to a close. Let's make this one of the greatest of all. We believe you will help us.

A few weeks ago a request was made that supplies be sent to the needy Baptists of Europe, giving a very limited time. Shipment was made December 20. There were 42

bales; only three were sent from the South. A message has just been received stating that a second shipment will be made some time in January of such supplies as will be received between the departure of the first ship and the sailing of the second. Warm clothing, bolts of outing, pillow cases, are most desirable. Shipping tags can be secured from the W. M. U. office. We hope that many packages will be sent from the South to relieve our brothers and sisters who are in such desperate need.

The Eliza Yates Y. W. A. solicited the merchants of the city and secured a very valuable box which was sent in the first shipment. We know one of these bales went from our State.

WEEK OF PRAYER—January 6-12

Extracts from Program for Foreign Missions

In this last year of the Campaign the call comes insistently to the faithful hearts all over our Convention territory, Pray ye! "Jehovah's hand is not shortened that it cannot save, neither His ear heavy that it cannot hear." Southern Baptists face an impossible task; only God is equal to impossible things. But He is able. If Southern Baptists will be faithful in praying and giving during this last year of the Campaign, success is assured. The Campaign was launched in prayer, gloriously. But it has not been sustained in the prayers of the rank and file of our people. Many who have pledged have not given; many who have given have not prayed.

Beginning with January 6, the Week of Prayer for World Wide Missions and through all the weeks of the year, let us make humble confession of our iniquities and failures, and beseech God mightily for victory in the fulfillment of the pledges so victoriously made. Too often in the past, in too many activities the Weeks of Prayer have been weeks of programs. Let us in this strategic week, while Southern Baptists are facing such crises in their various mission fields, as they have not been called upon to face before, use just so much of the programs as shall inspire and help us to pray definitely, intelligently, unitedly, for God's blessings on the 75-Million Campaign and through it on our whole foreign mission enterprise. Let us take as our theme for the week the one word: Pray. It is written in the imperative mood as a command. Let us so hear it, and be obedient.

Ask your pastor to take the first service of the Week of Prayer and on the first day of the week observed by the societies to preach a missionary sermon on prayer, Luke 2:12, 13 is a good theme. "Prayer as an initiative force in missions."

If your society has not received the literature, order it at once from State Headquarters. Let us heed the request made by our missionaries, "Pray for us."

FASTING AND PRAYER

January 16th

At our Baptist State Convention which was held in Gastonia December 11-14, a resolution was passed that January 16 be a day set apart by our denomination as a day of fasting and prayer.

The assimilating of missionary interest, enlisting the seemingly indifferent ones, and the raising of \$2,000,000 by December, 1924, loom before us as an impossible task. But with God all things are possible, and that we may have a new and deeper realization of God's power to accomplish His own purposes, we are calling every Baptist to a day of fasting and prayer. We recall what great victories were won through prayer during the war. Should we not be even more interested in our King's business?

It is earnestly hoped that every church will hold a service on this

day. Letters and literature will be sent to the pastors and members of the missionary societies giving further information. We are calling on the women to give special attention to this and that one woman, if not more, will give careful preparation of the program in co-operation with the pastor and men of the church. We earnestly hope that where it is practicable, fasting will be observed and that all will be intercessors. What could we as Baptists (340,000) not accomplish when we have poured out upon us a spirit of prayer. Let us "advance on our knees."

Do not get this day confused with the Week of Prayer. It is entirely separate and distinct from the Week of Prayer for foreign missions. The Week of Prayer is conducted by the Southern W. M. U. while the day of prayer is issued by your State Convention calling men, women, young and old, to prayer. The W. M. U. will do its part in both. We know our women well enough to call on them and they always respond beautifully. Sisters, we believe in you. Cease not to pray.

Young Woman's Auxiliaries

THE COLLEGE Y. W. A. OF MARS HILL

Among the glorious mountains of Western North Carolina the busy school of Mars Hill is ever advancing. There are many activities which are progressing rapidly, but the Y. W. A. demands special mention. There are ninety-one girls enlisted in Y. W. A. work, all of whom are assigned some definite work, either as an officer or a member of a committee.

In the first place, the Y. W. A. of Mars Hill College is A-1, which means that each officer and committee is active and that the entire organization is busy. During the month there are (1) a business meeting, (2) two programs as given in the College Bulletin, together with other material, and (3) "play night." At the business meeting each chairman gives a report of her past work and future plans. A study course has been planned for this term, and many of the girls are really studying the Bible each night. The devotional committee is trying to get each girl in the Spillman Home to conduct Vesper Service at least once during the fall. Here, in a short evening worship, the girls are brought closer together as one big family, where they learn to understand each other better. The room arrangement committee always has the Y. W. A. room very attractive. The poster committee keeps pretty educational posters made for each meeting, which do much to interest the girls in Y. W. A. The personal workers committee is quietly doing a great work among the girls.

