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"IS IT NOTHING TO YOU?"

By Vance Havner

I imagine that Jeremiah was a nuisance to the dignified, religious folk of his day who resented being disturbed from their smug ease in Zion by this firebrand who really had a message and was not running like Ahimaaz having seen only a tumult. I imagine that the city people in Jerusalem said: "Why can't he be like Dr. Smooth-it-over, who never gets excited over the times? I don't like such a calamity-howler. I shall go down to the Memorial Church and hear Dr. Sounding Brass give book reviews."

We live in a day that bears all the characteristics of the times of the Weeping Prophet. If he were among us today, would he not again warn us against the prophets who speak a vision of their own heart and not of the Lord? Would he not cry to an indifferent church: "Is it nothing to you?" With dance halls crowded, theatres packed, the devil filling the aisles of the haunts of iniquity, while prayer-meeting night in most churches finds the members at home with feet to the fire, newspaper in hand, listening to the radio—when they themselves are not attending the places of iniquity—need we wonder that revival has not come? When the same professing Christians who can weep over Shirley Temple, yell themselves hoarse over football, go into hysterics over political ballyhoo—when these same professing Christians who yell like Comanche Indians at an athletic contest sit like wooden Indians on Sunday while some man of God pleads for lost millions in heathen lands, and for unsaved men and women at home, surely we need not wonder that showers of blessings do not fall.

Do we really want revival? No, because we can have revival when we care enough to pay the price. God will pour water upon him that is thirsty (Isa. 44:3), but who is thirsty? There is too much church pride that will not bend nor weep nor confess, that will not bring to God the offering of a broken and contrite heart. There is too much dickerings with modernism, too much catering to the Federal-Council of Churches, too much hobnobbing with proponents of "another Gospel." There is too much worship of the wisdom of men, flesh glorifying in God's Presence, piecing out the "foolishness of God" with the ignorance of men. We have forgotten that God has kept His precious things from the wise and prudent and revealed them unto babes, and that God still chooses the foolish things of this world to confound the wise. There is a puffed-up Pharisaic vanity that has need of nothing and knows not how wretched, miserable, poor, blind, and naked it really is.

Southern Baptists are saying some good things all along, but we have not struck the right note; we are still trying to save our face, and not get too low in the dust. There are too many Achans who hate to own up to that wedge of gold and stolen wardrobe in their lives. When we forget some of our boasting about all our institutions and education and activities and return to an old-fashioned, honest, mourners-bench repentance, with genuine confession of sin, then the church will get out from her pre-Pentecost way of living behind closed doors and declare with Holy Ghostunction the wonderful works of God.

God has not reduced the price of revival, and heavenly blessings are not found on bargain counters. We do not stir up the gift of God within us. Well could Isaiah say today, "There is none that stirreth up himself to take hold of Thee." We do not go unto Him without the camp bearing His reproach. If our Lord said to five of the seven churches in Revelation, "Repent," we still need that message in about the same ratio.

God grant to raise up a Jeremiah who shall call things by their right names and thunder God's judgments until conviction shall settle like a dark cloud and men walk on tiptoe, so real shall be the sense of the wrath of God. Only he who is truly conscious of the terror of the Lord can persuade men. Then when men see the awfulness of sin and Christians, first of all, plead for the restored joy of salvation, shall transgressors be taught His ways and sinners be converted unto Him.

Be not simply good—be good for something.

A DREAM?

By a Pastor

In some sort of a dream I met on Main Street—Old John Barleycorn. I had been hearing rumors of him, now and then had caught glimpses of him, slinking in alleys and on back streets, dodging, hiding. He had been plainly quite conscious of his status as an outlaw. That had seemed to me to be sufficient gain from twenty-eight years of prohibition in North Carolina, even if nothing else had been accomplished against him.

But now he confronted me on Main Street. He swaggered up to me and held out his hand. He was now quite as plainly conscious of his new respectability. Ignoring his proffered hand, I was about to pass on, when he said, "Better watch your step, parson; I have more friends in this town than you have."

Indignation flared instantly within me at what seemed to me to be slander of my people, to whom for years I had given my best in love and service; and I looked about me for something to smite him with. He only laughed raucously. The echo of that laugh I heard from a group gathered down the street. Overwhelming sorrow of soul bowed my head for a moment, as I realized he had probably spoken only the truth. He laughed again, and I looked up. There was a sneer on his face. As I turned away he thumbed his nose at me. I saw clearly that the one sure gain of more than a quarter of a century of outlawry of Old John Barleycorn had been lost. I hurried home to my study and, falling on my knees, prayed even for babes yet unborn.

LOOKING AFAR

By Eunice Wingate Quimby

When Jesus' disciples were grieving because He had told them of His approaching death, He said, "If ye loved me, ye would have rejoiced, because I go unto the Father." If you really loved me and my happiness unselfishly, you would be glad when my earthly life was ended.

In a beautiful cemetery under a sunny blue sky, upon a blanket of glistening snow was laid a green carpet. Masses of bright flowers surrounded a casket containing the earthly body of an aged woman, blind and deaf, who lacked only months of a century of living, and who had for years wished for release. It was an occasion for nothing but joy, and the natural setting accentuated the beauty of it all. It was easy to rejoice because such a one had gone to Our Father.

Jairus's little daughter, the son of the widow of Nain, Lazarus, Jesus brought back to the earthly life because their work was not completed. The tears of Jesus were not shed because to die was not to be gain to Lazarus, but from sympathy with the sisters, who had not yet been taught that in their Father's house many mansions were to be prepared for the friends of the Lord, where they would live with Him.

But what of Willie Lincoln, Calvin Coolidge, Jr., Baby Lindbergh, and countless others? Must bereft relatives rejoice because they have gone to heaven? Must they soothe their torn hearts and fill their minds with activity in place of the vacant hollowness of their loss? Even so. That is just what should be done. One mother who had lost three small children consoled herself by thinking of the possible and probable earthly suffering they had escaped. That was unselfish love.

The spiritual and heavenly surpasses the material and earthly as the happy butterfly life that of the crawling caterpillar, to use a familiar humble simile. We wish for our dear ones the best things; shall we weep when they attain them? When Phillips Brooks in his last hours wanted to go through the door, he said to his doctor and nurse: "Both you men cannot keep me from going through that door."

No matter at what age the death angel calls, "to die is gain." Let us love deeply, rejoice deeply, and strive to live here on the earth a spiritual life. Said Samuel Rutherford:

"I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him."

The custom has begun of making funeral services less gloomy. Flowers at the door in place of crape, an open house instead of closed shutters,

warm, kindly greetings instead of silent, tearful faces, show a brave effort to live up to Jesus' point of view, "If you loved me, you would rejoice."

"SUCH AS I HAVE"

By Mittie Ellis Henley

How many times we have heard someone say, "If I just had money I would do this or that." I would send that poor woman to the hospital for a much needed operation. "I would send a big load of groceries to that needy family." "I would finance that fine young girl through college." "I would give a library to this little town."

It is my honest belief that persons who say these things, or make these remarks would not be so generous as they claim if they should suddenly come into possession of a fortune. The truly generous person always finds some method of expression. There is some service which each one can give which would mean more to the one receiving it than money or anything that money could buy. We think first of our Great Example, He who went about doing good, healing the sick, giving sight to the blind, causing the lame to walk, healing the leper, feeding the five thousand, and even raising the dead. Not once did he give money. Even at the wedding feast when the wine gave out, He did not hand money to someone to go out and purchase more wine, but using the material at hand He turned the water into wine.

We remember the instance in Acts III where Peter encountered the lame man who was laid daily at the beautiful gate of the temple where he might ask alms of the passers-by. When Peter saw his beseeching look he gave to him freely, but not silver nor gold which the man expected. His gift was far greater and without price. "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." "And he took him by the right hand and lifted him up; and immediately his feet and ankle bones received strength."

"Such as I have," each one of us has something he can give. There are those who are hungry for a word of encouragement or sympathy. How often a few kind words spoken at the right time can brighten the whole day for someone who is discouraged. People are so busy in these hectic days that it is hard to find anyone who will take the time to listen to another who is in the trouble and who is seeking advice and guidance. Right here is an opportunity for service which shut-ins may render their more active friends. One of the most generous men I ever knew had no money to give; but how freely he gave of his time! He escorted to places of interest in the city of Raleigh many visitors, among them thousands of school children who came in groups. These services continued over a long period of years and for them he received no remuneration whatsoever.

One beautiful Sunday morning, not long after the doctor had told me I would never walk again, I was seated on the veranda in my wheel chair when this man appeared with his hands full of autumn leaves and other treasures of the fields and woods. I had not mentioned to anyone how I was going to miss rambling about gathering wild flowers, but he seemed to know this by intuition. His offering meant more to me than any hot-house roses which money could buy. They helped to ease the ache in my heart for something which was gone out of my life forever. This is just one instance of the generous spirit of Colonel Fred A. Olds.

"Such as I have!" Let us each one canvass our resources and see if we can not be more generous. Even a smile, a wave of the hand, a telephone call, all of these can be made a deed of generosity. We may not be able to heal the sick in body, but we can often heal the sick in spirit and show them by our own example that there is a Source from which all blessings flow and in which they may have their part.

A RIGHT VIEW OR IMMORTALITY

Before Socrates passed away, one of his friends asked him what instructions he had to leave concerning his body. The wise man said: "I don't care what you do with it, provided you do not let any one imagine it to be me."—Clipped.

NEWS NOTES

.... Rev. M. M. Johnson, of Bethel and Fountain churches, is pleased with the reception given him by these churches as their new pastor. Brother Johnson and Mrs. Johnson are enthusiastic over the outlook.

.... Dr. H. F. Jones, of the Brantley Church, Baltimore, Md., will assist Dr. J. W. Kincheloe, pastor of the First Church, Rocky Mount, in a series of meetings to begin on March 15, and to continue for twelve days. Rev. L. R. Ennis, of Farmville, will lead the singing.

.... It was Home Mission Day at the Farmville Church on Sunday, February 28. The speaker for the morning service was the circulation manager of the Biblical Recorder. The pastor, Rev. L. R. Ennis, was unable to be present on account of an attack of influenza.

.... Rev. J. F. Gaddy, pastor of the North Rocky Mount Church, is leading his church into a building program on the pay-as-you-go plan. The ground was broken and excavation for the new auditorium, with a seating capacity of seven or eight hundred, was begun several weeks ago. If present progress on the building continues, it will be dedicated some time this year.

.... The Momeyer Church is at present without a pastor. Rev. E. G. Willis having resigned. Chairman of the pulpit committee is Mr. J. A. Vester, of Nashville, N. C., Route 2. The superintendent of the Sunday school, Mr. S. S. Matthews, and other leaders in the Momeyer Church regret the resignation of Brother Willis, whose work here as pastor has been of an unusually high grade.

.... Rev. A. A. Pippin, pastor of Ephesus and Rocky Cross churches near Zebulon, announced some time ago that on a certain day he would meet the men of the Ephesus congregation in the woods, with overalls on and with saws and axes, for cutting of timber to erect Sunday school rooms. The men of the church responded to the challenge, and now six rooms have been added and all are complete except for painting. Most announcements from the pulpit result in less action than this one.

.... The Arlington Street Church, of Rocky Mount, has distinguished itself by entering its name on the Honor Roll of budget churches for the Biblical Recorder. All credit for this achievement is due to the president of the Missionary Society, Mrs. O. N. Marshall, the wife of the pastor, and her able assistants in the missionary circles. The circulation manager of the Recorder was with Brother Marshall in the service Sunday evening, February 28, and was impressed with many evidences of a progressive spirit of this church under the leadership of Rev. and Mrs. Marshall.

.... On February 7 Loray Church, Gastonia, celebrated the twelfth anniversary of the pastor. Mr. M. A. Huggins, the secretary of our General Board, spoke at the eleven o'clock hour at the invitation of the board of deacons. His message was timely and inspiring. At the evening hour, representatives of the Boy Scouts, the Sunday school, the W. M. S., the B. T. U., and the board of deacons presented these phases of our work. During the twelve years, 2,096 have united with the church—736 of these were baptized into the fellowship of the church. The treasurer's report showed that all bills were paid, and a small balance left in the treasury. Rev. Julius W. Whitley is pastor.

.... The Goldsboro First Church, Rev. A. J. Smith, pastor, began a series of evangelistic services on Sunday, March 7. Rev. O. T. Binkley, of Chapel Hill, is assisting in the services.

.... We regret to announce that Mrs. I. J. Van Ness passed away on Sunday, February 28. Funeral services were held on the afternoon of March 1. The telegram which came to us had no further information.

.... On February 21, the board of deacons of Loray Church, Gastonia, recommended that the church call Rev. and Mrs. M. S. Barnette, of Greenville, N. C., to assist the pastor in his work. These young people are not only well prepared for their work but also come highly recommended to the Loray Church. The outlook for the church was never brighter, according to Pastor Julius W. Whitley.

.... Rev. J. C. Ammons, who recently became pastor at Murphy, sends the following note: "The work at Murphy is very encouraging. The people have received us in a very wonderful way, and we are happy here. The large TVA dam gives Murphy the best opportunity it has ever had. I understand it is to cost about \$15,500,000. I am praying that our church may meet this challenging opportunity."

.... Rev. David C. Wesson moved from McAdenville to Old Fort and began his pastorate at Old Fort the last Sunday in February. Just before leaving McAdenville he wrote: "I have been pastor of McAdenville Church, Gaston Association, for almost seven years. My work has been pleasant and it is with a feeling of sadness that I part from my many friends in this community and church. But I feel led of the Spirit to a new field."

.... Walter M. Gilmore, publicity man of the Executive Committee of the Southern Baptist Convention, reports good progress as indicated by the recent meeting of the Executive Committee. One matter was a change in the working of the Hundred Thousand Club. Until now, all funds paid to the Hundred Thousand Club were designated for south-wide objects. Now states that have heavy debts at home may join heartily in the Hundred Thousand Club movement and the funds raised will be divided fifty-fifty. Dr. J. E. Dillard, the new director of promotion, is making an auspicious beginning. The prospect is that the Hundred Thousand Club will produce a much larger fund than in the years behind us. Let's everybody use every means available for paying our debts.

.... In the regular church offering of the First Baptist Church of Tyler, Texas, on Sunday, February 14, was found a cashier's check for \$5,000.00 designated for Southern Baptist debts. It is assumed that the giver of this great gift is a member of the First Baptist Church of Tyler, and this amount, with the amount given by the church through the Hundred Thousand Club, makes a total from our church of \$6,672.25. The pastor, Rev. Porter M. Bailes, preached the Sunday preceding on the Hundred Thousand Club and felt that his message failed in reaching the congregation. We believe that this gives the First Baptist Church of Tyler the honor of having given more through the Hundred Thousand Club than any other church in the Southern Baptist Convention. On the same Sunday while the pastor, Rev. Porter M. Bailes, was preaching in a revival meeting in the First Baptist Church of Lakeland, Florida, there were seventy-two additions to the church membership and sixty-six in one service. Of this sixty-six, sixty-five came on a profession of faith. The meeting closed on February 21 with

117 additions to the church, with ninety-three on a profession of faith. Dr. George R. Stair is the beloved pastor of this church. If it never rains but it pours, then God's blessings come in bundles. The First Baptist Church of Tyler rejoices in this great gift for the payment of Southern Baptist debts.

.... Pastor W. F. Powell, of the First Baptist Church of Nashville, is spending a much needed and deserved vacation in Fort Lauderdale, Florida. This is the first vacation he has taken during his more than fifteen years in Nashville. His health has not been up to par since the first of January. He is expected to return to his pulpit for the last Sunday in March.

.... After serving five years as pastor of the Pittsboro Church, Rev. T. Y. Seymour has resigned. He held his last service at Pittsboro on January 24. At the prayer meeting hour on February 3, Mr. and Mrs. Seymour were presented with a purse and other useful articles. Words of appreciation were spoken, and regrets expressed. They left February 4 for Jonesboro. The Pittsboro Church is now without a pastor.

.... The Gaston Avenue Baptist Church, Dallas, Texas, Dr. W. Marshall Craig, pastor, celebrated its jubilee anniversary the last week of February. It is interesting to note that all living former pastors participated in the observance. An attractive folder, containing pictures of church, present pastor, and former pastors; a historical sketch of the church; and program for the week of celebration, found its way to our desk.

.... Rev. J. Boyce Brooks, a North Carolina student at the Southern Seminary, writes: "I am enjoying my new work as pastor of Providence Church, Stamping Ground, Ky. It is a very fine community. The church has about 350 members, and they have shown a beautiful spirit towards their new pastor. I am praying that we can do a great work for our Master. I covet the prayers of the people in my State."

.... We received the following telegram from Pastor Zeno Wall, First Baptist Church, Shelby: "Our church has decided to send gratis the Recorder to all departmental superintendents and all Sunday school teachers. We will get list and first quarter check off to you within the next two weeks. Tell Terrell." This we greatly appreciate. We congratulate the pastor and good people of Shelby.

.... The following bit of good news will greatly hearten all who are deeply interested in the payment of our debts. In the regular church offering Sunday morning, February 21, at the First Baptist Church of Tyler, Texas, Dr. Porter M. Bailes, pastor, was found a cashier's check for \$5,000, which was designated for Southern Baptist Convention debts. This, added to the total already given by the church for the Hundred Thousand Club, makes \$6,762.25. Can any other church in the Southern Baptist Convention beat this?

.... Mr. W. A. "Bob" Matthews, a prominent Baptist of the Momeyer section of Nash County, passed away on February 18. Interment was in the Pleasant Grove Baptist Church cemetery on February 19. His pastor, Rev. Guy C. Moore, was assisted in the service by Dr. J. W. Kincheloe, of Rocky Mount; Rev. A. P. Stephens, of Morehead City; and Rev. Mr. Demett, of Spring Hope. Besides his wife, Mr. Matthews is survived by eight children, Mrs. M. T. Barnes, of Spring Hope; Mrs. C. N. Proctor, of Clio, S. C.; Weldon Matthews, of Morehead City; Hobart Matthews, of New Bern; and Mrs. Leslie Bass, and Lee, Caswell, and Ruth Matthews, of

Nashville. The Biblical Recorder extends love and sympathy to Mrs. Matthews and her children.