The College Y. W. A. is divided into nine groups, and each captain and her group favors the meeting with delightful programs. There is great talent among the girls, and these programs help to bring out the very best. The social committee has charge of "play night" once a month, and the girls have great times together. Who can enjoy themselves more than a bunch of fine Christian college girls? Interesting games are played, and every one puts aside her duties or sorrows for a time.

Perhaps the most enjoyable and beneficial Y. W. A. activity is the prayer meetings at sunrise. Just now Mars Hill has on a great campaign for aid for a boys' and girls' dormitory and gymnasium, and the girls often go to the top of a near-by mountain and have wonderful morning prayer services. The spirit that reigns is, "Where there is a will, there is a way." Something must be accomplished when such enthusiasm and determination is linked with God's purposes.

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6:15 A. M.		8:10 P. M.
7:30 A. M. (a)	Charlotte	2:50 P. M.
8:00 P. M. (b)	Belhaven	12:25 P. M.
9:35 P. M. (c)	Norfolk	7:05 A. M.

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Hudson.....30 mi. Paige.....20 mi. Lincoln 8.....17 mi.
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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.

GURLEY.—Jacob Kenith Gurley, after a long illness, passed to his reward November 14, 1923, age 61 years. For some years Brother Gurley was a deacon, also Sunday-school teacher.

He was a faithful husband, a devoted father, and a true Christian.

Surviving are his wife and six children—Mrs. Ada Oldham, Mrs. Dora Medlin, Mrs. J. R. Tyler, and Oscar Gurley, of Mooresville, N. C.; J. S. Gurley, Texas, and G. W. Gurley, of Prosperity, S. C.

J. CLYDE YATES.

ELLIOTT.—Mrs. J. R. Elliott, of Hertford, died July 20, 1923, aged 44. The deceased leaves a husband and two children. Funeral services were conducted at the home church, Saturday, July 21st, by her pastor, Rev. G. V. Tilley. She was buried in Eden, ton.

Mrs. Elliott was of a quiet, gentle disposition, and during the period of her afflictions and sufferings she was always patient and uncomplaining.

The many friends and acquaintances extend their deepest sympathies to the bereaved family, and pray that God may give them the strength to say, "Thy will be done."

Signed: MRS. W. H. CANNON.
MRS. J. P. PERRY.

MCDONALD.—On November 16, 1923, God saw best to call from us Sister Sallie McDonald. She was 53 years old. She was baptized at the age of 22 and united with Roberdel Baptist Church. Later she moved her membership to Silver Run Baptist Church. When McDonald Baptist Church was organized she gave her name as one of the charter members.

The pastor often visited her home during her last illness, which was of long duration, and can say that she died in the faith of the saints.

"While fighting in ardor in midday of life,

The Master in mercy then ended earth's strife;

She said, in much wonder, 'I've only begun'.

He smiled back in answer, 'Come, faithful, well done.'

She looked for white harvest, the sheaves yet unbound;

She reached forth to gather. He gave her the crown."

PASTOR.

HOYLE.—Thursday, November 29th, the spirit of Phebe Hoyle wafted its way into the glory world. She was a member of Mount Vernon Baptist Church and lived a consecrated Christian till God called for her to come higher. In her going she leaves a sainted mother and three brothers, and a host of friends. Our tenderest sympathy goes out to those bereft of their loved one.

IYA JENKS.

FORBES.—After several months of failing health, Bro. W. L. Forbes was called to his reward, November 24, 1923, at the age of 59 years. He was a charter member of Pleasant Grove Baptist Church, of which he was the very efficient clerk from the time of its organization, in 1891, until his death, being faithful in attendance upon all the services of his church, and always ready to stand for its best interests.

He was a devoted husband, a loving father and a kind neighbor.

He leaves to mourn their loss his companion and two children, Nellie J. Forbes and W. L. Forbes, Jr., and three sisters, Mrs. C. C. Leary, Mrs. Lizzie

Hathaway, and Mrs. J. J. Forbes, and a host of relatives and friends.

His body was laid to rest in the family graveyard, near his home, by his pastor, assisted by members of the Masonic order, of which he was a member.

HIS PASTOR.

HOFLER.—In the home-going of Mrs. Lucy A. Hofler, a great life came to the end of its earthly career, January 29, 1923. From many viewpoints her life was great. She had passed the allotted span of fourscore, being 85 years 11 months and 5 days old. She was made motherless when only 11 years old. When quite young she became a member of Roberts Chapel Baptist Church, in Hertford County.

She was twice married—first to Elbridge Blanchard, who fought in the Civil War and died a prisoner at Point Lookout. Benjamin Hofler, the second husband, also endured the tortures of a soldier's life. He was an honored Confederate veteran, who preceded her to the home on high several years. She was the mother of eight children, six of whom are living.

Through all her trials she was faithful to her trust, and never forgot the Lord and His work. In her practical sympathy, which always tried to relieve, she can be said to have been great; and as a true servant of God she measured up to greatness. She was a charter member of Beulah Baptist Church, devoted to its growth and development and its every interest. She was also great in her personal efforts, and as long as her health permitted, she was faithful in attendance upon all the services, and contributed liberally to its support; also a faithful member of the W. M. S. from its organization until her death. She enjoyed reading the Biblical Recorder, and its reading was an inspiration to her for forty years. In the evangelistic work of the church she took an active part, and was anxious to see souls saved. The church and community are so much in need of such lives today.

The funeral service, which was held in her home, was largely attended and was conducted by her pastor, Rev. J. R. Taylor. An immense collection of choice flowers, in lovely designs, contributed by her many friends and relatives, showed the esteem in which she was held.

Beautiful toiler, thy work all done;
Beautiful soul into glory gone;

Beautiful life, with its crown now won,
God giveth thee rest.

Rest from all possible sighing and tears,
Rest through God's endless, wonderful years.

At home with the best

MRS. H. L. BROWN.

HEDGPETH.—The body of Rev. Rowland Hedgpeth was laid to rest in the Meadow Brook Cemetery, Sunday afternoon, August 12, 1923. He died Saturday morning, the 11th, in the Thompson Hospital, Lumberton, N. C., following what was thought to be a successful operation for gallstones. The funeral was conducted from the Baptist Church in Lumberton by Rev. H. W. Baucom, of Winston-Salem, Pastor Durham being absent on his trip overseas. Pastors R. L. Byrd and E. A. Paul and Mr. Stephen McIntyre took part in beautiful eulogy of this good man. The very large attendance and gorgeous display of lovely floral designs attested the high esteem in which Brother Hedgpeth was held.

Brother Hedgpeth was born in Sterling Township (now Orrum), a few miles below Lumberton, October 5, 1867, and was, therefore, in the fifty-sixth year of his age. His parents, J. Thomas Hedgpeth and Henrietta Hedgpeth, and two sisters preceded him to the glory land several years ago. Two brothers, Alonzo and Archibald, of Rowland, N. C., survive him.

He was for a while a student at Wake Forest College, and then attended the Southern Baptist Theological Seminary at Louisville, Kentucky. He was pastor in the following-named counties at different times: Bladen, Columbus, Cleveland, Cumberland, Robeson, Rutherford, and Sampson. At the time of his death he was enjoying one of the best pastorates of his life, and was greatly loved by all.

He was a minister of considerable ability, being respected by not only the Baptists, but others as well, in the communities where he preached, who mourned his going as sorrowfully as did the members of his own congregation.

He was pleasant in his manner and admired by a great host of friends. He seemed peculiarly gifted in knowing how to make friends, for he had in his heart the love that was necessary in being with and serving others. He was successful in the pastorate, and possessed wonderful evangelistic talent, which brought him constantly before the congregations of other pastors.

On the 8th day of February, 1893, he was married to Miss May Purvis, and to this very happy union were born one daughter, Mrs. E. J. Britt, of Lumberton, and two sons, Romulus and Luton Rhodes, also of Lumberton, who share the deepest sympathy of their many friends in the loss they have been called upon to sustain.

"Precious in the sight of the Lord is the death of His saints."

Sympathetically,
J. M. FLEMING.

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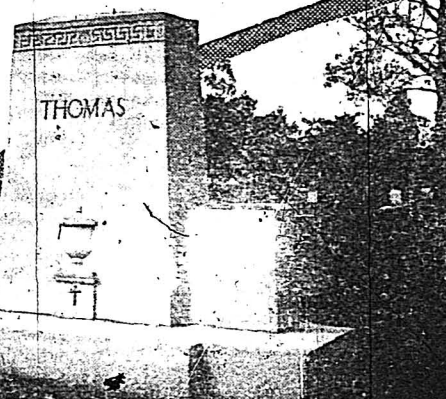
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75-Million	
Total this week	\$ 4,951.83
Previously reported	17,675.66
Total this year	
State Missions	
Total this week	\$ 1,319.97
Previously reported	1,188.50
Total this year	
Foreign Missions	
Total this week	\$ 148.96
Previously reported	336.55
Total this year	
Home Missions	
Total this week	\$ 35.20
Previously reported	129.62
Total this year	
Ministerial Relief	
Total this week	\$ 4.30
Previously reported	7.10
Total this year	
Missions (Undesignated)	
Total this week	\$ 192.80
Previously reported	284.31
Total this year	
Total this week	\$ 477.11
Previously reported	6,653.06
Total this year	
WALTERS DURHAM, Treas.,	
January 2, 1924:	
\$ 26,313.93	

GOOD NEWS FROM LENOIR

Dear Brother Johnson:

In November our church experienced, I trust, a real revival. We had tried to make thorough preparation for the meeting. For several months our people had been in earnest prayer that God would make us ready for the work, and we were expecting a great blessing. Dr. J. R. Jester, of Winston-Salem, came to assist us. He preached the Gospel with great power, and the Holy Spirit applied the truth as he earnestly and faithfully spoke it. The church membership was richly blessed; forty-five new members were received and about half of them by baptism. We believe God led us to ask Dr. Jester to come, and made it possible for him to leave his great work and respond to our call. I have never had a man to assist me in a meeting whose spirit, whose methods and whose preaching were more thoroughly satisfactory. It was our privilege to entertain him, and his congenial companionship and fellowship in our home was a benediction.