.... Mr. W. F. Marshall, commenting on prohibition, said: "The Christian attitude toward drinking is total abstinence of the individual and abolition of intoxicants."

.... For a copy of the Minutes of the Brunswick Baptist Association we thank Clerk John Jenrette, of Ash. Rev. B. R. Page, of Southport, is moderator.

.... We regret to announce the death of Mr. W. S. Strickland, on February 15, at his home near Dunn. Funeral services were conducted from the Spring Branch Church by Rev. I. T. Newton, assisted by Revs. Charles B. Howard, Gerald Motley, and G. Scott Turner. Interment was in the church cemetery. For more than a quarter of a century Mr. Strickland was prominent in the civic, social, and religious life of Sampson County. He is survived by his widow; two daughters, Gladys and Jessie Strickland; and one son, Sam Strickland, to all of whom the Recorder extends sincere sympathy.

.... The deacons of Morehead City Baptist Church surprised its pastor and his guest speaker by taking charge of the services on Sunday night, February 14. This being the ninth anniversary of Brother Stephens as pastor, Mr. D. B. Willis took charge of the service. Brother Stephens had intended for the guest speaker, Mr. Terrell, of the Biblical Recorder, to speak for him at this time but it was laymen's night and the preachers were silenced. A musical program was rendered by the choir, Mrs. G. T. Gillikin, director, and Mrs. Stephens, the organist. Following this Mr. Norman Webb and Mr. Alva Wheaton, and others gave a summary of the nine years of achievement of the church while Brother Stephens has been pastor. An unusual tribute was paid to the pastor's wife by Mrs. C. R. Lincoln and is published on page 13 of this issue of the Recorder.

.... The following is the outline of the victory of the First Baptist Church of Oxford in canceling the debt on the building. "On September the first the debt was \$45,035. After several meetings of the board of deacons and the building committee, the plan of paying the debt through the Building and Loan was adopted. Deacon R. R. Herring, chairman of the building committee, worked day and night for some time, working out the details of the plan. Through his efficient service the church was called on the first of December to underwrite the debt through cash pledges and Building and Loan shares. By the first of the year \$43,200 had been subscribed in shares, and \$4,800 had been subscribed in cash. More than \$2,000 of the cash pledges have been paid, and the remainder of the cash will be paid over a period of six years. The total raised in cash and Building and Loan shares was \$48,001. The local Building and Loan Association permitted a new series to begin for the benefit of the church. The members feel that they have achieved a great victory and within the Building and Loan period of six and one-third years, the church will be free of debt. The building is adequate for the whole church program, and the auditorium is one of the most beautiful in the State. The attendance at the services has been very large; seventy-eight new members have been added to the church since the first of September; Adult and Young People's departments of the Sunday school have been organized; and the B. T. U. has been organized with an enrollment of more than one hundred."—M. L. Banister, Pastor.



IF THIS WERE YOURS?

Walter M. Gilmore

The above Baptist meeting house is typical of hundreds of others in the flood areas of the Ohio and Mississippi valleys. For days and days muddy waters stood in these buildings. It is difficult to conceive how much could be salvaged from the ruins. The pitiful part is the fact that the homes of the pastors and the people in most cases suffered a similar fate.

Suppose this were your church, would you not like for those who were more fortunate to play the part of the Good Samaritan? You can play the part yourself now by making a liberal offering for the rehabilitation of our Baptist churches in the flood areas and get others to do the same and send it to your State Secretary, who will send it to the proper place, where it will be distributed according to needs.

REVIVAL FIRES

On February 22-23 a group of fifty or sixty pastors met at Wake Forest for prayer, meditation, and study on how to start the fires of a revival burning in the hearts of the members of the churches throughout the entire State. The theme of the Pastors' Conference was "The Impending Revival." Secretary M. A. Huggins, along with a large number of pastors, feels that a revival is "hanging over our heads"; and this group of pastors, led by Secretary Huggins, prayed for and studied ways of precipitating a State- and nation-wide revival. President J. H. Franklin, of Crozer Theological Seminary, Dr. Walt N. Johnson, and Dr. Binkley led the discussions during the two-day meeting. There will be sixteen of these conferences during the last days of February and the month of March. By meeting in small groups throughout the State, the revival fires will begin first to burn in the hearts of the pastors. Then the pastors expect to meet with groups of their members, kindle their hearts, and from them the revival flames will spread throughout the whole church. It was the consensus of opinion of all of the pastors that the time is ripe for a nation-wide revival. There was a great spiritual awakening during the eighteenth and nineteenth centuries throughout the British Isles and America, and we believe that a great revival will sweep over the world during the twentieth century. Individuals and groups are earnestly praying for such a revival of righteousness, and there are many indications that we are now on the eve of a new day for the church. When our churches begin to pray earnestly and constantly the prayer of Habakkuk: "O Lord, revive thy work in the midst of the years," then we may expect to experience a real revival of the religion of the Lord Jesus.

In the closing session of the conference, Secretary Huggins gave an opportunity for the pastors to give a word of testimony of what the meeting had meant to them. Many expressed themselves as being greatly benefited through the fellowship of the brethren, the quiet moments of meditation, the fervent prayers that lifted our souls into the presence of God, and the inspiring addresses

on evangelism by the leaders of the conference.

We shall unite our prayers with the other pastors in their conferences all over the State that the Lord will bring to pass the long expected revival of righteous living.

M. L. BANISTER.

THE CHURCHGOER SMILES

The reasons often given for staying away from church are rather ludicrous when applied to some other institution. For example (says an American writer, with a keen sense of humor), substitute "the movies" for "church."

1. I'm out of the habit of going to the movies, I'd better not go to-night.
2. I have not been to the movies for so long the walls would fall in if I should go.
3. I know a man who has gone to the movies for years and he is no better than I am.
4. There are as many good people outside of the movies as inside.
5. Too many hypocrites attend the movies. They don't live up to the teachings of the movies and so I stay home.
6. I stay away from the movies because of the kind of folks who support them. I wouldn't sit in the same room with Mr. So-and-So.
7. The performers get more money than I do—why should I keep them in good cars and expensive clothes?
8. I don't like the people in charge of the movies.
9. I can get the same relaxation and inspiration that I get in the movies elsewhere.
10. I stay away from the movies because I went when I was a child.
11. I need new clothes before I can go to the movies.
12. I have a friend visiting me and I don't know whether he likes the movies or not, and I never meddle with a man's private opinions.
13. I don't go to the movies because they admit foreigners.
14. I don't go to the movies because the directors never call on me.
15. I don't go to the movies because when I went the last time not a soul spoke to me.—Australian Baptist.

After doing a good turn, forget it; when one does you a good turn, remember it.—Ex.

NEWS AND TRUTHS ABOUT OUR HOME MISSION WORK

J. B. Lawrence, Executive Secretary-Treasurer
Joe Burton, Publicity Secretary
Home Mission Board

HOME MISSION WORK DEPENDS ON W. M. U. OFFERING

Home Missions is receiving special emphasis all over the South the first half of March. Pastors are preaching on Home Missions. Women are studying the work of the missionaries on home fields. Baptists all over the South are uniting their prayers for those who are carrying the Gospel to the neglected groups in the homeland.

As a result of this special emphasis, and to give definite expression to the concern for missions thus stimulated, an offering is being made for Home Missions. Because of the needs of the mission fields, because of the obligations resting on Southern Baptists to meet those needs, and because of our love for Christ, this one special offering of the year for Home Missions should be a worthy one.

Much depends on the Annie W. Armstrong offering for Home Missions this year, the goal for which is \$107,000. It will provide living expenses for a large number of consecrated missionaries, for whose salaries no other provision has been made. They have been called of God to fields of sacrificial service, and Southern Baptists have the privilege in this special offering of providing sustenance for them so that they may give themselves completely to the mission work. The salvation of lost souls depends on this offering. Our whole mission program in the homeland and the discharge of our mission responsibility hinges on this Annie W. Armstrong offering.

OUR PART IN THE NEGRO'S DEVELOPMENT

[Note—The following plan of work outlined by Noble Y. Beall, the Home Mission Board's field secretary to the Negroes, has been officially adopted by the two national Negro Baptist conventions.]

We are not unmindful of our obligation to the Negro of the South. We recognize that "no man liveth unto himself" applies in respect to our attitude toward and our efforts in behalf of the Negro. One in every four of our total population is a Negro. In some states the ratio is much higher. For instance, in Mississippi one of every two persons is a Negro. We are here together in one country, in one commonwealth, in one brotherhood.

There is no disposition on the part of Southern Baptists to neglect or fail the Negro. We have not always known what to do, nor what to emphasize most; but deep in our hearts we have wanted to help in the most acceptable way. We would do our full part now in their behalf.

There are three major things we are proposing to do at this time. First, we propose to inform the members of our own churches as to the needs, purposes, plans, programs, desires, ideals, and goals of the Negro Christians. We are dedicated to the task of bringing to the attention of our people the fact that there are more than six million Negroes in the South outside of the churches. Then, we hope to enlist our people in supporting in a greater way the American Baptist Theological Seminary, a joint effort between Southern Baptists and Negro Baptists to train ministers and missionaries for the Negroes.

We recognize that there is a serious limitation placed upon us by the social order in which we live, an order which is outside of and beyond our immediate control, but, nevertheless, we propose to make some contribution toward the full development of the Negroes in our midst.

Second, we propose to share with

Negro Baptists, irrespective of conventional differences, all that we know in church polity, educational institution, organizational technique, missionary methods, and Christian experience. We do not propose to have anything to do with the internal affairs of the Negro organizations, regardless of how much one might regret the divisions in their ranks, we recognize two fundamental principles involved: first, the right of the individual to worship God according to the dictates of his conscience; and, second, the inherent right and full autonomy of a convention. It is possible that they will do more work, anyway, by having many organizations and conventions. However, that is not our primary concern. We want to help. We would not raise even one finger to impose anything upon them, but we will go the length and breadth of this country to share what we have with them.

Third, we propose to help create better "attitudes" in the matter of racial adjustments in the South. We are not unmindful of the serious problems involving both white and Negro people in the South. These problems are our problems, and we propose to make some contribution toward their solution. We want the Negroes to know that we share with them their own peculiar racial problems. Attitudes are not always easily located, defined, and catalogued, but they are real, nevertheless, and we propose to change them for the betterment of all concerned. In this most difficult task we propose to cooperate with them on the basis of a brotherhood in Christ.

For we are ambassadors of Jesus Christ and our ministry is one of reconciliation—reconciliation between people and between individuals and God. We propose in every way possible to prove ourselves as ministers of God in much patience, in afflictions, in necessities, in distresses, in strikes, in imprisonments, in tumults, in labors, in waitings and fastings, that our ministry be not blamed.

LOUISIANA EDITOR COMMENDS FRENCH MISSIONARY

Commenting editorially in The Baptist Message, on the work of Missionary Maurice Aguiard in South Louisiana, Dr. Finley W. Tinnin writes as follows:

"Talking about records—if indeed you ever talk about extraordinary church records—we would introduce the record of the little church at Basile, composed for the most part of French people and surrounded by as unfriendly environment as any Baptist church has ever known."

"Pastor Maurice Aguiard's story, in this paper, of what this little church has accomplished in the brief span of fourteen months, stands out, for Gospel triumphs, like pages from the Acts of the Apostles."

"The accomplishments on this mission field may not look so big, as we measure bigness in other sections, where churches are organized and suddenly become great in numbers—where the problem is enlarging the physical plant to keep in step with ever-growing crowds; but in that section where the problem is in winning people, one by one; of living down prejudices, of literally "breaking new ground," such a victory recorded by the Basile church is indeed remarkable, and is, we believe, a prophecy of a new day in that great mission territory."

Cuban Baptists will meet in their annual convention this month in Pinar del Rio, according to Dr. M. N. McCall, superintendent of Baptist missions in the island.

"THREE MARYS" VIRGIN MARY, MARY MAGDALENE, MARY OF BETHANY

By R. C. Foster

The study of the Great Women of the Bible should be very interesting and inspiring to every living woman today. The Bible, indeed, gives the best history, of the progressive freedom of women, that we have. She comes out of a hidden background of solitude and servitude into the light of her true self as we come into the Christian Era.

The Beautiful Gate of the Jewish Temple opened into the "Court of the Women"—so named from the fact that women were not allowed any nearer approach towards the Holy of Holies, or Holy Place. But as we open the gate into the New Testament Church we see women on equality with men. So today, women owe their personal social freedom to Christ and the spirit of Christianity whether they be followers of Christ or not. Now, they are socially and spiritually free in Him. In Him there is no distinction in male or female.

It is interesting to notice that the Gospel history does not mention the case of any woman who was hostile to Jesus, but speaks of many who were devoted to Him and served Him. Virgin Mary was the channel of His entrance into physical life, and the Ideal Mother of the growing Jesus. Martha served Him in Bethany. Mary of Bethany sat at His feet; Mary anointed Him. Mary Magdalene ministered to His wants. The Canaanitish woman gives us the most signal example of faith in Him. The wife of Pilate bore witness of His innocence at the time the unjust sentence was passed on Him. Women lamented Him on His way to the crucifixion, and drew nearest to the Cross. Women went earliest to the grave of the risen Lord. A woman was the first to see Him after His resurrection. A woman was sent to bear His first message after His resurrection. Since our Lord's Ascension women have been foremost in their interest in kingdom enterprises in the world. Their loyalty to Him is unsurpassed in Christianity today. Those of the tender sex still accompany Him as He goes from land to land preaching, by His servants, and showing the glad tidings of the kingdom of God. Christ is blessing the world today through the ministry of His devoted women. His Church is called "His Bride."

But today let us confine our study to three women who were close to our Lord; perhaps closer than any others of His earthly ministry. They are: Mary, the woman chosen of God to "mother" His Son; Mary Magdalene, the transformed woman; and Mary of Bethany, the woman immortalized by Christ.

I. Mary, the Virgin Mother of Jesus Christ, Our Lord

This Mary comes to us silently and suddenly, from an obscurity whose secrets we do not know. No mention is made of her parents. It is no doubt wisely provided that we know very little of her personal history. Dr. John A. Broadus says, "The traditions relating to her, so highly prized by Romanists, are of no value. She was probably a descendant of David. We know nothing of her parents, or of any brothers; there is allusion to a sister (John 19:25), who is by some identified with 'Mary the wife of Cleopas,' mentioned just after, and who upon that supposition must have born the same name. We are informed that Elizabeth was her kinswoman, so that Jesus and His forerunner were remote relatives (Luke 1:36)." She was of the tribe of Judah, and of the lineage of David (Psalm 136:11).

Mary's early home appears to have been at Nazareth, and she probably lived a life of poverty and toil. She was betrothed, and married, to a man named Joseph, a carpenter, a just man. She was very much like any other good woman of her day. Her lot was as other "keepers of the house" in Nazareth. It appears that her home was about as other devout Jewish homes in her community. She, apparently, became a widow while she was yet a young mother and shared the common responsibilities of a widowed mother with a family of at least five sons and two daughters (Matt. 13:55).

As to her character, we are better informed. In our first glimpse of her she appears before us as a pious maiden, deeply virtuous, talking to an angel (Luke 1:26). She believed God. She was familiar with the Jewish Scriptures (Luke 1:46ff). She showed an absolute self-surrender to God's Divine purpose in her life. She, of course, was not faultless but her character was worthy of her providential position, and she deserves our admiration and gratitude. She was deeply spiritual and meditative. She loved the companionship of her own thoughts. The quality of her heart

and mind prepared her for playing her great part in God's Divine plan in bringing His Son into the world. Her character was above reproach even in time of a very delicate mystery performed in her life as a woman—the birth foretold before marriage (Luke 1:30-35).

We may profitably think of Mary as the flower of womanhood and the crowning example of motherhood. Her tribute, "blessed among women," is given because she was willing to be used of the Holy Spirit in a glorious mission. In the purity of her soul she resigned her will to that of God who had chosen her to be mother of His own Son. She was an innocent mother, though not immaculate. She yielded herself in holy submission to God's will concerning her motherhood. Her faith rose to meet the test of a mother's suffering, sorrow, and toll. Hers was the true maternal spirit. Her husband, Joseph, trusted in her and cared for her tenderly even in the strange and mysterious conception of the first child (Luke 1:35). Mary was the mother of other children whose father was Joseph. She had the true mother heart. Her love for her children never exhausted. Though the child be dishonored among men, she stands by his side in confidence. Mary believed that in the birth of children God's purpose and will should be recognized and respected. To defeat the Creator's will would be disastrous, and to attempt it would involve the spiritual detriment of all the parties to it and the decay of the home itself. Surely Mary knew that happy are the parents and happy are the children when, in the thought of all, the birth of a child is regarded as a special favorable providence.

In Mary's life as a mother, only the birth of the Nativity is spoken of. After the Nativity she sinks back into a far off second place, for "the greater glory doth dim the less," and twice only does her voice break the silence of thirty years. We hear it in the Temple where she had taken her son to worship at the age of twelve. Her son was lost to her. She spoke thus to Him: "Son, why hast Thou thus dealt with us?" (Luke 2:48). We hear her voice again at Cana, where she is an invited and honored guest at a marriage. She spoke to her Divine Son of the embarrassment of the governor of the feast thus: "They have no wine" (John 2:3). She speaks to Him freely and frankly as any widow would speak to her oldest son on whom she leaned. We get one more brief glimpse of her at Capernaum as she and her other sons come after Jesus to urge Him to come take some needed rest. In every glimpse of her as a mother she seems to be ideal. She suffered disappointments as other mothers; she rejoiced in successes as other mothers; she was anxious for home and children as other mothers.

When we think of Mary she is always partially eclipsed in our thought by her first Son. So let us consider her, now, in her relationships with her first child—Jesus Christ. Our first sight of her with Him is in "Bethlehem's stable." This scene is immortal; it electrified the world; it drew the wise, the simple, the poor, and the rich; it is still celebrated world-wide, annually. It is the fulfillment of prophecy. "But Mary kept all these sayings, pondering them in her heart." She did not appear to say very much about this great thing that had happened to her, not even to Joseph. She was thoughtful and reticent, believing when she could not understand. She knew it was hers to be a mother, and every real mother gives her all to her baby. In the midst of it all she was deeply content. She was willing and ready to suffer any and everything for her baby. Then we see her fleeing with her Son to Egypt to protect Him from a wicked, jealous king. We see her dedicating Him in the Temple in the presence of Simeon. She is with Him again, in the Temple, at the age of Twelve. Our next view occurs when her Son performed His first miracle at Cana.

And now we come to the last picture of her with her Son. It is the crowning picture of the constant love which held Mary and Jesus in their blessed fellowship. It is the most intimate word Jesus ever spoke about His mother. It is the only time He ever calls her by that name. He had been nailed to the Cross and was slowly dying. Close up to the Cross stands Mary, His mother. She does not understand all about her strange Son, but believes in Him, even as she did that immortal night in Bethlehem. Some of her very dearest friends, women, had accompanied her to that "hill" where her child was crucified. God bless their memory! Jesus committed His mother in that last hour to His beloved Disciple John. He (John), it is supposed, owned a house in Jerusalem. John took Mary to his home. We have only one other brief glimpse of her. That is in the upper room awaiting Pentecost. (Nothing in detail is given of her at the tomb of Jesus.) Tradition says that she was probably

buried by John in Jerusalem, though tradition also indicates that she might have been carried to Asia with the apostle. We do not know of the last days of Mary. We do know that a mother's love never changes, but endures through all. Mary lives in art, literature, and history, but she lives best in our hearts.

II. Mary Magdalene

This Mary was from Magdala, probably the place now called Mejdal, on the western shore of Lake Galilee. She appears for the first time in Luke 8:2. Mary had had a very hard fate. The Scriptural record of her is very beautiful. She had been demon possessed—very wicked—but Christ delivered her from that mysterious misfortune, and she cleaves to Him like a true woman with all her heart. This possession was, perhaps, mental insanity, so she was corrected of her mental and moral infirmity and became a very fine servant of Christ. There is no ground to think that she was an impure woman. We know very little of her. Nothing is said of her parentage, or relations. We do know that she was near the cross at the crucifixion (Matt. 27:56). She was at the burial of Jesus' body (Matt. 27:61). She was at the tomb early in the morning (Matt. 28:1). Jesus appears to her and talks first to her. **He sends her on His first Mission after the resurrection.**

No heart was more sorely pierced, save Virgin Mary's, than the heart of Mary Magdalene when she stood by the cross.

How beautifully life-like is the story of her coming to the empty tomb in the early morning. It is the picture of a bewildered, distracted woman. The men turned homeward broken-hearted, but she could not leave. She came first and found the stone removed, then told Peter and John. They came and looked, but did not remain to watch. She did. The angels speak to her. She speaks to them. The risen Lord calls her by her name, "Mary." She flung herself at His feet. Didn't she remain forever more? We know nothing of her last days. The last glimpse we have of her she was busy telling about her risen Lord.

III. Mary of Bethany

Mary of Bethany is the woman immortalized by Christ.

Her home was at Bethany. She had a brother, Lazarus, and a sister, Martha. We are told nothing about her parents. The two sisters and brother lived together. They were, apparently, people of some means. They were able to give special care for guests. Their home was always open to Christ, even when others cast Him out. They believed in Him; they ministered to Him; they worshipped Him. The Lord had real, genuine friends in this family.

We find it rather difficult to speak of Mary of Bethany without referring to her sister Martha. The sisters were never married, or they were widows, evidently. They were devoted to each other. They were the compliment of each other. There is a mark of goodness in each of them. Mary is deep feeling and serious thinking, filled with peace and joy. Martha is anxious, busy, fidgety, and easily worried. One was the head of the house, the other was the heart of the home. They made their brother Lazarus a comfortable home-life.

If the "life of being" is higher than "the life of doing," Mary was the greater of the two sisters of the Bethany home. I do know that it is easier "to do than to be." Jesus said, "Mary hath chosen the good part, which shall not be taken away from her" (Luke 10:42). "One thing is needful," He said, about Martha. One thing was lasting—Mary had that. One thing was not lasting—Martha had it. Mary thought the best thing was to be with Jesus. Martha thought the best thing was to have a well prepared meal and a comfortable room for Him.

We cannot tarry with the "two sisters," we must discuss the characteristics of sister Mary. She had a deep spiritual insight, with a quiet resignation. But the one thing that characterizes her mostly is "At Her Lord's Feet." We find her there three times. First for instruction (Luke 10:39): "Mary, which also sat at Jesus' feet, and heard His word." She hungered for His food. She found her satisfaction, her deepest satisfaction, in Him. That is so needful, it is the "one thing needful." It is needful for happiness, contentment, success in spiritual attainment, and best worldly comforts. It is the one thing needful as a lasting possession. The memory of that hour at Jesus' knee for instruction was a lasting helpful memory in Mary's life. It was helpful in time of crisis—when Lazarus was dead Mary believed her Lord could do something about it. She even believed that if He had been there her brother would not have died. So we find Mary next at Christ's

(Continued on page 5)

Baptists in World Conquest

ANOTHER BOOK BARGAIN

Humorous, appealing, interesting are the glimpses of the life of the pioneers to North China as they are penned by Mrs. Anna Seward Pruitt in the little book "Day of Small Things." Until the stock is exhausted this book will be sold for only ten cents. Every preacher, teacher, and student of missions should have these human interest sketches.

EUROPE: CHRIST OR CHAOS?

When Christians face the facts that 1936 closed and 1937 began with the largest plans for military preparation and with the heaviest taxation for the promotion of war that any period of time has ever recorded since time began, they naturally are appalled, stunned, and stirred to re-think international relationships, to reappraise values and to get at the bottom of all the contributors to these war clouds. Many of these puzzling considerations relative to Europe are discussed and explained in Dr. Everett Gill's new book: "Europe: Christ or Chaos?"—cloth, 75 cents; paper, 40 cents. An alert Christian cannot afford to miss reading this book. Classes will find that it contains in a nut shell what they would like to study from a whole library of past and present periodicals.

ENEMIES OF CHRIST IN AFRICA

We not only face the problem of heathenism and Mohammedanism, but there are many spurious sects of Christianity working with mighty force all over Africa. Russellism is getting a strong following in many sections. Russellite literature is spread broadside over the whole land, and the minds of ignorant and misunderstanding people are poisoned on all sides. A sect called Cherubims or Seraphims is very strong in Nigeria. It is a kind of half heathenish and half Christian cult that works itself into a church by sending a "prophet" to pray with the people, and after he gets into their good graces he begins to lead the people astray and to teach them his own doctrines. He also tries to alienate them from the church and to follow him. In many cases awful divisions have occurred in some of the churches, and many people who have just learned the story of Christ have been led away into a way that is worse than their original heathen state. We have pentecostals of various brands, some followers of "Father Divine" of New York and, I suppose, a few followers of almost all of the various brands of Christianity you would find anywhere. All of these sects and cults are the cause of anxiety to many of our Christians and they are fighting a hard fight to maintain their equilibrium.—J. Christie Pool, Ogbomosho, Nigeria, West Africa.

ONE MORNING IN OUR KINDERGARTEN

"When the call came for funds to help relieve the famine sufferers in China I thought the kindergarten children should not be allowed to neglect the opportunity to help. The teachers agreed and we put the matter before the children one day.

"The head teacher got them all quiet in the circle and told them that our neighbors were in trouble because there was no rice, no wheat, no 'dalkon,' no anything to eat. In that country little children were dying for food. They were eating roots and leaves while here in Japan there was plenty of everything needful.

"Now, children, what country is this—our neighbor in deep distress?"

"Hands went up at once. One little youngster said 'America.' Others guessed equally far from facts. Finally, they got China and all were eagerly interested. She told them to bring their contributions next day when she would tell them a story and take their collection to add to the fund then being gathered.

"Next day I took two of my American friends to hear the story the teacher was planning to tell. It turned out that she selected the Good Samaritan as her theme. Perhaps some theologians would not have approved of all the original touches that she added to the scripture story, but she was simply perfect in the way she brought the lesson home to the children. For instance, the man who was the victim had left his home with his lunch and his thermos bottle across his

shoulder. So ran the story according to her telling. At the close the children rose and repeated, 'Thou shalt love thy neighbor as thyself.' When asked this time who was the neighbor, they all said, 'China.' Then one tiny tot passed the bag for the collection and it would have done your heart good to have seen their eagerness to give. Each one had his offering and nearly all were in neat little envelopes. They had not forgotten to tell their parents nor to bring the money given them. Not one had swallowed nor lost his money though all had been out on the playground for some time.

"Such times as this make me almost too happy for this earth."—A Missionary in Japan.

CONCERNING THE COLLECTION

A recently appointed worker in the mountain area of the Philippines says it would almost make one weep to see Christians put their gifts into the collection plate. Money is terribly scarce. An egg is a rare and choice possession to most of the people, and eggs are their favorite form of offering. Sometimes there is a piece of rope put on the plate, signifying that there is a fowl of some kind waiting outside the door as an offering.—Spirit of Missions.

EVANGELISTIC WORK AT SEINAN GIRLS' SCHOOL

In a personal letter, President Hara, of the Seinan Girls' School in Kokura, Japan, tells of the happy results of a recent evangelistic effort.

"You will be interested to know that it has been our custom in this school that we set apart one particular week for the evangelistic purpose among our girls, and in that week we especially remember our founder, the late Rev. J. H. Rowe, whose last words were 'Evangelistic work! Evangelistic work!' This year we observed it on November 9 to 15. Rev. T. Imai, who was especially called from Tokyo for the occasion, was the speaker. Of course much preparation in prayers and plannings had been done. As a result of the week one hundred and six girls have decided for baptism, one hundred and twenty Christians have reconsecrated for the Kingdom's Service, and the whole student body and the faculty have been revived in spiritual life. On last Sunday, November 22, the first group of twenty-five girls were baptized and from now on each Sunday shall see an almost equal number of new Christians added to the church through baptism. We are thankful for this harvest."

LETTER FROM MISS MARGIE SHUMATE

I went to Canton last month to attend the Centennial Celebration. You will read all about it in the papers, so I will not try to tell you about it. It was a great meeting. I saw several old friends from other parts of China whom I seldom ever see. We all enjoyed Dr. Sampey's inspiring addresses. We had Drs. Truett and Rushbrooke in the spring, and I got to hear them. When we hear these great men our hearts are so stirred that we feel that we can go back to our fields and conquer the world; but alas! such inspiration does not last. When we get back to our stations and face the appalling needs on every hand, and the difficult problems and the many petty vexations which come up every day, we forget about the wonderful things we have heard. Fortunately, we have access to the Source of all inspiration, and can go to the loving God daily, many times daily, and wait upon Him for grace and patience and wisdom and love and courage and needed strength.

There are at present several things which cause me to exclaim with the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless His Holy Name."

In the first place, we have two new church buildings, both of which are gifts of the Virginia W. M. U. It seemed as if the whole city rejoiced with us when the beautiful new church at Sun Hing was dedicated. The Chamber of Commerce, two bus companies, and other organizations and individuals sent gifts. . . . We also now own a church at Tin Tong. This is not a new building, but a restaurant which we bought and renovated. It serves the purpose quite well, and meets a very acute need. I do thank God for giving us this building. On the day after the building was dedicated, the Christians in this district were orga-

nized into a church known as Paradise Church. There were seventy-five members to start with, nearly thirty of whom were baptized this year. I know you will rejoice with us over the growth of the work at Tin Tong, once my most difficult field, now my most encouraging.

[Miss Shumate, who is a Virginian and who has lived alone in a very difficult remote field for many years in China, is due to come home on furlough this year. We hope some of our North Carolina churches may have the privilege of hearing her as she rehearses all that God has done with her, and how He has opened the door of faith to the Chinese.]

Sun Hing, Kwong Tung, South China.

"THREE MARYS"

(Continued from page 4)

feet for comfort (John 11:32): "Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died." Great faith is evident! What if Mary had not known her Lord? Would her brother have been restored to her? The third time we find Mary at her Lord's feet is for service (John 12:3): "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment."

There was serious objections to this waste. Jesus said about it: "She hath done what she could" (Mark 14:8). She anointed Him as an act of love. She brought her best for Him. It was an anointment before His death. She seemed to understand His approaching death. (Did Jesus tell her more than He did others about His death?)

Our Lord recognized Mary's service and said: "Let her alone—she hath wrought a good work on me" (Mark 14:6). "She hath done what she could" (Mark 14:8).

This saying stands out among the few utterances that our Lord made of personal praise to individuals in their own hearing. There are ten or twelve such utterances; five of them relate to women, and two of the five to Mary of Bethany. He said before: "Mary hath chosen the good part, which shall not be taken away from her." Now He says, "She hath wrought a good work on me. She hath done what she could. Verily I say unto you, Whosoever the Gospel shall be preached throughout the world, that also which this woman hath done shall be spoken of for a memorial of her" (Mark 14:9).

Blessed Mary of Bethany! Wouldn't we like to have our Lord say one good thing about us to us? To have Him in person praise us for doing what we could? That was just what Mary was praised for—"Doing what she could." Hers was a personal service to Him while she had the opportunity of doing it. After his wife's death Carlyle wrote in his diary: "Oh, if I could but see her once more, were it but for five minutes, I'd let her know that I always loved her through it all. She never did know it—never." Think of it! That splendid alabaster box of a great man's love sealed up for twenty years. Are our alabaster boxes sealed to Him? Too many deeds of kindnesses, or words of praise are put aside for future use that never comes. They are useful only at funerals. Mary did what she could while she had opportunity.

We do not know much about Mary of Bethany in her days after the earthly ministry of Christ. We do know she lived as close to Him as she could while He was here. Some of His last hours on earth were spent in the Bethany home. Wasn't it a comfort for our Lord! Don't you wish your home might have been opened for Him and that He would have felt toward it as He did the Bethany home? Mary must have been at the Cross as her Lord "gave up the Ghost." She must have watched every minute of the time. She must have been one of the early women at the sepulcher. Let us believe that she expected Him to "rise again." May we let this Mary be our example in attitude and manners toward our Lord!

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.—Ruskin.

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PRAYER

Almighty God, Who rulest in the Heavens, moving the sun and moon and stars, and ordering their way; from Whose eternal fidelity we who behold Thy works take comfort, hear us, and help us who would live our life as seeing Thee Who art invisible.

We thank Thee for the returning sun, for the increasing light of the day, for the singing of birds, for the obscure and lovely buds and flowers, for the signs of victory over darkness and death.

Thou hast so made us that we cannot behold such signs without the response of gratitude. But much more than gratitude do we feel. We feel reproach of ourselves and envy of Thy creatures lest we miss in ourselves this return to new life and fullness.

Therefore we humbly beseech Thee to make perfect Thy gift of light to us the children of men.

Warm our hearts; enlighten our minds; so that we may see things no more with hard and relentless eyes, but with eyes cleansed by grief at ourselves, and a new hope in Thee, Who art, with Jesus Christ our Saviour and the Holy Spirit, our God and Father for ever and ever. Amen.

—From the British Weekly.

THE MOODY CENTENARY IN GREAT BRITAIN

It comes as somewhat of a surprise to find that the Moody Centenary has been celebrated with much more interest and enthusiasm in Great Britain than in America. At Albert Hall in London, on the night of February 3, according to the report in the London Times, five thousand people took part in a celebration in memory of the great evangelist. The music was by the United Choirs, which rendered not only classic religious pieces but also led in the congregational singing of many of Moody and Sankey's "Gospel Hymns," among them "Hold the Fort," which was a great favorite of Mr. Moody. In the opening prayer Rev. Lionel B. Fletcher numbered Mr. Moody among the "succession of prophets and apostles who have been granted in all ages to the church." This meeting was presided over by the Marquess of Aberdeen. Among the speakers were the Bishop of Norwich, who dwelt on Moody's love of the Bible; Sir Thomas Inskip, one of the ablest members of Parliament, who declared, "If there's one thing more needed than another today, it's the recapture of Mr. Moody's faith in the power of the Word to recreate man in God's image. I don't know whether the word conversion is supposed to belong to the mid-Victorian era, but thousands of men and women can testify that conversion is a real thing; the Very Rev. Alexander Martin, the third speaker, regarded as the best of all, who in a speech that the reporter said would have delighted Henry Drummond, called attention to the "simple direct evangelical message" of Mr. Moody, so often lacking in the preaching of today.

On the Sunday afternoon following the Albert Hall meeting Principal Cairns of Aberdeen, one

of Scotland's greatest teachers, made a radio talk, "no less eloquent than Dr. Martin's fine address," in which he told especially of what Mr. Moody did for Scotland. In telling of this address the British Weekly staff reporter says: "Scotland has poured her many voices into the chorus of praise at the D. L. Moody centenary," and he quotes as a fit summation of the nation's memories of the blessings of the Moody meetings, from the Book of Wisdom: "They were amazed at the strangeness of His salvation, so far beyond all that they looked for."

Another great meeting in celebration of the Moody centenary was at Westminster Chapel in London. It is described as "the most impressive of the many meetings in connection with the Moody centenary." Many of Moody's former friends were there, among them Mrs. Will Moody, Mrs. Campbell Morgan, Mrs. J. H. Jowett, and Mrs. J. A. Hutton. This meeting was presided over by Mr. Campbell Morgan, who also made one of the principal addresses. Other addresses were by great ministers and writers known on both sides of the Atlantic, Dr. J. A. Hutton, Dr. James Reid, Dr. Wilson. At this meeting, too, many of the songs that Mr. Moody loved were sung, among them "Hold the Fort," and "Oh, Think of the Home over There." The speakers dwelt on the many conversions that followed Mr. Moody's preaching, and the hunger of the people for his Gospel. The report of it as found in the British Weekly is headed with these words of Evelyn Underhill:

"No one who studies with sympathy the history of religious revivals can doubt that here a force from beyond the world really breaks in upon the temporal order with disconcerting power."

WHY THE DIFFERENCE?

In the preceding article we told of the warmth and appreciation with which the Christians of Great Britain are celebrating the centenary of Moody's birth, and what high appreciation of his evangelistic work is felt by the very ablest and the humblest among the Christians of that country. In our own country, however, where Moody was born and reared, such notice as has been taken of the centenary has been hardly more than perfunctory. Sometimes it has taken the form of apology in which the speaker or writer was careful to say such evangelistic work as Moody did was already out of date at his death in 1899 and would awaken no response in this year; that we have entirely outgrown the need of such preaching as Moody preached. Why this difference?