Some months ago we bought and paid for a splendid lot—probably the most desirable lot in the town—to build a new house of worship on. The plans and specifications are about ready to submit to the contractors for bids. As we must build for the future an adequate church auditorium and Sunday-school building in this growing town, which occupies an important and strategic position in this rapidly developing part of the State, the task will tax to the utmost the resources of our membership. But our people are united, enthusiastic and, I trust, have consecrated themselves to the undertaking. The meeting itself will be a great inspiration as we enter upon the work, and the last day he was with us Dr. Jester, who is leading his people in a great building enterprise, spoke to our people about our task, and greatly encouraged and stimulated them.

In the midst of our meeting we sustained an irreparable loss by the sudden death of Bro. V. H. Beach, one of our deacons and superintendent of our Sunday-school. Not only our church, but the town and county, were bereaved by the death of this noble man and useful citizen.

W. C. TYREE.

How can one rejoice even during trials?—I Peter 4:12, 13.

FROM MADISON HEIGHTS, VA.

We have just closed a two weeks meeting here at Madison Heights. My old friend and school-mate, Rev. C. C. Wheeler, of Benson, N. C., was our preacher. Wheeler is a strong gospel preacher. He has a style of delivery peculiar to himself which grips his congregation from the first service, and his strong gospel messages, delivered in beautiful but simple language, reinforces that grip and keep the people deeply interested. Brother Wheeler's blackboard messages are especially interesting and helpful in strengthening and deepening the spiritual life of the church. There were even fifty accessions to the membership. We have baptized thirty-six; there are others awaiting baptism. We have had seven accessions since Brother Wheeler left. This brings our membership above five hundred sixty.

We recently moved into our new building, which will seat about six hundred when the new pews are installed. With our present facilities we can take care of a Sunday-school of about five or six hundred, and we will soon have them for we had three hundred seventy-two present last Sunday.

A. I. CAUDLE.

FOR SALE—DESIRABLE BUILDING lot in Ridgecrest, N. C. If interested in a good bargain write at once to J. B. TUGWELL, Lillington, N. C., for information. This is an unusual opportunity.

YOU OWE THIS TO YOUR FAMILY

Did you ever notice the difference between a home that is filled with music and one that has no music to drive away dull care and bring that feeling of contentment and joy? You realize what it means to your wife and daughters to have a piano and to be able to render beautiful music therefrom, don't you? You realize that you can do nothing bigger or better for your daughters than to equip them with a musical education which will be a pride and joy to them all through the years of their life. You know that music is one of the greatest gifts to mankind, and that it means culture, refinement and better homes.

Have you a piano or player-piano in your home? If not, do you think you can't afford one? Why, you don't know just how easy and safe it is to own a high grade instrument by buying through the Recorder Piano Club. This club is for your benefit and protection. It is your club.

Read What It Means to You and Others

It means that you are buying at wholesale prices instead of retail prices. Each club consists of 100 members who by buying together gain a much better price than any one purchaser can procure. You are only responsible for your own purchase, but by joining the club you are helping the other 99 members to get wholesale prices and they are helping you.

You are guaranteed perfect satisfaction by a reliable Music House; a guarantee that covers the life of your piano against defective labor and material.

By joining the club you are extended the most convenient terms of monthly, quarterly, or yearly payments based on the lowest net cash price. This represents a tremendous saving as compared with the customary installment prices which are usually much higher than cash prices.

The family of a Club Member is fully protected in case of the death of the purchaser. If the regulations of the Club have been complied with, the unpaid balance is cancelled and the family is given a receipt in full.

You have the privilege of trading in your old piano at its real valuation for a new one or a player-piano. Don't delay longer. Get the Club's beautiful illustrated catalogue showing the many designs from which to choose and giving full particulars. Address Ludden & Bates, Recorder Piano Club Dept., Atlanta, Ga. (adv)

Choose Your Associates: Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?—2 Corinthians 6:14.

Watch label on your paper.

Stops Eczema

Relieves the inflammation, itching and irritation, soothes and softens the skin, and leaves it smooth and spotless.

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The complexion's best friend
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OLD-TIME RELIGION

How many among the readers of this publication will be one of ten thousand to assist me, an experienced newspaper man, and a Baptist layman, in establishing at Washington, D. C., a new national interdenominational religious paper to be called "OLD-TIME RELIGION," advocating the fundamentals of the old-fashioned Gospel, and opposing the teachings of the religious Modernists, by sending me \$1.00 advance yearly subscription, or at least 25c. for three months? (No Stamps.)