Among the several answers to this question is that given by a group which dominates Christian thought in certain sections of the United States, who share the view just mentioned that we have outgrown any need of evangelism like that of Mr. Moody. This group is especially numerous in that section of our country where Mr. Moody lived and did most of his evangelistic work. Their attitude towards evangelism is sufficiently indicated in the apology given above, which we have copied almost verbatim from a statement we found in a great metropolitan daily newspaper. The Christ they think of is a different Christ from the Christ Mr. Moody preached, and the salvation they have in their thoughts is a different salvation. Wherever their influence extends it may be expected that any suggestion to celebrate the Moody centenary will be coldly received.

In the South, however, where nearly all Christians share the evangelistic beliefs of Mr. Moody and warmly appreciate both the man and his work, there have, so far as we have heard, been no great meetings in his memory. One reason has been suggested—Mr. Moody did very little preaching in the South. He did not come because the Gospel preached was already preached here. In all our large denominations, such as Baptist and Methodist, there were numerous evangelists;

in fact, almost every preacher was an evangelist first of all, and we had some notable evangelists of South-wide fame, like Pearson, a Presbyterian. In England and Scotland it was different; religion had degenerated into cold formality, and little of the preaching had an evangelistic note. The people were yearning for the real gospel such as Mr. Moody brought them. His message of salvation was welcomed as a great blessing by the people of those countries, and he was heard with joy by high and low, by Prime Minister Gladstone as well as by the humblest laborer in the mills, many of whom had never heard an evangelistic sermon. A genuine nation-wide revival followed his preaching, and after half a century they have not forgotten the preacher. The joy he brought has not yet gone out of their hearts; they speak of him not with apology but with gratitude and praise.

DOING OUR PART

We are always glad to see evidence that in a way our North Carolina Baptists are doing their part in any cooperative work or enterprise. We confess that it gives us pleasure to see, as we scan the recent report from Dr. Maddy of the gifts by States to the Foreign Mission Board, that North Carolina was second in the amount of its gifts. Virginia was first, be it said to her honor, with \$171,599.33; North Carolina second with \$112,689.79; Texas third with \$111,442.42; South Carolina fourth with \$81,803.96; Tennessee fifth with \$76,870.15; Kentucky sixth with \$74,770.10; Georgia seventh with \$64,137.36; and Missouri next with \$41,945.83.

When it comes to Home Missions, the report of Secretary Lawrence tells much the same story. Texas is first with total contributions of \$41,261.17, and North Carolina second with \$40,881.36, Tennessee third with \$36,040.55, and followed by Kentucky, Virginia, South Carolina, and Georgia in order.

We suspect, however, that in another aspect boasting is excluded for us. Possibly South Carolina Baptists give more per capita to both Foreign and Home Missions than we do; those South Carolina Baptists have always been a very noble group. And what shall we say of those Baptists of Virginia, who being far fewer than North Carolina Baptists, gave far more to Foreign Missions? It may be, too, that North Carolina Baptists are more able to give than the Baptists of some of our sister states. If we be more able, we should give more; thanks to the great Giver of all blessings, our North Carolina people have been reasonably prosperous during the past two years; it is only meet then that we "always having all sufficiency in all things, should abound to every good work." And after all, less than thirty cents a person is no great amount for North Carolina Baptists to give to Foreign Missions, and less than ten cents a person no great amount to Home Missions.

THE CONDITIONS OF GIVING

In order to give to any cause people must have something to give. Even the widow with her two mites had that much which she had received from some source; a widow who had nothing could not have given anything. Now it is clear that to have something of our own to give we must be industrious and earn it, unless, indeed, someone else has given us his earnings.

Again, if we would give we must, as Paul says, purpose in our hearts to give; such a purposing makes a gift a true gift. And such a purposing will call for some foresight on our part. We cannot spend all our money on amusements and on dress and food and drink and travel and taxes and have anything left to give. At times it would do us good to stop to make some comparisons. Probably the average Baptist in North Carolina would find that he spends more in one day on

cigarettes or tobacco in other forms than he contributes to Home Missions in a year, and more for the movies in one week than for Foreign Missions in fifty-two weeks. When it comes to taxes, we venture to say, the average Baptist in North Carolina every year pays forty times as much as he pays to the entire Cooperative Program. All this leads to the conclusion that the average Baptist in North Carolina has no strong purpose to give to the objects of the Kingdom work. Certainly, if we purposed a little more strongly in our hearts we could put aside more for the objects which are in reality so dear to our hearts—missions and hospitals and education, and relief of the poor in our midst or in flooded areas.

If one would have a purpose, he must first have interest. Paul, in asking his churches for gifts for the poor saints in Jerusalem, took care first of all to tell them of the need and distress of their fellow Christians. And Paul in that ninth chapter of Second Corinthians showed clearly that he did not want the money of any man who would give it grudgingly or because he felt that he had by giving to keep his standing in the church; the Lord does not love such givers; He loves only cheerful givers, those who, because of their interest and love begotten of interest, had rather give than not give.

This leads us to say further that interest comes only from knowledge and information. Herein lies the value of the stewardship campaigns that Secretary Huggins has for two years been conducting in our associations and their churches. It often happens as a result of such a campaign that a church will double its contribution. We have observed, too, that our women often, out of their poverty, give surprising amounts to Missions, the Lottie Moon offerings of our North Carolina women last year being \$26,705.57 for Foreign Missions and \$24,898.07 for Home Missions, being excelled by the women of only two other States, Virginia and Texas. The reason for these liberal gifts is not far to seek; it is that our women study missions and get an interest in them. Herein lies part of the value of a denominational paper; it gives the people information and reasons from which interest is engendered, and this in turn causes them to purpose in their hearts to give. Accordingly, an increase in contributions to all objects nearly always follows an increase in circulation of the denominational paper.

WHICH SEMINARY?

This is the season of the year in which many of our young ministers who have recently graduated from college or are hoping to graduate at the next commencement are asking themselves and others the question of which seminary they shall attend. When we are asked that question, since we are Southern Baptists, we advise our young men to go to one of our two good Southern Baptist seminaries. We take it for granted that these young men will labor in the South, and that by attending one of our own seminaries they will find that the training will give them better preparation for work in Southern Baptist churches; it includes instruction in the distinctive Christian principles for which the Southern Baptists stand, and in the problems with which Southern Baptists are dealing in their churches, associations, conventions, and in their mission fields at home and abroad. With such training they would be more acceptable to our Baptist churches looking for ministers, and could work with them in greater sympathy and harmony.

We hasten to say, however, that for a young man trying to determine which seminary he shall attend there are other considerations of much greater importance than whether the institution is located in the North or the South. The most important of all is whether the institution he is considering is true to the teachings of the New Testament. If it has departed from the faith, no

young man should, by putting himself under its instruction, risk his soul and compromise his future activity among churches which are true to the faith of their fathers.

Let us by the following example make plain what we mean: Last September a graduate of one of our colleges went to a seminary in an Eastern State, but after one term he left and gave this as his reason: he found that he was in danger of losing the simple Christian faith in which he had been brought up and which it was the purpose of his life to preach. At that seminary the prevailing teaching was that the story of the Resurrection was a myth, and many of the students had lost all belief in immortality. Of course, that institution has very few Baptist students from either North or South. We are reliably informed that the president of another Northern Baptist seminary in soliciting students does not conceal the fact that such views obnoxious to New Testament truth prevail in his institution. That institution also has few students, for the same reason that the other institution spoken of has few students; very few churches will want for pastors men trained as they train them, and very few young men desire such training for themselves. It is not a matter of location, however, for only a few miles away is a seminary with a large endorsement, an excellent course of studies, and an able faculty which is loyal to the teaching of the New Testament.

We should not only advise but most earnestly urge young ministers against attending any seminary which teaches a disregard of New Testament truths. We would warn them to avoid such a school, with such earnestness as Paul felt when he warned the Galatians, saying: "There are some who trouble you, and wish to pervert the Gospel of Christ. But even if we, or an angel from heaven, should preach a Gospel to you other than that which we preached to you, let him be accursed."

CURRENT TOPICS

Whipping the Devil Round the Stump—That is just what the Legislature of North Carolina is doing in making big appropriations for institutions and departments and for every new project that is presented and claiming that all these appropriations can be provided for by legitimate taxation—whipping the devil round the stump. In order to make even a showing of any kind, the Legislature has been obliged to ask the counties to provide two million dollars of the social security fund, two million a year, that is, and also to take more than two million more a year from the highway fund. At last the Legislature has been forced to recognize that the highway fund needs all the money it raises for roads, all and more, if the children of the State are to be transported to school, and our roads are to be kept in repair. That is, the highway fund has no two million dollars a year, or four million for two years, to spare and turn over to the general fund in order that Legislature may make extravagant appropriations with some show of balancing the budget. Accordingly, the Legislature, after taking the four millions from the highway funds, is now planning to issue "highway" bonds for five million dollars so that the absolutely necessary roads may be provided. The highways could get along without the bonds if the Legislature would not rob them of the money that is rightfully theirs. And yet the Legislature is working it so that the bonds are said to be for the highways, and not for extravagant appropriations for institutions and departments. This is whipping the devil around the bush with a vengeance. But no one need be fooled; the Legislature is appropriating more money for general purposes than it can raise by taxation, and the bonds are to meet the extravagant expense named and not for roads.

Taxing the Property of Colleges—In another column will be found an article by Mr. Willis G. Briggs in which he states most clearly and forcefully the argument for taxing the income-yielding property of colleges and some other institutions.

Though he contemplates only real estate, it is evident that his arguments apply with equal force to all other property. If the real estate of colleges may be taxed it will not be many years, in all probability, before agitation will begin for the taxation of all their income-yielding property. In fact, this was threatened some years ago in the State of Wisconsin with the avowed purpose of driving those colleges to the wall so that the field might be free for the tax-supported institutions, which would be the natural result. This argument then that the income-yielding property of colleges should be taxed, if carried to its logical conclusion, would mean that our colleges are to be legislated out of existence.

In order to be definite we are making this taxation of college property the primary concern in what we are saying below, although we know a good case for exemption from taxation could be made out for the property of orphanages. Along with orphanages and colleges Mr. Briggs has grouped churches and fraternal orders, putting all in one class. But there is a distinction. A college is a quasi public institution; neither a church nor a fraternal order is such an institution. A taxation policy which is justified for the property of a college may not be justified in the case of a church or a fraternal order. And it is probably because this distinction has not been observed that the present trouble has arisen.

To be somewhat more explicit: take the case of a church. In no sense is it a state institution; it does no work that a state undertakes to do; it serves only its own limited group in a field which both church and state insist shall be left absolutely free for it. Therefore it has no right to expect anything from the state in the way of subsidy. It should look to its own members and their friends for its support and to them alone; and this support must be by voluntary contributions. We doubt the right of any church to own any property except its house of worship, its educational rooms, and its minister's home and the necessary furniture. Any endowment for a church makes it that much less a church. And certainly being a limited group and doing a work entirely independent of the work of the state, a church has no right to claim exemption for any income-yielding property it may own. Fraternal orders, being limited groups and doing none of the work that the state undertakes to do, are in the same class in this matter of taxation with the churches.

On the other hand, denominational colleges are quasi public institutions. They are creatures of the state, and must have a charter from the state to enable them to operate, a thing that no church, at least no Baptist church, must have. Under our fundamental laws, the state is powerless to interfere with the free operation of a church, but it can annul the charter of a college at any minute or legislate it out of existence by taxation of its property. Again, the college serves not any particular group exclusively, but serves all the people of the state in just the same way as the tax-supported educational institutions serve them. In a very real sense it is one of the state's agencies in providing college education. Since the college is such, the state has always given the college what encouragement it could, and this encouragement has been partly by the way of the exemption of its property from taxation.

To go further with the consideration: a college must have other income than that derived from its students if it is to operate at all. It is said that on the average fees of college students pay less than one-third of the actual cost of their education. Accordingly, our accrediting agencies will not recognize any college as standard which does not have a large income in addition to that from students. In those colleges which are not supported by taxation, this income is derived from endowment. It would seem then to be a blind policy for any state to seek to make the incomes of the colleges less by taxation of their income-yielding property, whether real estate or other. The colleges are helping the state do a work that the state is eager to have done, and by so doing is relieving the tax payer of a greater burden of taxation.

Mr. Briggs complains that at present nearly three-quarter million dollars' worth of property in one county is escaping taxation, but he did not tell us how much of this is the property of colleges, nor how much of it has come to the colleges as a result of the recent financial depression. Certainly, the colleges would be glad to find purchasers for the most of their holdings. What Mr. Briggs does not consider is how great a burden of taxation the colleges are taking off the taxpayers. A little calculation will give some indication of it. The appropriations which the present Legislature is providing for our higher educational institutions approximate \$2,500,000; this

(Continued on page 10)

SUNDAY SCHOOLS

"THEY CEASED NOT TO TEACH AND PREACH JESUS CHRIST"

"NEITHER IS THERE SALVATION IN ANY OTHER"

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

L. L. MORGAN, Secretary 200 Biblical Recorder Bldg., Raleigh
MISS BESSIE MORGAN, Office Sec. 200 Biblical Recorder Bldg., Raleigh

SOUNDING THE CALL TO NORTH CAROLINA BAPTISTS FOR



VACATION BIBLE SCHOOLS Our goal for 1937 is 300. Have One in Your Church.

Our Vacation Bible School last year was a splendid success. Indeed, every such school that has been conducted in our church has brought most beneficial results and demonstrated its worth beyond question.

Not only does the Vacation Bible School afford wholesome spiritual instruction and practical training, not only does it reach children at their most impressionable age, not only does it strengthen the bond between church and home, not only does it help to safeguard boys and girls from idleness and temptation, not only does it evidence the moral concern of the church for its own, but it is quite worthwhile in several other respects:

1. The Vacation Bible School in the most practical way supplements the yearly teaching and training program of the Sunday school. Our closing exercises last year were featured by a remarkable demonstration on the part of the children of the results of six weeks of intensive, efficient Bible instruction.

2. The Vacation Bible School reacts most effectively upon the interest of the children in Sunday school attendance during the summer months. The week-day love and concern bestowed upon the children bears its fruit in their Sabbath-Day loyalty to the Sunday school.

3. We have found that the Vacation Bible School meets with a most favorable response from parents. There can be no doubt that the parents of any church are most pleased when the church enlarges and expands its program in interest of the children. The church that does not provide for such a program as a conspicuous item in its annual budget is forfeiting one of the greatest of all appeals to the interest and loyalty of its own people.

4. A successful Vacation Bible School reacts most favorably upon church finances. The sum required for the expenses of such a school is quite negligible, but from the viewpoint of increased interest and support, it is a wise and profitable investment. I consider it quite significant that during those years when we have enlarged our program for young people and children in some extraordinary way, the general contributions to the church have been unusually well sustained and there has been a perceptible increase in the number of pledge cards signed and returned during the every-member enrollment in the fall. Men and women are glad

to invest their means in the program of the church when they have some assurance that the investment will bear dividends in the lives and characters of their children.

I have long since come to consider the Vacation Bible School one of the most valuable and indispensable departments of the Training Activities Program of the church.—J. Powell Tucker.

Our Vacation Bible School last summer let our boys and girls know that their church was mindful of and interested in them. It provided for them an enjoyable course of Bible study and Christian training during vacation time. It turned their hearts toward Christ just before our meeting, in which a number of them confessed Christ. It gave me, a new pastor, a first-hand contact, a better acquaintance, and a happy association with them.—W. K. McGee.

I am thoroughly convinced, through experiences in my own church, that the Vacation Bible School is one of the greatest youth movements in the world.

If we are to build on a solid foundation and advance the Kingdom of God, we must help today's youth hide the Word of God in their hearts that they may become tomorrow's stewards of the Word.—Victor L. Andrews.

The Vacation Bible School is a blessing to the young people in any church or community. Our boys and girls joyfully look forward to it from one year to another. It gives them a good place to go and something worthwhile to do. As pastor I find it an excellent opportunity to help our boys and girls, and to be helped by them.—Carl M. Townsend.

Two years ago we held our first Vacation Bible School in the Catawba River Association. The First Church in Morganton led out in this work. The next year Calvary Church in Morganton held a most successful school. This year we are planning to have at least six schools in our association with an enrollment of around 800.

We consider the Vacation Bible School one of the best investments we are making in seeking to train our young people.—R. L. Councilman.

We are trying to make plans already for this summer. Almost all our pastors are hoping to have one or more schools. We are very hopeful of touching ten and maybe fifteen churches. Associational workers help us and we will appreciate their cooperation and help this year.—R. F. Marshburn, Eastern Association.

We plan to hold ten Vacation Bible Schools in the Pamlico Association this year.—E. R. Stewart.

For the past four years we have had a ten-day Vacation Bible School at Boonville, and I have observed the following results:

1. Our young people learn a great many general facts about the Bible that they would not get anywhere else.
2. During these days the spiritual life is strengthened.
3. At these schools our people

learn many new songs, and the improvement in singing has been marked.

4. A Vacation Bible School relates a child to the church and to religious work in a wholesome way. The daily programs appeal to every side of a child's nature, and the children delight to attend the Bible school. If it were left to the vote of the children we would have to run all summer.—J. P. Davis.

Last year was the first time our church had ever put on such a course of study, but not my first experience in this kind of work. From the first day until the last, there was a manifest interest that never waned. These children learn truths that were new to parents and grown-ups. They are anxious for the next step. This is the one experience by which I get a closer touch and understanding of this group of children. I am lost, or would be lost, not to have such an opportunity immediately after the close of the public school.—P. E. Downs.

We are beginning plans for our summer Vacation Bible Schools. By the last of April we hope to have contacted each pastor in Little River Association and have our plans practically lined up for our summer work.

Last year we had seven schools, with an enrollment of nearly one thousand. This year we are hoping and praying for a school in each church in our association.—Neva Harper, Associational Vacation Bible School Leader.

Prospects are good in Buncombe Association for much progress this year in Vacation Bible School work. We had only five schools last year, but it looks now as if that number might be increased fourfold this year. Several churches have already decided to have a school this year for the first time. Through our associational district superintendent we plan to contact every church in the association and help them to see the value of a Vacation Bible School in their church this summer.

Sunday School Lesson

By Hight C. Moore

For March 14, 1937
JESUS PRAYING FOR HIS
DISCIPLES

John 16:1 to 17:26

The promise of Jesus to his disciples was a promise of the Comforter and it was made on the eve of his departure so that we have glimpses of Christ going, Christ giving, and Christ glorified (16:1-15).

The prophecy of Jesus concerning his disciples was a prophecy of conquest through the conquering Christ: From himself, personal return after his departure through death; from the Father, love after our alienation and light after our darkness; for the disciples, faith after doubt and reunion after depression; and for the world, victory after struggle (16:16-33).

The prayer of Jesus for himself (17:1-5), for the Apostles (17:6-19), and all his disciples in the future (17:20-26) was a prayer of commitment to the Father by the divine Intercessor who brings to us salvation and intercedes for our sanctification.

When Christ Prays for His People

(1) The Praying Christ Honors the Father. "Lifting up his eyes to heaven, he said, Father—Holy Father—O righteous Father—thou didst send me—I made known unto them thy name, and will make it known."

(2) The Praying Christ Identifies the Son. "Thou, Father, art in me, and I in thee." He is the Christ of God. He is the Son of God. He is identical with God. He was and is God.

(3) The Praying Christ Sends the Spirit. "I will send him unto you." That promise was gloriously fulfilled at Jerusalem on the day of Pentecost.

(4) The Praying Christ Reveals the Bible. "I tell you the truth—thy word is truth." The truth most needed is the truth as it is in Jesus. He was himself the embodiment of truth. Who can understand the Bible without Christ?

(5) The Praying Christ Unifies the Church. "That they may all be one—in us—even as we are one." He who prays for perfect Christian unity defines at once its only basis and sets up a divine model which is to be followed faithfully.

(6) The Praying Christ Consecrates the Worshiper. "Sanctify them in the truth." Long may be the process of discipline and development but it is the duty of every disciple to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ."

(7) The Praying Christ Utilizes the Worker. "I pray—for them also that believe on me through their word." With every worker Jesus is a coworker. He witnesses through every witness and wins by every soul-winner. Christ himself directs the program and the progress of Christianity.

(8) The Praying Christ Thwarts the Devil. "That thou shouldest keep them from the evil one." The Lord is round about them that fear him as the mountains are round about Jerusalem. It is our privilege to be immune from any temptation we are unable to bear. How secure is the loyal believer!

(9) The Praying Christ Enlightens the World. "The world knew thee not—thou didst send me into the world—that the world may know." Is he not the Sun of Righteousness? Who else can be the Light of the World?

(10) The Praying Christ Unveils the World to Come. "Father, I desire that they also whom thou hast given me be with me where I am; that they may behold my glory." How we brood also upon his blessed word—"I come again, and will receive you unto myself; that where I am, there ye may be also." What brighter glory even in heaven than the glory of the person and the presence of our Lord!

WHEN THE WEATHER IS STORMY
Ten reasons for attending church
when the weather is stormy

1. Because I am a Christian.
2. Because my reason, judgment, and conscience tell me that it is right.
3. Because the fourth commandment does not exempt the stormy Lord's day.
4. Because I may miss exactly the sermon or prayer I need.
5. Because my presence helps more on stormy days than on bright ones.
6. Because the storm did not keep me from the show last Monday, nor the dinner last Tuesday, nor the store any day in the week.
7. Because I insist upon the minister being there. His contract is no more binding than mine.
8. Because the example which cannot stand a little storm is of no worth.
9. Because the man who fears the storm will soon fear the cloud, and he who fears the cloud will soon fear the sunshine itself as a reason for neglecting the church.
10. Because my real excuse must be made to the Lord and not to man.—Earl Riney, in *The Word and Way*.

When a man starts singing his own praises it is pretty sure to be a solo.—Clipped.

BAPTIST TRAINING UNION

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II TIMOTHY 2:15.

REV. NATHAN C. BROOKS, JR. Secretary
MISS MABEL STARNES Associate Secretary



W. A. HARRELL

STATESVILLE CONFERENCE TO BE HELD APRIL 12 AND 13

Mr. W. A. Harrell, of the Training Union Department of the Southern Baptist Sunday School Board, will have charge of the Associational Leaders and Officers Conference at Statesville, April 12 and 13. The Sunday School Board has placed upon him the responsibility of directing the Training Union Five-Year Program.

Mr. Associational Director, are you making definite plans to attend this Conference? Have you found out how many of your officers will go to Statesville? Have you arranged for cars? There is only one month left to prepare for this most important meeting. Be certain to make your plans carefully.

CENTERVILLE CHURCH, KELLY, N. C., HAS A TRAINING COURSE

Miss Ruth Snipes, of Burgaw, and Nathan C. Brooks, Jr., of Raleigh, led the Training Union Department of the Centerville Baptist Church in a week of study and enlargement, February 22-26. Miss Snipes taught "The Junior Manual"; while Mr. Brooks taught "The Senior Manual." On Tuesday evening, the juniors presented a demonstration of the weekly meeting of the Junior B. Y. P. U. On Wednesday, Miss Snipes and a selected group of seniors presented a demonstration Bible Quiz. On Thursday evening, the Centerville Training Union monthly officers and workers' council was held. The week was climaxed with a social on Friday evening following the examination period. A total enrollment of fifty-seven was reached for the week.

CENTRAL REGIONAL CONVENTION MEETS AT BURLINGTON

On Friday and Saturday, March 19 and 20, the Central Regional Convention will meet with the First Baptist Church at Burlington. Mr. Charles Jolley, of Durham, will have charge of the music. Rev. M. L. Banister, of Oxford, will bring devotional messages; Miss Miriam Early, of Winston-Salem, will lead the Junior Conference; while Ashboro Intermediates and Durham Seniors will present demonstrations. A group of Meredith College students will present the missionary playlet, "Two Masters." At the Friday evening session Dr. J. Clyde Turner will bring an inspirational message. Dr. Carl Townsend, of Ra-

leigh, will bring the Sunrise Message on Saturday morning. Mrs. W. O. Kersey, of Burlington, will lead a Conference on "Recreation and Amusement." Dr. W. L. Poteat, Sr., of Wake Forest, will lead a similar Conference on "Choosing A Life's Work." Other Conference leaders will be Dr. John Wayland and Rev. Perry Crouch.

Rev. Lucian Pinnix is arranging a banquet for Association Officers at 6:30 p.m. Friday. Please write Mr. Pinnix and let him know how many will attend this Convention from your church. Burlington First Church is making an earnest effort to provide sufficient homes in which to entertain Convention delegates. Please help them by letting them know how many will attend from your church.

THE BAPTIST TRAINING UNION IN THE SOUTHWIDE PROGRAM OF EVANGELISM

The Baptist Training Union is happy that the Home Mission Board, under the leadership of Dr. Lawrence, is re-establishing its Department of Evangelism, with Dr. Roland Q. Leavell as superintendent.

First of all, we believe in Dr. Leavell. He has written many special articles for The Baptist Training Union Magazine, and has been one of our Senior B. Y. P. U. lesson writers. He is the author of our newest book on soul-winning, "Winning Others To Christ." He has a genuine passion for souls. We shall enjoy working with him in this great project.

The Training Union is an evangelistic force. In it are thousands of young people and men and women who are already soul-winners, and many other thousands who can be led into this supreme service. They are members of the Sunday school, loyal attendants at their church services, and faithful workers everywhere. They are ready for a challenge to greater conquests.

We are in the midst of our State associational officers' meetings. The new southwide program of evangelism and the place the Training Union should have in it are being presented in all these meetings. We hope that Dr. Leavell or Dr. Lawrence will be present at each meeting.

As Dr. Leavell makes plans to lead each association in the South to carry on a great program of evangelism, the Training Union stands ready to take full part, along with the Sunday school, in the whole undertaking. Each Training Union association is urged to elect a pastor-adviser as a regular associational officer. This pastor-adviser and the Training Union associational director should be invited into the meeting in each association in which plans are made for an evangelistic campaign. They can be depended upon to lead the Training Unions to enter enthusiastically into the work in each church. They should make definite plans also to lead every church in the association to follow up its evangelistic meeting with an enlarged and better program of training.

J. E. LAMB DIN.

Pat: "Moike, do yez know why an Irishman hits the pepper-box on the bottom an' a Dutchman hits it on the side?"

Mike: "Begorra, Pat, Oi dont. Why is it?"

Pat: "Shure, an' it's to get the pepper out, Moike."—Capper's Weekly.

"JAKE'S" FIRST SERMON

Young fellows have often found great help, sympathy, and encouragement at Campbell College that helps them on to become great men.

Among the ministerial students at Campbell College this year is a very intelligent and studious young fellow. We know him as "Jake" Waugh. I suppose his name is Jacob but he is known on the campus as "Jake." He is blind but not at all helpless.

"Jake" preached his first sermon Sunday morning, January 17, 1937, at Blackman's Grove Church of the Johnston Association. His first message was on "Faith."

We were delighted to have James Teachey, of Rose Hill, come along with him to spend the week-end with us. James is also a ministerial student of Campbell College. James and his people were our good friends while we were at Rose Hill.

"Jake's" home is in Burlington. There left Burlington Sunday morning two cars, loaded with "Jake's" parents and interested friends, for Blackman's Grove Church that they might hear his beginning. He did not know of their coming until after the service, when they spoke to him. This was perhaps a high day for all—the young preacher boy, his parents, and friends, and we trust a great beginning in the Kingdom work.

It was a rainy day and the congregation was small, but they spoke very complimentary of his message. May the Lord lead him on unto a full and useful life.

A. L. BENTON.

ORDINATION OF LEWIS E. LUDLUM

On Monday, December 14, Rev. Lewis E. Ludlum, pastor of Beavercreek Baptist Church in the Buncombe Association, came before an Ordination Committee composed of Rev. J. W. O'Hara, Rev. W. R. Burrell, and Rev. J. B. Grice, to be examined for ordination to the Baptist ministry. The committee voted unanimously to recommend to the church to proceed with the ordination.

The ordination service was held on Sunday afternoon, January 10, at 2:30 o'clock, with Rev. W. H. Covert in charge. Rev. H. M. Hocutt preached the sermon, Rev. J. W. O'Hara delivered the charge to the church, Rev. J. B. Grice delivered the charge to the candidate, Rev. W. R. Burrell offered the ordination prayer, and the candidate pronounced the benediction.

THE WORK AT WINDSOR

I am happy to report that we have received ten per cent of our local church membership as subscribers to the Biblical Recorder. We are hopeful that we shall receive many more, because an interest in the paper seems to be on the increase among our people. Mr. O. W. Hale is Recorder representative for the church.

My people are responding readily to every phase of our work. A goodly number have come into the fellowship of the church since I have been here. I baptized six a few Sundays ago and have twelve more waiting to be baptized after they have completed a study of "What It Means to Join the Church." As a basis for the study in this class we use Mr. Huggins' little book "Baptists Working Together." I recommend this book most heartily and also this method of procedure before taking members into the church. It places greater significance upon this momentous decision and at the same time prepares for better church membership.

I am very happy in my work here and am hopeful for a great future for our church, which has a noble history.

JOHN R. LINK.

Nothing stays good unless we try to make it better.—Ex.

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TAXING COLLEGE AND CHURCH PROPERTY

By Willis D. Briggs

Editor of the Biblical Recorder: Your editorial "Taxing the Property of Colleges" it seems to us misses the point involved. The Constitution of North Carolina, Art. 5, Sec. 5, provides that the Legislature may exempt from taxation cemeteries and property held for educational, scientific, literary, charitable, or religious purposes. No one has asked or favors taxing property actually held and used for these purposes—churches, orphanages, school houses, fraternal lodges, their equipment and their personal property, including stocks, bonds, etc. These have never been taxed. But recent Legislatures at the importunity of interested parties, have exempted from taxation real estate held for profit by these institutions where the rent, interest or income from such investments shall be used exclusively for such purposes or on the interest upon the bonded indebtedness of said religious, charitable, or benevolent institutions. Consequently there are now in Wake County alone farms, dwellings, office buildings, filling stations, etc., aggregating an estimated taxable value of over three-quarters of a million dollars which pay not one cent of taxes. This exemption is a subsidy from the government in a most insidious form. This tax free real estate, of course, necessarily increases the taxes on other Wake County real property in direct competition with this exempted property. The counties and cities must secure the great portion of their income from taxes on real estate. This shifting of the burden from the exempted real property not only increases the burden borne by the latter but necessarily must be added to the costs of all articles produced or sold, rents, etc., in the community. High taxation means a high price level and high costs of living. In other words, exemption from taxation in any particular class must not only increase the taxes of the remaining taxable property in that class but imposes an indirect increased cost to the general public.

Framers of the various state constitutions have therein defined what property the Legislatures shall or may exempt from taxation. Taxation is the rule, exemptions the exception and exemptions are strictly construed; all courts so hold. Numerous of these constitutions examined do not authorize the exemptions this State is now granting. Some of them, out of an abundance of precaution, even expressly forbid exempting endowment funds invested in real estate. The persistence of the North Carolina Legislature in exempting this real property held for profit by churches, orphanages, schools, and fraternal orders is fast producing the very situation which called forth the statute of mortmain in England seven centuries ago. The argument put up for this immunity, this favoritism, this subsidy, namely that those doing this charitable and educational work "are saving the taxpayers of the state some two or three million dollars a year" is exactly the same argument sectarian schools are using in Ohio and other states in efforts to gain direct state aid. In fact, their position is more logical and equitable than this present favoritism at the expense of a restricted class of the citizenship. We Baptists are strong in talking of religious liberty and separation of church and state but when faced with a concrete case we surrender to our seeming financial interests and lose sight of principle at stake.

CURRENT TOPICS

(Continued from page 7)

represents a property tax in cities and counties on property valued at a full hundred million dollars; in addition the Legislature is appropriating for the debt service of bonds issued for its educational institutions an amount equal to the taxes that might be collected in town and county on twenty-five millions more. In comparison with this the amount of college property now untaxed in the State is insignificant, though it may be freely admitted that the burden of it is falling rather severely on some counties. That burden would be much greater if the colleges were not doing their part, educating full half of the college students of the State. The only alternative to greatly increased tax burdens would be denial of opportunity for a college education to half of our young men and young women. Many think the present arrangement in North Carolina ideal, with higher education about equally divided between tax-supported institutions and those which are not so supported.

We may say that we cannot agree with Mr. Briggs in his proposition that it is more logical for the State of Ohio to accede to the wish of the Roman Catholics and provide public funds for the support of their parochial schools than it is for

our colleges to have exemption from the taxation of their income-yielding property. The ill-concealed purpose of the Ohio Catholics is to have a division of public school funds on a religious basis, which would cause a crippling of the public schools which Ohio is already providing for all Ohio children. Nothing like that is involved in the exemption of college property from taxation.

As to separation of church and state in this matter of denominational colleges, let us say that it is a bogey which does not frighten us in the least. The fact is with both the state and the church claiming the right to give education of college grade some working basis had to be reached; if that principle had been strictly adhered to there would be no denominational college in the world; it is violated when a college gets a charter from the state to operate as a denominational institution. It is violated in certain immunities including exemption from taxation of property given by the state to denominational colleges, irrespective of whether that property is real estate or other. In a certain sense all denominational colleges are state institutions; in other fundamental ways they are denominational institutions. This is the agreed-upon status under which no harm but rather good has come for a hundred years, and which must be maintained if these colleges are to continue to operate. The taxation of the property of colleges means their maiming or destruction. Let us keep this important fact in mind when we are asked to begin taxing their real estate.

THE BAPTIST PRESS

By G. W. Paschal

I

In the last number of the Baptist Standard the editor takes the front cover page for his editorials and, of course, tries to do his best, and he succeeds. Among his several good articles is one headed, "Request Him to Read and Pray." He is replying to the criticism of some one who had complained that on visiting his home his pastor had not offered to have prayer. The editor says that pastors are usually considerate and, trying to respect the customs of the homes they visit, do not obtrude with a show of religious fervor. Just as a good singer on visiting a family will not volunteer to sing, but will gladly sing if asked, so the pastor will wait for a request to have prayers but will be glad if the request comes. In closing his article the editor says:

If you want your pastor to read from the Bible, ask him to do it. Get the children seated, quiet and respectful, and then let the pastor read from the Word of God and lead the group in prayer. The responsibility is wholly on the father, or mother, who may be present. All over this country this truth ought to be understood. The responsibility ought to be understood; fathers and mothers should request their pastors to read from the Bible and lead in prayer. Never criticize another person when the fault is yours.

II

Mr. James W. Merritt, Executive Secretary of the Georgia Baptist Convention, gives, in the current number of the Christian Index, some interesting figures of the Georgia Baptists found in the minutes for 1936. The number of affiliating associations in Georgia is 84, with 2,407 churches, which have a total membership of 470,362, and last year reported 16,510 baptisms for a net gain of 7,513 over 1935. In addition there are in Georgia ten other Missionary Baptist associations with thirty-nine churches and 14,548 members which do not affiliate with the Convention. There are then in Georgia a total of 484,910 white Missionary Baptists, the second largest group in the United States. The total enrollment in the Sunday schools was 250,418; number of B. Y. P. U.'s, 1,869; of W. M. U. organizations, 2,483. The grand total of all local contributions was \$1,970,312.60, a gain for the year of \$176,497.47. The total gifts to the Cooperative Program were \$283,509.89, and the grand total of all, including gifts to the Orphans' Home, was \$449,674.83. There was no deficit at the end of the year, in striking contrast with the conditions at the close of the year 1932, when there was a deficit of \$120,359.54. The Baptists of Georgia have relatively a small debt, a total of \$312,500, of which \$277,500 is for hospital bonds. In a few weeks we hope to see Mr. Huggins' figures for North Carolina Baptists. They will, I venture to prophesy, show that, while Georgia has a few more Baptists, and the North Carolina Baptists have a debt nearly three times as large, in all other respects they contrast favorably with their Georgia brethren.