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Raw Furs and Hides, Tallow, Beeswax and Gensing. Write for prices.
Frank E. Brown, Roanoke, Va.

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Write today for full information. Don't delay. Join at once. An easy way to provide the home with a piano Christmas morning.

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PAY CAMPAIGN PLEDGES,
and
GIVE TO FOREIGN MISSIONS.

DO IT NOW

or Losses Will Be Irretrievable.

VISITING OLD FRIENDS

One of the sweetest experiences of an old minister is the opportunity of visiting the fields in which he was located during his early ministry. Paul enjoyed such an experience and spoke of it. If I were able I would gladly go back to every one of my old pastorates and spend a short while among the people of each charge. Paul wishes to do so but he says "I was let," that is prevented from doing so. Recently the pleasure and the opportunity were given me to visit three of my old churches, namely: Williamston, Ayden, and Winterville.

I was pastor in Williamston three different times. I spent more years at that place than in any other pastorate I have had the honor to serve. Some of my happiest days and best friends were in that pastorate; a few still remain and a number have crossed the Jordan to greet those left when they shall reach across the flood. While there for a short while I enjoyed the fellowship and hospitality of those who have been friends and workers for Christ's cause in that town forty years. I am under obligation to Bro. A. T. Crawford for a ride across the bridge over the Roanoke which is nearly four miles in length and which unites the county of Martin and Bertie, which will prove a blessing to those who shall travel that road for all the coming years. He also took me a few miles down the concrete road which leads to Washington, N. C. What a contrast between that splendid highway and the sand bar we used to travel in the years gone by.

Those who made the donation that materialized in that beautiful structure, the "Memorial Baptist Church," live in Williamston and enjoy worship conducted by Rev. A. V. Joyner each Lord's day morning and the church is prospering under his ministry.

Winterville too I served for over six years and had a pleasant visit there among a few of the good people. This church has some faithful ones in its flock. I was sorry to see the Associational high school had, because of the lack of funds, the burning of two buildings, and other misfortune, gone out of business and had sold out its property to the State, but the school is well attended and is doing well under the superintendent, Prof. John R. Carroll. I forgot to say this church is now without a pastor. They have a good house of worship and will no doubt call one soon.

Ayden. I have been invited to supply four Sundays at this place this year. I have enjoyed every service held. It was my home nearly seven years. I have many friends here. They know how to make a pastor feel good. They have been loyal and true to me and mine. They need many things just now in the way of equipment. They need a better house of worship, a better place for the Sunday-school; they need encouragement, they need money for this equipment, a home for the pastor. They have been struggling amid discouraging darkness and doubt. They have had no pastor to lead them, they need one to help them raise the 75-Million pledges. If the Mission Board will assist them to secure these there is a promising future for them. Ayden is one of the best business towns in the eastern part of the State, they have a beautiful town, paved streets, electric lights, splendid water works and a good rich farming country and people as fine as can be found in any city. With a will to work and with public-spirited citizens all that is needed is a chance. Give it this chance and the barren land shall become fruitful, the wilderness and solitary place shall be glad for them, and the desert

shall rejoice and blossom as the rose. Yea, it shall blossom abundantly.

GEO. J. DOWELL.

(This interesting letter was written before the convention, but was crowded out, as was much else, by pre-convention matter. Since this was written Rev. A. V. Joyner has resigned at Williamston to go to a new church in Wilmington and Rev. C. T. Plybon has gone to Washington as pastor.—Editor.)

DO YOU LOVE DOGS?

There can be no doubt that the man who has failed of a large acquaintance with dogs has suffered serious loss in the making of his sentimental life. Dogs are, in their instincts, the most human of all animals, and in some traits of character and disposition they surpass most men. I do not recall ever to have been well acquainted with any dog which did not teach me a good lesson.

But these words are introductory to what I want to say. I have read "Frank of Freedom Hill" by Samuel A. Derieux, and have already dipped into "Animal Personalities" by the same author, although I am trying hard to control my appetite for this latter book and enjoy it as a Christmas luxury. I do not know anyone who knows the heart of the dog as did Mr. Derieux. He knew, loved, understood dogs. He has written the greatest English classics on the most beautiful, devoted, affectionate, and faithful animal in the world. There is as much religion in "Frank of Freedom Hill" as there is in the average book of sermons. There is more of thrilling incident, tragedy, and romantic color in it than in the average novel. No boy ought to be denied the pleasure and profit of reading these books by Mr. Derieux, and many older people will feel themselves young again when they get well into one of these books. The stories which Mr. Derieux has told are worth more than a game of golf or a fox hunt for a man in middle life.

Samuel A. Derieux was the son of the beloved Dr. W. T. Derieux, our Baptist Secretary of South Carolina. While yet scarcely out of his youth, Mr. Derieux was called to exercise his

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is Calotabs, the Purified and Refined Calomel Tablets That Are Nausealess, Safe and Sure

Doctors have found by experience that no medicine for colds, coughs, sore throat, and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the nausealess calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old-style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and colds, and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One or two Calotabs at bed-time, with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure, or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Genuine Calotabs are sold only in original sealed packages, price thirty-five cents for the large, family package; ten cents for the small, vest-pocket size.—Adv.

genius in the Celestial World. But he had already made his place in literature. He was compared with O'Henry as a short story writer and won an O'Henry prize. "Frank of Freedom Hill" is a series of short stories about dogs, and "Animal Personalities" gives us sketches of some other of his dog friends and includes other animals of the barnyard and the park. We recommend these books to our Baptist book stores throughout the South and to every class of Baptist readers. We make this recommendation without reservation not fearing that anyone will be disappointed in these books.

J. F. LOVE.

SOME GOOD NEWS

Dear Dr. Johnson:

I am writing to say that my churches—Marshallburg and Symrna—bore all my expenses to the State Convention in Gastonia. I would be glad to have you visit us in our new home. Our little church here has built us a splendid pastor's home at a cost of about \$3,000.00. We have a debt of about \$1,100.00.

Rev. B. Townsend was with us in a meeting of nine days beginning No-

vember 18th. As a result we have baptized seven.

A. E. C. PITTMAN.

NEW YEAR GREETINGS

A Benediction for the New Year:
The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace.—Numbers 5: 24-26.

Platform for Labor and Capital:
All things whatsoever ye would that men do unto you, do ye even so to them; for this is the law and the prophets.—Matthew 7:12.

For Your Complexion's Sake

Rid your skin of pimples, rash, eczema. Make it soft, velvety and healthy by using

TETTERINE

60c at your druggist's or from the
SHUPTRINE CO. :: SAVANNAH, GA.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 46
ESTABLISHED 1850
THE C. S. BELL CO. HILLSBORO, OHIO

Teach your child internal cleanliness

THE mother who permits constipation in her baby or older child is risking the health, even the life of her little one.

It must be remembered that an infant is helpless, unable to tell that constipation is making its life miserable. Consequently the mother must be able to recognize signs of constipation in her baby. Convulsions, night terrors, grinding the teeth in sleep, feverishness, fretfulness and such symptoms—any of these may indicate that poisons from baby's stagnant intestine are flooding the little body.

In older children biliousness, coated tongue, loss of appetite warn the mother that constipation is present. Constipation, unchecked in youth, may lead to serious consequences. In constipation, according to intestinal specialists, lies the primary cause of more than three-quarters of all illness, including the gravest diseases of life.

Laxatives Only Aggravate Constipation

The mother should not resort to laxatives. A noted authority says that laxatives and cathartics do not overcome constipation but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Why Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found in lubrication a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.

Not a Medicine

Nujol is used in children's and general hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water it is harmless.

Let your infant or child have Nujol regularly—and see rosy cheeks, clear eyes and happiness return once more. Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol yourself as regularly as you brush your teeth or wash your face. For sale by all druggists.

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For this coupon and 10 cents, stamps or coin, to cover packing and postage, please send me a trial bottle of Nujol and 16-page booklet, "Faulty Elimination." (For booklet only, check here ☐ and send without money.)

Name.....

Address.....



Home Circle

HAPPY NEW YEAR

I do not know, I cannot see,
What God's kind hand prepares for me.

Nor can my glance pierce through the haze

Which covers all my future ways;
But yet I know that o'er it all
Rules he who notes the sparrow's fall.

I know the hand that hath me fed,
And through the year my feet hath led;

I know the everlasting arm
That hath upheld and kept from harm.
I trust him as my God and Guide,
And know that he will still provide.

So at the opening of the year
I banish care and doubt and fear,
And, clasping his kind hand, essay
To walk with God from day to day,
Trusting in him who hath me fed,
Walking with him who hath me led.

I know not where his hand shall lead,
Through desert wastes, o'er flowery mead;

Mid tangled thicket set with thorn,
Mid gloom of night or glow of morn;
But still I know my Father's hand
Will bring me to his goodly land.

Farewell, Old Year, with goodness crowned,

A hand divine hath set thy bound.
Welcome, the New Year, which shall bring

Fresh blessings from my God and King.

The Old we leave without a tear,
The New we hail without a fear.

—Anonymous.

THE FAIRIES' NEW YEAR GIFT

Two little boys were at play one day when a Fairy suddenly appeared before them and said: "I have been sent to give you New Year presents."

She handed to each child a package, and in an instant was gone.

Carl and Phillip opened the packages and found in them two beautiful books, with pages as pure and white as the snow when it first falls.