III

The Illinois Baptist has a new editor, Mr. I. E. Lee, who is making his paper attractive. He writes well, not in contention and strife, but with loyalty to his beliefs. He sees the weakness of what he calls "The Branch Theory," that is, the plan of church union which he finds advocated in the Christian Century. In discussing this he says:

Of course Christian union is a desirable thing, but to attempt outwardly to bind the many denominations together would only bring confusion. If ever there is union, there must first be unity of thought as to fundamentals. If this is ever attained we must begin within and not without. There must be some agreement as to what Jesus really taught about fundamental things. . . . If this does not bring about a union, certainly then we shall continue to have various denominations. The Christian says, "But what should I do in this world of conflicting opinions?" Our answer would be, "Don't waste your time talking about some superficial union; but follow as best you can, in thinking and living, the Lord Jesus Christ."

IV

All of us like to read accounts of great and good things our exiles in other states, as the late Dr. Pitt would call them, are doing, and we welcome the following from the Christian Index about one of the most loved of those whom we have lent Alabama first and now Georgia as president of Mercer University:

President Spright Dowell continues to grow in favor with the Georgia Baptists. His conservative policies, his constant improvements on grounds and buildings, his consistent cooperation with pastors and heads of collective institutions, and his Christ-like spirit in service have won for him a large place in the affections of our people.

His task continues to be difficult. At the present time he is looking for money with which to complete the building program authorized by the trustees. Among a constituency said to own one-half of the State's taxable property, this should not require a great expenditure of Dr. Dowell's time and vitality.

The editor points out that in the past, wealthy Georgia Baptists have given very little to Mercer University, and that now they seem loath to give; he would like for these wealthy men to read one of Arthur Brisbane's last articles, in which he told of how the grandson of a man worth a hundred million dollars is now in jail, with reference to which fact Mr. Brisbane says: "Inherited money is not always a good thing for the heirs. You may count on your fingers the sons and grandsons of very rich Americans who have ever amounted to much. Who are they?" The rich Georgia Baptists would do well to remember Mercer in their wills.

V

Margaret Mitchell's book, "Gone with the Wind," has been most favorably received in England. Dr. J. A. Hutton, editor of the British Weekly, has high praise for it, calling it "America's greatest novel," and says further, "The only novel with which I compare this one is Tolstoy's 'War and Peace.' It is the first time I have read a best-seller—more than a million copies have been sold—without a subtle prejudice of disparagement." The book has also brought from a woman correspondent of the same paper the following account of "Negroes at Family Prayers," which I am sure readers will welcome:

My correspondent has read with deep feeling that early chapter of "Gone with the Wind," in which the Roman Catholic wife of the Southern planter conducts family worship with her husband and children. She is worn with attendance at the sick bed of a poor neighbor, but this rite must not be omitted.

My Southern-born preacher, whose name is a household word on both sides of the Atlantic, describes "the ancient rite of family prayers" as he knew it.

"On our old plantation were gathered nightly immediately after supper the whole clan, whites and blacks. We small children were powerful sleepy by then, so the old mammies used to say, and so we did not recall much of the service except one thing. For the leader always concluded his prayer with a single sentence, which until I was quite a big boy, seemed to be one word: 'We thank thee, O Lord, that Thou hast permitted us to dwell underneath our own vine and fig tree, where none dare molest nor make us afraid.' When he began this line our small heads were settling down on the cane-bottom

chairs into sleep, for we knew the end was nigh. At the amen, a rough but gentle old black hand would grasp us by the necks and we heard, 'Come on, you trunnel-bed trash, it's yore bedtime.' Trundle-bed meant trundle beds, little box-like affairs that slipped under the big beds in the boys' dormitory. Up the stairs we would go, be swiftly undressed, and then, drawn into the wide, hospitable bosom of the old mammy, we would be rocked to sleep, as she sang, 'Swing low, sweet chariot, coming for to carry me home.' This is one of the most precious memories of my childhood, and a return to it again has often given me courage in the more austere aspects of mature life."

I should like to lay this preacher's story, like an unfading rose, between the pages of Margaret Mitchell's work of genius.

THAT WONDERFUL MOODY

By H. H. Smith

Wonderful Consecration

During the early days of his evangelistic efforts, Dwight L. Moody heard someone say: "The world is yet to see what God will do with and for and through and in and by a man who is fully and wholly consecrated to Him." His immediate response was: "I will try my utmost to be that man." If a single word should be used to describe Moody, that word should be "consecration." Every ounce of his strength, every minute of his time, and every talent he possessed were laid at his Master's feet.

Professor William James said: "In opening ourselves to God's influence our deepest destiny is fulfilled." Moody's complete consecration, with his God-given talents, made him the great soul-winner that he was destined to be. No wonder Gamaliel Bradford gave this title to his book: "D. L. Moody, A Worker in Souls." "I made it a rule," says Moody, "that I wouldn't let a day pass without speaking to someone about his soul's salvation, and if they didn't hear the Gospel from the lips of others, there would be 365 in a year that should hear the Gospel from my lips." He felt that there was no impertinence in hurling this question at any stranger he might meet: "Are you a Christian?" Once he approached a young man with this question, and the curt reply was: "It's none of your business." Moody said, "Yes, it is." "Then you must be D. L. Moody," said the stranger.

Dr. Lyman Abbott said that Moody, like Paul, Luther, and Wesley, was an enthusiast. "His whole life might be summed up, his whole character portrayed, in three phrases from one of Paul's letters: 'In diligence, not slothful; in spirit, aflame; serving the Lord.' . . . To a remarkable degree and in a remarkable measure he united a practical judgment with an enthusiastic spirit, both directed by absolute singleness of purpose."

Moody refused to accept any profits from the sales of his Gospel Hymns, the royalties from which would have netted him more than a million dollars, and devoted the proceeds to his educational institutions and other worthy causes. His complete consecration saved him from any suspicion of a mercenary spirit.

The educational institutions he founded at Northfield and Chicago had but one end for their existence, the promotion of Christian education, with emphasis upon "Christian." When the cornerstone of one of these buildings was laid, he prayed "that God would wipe the school from the face of the earth if anything was taught there contrary to the Word of God."

Consecrated Common Sense

Gamaliel Bradford said that Moody "had the most acute, quick, versatile, and penetrating intelligence. No man could surpass him in keen Yankee shrewdness, applied at all times and to all sorts of things." Employing these practical gifts in his religious activities, he succeeded where others failed. He wanted to distribute religious literature, and when someone said that people won't buy religious books because they are too expensive, he replied, "Then the price must come down." The Colportage Library, with its circulation of thousands of books and pamphlets, was the result.

When the managers of the World's Fair decided to keep the fair open on Sundays, some Christian workers proposed a boycott of the fair, and others wanted to invoke the law and compel them to close, but Moody's counsel was wiser: "Let us open so many preaching places and present the Gospel so attractively that the people will want to come and hear it." Like a great commander, he took charge of the evangelistic campaign and rented theatres, halls, and every available place until he had religious meetings con-

ducted at 125 different places; even using Forepaugh's circus tent Sunday mornings, which was packed with a crowd of 10,000. Two gospel wagons were used, from which religious literature was distributed and the Gospel preached. It was a successful campaign.

During those days the churches seldom used the daily papers or printed matter to advertise their services, considering it too undignified for religious work. Moody used such means freely, remarking: "It is a good deal more undignified to preach to empty pews, I think."

When a man testified that he had been on the Mount of Transfiguration for five years, Moody asked, "How many souls did you lead to Christ last year?" "I don't know," was the reply. "Did you save any?" "I don't know that I did." "Well, we don't want that kind of mountain-top experience. When a man gets so high that he can't reach down and save poor sinners there's something wrong."

His common sense, coupled with rare courage, often solved difficult problems. Someone asked him, "Would you tell a man whose speaking injures a meeting not to take part in a prayer meeting?" "Yes, mighty quick. I would rather hurt one man's feelings than hurt the whole meeting. Some time ago I said to a man: 'You ought not to have said what you did tonight; and, besides, your record is all bad, and you ought not to take part at all.' 'Sir,' he said, 'you hurt my feelings.' 'Well,' I said, 'you hurt mine. I have feelings as well as you, and you hurt the feelings of 500 other people besides.'"

He could be outspoken without being abusive. In a sermon he said: "I have received a letter from a gentleman telling me that he thinks it is his Christian duty to tell me that I have not put the way of life before the people right, because I have not preached baptism. He says I ought to give them an answer straight. That letter is written on paper with 'a wholesale whiskey house' for a letterhead. Well, if that gentleman is here tonight, I want to give him a message straight: If you don't get out of that infernal whiskey business, you'll be lost forever, baptism or no baptism. I hope that is straight enough."

His Influence on the Ministry

Not only the young and inexperienced ministers, but many of the most prominent ministers, acknowledged their debt to Moody, among them Theodore Cuyler, F. B. Meyer, Campbell Morgan, and others. Dr. Weston, president of Crozer Seminary, said he considered it one of the greatest blessings of his life to have come in contact with Mr. Moody. At the close of Moody's first evangelistic tour in England, a prominent minister of Manchester said: "If one class has been blessed more than another during these past weeks, it has been the regular Christian ministers. . . . We have received nothing less than a fresh baptism of the Holy Ghost. . . . If he had accomplished nothing more than a quickening of the ministers of this great center of population and the stirring us up to a greater devotion to our glorious calling as laborers together with God, his visit would not have been in vain."

Dr. Campbell Morgan said he considered Moody as one of God's choicest gifts to the church and the world during the nineteenth century.

He Confessed His Faults

When his impulsive nature led him to speak hastily or uncharitably of any one, he was quick to confess his fault. Sometimes he apologized before great crowds, as when he said at one of his services: "I spoke too hastily and wronged my brother. Will you forgive me, my brother, and will you all pray for me?"

Once while traveling, a drunken fellow entered the car, his face cut and bleeding, and on seeing Moody he mockingly began to sing hymns. Moody said, "Towner, let's get out of here," and moved his seat. Later the conductor came in, and seeing the condition of the man, took him to the rear of the car, washed his face and bound up his wound with a handkerchief. Moody was deeply impressed, and said: "Towner, that's an awful rebuke to me. I preached against Pharisaism last night and exhorted them to imitate the good Samaritan, and now this morning God has given me an opportunity to practice what I preached, and I find I have both feet in the shoes of the priest and Levite." That night he related the incident at his meeting and confessed his humiliation.

Ashland, Va.

Since the beginning of the human race, no man nor woman has ever atoned for one sin. To be able to do so would prove the uselessness of Christ's suffering on the cross.—Ex.

Those who never change, never improve.—Ex.

AN APPEAL FOR FLOOD RELIEF

By Frank Tripp

President Sampey was with our church Sunday, February 21, and told the story of the destruction wrought by the floods in the Ohio and Mississippi valleys. I have heard this distinguished leader of Southern Baptists on many occasions, but never have I heard him speak with such deep emotion. With tears in his eyes, pathos in his voice, and compassion in his soul, he threw out a challenge to the people to reenact the story of the good Samaritan which has been the inspiration for the establishment of so many benevolent institutions and agencies for material relief.

As Dr. Sampey spoke I was convinced that if the members of Southern Baptist churches could hear him there would be no question about the success of the special relief offering. For I have a conviction that all our people need is a true picture of the situation in the flood area in order to do the generous thing.

According to Dr. Sampey and from other information I have been able to gather, many of our churches will not be able to resume activities in their church buildings without outside help. Many of the members of these churches have lost their furniture and some have lost their homes. It will take every cent they can possibly raise to rehabilitate the home and reestablish themselves in their daily tasks. If there ever is a time when people need the comfort and inspiration that comes from worship and Christian service it is when their homes have been destroyed, when there is no food in the pantry and no clothing in the closets, and when many of their loved ones are sick and dying. There are pastors in the flood area now who have lost everything they possessed except the clothes on their backs and their faith in God. Surely those of us who are more fortunate will not fail to do our very best in an effort to give them relief.

After hearing him speak and having spent several hours with him going over the whole situation, I am thoroughly convinced that the reports that have gone out in the daily press and over the radio have possibly minimized rather than exaggerated the conditions.

Estimates are now being made in an effort to determine the amount of money that will be necessary to put the churches and other denominational institutions in a usable condition. This survey will be made by the state boards in those states affected by the flood. When this is finished every effort should be made to get the information out to our people so that when an opportunity is given them to make their contributions they can do so with intelligence and generosity. The very nature of the case seems to indicate the wisdom of as much speed as may be consistent with efficiency. All of us recognize that an emergency exists. Our denominational calendar has, of course, been set up and agreed upon. Every interest of the Convention has been allotted time for the presentation of its claims, but when an emergency of such proportions exists there is nothing for us to do but roll up our sleeves and go to work.

The Administrative Committee has appointed a small committee on flood relief, consisting of Dr. J. W. Storer, of Oklahoma; Dr. Walter Binns, of Virginia; Dr. J. Powell Tucker, of North Carolina; with President Sampey and Dr. Austin Crouch serving as ex-officio members. This committee has been empowered to act in all matters connected with the rehabilitation of Baptist churches and institutions in the flood area. They will, of course, work in cooperation with the several State Secretaries and State Mission Boards. There is no need for additional machinery or organization. Every dollar that is raised will be used by these men whose judgment in such matters can be relied upon to the limit.

It may be necessary in some churches and states to change the date suggested for the offering to one that will better fit into local conditions. I would urge, however, that we do our best at the earliest possible date.

HIDDEN BY A LEAF

A gentleman sitting one summer evening to watch for the brightest star in the southern sky, was nuzzled because, though it grew dark and other stars came out, he could not see this one. Suddenly a puff of air blew aside the branch of a tree which overhung his window, and there was the star. It had been there all the time, but hidden by a leaf!

So when people cannot see the star of God's love, it is because earthly things hide it. Even some small thing may prevent our seeing God's love, but it is there always.—Baptist Times.

W. M. UNION

Edited by Mrs. Edna R. Harris,
Corresponding Secretary

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Mrs. J. G. Boomhour, Stewardship Chairman, Meredith College, Raleigh, N. C.

NOTES

North Carolina W. M. U. failed to reach the Royal Service's assigned quota in 1936 because many were careless in renewals. It is very easy to neglect renewing; so make the literature chairman in the society responsible for reminding each subscriber when the renewal is due. Then be not satisfied until every member is a subscriber.

Join the Baptist Hundred Thousand Club now—and help North Carolina W. M. U. to reach its 2,000 paid-up memberships in 1937.

We go home from the Charlotte meeting determined to have a better year's work to report a year hence. Nineteen thirty-eight will be our Southern Union's celebration of fifty years' work. What we do in 1937 will be our report for that celebration. Make yours your best.

QUARTERLY MEETING OF SOUTH YADKIN

The South Yadkin W. M. U. meeting at Front Street Baptist Church, Statesville, Thursday, January 28, was fortunate in having as one of the speakers Mrs. J. B. Boatwright, president of Woman's Missionary Union of South Carolina. She discussed the church's program of Home Mission work. Other speakers on the program of the day's session were Dr. C. J. Allen, pastor of Western Avenue Baptist Church, Statesville, who spoke on "Prayer"; and Rev. J. C. Powell, missionary to Africa, who told of "The Religions of Africa."

Mrs. W. M. Moore, assistant superintendent of the Union, presided over the meeting in the absence of the superintendent, Miss Laura Lazenby. Thirty-four members of the organization were present. Rev. H. F. Lambert, pastor of Front Street Baptist Church, led the devotional service of the morning session and Mrs. Boatwright conducted the afternoon devotional session.

A discussion of the 1937 Year Book was taken up. Special music during the program was given by Mrs. Henry Austin.

The annual meeting is to be held in Mocksville, April 8.

MRS. W. M. MOORE,

Vice President,

MRS. RICHARD ANDERSON,
Secretary.

Success is a different thing to each man.—Ex.

AN APPRECIATION

Whereas, we the members of the Woman's Missionary Union of Fair Bluff Baptist Church wish to express our appreciation to Miss Trixie Yates for the untiring and loyal service rendered as president of our organization for the past twenty years;

Because of her faithfulness and love for the work, we hereby confer upon her the honor of president emeritus of the Fair Bluff W. M. U.

We desire a copy of these resolutions be sent to the Biblical Recorder, a copy recorded in the minutes of our society, and a copy be sent to her.

MRS. H. N. ROGERS,
MRS. B. R. PRINCE,
MRS. O. M. ROGERS,
Committee.

By MISS KATHLEEN MALLORY W. M. U. Corresponding Secretary

Forty years ago the president of Woman's Missionary Union, Miss Heck, said: "What I ask is that we with heart and soul throw ourselves into the creation of a sentiment against mission debts. Debt is disgraceful. Debt is extravagance. Debt is unnecessary. If we can pay for our mission work in the end we can pay for it in the beginning. I speak to you as leaders, thinkers, and fulfillers in missions. What I ask of you is to believe that debt is an unnecessary part of mission work. Believe, and some one will believe with you."

Creating sentiment against mission debts! Eloquently did Miss Heck thus plead when the annual interest on the Foreign Board's debt was \$2,000. Today it is more than six times that interest toll, not to mention the interest being paid on the gigantic debt of the Home Mission Board and on many other denominational causes. Like thunder from distant clouds comes the warning of Miss Heck: "Create sentiment against mission debts!" How can W. M. U. thus help?

How?

1. By quickly and yet steadily seeking to secure pledgers—and payers—to the Baptist Hundred Thousand Club. The minimum is \$1 a month, or \$12 for the year. Many multiple memberships should also be eagerly sought, the conviction being that quite a host of people can readily afford to pay more than \$12 a year to clear the "disgraceful, extravagant and unnecessary debts" on Southwide and state causes.

2. By persuading women, circles, and societies each to pay \$100 in cash before the May meeting in New Orleans, these cash payments of at least \$100 each to be known as Luther Rice Memorial Memberships. Though physically dead these 100 years he yet mightily liveth in American Baptist home and foreign missions, in Baptist schools and publications, for in each of these four activities and in many other ways he blazed the trail, he counted his life not precious that Baptists might "advance in favor with God and men."