Many months passed and the Fairy came again to the boys. "I have brought you each another book," said she, "and will take the first ones back to Father Time who sent them to you."

"May I not keep mine a little longer?" asked Phillip. "I have hardly thought about it lately. I'd like to paint something on the last leaf that lies open."

"No," said the Fairy. "I must take it just as it is."

"I wish that I could look through mine just once," said Carl. "I have only seen one page at a time for when the leaf turns over it sticks fast, and I can never open the book at more than one place each day."

"You shall look at your book," said the Fairy, "and Phillip as his," and she lit for them two little silver lamps, by the light of which they saw the pages as she turned them.

The boys looked in wonder. Could it be that these were the same fair books she had given them a year ago? Where were the clean white pages as pure and beautiful as the snow when it first falls?

Here was a page with ugly black spots and scratches upon it, while the very next page showed a lovely little picture. Some pages were decorated with gold and silver and gorgeous colors, others with beautiful flowers, and still others with a rainbow of softest, most delicate brightness. Yet even on the most beautiful of the pages there were ugly blots and scratches.

Carl and Phillip looked up at the Fairy at last.

"Who did this?" they asked. "Every page was white and fair as we opened

to it, yet now there is not a single blank place in the whole book!"

"Shall I explain some of the pictures to you?" said the Fairy smiling at the two little boys. "See, Phillip, the spray of roses blossomed on this page when you let the baby have your play things; and this pretty bird, that looks as if it were singing with all its might, would never have been on this page if you had not tried to be kind and pleasant the other day, instead of quarreling." "But what makes this blot?" asked Phillip.

That said the Fairy sadly; "that came when you told an untruth one day, and this when you did not mind mother. All these blots and scratches that look so ugly, both in your book and in Carl's, were made when you were naughty. Each pretty thing in your books came on its page when you were good."

"Oh, if we could only have the books again!" said Carl and Phillip.

"That cannot be," said the Fairy. "See! they are dated for this year, and they must now go back into Father Time's book-case; but I have brought you each a new one. Perhaps you can make these more beautiful than the others." So saying, she vanished, and the boys were left alone, but each held in his hand a new book open at the first page. And on the back of this book was written in letters of gold: "For the New Year." —Emile Paulson in Exchange.

I WAS AN HUNGERED AND YE GAVE ME MEAT

By Susan Hubbard Martin

It was a cold, raw day. Miss Abby shivered as she walked down the village street.

She had just returned from the Harlow funeral, and she was chilled yet from her ride to the cemetery.

Mr. Harlow had died very suddenly three days before, and it had been little Miss Abby who had soothed and quieted the hysterical Mrs. Harlow, telephoned for the married daughter, and gotten supper for the relations in the country who had hurried in as soon as the tidings reached them.

It was Miss Abby who had put the Harlow house in order, and attended to all the smaller details that no one else seemed inclined to do, or to think about.

She was feeling somewhat exhausted as she walked up the village street in the direction of the grocery store. Her work at the Harlows' was done, for Mrs. Harlow's sister had decided to remain with her for a few days.

Miss Abby had not been home since Mr. Harlow had died, and she remembered suddenly that she was out of tea. A cup now would do her good. Meat was out of the question.

There was very little on Miss Abby's pantry shelves, for all she had, save the roof over her head, was the scanty sums she earned by sewing and nursing.

As she walked slowly along she came face to face with Muriel Dean.

Muriel was on her way to select a new silk waist. There was one at Johnston's she particularly wanted.

In her warm-hearted, girlish way, Muriel liked little Miss Abby and she noticed at once how pinched and white she looked.

She stopped.

"Are you quite well, Miss Abby?" she asked with a smile.

At the unexpected kindness in the young voice Miss Abby's lips quivered.

"I believe I am tired," she acknowledged. "I've been with Mrs. Harlow ever since Mr. Harlow died, and I've just come back from the funeral. It's been upsetting and tiring for me, for even friends, sad as they are, make work and somebody has to do it. I did not realize I was so worn until a moment ago."

Muriel looked at her again.

She forgot about her new waist in her warm pity for Miss Abby's pale, worn face.

Just back of them was a little res-

taurant kept by Mrs. Haskins where real home-cooked meals were served.

Muriel had an inspiration.

"Miss Abby," she said suddenly, "won't you come in with me and have dinner at Mrs. Haskins'? A good warm, nourishing meal will do you good."

Miss Abby's thin cheeks flushed.

She had not realized until that moment how hungry she was.

"Why, Muriel," she cried, "How very kind of you. Are you sure you really want me?"

"I really am," smiled Muriel.

A moment later she and Miss Abby were in the cozy little restaurant and seated at a small table.

Muriel picked up the bill of fare.

She smiled across at little Miss Abby.

"It will be soup the first thing," she said.

She had the waiter bring Miss Abby a plate of hot, nourishing soup. It was good to watch the color come back to Miss Abby's cheeks as she ate it.