Deserves Wholehearted Support

To honor him, to complete a gigantic task to liberate Southwide and many state causes and thus to promote the kingdom of God the Baptist Hundred Thousand Club deserves wholehearted support. It is earnestly desired that W. M. U. members and organizations will thus rally in clearing the denomination's debts which are "disgraceful, extravagant, unnecessary." Zealous W. M. U. members will heed Miss Heck's admonition to "create a sentiment against mission debts."—The Baptist Program.

LOTTIE MOON CHRISTMAS OFFERING

Alabama	\$ 9,500	\$11,508.66
Arizona	315	441.45
Arkansas	5,000	8,381.20
D. C.	1,000	1,101.24
Florida	5,000	6,950.25
Georgia		18,141.84

Illinois	2,000	3,272.32
Kentucky	15,000	17,394.14
Louisiana	8,395	8,371.42
Maryland	2,500	2,513.63
Mississippi	12,000	14,083.65
Missouri		12,565.03
New Mexico	840	1,762.16
North Carolina	25,000	34,567.48
Oklahoma		11,016.15
South Carolina	15,000	19,978.84
Tennessee	12,000	18,861.18
Texas	38,500	55,659.75
Virginia	31,900	41,168.87

Total ----- \$287,739.26

Young People

Y.W.A., G.A., R.A., S.B.

PRAYER AND PERFORMANCE IN HOME MISSIONS

Dr. F. W. Boreham says: "Prayer and Performance are twins. They are inseparable." How true this is as we emphasize the great cause of Home Missions! Pray for the work and the workers in our great Home Mission task! Give that the present force may be kept on the field and that vast untouched regions may be occupied for Christ! Every organization in our great W. M. U. family praying and giving.

MARCH TIME IS REPORT TIME!

We are hoping that March winds will bring news of the first quarter's work of every organization in our State. Do report, please!

THE TIME TO DECIDE

Young men and women are called upon daily to make decisions which gravely affect their futures. Perhaps one of the most momentous is the decision as to their attitude toward beer and liquor. A few days ago I heard two young men talking on this very question. Neither of them used liquor or frequented the places where it is sold. However, being in business life, they both faced the fact that in meetings and conventions which they were obliged to attend, liquor was offered them and they were urged to drink.

One of these young men said: "You know, Frank, when you get in some meeting where others are drinking and you are urged to drink and not be a wet blanket, it is pretty hard to take a stand and decide the thing correctly."

Here is Frank's answer: "The nub of the whole thing, Joe, is that no one should leave the deciding of that question until the time such a temptation is presented. If he does the pressure of circumstances, the urging of misguided friends, or a mistaken policy may, as you say, make it difficult to decide rightly."

"What do you mean?"
"I mean just this," came Frank's reply. "When that temptation is placed before you it should not present a question to be decided at the time. Rather, it should be one upon which you are already determined. Your mind must be prepared by having definitely said 'No' before the testing situation is upon you. In a way," continued Frank, "it is like vaccination against a specific disease. One may run into smallpox unexpectedly. If his system must then and there stage an unprepared fight against infection, the disease may be contracted. If his system, through vaccination, has already said 'No' to that particular contagion, he is immune. The presence of the illness does not constitute a threat. His physical being has already decided the matter. When it comes to the liquor question, you can't delay your decision until the glass is set before you."—John D. Fry, in Young People's Leader.

Keep your body free of accumulated waste, take Dr. Pierce's Pleasant Pellets. 60 Pellets 10 cents.—Adv.

DO YOUR EYES BURN?

Tired, itching, irritated eyes are soothed, refreshed, and relieved by John R. Dickey's OLD RELIABLE Eye Wash. Used 60 years for real eye comfort. Genuine always in red carton. 25 cents and 50 cents sizes at your druggist. Dickey Drug Co., Bristol, Va.

Headache Relief!

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STAN-BACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. At all drug stores. Trial size 10c. Economy size 25c.

Do FALSE TEETH Rock, Slide or Slip?

FASTEETH, a new, greatly improved powder to be sprinkled on upper or lower plates, holds false teeth firm and comfortable. Cannot slide, slip, rock or pop out. No gummy, gooey, pasty taste or feeling. Makes breath sweet and pleasant. Get FASTEETH today at any good drug store.

BURNS

Ease the agonizing pain quickly and reduce soreness by immediate use of

Resinol

Help Kidneys

CLEAN OUT POISONOUS ACIDS
Your kidneys contain nine million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional kidney or bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, don't take chances. Get the doctor's guaranteed prescription Cystex, the most modern advanced treatment for these troubles. \$10,000.00 deposited with Bank of America, Los Angeles, California, guarantees that Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-Tex) today.

How CARDUI Has

Helped Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use.

TO EASE RHEUMATIC PAINS



15c
FOR 12
2 FULL
DOZEN
FOR 25c

Demand and Get Genuine
BAYER ASPIRIN

FIGHT COLDS

Doctors say that one good way to help prevent colds—and the first step in fighting them off—is to make sure your bowels are open! Don't despair because old-fashioned laxatives haven't relieved you. Use FEEN-A-MINT, the modern, different laxative—the laxative in delicious chewing gum. Feen-a-mint looks different—tastes different—you take it differently—no wonder it acts differently! There's no griping, no nausea, no upset stomach, and no disturbance of sleep. Feen-a-mint acts in the lower bowel, not in the stomach, and that's one reason why it's ideal for the youngsters, too. Feen-a-mint is the favorite laxative of more than 16 million wise people, young and old. Try this non-habit-forming, economical, different laxative for a free sample write to Dept. DD4, Feen-a-mint, Newark, N. J.

FEEN-A-MINT
THE DELICIOUS CHEWING GUM LAXATIVE



REV. HUGHEY O. MILLER

A visitor knocked at the door of Rev. H. O. Miller, of near High Point, on the last Sunday in January. As it was rainy and raw without and getting dark, too, Mr. Miller turned the stranger in, led him back to the fire, and gave him a chance to warm up and tell who he was and what his business was. But the visitor seemed more anxious to learn about the Hilliard Memorial Church, of which Mr. Miller is pastor, than to make himself or his business known. After answering inquiries about the beginning of the church and its progress, the pastor took this visitor to the church and let him see for himself what God had wrought through his people.

In 1929, while the late Rev. Samuel T. Hensley was working with our State Mission Board, he conducted a series of revival meetings in High Point. At the close of the meetings a church was organized with fifty-eight members, known as Fairmont. The Board adopted the church and Rev. Mr. Hensley was called as first pastor. A little later the church decided to change the name to Hilliard Memorial. Before the church was a year old, Brother Hensley was called to his reward and Rev. Hughey O. Miller was chosen to succeed him. Brother Miller is wisely leading this faithful group of Baptists, who hold him in high esteem as evidenced by the many kind expressions heard by this visitor.

Brother Miller has steered the church free from the banks, and the building program has been on a cash basis. The plant is valued at \$22,500.00 and there is less than a thousand dollars still owing on it. Evidently there has been great sacrifice and loyalty to have erected since 1931 this excellent house of worship and religious instruction. The auditorium will accommodate around eight hundred people. There are eighteen Sunday school rooms, a large assembly room in the basement, and the building is spacious and comfortable. The pastor and his board of deacons have saved many a dollar by personally supervising the purchase of equipment, such as art windows, steam heat fixtures, and so on.

The congregation is profoundly grateful to the State Mission Board for a donation on their building, and from my observation it is a wise investment. It will require two or three thousand dollars to complete the building, but when completed it will be a credit to any community.

As great as this plant is, Pastor Miller values far above this the quality and character of the members. He says about the physical equipment: "All this is secondary. Our greatest asset is a group of the most loyal, consecrated membership to be found anywhere."

By the time we had finished going over the building it was time for the evening service. The pastor, having

become better acquainted with this visitor, gave him the privilege of speaking in his stead at the evening hour of worship. As we worshipped together and discerned the spirit of this Christian body, the building in which we worshipped had a significance such as is found in the words of Jacob when he said: "Surely the Lord is in this place."

The Biblical Recorder's circulation manager rejoices with the pastor and his people in their achievements, and is indeed grateful for the good list of subscriptions sent in on the budget or group plan from this church.

OUR STUDENTS

By Velma Preslar
RECORDER BUILDING

SUNDAY SCHOOL TRAINING AT MARS HILL

"Harold O'Quinn, college Sunday school superintendent of the College Department at Mars Hill, directed a Training School for his school, February 1-5. Nine courses were offered, four of the teachers coming from the local faculty. In the pictures of the faculty below, reading from left to right, on the top row, are: Harold O'Quinn, superintendent, Professor Lee, Dr. Moore, college president, Mrs. A. V. Washburn, state qualified worker, Professors McLeod and Wood; bottom row, Rev. William Lynch, local pastor, Mr. L. L. Morgan, State Sunday School Secretary, Mr. Nathan Brooks, State B. T. U. Secretary, and Miss Velma Preslar, Student Field Worker.



"Out of a student body of 636, 450 enrolled in the classes. Of these, 350 took the examination. Was this week of training helpful to us? Hear what some of the students say:

"This week of training brought me face to face with the needs of our young people in the church. It presented to me the many opportunities of service in the Vacation Bible School."—President of a Girls' Society.

"The course I studied left me with a greater ambition to help extend God's kingdom through the Sunday school."—Ministerial Student.

"This course in Outlines of Bible History familiarized me with some Bible characters I had not studied before, but, mainly, it taught me how to study the Bible."—Football Player.

"After taking Building a Standard Sunday School, I have a better idea of the work Southern Baptists have to do. I have been inspired and long to do something for the thousands that have not a chance."—S. S. Superintendent."

PRAYER MEETINGS AT MEREDITH

"The path of prayer, Thyself hath trod,
Lord, teach us how to pray."

Meredith girls realized the need of some deep spiritual change. But we also realized that this change could come about only through our cooperation with God. We had been trying to fight our battle alone. A month ago, prayer meetings through the Y. W. A. were organized on each hall in

our dormitories. These prayer meetings are in charge of devotional leaders, and although at first they were supposed to meet only on four nights a week because of other meetings, many of them met every night. And what blessings they are bringing! Not only are they drawing us closer to God, but they are binding our hearts together with a spiritual tie of Christian love.

Morning watch continues to be the well-spring of devotions for our day. We feel that even though there are not crowds attending, those who come and worship and pray at that time are as the leaven that permeates the whole student body. Two weeks ago (February 8-13) while Mr. Swor was here, he led morning watch. To many it brought pleasant memories of similar occasions at the Student Retreat, Ridgecrest.

CAROLYN PARKER.

A PASTOR'S WIFE

[A tribute to Mrs. A. P. Stephens, given at celebration of 9th Anniversary at Morehead City.]

Few of us realize what a difficult position the pastor's wife has to fill. She comes to our town a stranger. Her husband comes with prestige and publicity, accumulated and compounded, by members in his former pastorates. He is received by the influential men of the church and his first sermon, one of his best, has been praised by all who heard him. But not so with the wife. She comes as a stranger with a husband, children, and a strange home to keep. She has to stand up under the critical eye of every woman in the church, and, we might add, every man. If she is young, the older people are expecting her to act as they do; and if she is older, the young ones do not understand her. Each organization of the church thinks she should be an active leader in them all. The choir is tuning in to hear the quality of her voice and hoping that she will be a soloist and a musician. She has to overcome a lot of sentiment often if the pastor is to be popular and a "good mixer."

So Mrs. Stephens came to us along with our pastor. She is so quiet and unassuming that if this service ended without a word said in praise of her she would be the last one to notice it, and this occasion to her would be a huge success and she would be loud in the praise of the work done by the church these nine years.

Among the beautiful words spoken by the Master in the Sermon on the Mount are: "Blessed are the pure in heart for they shall see God"; and in another place those who are "found faithful" are promised their reward. Mrs. Stephens possesses these two essentials: chastity and faithfulness, and we of the church who work with her have learned to love her for being consecrated and truly faithful. I have heard members of the choir say that they have never seen Mrs. Stephens act impatiently or in a frame of mind which would hinder the work of the choir. She is the leader of our R. A. Chapter, and for the past three years they have reached every point of their standard. She is active in every branch of our church work and a better leader and team worker among pastors' wives is hard to find.

Sandy joined a golf club and was told by the professional that if his name was on his golf balls and they were lost, they would be returned to him when found.

"Good," said the Scot, "put my name on this ball."

The pro did so. "Would you also put M.D. after it?" asked the new member. "I'm a doctor." The pro obeyed.

"There's just one more thing," went on the Scot. "Can ye squeeze 'Hours 10 to 3' on as well?"—Ex.

Children Readily Take Syrup of Black-Draught

When a child is sick, or upset by constipation, it is no longer necessary to irritate the little sufferer by giving a bad-tasting medicine. Keep on hand a bottle of modern, refined Syrup of Black-Draught. It is easily given to children. Made of official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves, and sugar syrup to make it pleasant-tasting. Sold in 5-ounce, 50-cent bottles.

WOMEN WHO ARE WEAK



Mrs. Nettie Patterson of 1624-9th Ave., N., Nashville, Tenn., said: "I was not able to sleep and would feel so weak. I had to force myself to eat and had headaches and backache associated with functional disturbances. It was not long after I started using Dr. Pierce's Favorite Prescription as a tonic until my appetite returned. I gained in weight and I really felt just fine in every way." Buy now! New size, tablets, 50 cts., Liquid \$1 & \$1.35.

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Musterole gets such marvelous results because it's NOT just a salve. It's a "counter-irritant"—easing, warming, stimulating and penetrating—helpful in drawing out local congestion and pain.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good House-keeping Bureau, No. 4867.



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.

MRS. ELLA G. GILBERT

Mrs. Ella G. Gilbert, 82, passed away at the home of her daughter, Mrs. J. J. Adams, of Southport, January 11, 1937.

She was the daughter of Margaret Lockett and Samuel D. Crowder. She was married to Alfred Galloway about 1879, and moved to Southport from Yanceyville. Following her husband's death she was married to Frank Galloway, and becoming a widow again, she was married to W. T. Gilbert.

She leaves, in addition to her daughter, five grandchildren, seven great-grandchildren, and five stepsons.

J. J. ADAMS.

RESOLUTIONS OF RESPECT

Whereas, our Heavenly Father in His wisdom has taken from us our beloved teacher, Dr. T. Wingate Andrews, the resolution committee of the Farriss-Andrews Bible Class resolves:

First, That we bow in humble submission to His will, for He does all things well.

Second, That we bear witness to the fine example set by our dear brother as an outstanding teacher, a trusted leader, and a fine Christian gentleman.

Third, That we feel a deep sense of loss and sorrow in his passing, and that we shall ever cherish his memory.

Fourth, That a copy of these resolutions be sent to: Mrs. T. Wingate Andrews, Mrs. W. V. Andrews, Mr. J. Bright Andrews, Mrs. A. C. Sugg, Mrs. T. E. Cate, Mrs. Alphonzo Mann, Mrs. R. L. Wright, Mrs. J. R. Greene, Mrs. John Harper, and one to the Enterprise, Biblical Recorder, and Charity and Children.

A. C. LOVELACE, Chairman.

C. C. HOOKS,

J. T. DICKENS.

RESOLUTIONS

GEORGE W. PICKLER

The New London Baptist Church, of New London, North Carolina, desires to make permanent record of our esteem for the late George W. Pickler and of the keen sense of loss felt in his homegoing which occurred January 30, 1937.

Brother Pickler was a member of this church from the year 1915 and was intensely interested in the full program of its welfare and evangelistic progress. As chairman of the board of deacons for a number of years, he was regular in attendance of all services, faithful in the discharge of every duty, and most liberal in his contributions. Truly his passing has left a large vacancy in God's corps of workers here; and in realization of this fact, we, the constituency of the New London Baptist Church, do therefore resolve:

First, That even in our deep sorrow we bow our submission to Him whom Brother Pickler loved and so faithfully served.

Second, That this expression of our love and respect be inscribed upon the pages of our permanent records, that a copy be prepared for publication in the Biblical Recorder, and one sent to his bereaved companion and little daughter, to whom we tender our sincerest sympathy and brotherly love.

Be it further resolved: That we register our thanks to God for having given to us and to the world this splendid example of Christian man-

hood, and that we rally our forces to a more loyal support of the cause for which Brother Pickler so nobly fought, humbly pledging ourselves to greater devotion to the Master's work in an effort to fill in, so near as we may, the very great loss sustained in our church and community in the death of our beloved fellow-worker. And, that we keep aloft the torch of righteousness to a sin-darkened world and, in the words of our departed brother, "Carry on" till the night cometh.

NEW LONDON BAPTIST

CHURCH,

J. D. MARLER, Pastor.

MISS NETTIE EATON

In the passing of Miss Nettie Eaton on January 24, 1937, Farmington Baptist Church was bereft of a most highly esteemed member and supporter both loyal and generous.

In a circle of sisters she held a place of honor and affection; in the hearts of a larger circle of nieces and nephews her position was one of love, admiration, and trust; while in the church and community at large she enjoyed the confidence and esteem of all to an unusual degree. In her going we feel that we have lost from our visible presence a great source of inspiration and comfort, and that, using the words of one very near to her, "Heaven is nearer."

A LOVED ONE.

IN MEMORY OF J. P. GREEN

God's ways are past understanding, but, by faith, we believe that all things work for good to those who trust Him.

On Wednesday afternoon, February 10, 1937, Brother John Phillip Green, chairman of the board of deacons of Mocksville Baptist Church, slipped quietly from our midst to be forever with his Lord, whom he always delighted to honor.

We do not grieve as those who have no hope, for we know for him there is joy in the land where there is no sorrow, pain, nor death.

We shall miss his presence and council, but feel that he is not changed but glorified; that an abundant entrance awaited him as he entered into his fuller life beyond.

Therefore, be it resolved: First, That we express our deep sympathy to the family in these hours of deepest sorrow, and point them to God the Great Comforter.

Second, That the church has lost a loyal and devoted member, who believed God's house is a place of worship.

Third, That we feel the community has lost a great man, and many will be inspired by his life to live the higher life in Christ.

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

T. I. CAUDELL,

C. B. MOONEY,

T. M. HENDRIX,

Committee.

DR. RUFUS FORD

Dr. Rufus Ford suffered a fall at his home in Marion, S. C., on February 7, and was carried to the McLeod's Infirmary in Florence, S. C., where he passed away on February 15. The funeral service was held Tuesday afternoon, February 16, from the Baptist church and his body was placed by the side of his wife who preceded him by two years.