When she had finished the soup there came on good roast beef, browned potatoes, a salad, hot rolls and coffee.

How Miss Abby did enjoy it—those good well-cooked viands! Already she felt stronger and of better courage. And Muriel did not stop there.

She insisted on Miss Abby having some apricot pudding.

When the little meal was over, Miss Abby turned to Muriel, her eyes full of tears.

"Dear child," she said gently, "I don't know why you did it. I only know I needed it very much. I'm not going to try to thank you for I couldn't, but, oh, I am grateful, humbly grateful, dear."

Muriel suddenly put both arms about the thin, bent little figure.

"Dear Miss Abby," she said, "in your interest and care for other people you must not forget that other people care for you. We do, every one of us. Why, Miss Abby, we couldn't get along without you, really we couldn't. In sickness and in health, in sunshine and in clouds, in sorrow and in joy, we look to you. Won't you believe and know that we love you?"

For a moment little Miss Abby could not reply.

She had worked so hard these past three days, and in her weakness and weariness she had thought no one cared. But in the last few moments the face of things was changed.

Her tiredness had dropped from her like a garment. She felt a new courage and a new hope. She put one thin hand on Muriel's young shoulder.

"I was an hungered and ye gave me meat," she repeated the words solemnly. —Kind Words.

THOUGHTS FOR THE NEW YEAR

Our little times and seasons are but fragments of eternity, and eternity is ours. The sunset on which we gaze with melancholy eyes is a sunrise on the other side of the world, and the vanishing days can take from us nothing that may not be restored by some day yet unborn. —"The Land of Long Ago."

I think that where one so often makes a mistake in life is in thinking of the beautiful past as over and done with. One ought to think of it rather as existing. It can no more be lost than any other beautiful thing or fine feeling can be lost. —A. C. Benson.

Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday. Today is a king in disguise. Today always looks mean to the thoughtless, in the face of a uniform experience that all great and good and happy actions are made up precisely of these blank todays. Let us not be so deceived, let us unmask the king as he passes. —Emerson.

And what is going to be our truth for the new year? Is it not that the love which has never deserted us shall

come closer to us, because it finds us readier to receive it, making us better, stronger, purer, nobler, more manly, more womanly, more fit for life? —Phillips Brooks.

Spice Box

Customer—"I'm giving a reception in honor of a gentleman, and I'd like to get a cake. What kind would you recommend?"

Shopgirl—"I would suggest some thing appropriate to the gentleman's calling, madam. If he's a sculptor, a marble-cake; if an athlete, a cup-cake; if a musician, an oat-cake; if a horticulturist, a seed-cake, and so on. What is the gentleman's profession, please?"

Customer—"He's a pianist."

Shopgirl—"Then, of course, you want a pound-cake." —Ex.

An editor in the far West dropped into church for the first time in many years. The minister was in the very heart of the sermon. The editor listened for a while, and then rushed to his office.

"What are you fellows doing? How about the news from the seat of war?"

"What news?"

"Why, all this about the Egyptian army being drowned in the Red Sea. The minister up at the church knows all about it, and you have not a word of it in our latest. Bustle round, you fellows, and get out an extra-special edition." —Ex.

Teacher—"In what battle did General Wolfe, when hearing of victory, cry, 'I die happy'?"

Johnny—"I think it was his last battle."

"I am delighted to hear of your success on the school baseball team, Har- old," said his aunt, "but you must remember that there are other things in life besides baseball!"

"Yes, I know there are," replied the youngster, "but, you see, aunty, I'm too light for football or rowing." —Ex.

Householder—"You're a big, healthy man; why don't you go to work?"

Tramp—"Madam, I'll tell you my trouble. I'm an unhappy medium."

Householder—"Whatever's that?"

Tramp—"I'm too heavy for light work and too light for heavy work." —Ex.

The woman said she wanted a book to give her little boy on his birthday—something useful and instructive.

"Here's an excellent one on 'Self-Help,'" said the clerk.

"Self-help!" she exclaimed. "He doesn't need any instruction in that line. You ought to see him at a party." —Boston Transcript.

A scion of the British aristocracy, visiting America, stepped up to a young man in the street and, tapping him on the shoulder, asked him for a light for his cigar, with this elaborate explanation:

"Pardon me, my dear man, but could I trouble you for a match? This is my first visit to New York, d'ye know. I'm a stranger, but on the other side I am somebody of importance. I am Sir Francis Daffy, Knight of the Garter, Knight of the Bath, Knight of the Double Eagle, Knight of the Golden Fleece, Knight of the Iron Cross. D'ye mind telling me your name, old chap?"

With a deep and unmistakable brogue, the young man replied: "Me name is Michael Murphy, night before last, night before that, last night, to-night, and every night—Michael Murphy." —Tit-Bits.

Old Dobbin had his faults, but you didn't have to pour hot water on him to get him started on a cold morning. —Wall Street Journal.