Dr. Ford came to Marion as pastor of the Baptist church about 1906. He served this church for something like fifteen years. During this period of service the present church house was built. Since resigning from the Marion church he had devoted his time to service in the churches of this section and general denominational work. He lived to the ripe age

of eighty-four and was active in the work until his last illness. He had expressed the wish that he might pass away while "in harness." This wish was realized, he having preached twice on the fifth Sunday in last month.

After graduating from Wake Forest he attended the Southern Baptist Seminary in Louisville. He came to this Pee Dee section (S. C.) for his first pastorate in Marlboro County. Later he served the First Baptist Church of New Bern, N. C. In this Pee Dee section he was pastor at Thomas Memorial Church at Bennettsville and then at Marion. For several years he taught the Negro preachers attending Morris College at Sumter for the South Carolina Baptist Mission Board. For a time he was engaged as enlistment worker for the Mission Board. Throughout this Pee Dee section he had been of great service to the churches.

Many years ago he was honored with the Doctor of Divinity degree by Furman University. There was no one in this section more highly esteemed than he. He was ever ready to serve where the opportunity presented itself, regardless of race or creed.

He will be keenly missed in this community because he was so universally loved. He had a keen intellect and through extensive reading was remarkably fresh in his preaching. With an optimistic outlook and an engaging humor, he was a highly esteemed member of any group. To know him was to love him.

B. F. ALLEN,

Pastor, Baptist Church.

Marion, S. C.

EMINENT EDITOR PASSES AWAY

Dr. J. H. Snowden, editor of the Presbyterian Banner of Pittsburgh, Pennsylvania, has passed away. During his long and fruitful life he was a distinguished preacher, a popular author, a learned professor, and a brilliant editor. He had few equals and no superior among the men of our day who speak through the printed page to God's people. Despite the frequent and sharp clash of opinion, we always felt that a delightful hour was ahead of us when the Presbyterian Banner came to our office. Dr. Snowden had no easy time in his later years in bearing the burdens of his paper. It is startlingly strange that all denominations, except the Roman Catholics, require their editors to make brick without straw. There was no position in the Presbyterian church which Dr. Snowden could not have gracefully filled, and yet he was willing to toil early and late that he might make a paper which, compared with sensational and vulgar magazines, had comparatively few readers. He has now gone on to his reward and many of us who counted him a friend are bereaved indeed.—Watchman-Examiner.

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Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminators, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

BOOK NOTICES

New Faith for Old
An Autobiography

By Shailer Mathews. Published by The Macmillan Company. Price, \$3.00.

As teacher, theologian, and religious leader, Shailer Mathews has had an insight into inner events of large importance. In his autobiography he tells in much detail and with much charm of the experiences of his life.

Beginning with a vivid account of his boyhood in Maine, he continues with his experiences as a student first, then as a minister, and finally as a teacher, bringing in an account of the educational and theological developments in his lifetime. Thus the book is as much a history as it is an autobiography; and as such is a valuable document of the times.

The social Gospel, church unity, inter-racial relations, religious education in the churches, fundamentalism and modernism—and many other topics are ably discussed by a man who has seen the ins and outs of them all.

Memoir of Rev. Luther Rice

By James B. Taylor. Published by the Broadman Press. Price, \$1.25.

From the publisher's note we copy the following concerning the reprint of this fascinating book written in 1840:

"The suggestion that we reprint this notable volume came from Dr. Luther Rice Christie, Tallahassee, Florida. The appropriateness of such suggestion will be realized by all readers of this perfectly wonderful biography. . . . We have sought to reproduce the original work with only a minimum of interference by the editorial pencil, and because of our appreciation of the Luther Rice Centennial, are offering this reprinted edition at actual cost. Readers will enjoy Dr. Taylor's stately English and the liberal quotations from the words of Luther Rice."

A careful reading of the volume will bring a spiritual blessing, and much missionary information and inspiration.

Good Manners for Young Americans

By Charles E. Skinner. Published by Beckley-Cardy Company. Price, seventy-five cents.

This manual appeals to junior and senior high school students because it deals in a practical manner with school life.

Courtesy to teachers, officers, and visitors, respect for elders, and kind care of younger pupils are stressed.

There are sections on good form in introductions and conversation, on table manners, and deportment in public.

The book is well illustrated with photographs.

Sunrise

By Grace Livingston Hill. Published by Lippincott. Price, \$2.00.

This fifty-second book from Mrs. Hill's ever-moving pen is just as readable and wholesome as the other fifty-one. It is a fine book to put into the hands of young people, for it holds up high ideals and teaches Christian truth without being prosy and "pietistic."

Teaching Adults in the Sunday School

By Gaines Q. Dobbins. Published by The Broadman Press. Price, cloth, 60c; paper, 40c.

This volume will prove of great interest and help to everyone in the Adult Department of the Sunday school. The chapters on "The Art of Bible Study" and "The Teacher Preparing to Teach" are especially fine. Dr. Dobbins is professor of Religious Education and Church Efficiency in our Seminary in Louisville. The book is dedicated to Dr. Sampey, "Friend of God, Follower of Christ; In-

terpreter of the Scriptures; Teacher of Teachers; Champion of the Sunday School."

The Way: An Epic of the Christ

By Lewis Nathaniel Moody. Published by the Christopher Publishing House. Price, \$1.75.

This is an epic poem, narrating in iambic pentameter the principal recorded events in the life of Christ. The aim of the poem is to take the reader back into the Palestine of the first century, enabling him to walk and talk with the Carpenter of Nazareth. The apostle John, as an old man, is supposed to be recalling the experiences of his youth.

The Spirit of Onahah Wakonah

By J. Buren Evans. Published by Christopher Publishing House. Price, \$1.25.

A mystical story of an ancient Indian Spirit, designed to teach the great truth of immortality.

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

A PERSONAL TESTIMONY

[An appreciation of the Baptist Brotherhood]

I have been pastor of Park View Baptist Church, Fort Pierce, Fla., for two years, and for the past year we have had an active Brotherhood. During this period the life of our church has been thoroughly changed until the church of two years ago is not the church of today.

Our church has increased in spirituality, and many souls have been won to Christ because of the personal activities of the men which the Brotherhood inspires them to engage in.

More men have been attending the services of our church than did before we had a Brotherhood.

Our church has increased in giving because the Brotherhood awakened our men to their sense of duty in the finances of God's Kingdom work. Our Every Member Canvass was taken by the men of our Brotherhood.

I heartily endorse this great movement among the men of our Southland, and I believe it will go far in the solution of the church situation of our day. The Brotherhood correlates the men of the church, first, by deepening their spirituality. Second, it lays upon their heart the purpose for which our Lord saved them.

I take great joy in recommending the Brotherhood work to my brethren. Also I urge you to begin this most noble work in your church.

H. C. MEADOR.

RESOLUTIONS

Be it resolved by the Christian people of Fuquay-Varina, assembled for worship in the Baptist Church, Sunday, February 21, 1937:

First, That we are opposed to the manufacture and sale of all intoxicating beverages within the State of North Carolina, be it legal or bootleg; that we believe that a law to prohibit the sale of liquor properly enforced, is the best way to prevent the increased use and sale of same; and that said law should be State-wide.

Second: We deeply regret and resent the action taken by our State Legislature in passing without a vote of the people of the State, the so-called "County Control Bill." With its advertising feature, and placing the State of North Carolina in the liquor business, which will debauch our citizens, increase our moral problems, kill many of our mothers by way of broken hearts, fill our chain gangs, make our people poorer, and enrich the foreign distillers in other states.

Third: That since the liquor fight has been or soon will be thrust upon us here in Wake County and in Fuquay-Varina, that we pledge our-

selves as true Christians to use our influence, prayers, and votes to safeguard the sanctity of our homes, the moral and financial status of our community, by voting to prohibit the legal sale of liquor in our county.

"FELLOWSHIP OFFERING" FOR
AGED MINISTERS

At the December meeting of the General Board of the State Convention the following worthy recommendation was unanimously passed: "With reference to the care of old and infirm ministers and their families we recommend that the churches adopt the suggestion of the Relief and Annuity Board of the Southern Baptist Convention by setting aside the 'Fellowship Offering' received at one observance of the Lord's Supper during the year." Shall we not do well to bring this to the attention of hundreds of our churches this year?

The Arkansas churches have set aside the first Sunday in April for this offering. That appeals to us as one of the best times we might select, inasmuch as it comes after the special appeal for home and foreign missions, is near the Easter season, and may touch our hearts more closely because of the ties that bind our people to needy pastors who in years gone by called us to faith in the risen Lord, and does not actually interfere with any other special offering.

Let the pastors and deacons lead the churches this year in initiating this movement on or near the first Sunday in April, at the observance of the Supper, asking the members to remember with larger offering this needy group, whom we may likewise expect to have with us always. The offering should be marked in some such way as this: "Fellowship Offering for Aged Ministers," and sent to Treasurer M. A. Huggins for the Relief and Annuity Board.

E. NORFLEET GARDNER,
N. C. Representative of Board.

ORDINATION OF BROTHER
BENNETT

Brother Edward Bennett was ordained to the work of the Gospel ministry by prayer and the laying on of hands of the eldership on the fourth day of February, 1937. He was called to the ordination by Pleasant View Baptist Church, of which he was a member held in high esteem, the said church being well acquainted with his piety and ministerial gift.

The ordaining council was composed of Rev. O. K. Webb, Rev. M. I. Harris, Rev. Boyd Cannon, Rev. Mr. Cook, and Rev. L. E. Snipes, and the deacons from Pleasant View and Mount Home churches. After the examination of the candidate, the council cordially recommended him for ordination.

Brother Bennett has the entire approbation of the ordaining council in being set apart to preach the Gospel and administer the ordinances of Christ. We pray that through him many people will be added to the Lord.

M. I. HARRIS,
Moderator,
L. E. SNIPES,
Secretary.

Common sense is undefinable. The only thing that may be said of it with certainty is that it is not common.—Little Rock Gazette.

Arthur: "Don't you agree with me that my girl is an angel?"

Mike: "Yes, but I notice she paints."

Arthur: "Well, did you ever see an angel that wasn't painted?"—Ex.

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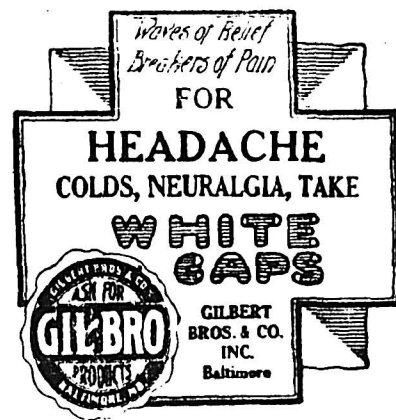
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SONNET

When in disgrace with fortune and men's eyes,
I all alone beweepe my outcast state
And trouble deaf heaven with my bootless cries
And look upon myself and curse my fate,
Wishing me like to one more rich in hope,
Featured like him, like him with friends possessed,
Desiring this man's art and that man's scope,
With what I most enjoy contented least;
Yet in these thoughts myself almost despising,
Haply I think on thee, and then my state,
Like to the lark at break of day arising
From sullen earth, sings hymns at heaven's gate;
For thy sweet love remembered such wealth brings
That then I scorne to change my state with kings.

—Shakespeare.

THE FRIENDSHIP DOG

Joan Martin's steps lagged on the way to school. It was queer, she thought, to be growing up. Two years ago she could not possibly have felt as she did this morning. Two years ago she would not have noticed her father's worried face. She just would have cried and insisted, "I want a dog—a collie dog!" But that was what growing up did to you. You couldn't be a baby any more and beg for things that made your father look unhappy. But the lump in her throat stayed. Joan wanted a collie dog for her birthday, but they cost three times her allowance for a whole month.

Father had been so understanding, too. "If business gets better—" he had said with that little crinkle between his eyes. Then as if she were not there, he had turned to mother and said, "If I could only find a mechanic as good as Bill was. There's plenty of work coming into the garage. We just can't take care of it properly."

Joan knew that father would find a way. He always did. But meanwhile there would be no collie-dog.

At that moment a wiggly white fluff of a dog bolted past Joan, nearly knocking her down. Close after him came a girl about Joan's age, flushed and out of breath. As she drew near Joan recognized her as Beth, the new girl in her room at school.

"Oh, naughty Jock!" Beth gasped. "He's followed me all the way. If I take him back, I'll be late for school."

"He's a collie, isn't he?" Joan asked admiringly.

Jock, seeing the two girls standing still, ceased his mischievous racing and stopped beside them. He submitted with dignity to Joan's petting and allowed her to shake his paw.

"It's hard for him where we live," Beth said in a rather embarrassed way. "I have to keep him tied."

A happy idea came to Joan. "Why not keep him in our yard?" she suggested. "We have lots of room and my mother loves dogs."

"You mean leave him there every day?" Beth asked doubtfully.

"Just while you are in school," urged Joan. "We'd love to keep him."

"That's very kind," Beth agreed. "We'd better hurry or we'll be late."

Joan rejoiced to see Jock racing up and down in his new quarters. Then the two girls walked to school together. Joan wondered what the other girls would say when they saw her.

No one tried to be friendly with Beth. There was something not quite right about Beth, the girls thought. She had a mysterious way of disappearing at the noon hour, coming back just in time for the bell. It was queer, too, about her clothes. She had worn the same dress every day, a somewhat faded dress, unusually well made and of some heavy material unlike anything the other girls wore. The two days she had been absent from school one of Joan's roommates unkindly said that Beth was probably washing and ironing the dress so that she could wear it again next day.

But in the schoolroom no one dared laugh about her. She seemed almost too eager to learn her lessons. She put the rest of the room to shame by reading three books instead of one, writing two stories instead of one. "Just as if," Joan told her mother, "she hadn't long to stay in school and wanted to cram in all she could while she had the chance."

Then there was the day they studied about birds. Beth seemed to know all about them. She showed the teacher a little book of sketches she had made of birds nesting, singing, quarreling, feeding their young. It was a wonderful book, and after that the teacher let Beth teach the lesson on birds.

Joan liked mysteries, and today, for some reason, she felt sure that Beth's mystery would turn out to be a nice one. At the noon hour she determined to eat with Beth, but although she hurried as fast as she could, Beth was already disappearing into the woods back of the school-grounds when Joan left the building. Joan dimpled into a smile at the adventure and hurried after her. Tip-toeing softly she discovered Beth seated upon a log.

"Hello," she called. "I want to eat lunch with you."

For a moment Beth seemed poised for flight. Then almost defiantly she drew out her lunch and said, "Sit down."

Now Joan saw why Beth ran into the woods to eat. She had only an apple and two large, cold flapjacks covered with jam. Joan knew as well as Beth how the other girls would laugh if they saw that lunch. She began to talk very fast about Jock. She felt half-ashamed of her dainty chicken sandwiches and little iced cakes. As they talked about Jock, Beth's face lost some of its unhappiness, and when Joan offered her a little cake, she took it graciously without embarrassment.

While she talked Joan's mind was busy with a plan. She suddenly asked Beth, "Where did you live before you came here?"

Beth hesitated. "New York," she said.

Next morning Joan surprised her mother by asking for flapjacks for breakfast. When she packed her lunch it was easy to slip in two large ones generously spread with jam. This day she did not follow Beth into the woods, but ate lunch with the other girls.

Almost at once a chorus of astonishment greeted the flapjacks. "What are those?" they wanted to know.

"They look like flapjacks," giggled some.

"They are flapjacks," Joan explained pleasantly. "The latest thing in New York."

"How do you fix them?" everyone asked.

Joan graciously explained the process while she nibbled her flapjacks with a great show of pleasure. "Um!" she said, "You must try a bite."

So everyone accepted the bits Joan broke off for them and munched approvingly. "They are good," everyone agreed.

Next day Joan drew Beth along with her to the bench under the

trees. "You must eat with us today," she said. "We want to hear more about your experiences with birds."

Protesting and unhappy, Beth hung back, but there was no way of escape. She sat miserably toying with her lunch-box, not daring to open it. Then, to her amazement, she saw one girl after another take out of her box flapjacks spread with jam. Desperately she looked from one to the other. She felt sure now that some mean joke was being played. Joan's reassuring smile and gentle hand-squeeze told her all was well.

"Have you tried the new flapjacks with jam?" one of the girls asked her.

"Oh, Beth is straight from New York," Joan answered for her quickly.

So Beth found herself enjoying her lunch and talking about bird-life to an attentive audience.

From that moment Joan and Beth were fast friends. Happy days followed romping with Jock, reading together in Joan's dainty room, discovering bird-chaunts with Beth in the deep woods. Joan grew to love Beth deeply, and while she was still curious about Beth's home and the reason for her poor clothing and meager lunches, she did not ask a single question. When Beth decided to tell her would be time enough.

The day came all too soon, and not at all in the way Joan had hoped. One morning she was surprised to see Beth arrive a half-hour early.

"Joan," Beth cried, "we're going away!"

"Oh, Beth, how dreadful. Where are you going?"

"I don't know." Beth's voice was almost sullen with despair. "We never know. Always moving on. You might as well know now that I won't see you again. We're just auto-camp people. We live down in that camp across the railroad tracks."

For a moment Joan was speechless. She knew that Beth had some unhappy story, but this was so impossible! Beth, with her lovely ways, her gracious manner—it could not be.

"You see, we lived in New York. My father had a big garage there. Then hard times came. We lost everything, our home, the garage, everything. Father loaded the few things we had left and set out looking for work. At first we had a little money. We didn't know it would be such a long time. And now we have to move on. Father says—he says I must leave Jock behind, if you want him."

Joan's arms closed around the wriggly white bundle of a dog. Her eyes filled with tears. "Oh, Beth, of course I want him. I'll take good care of him. But there must be some way—My father could do something for your father, I feel sure. He's away now, but he'll be home tomorrow. Couldn't you wait?"

Beth shook her head miserably. "We're all ready to start. I must hurry back. It's been wonderful knowing you."

"Beth!" Joan could not bear to have her go this way. Suddenly her eyes lighted on Beth's blue scarf. "Promise me that wherever you camp you'll put up that blue scarf for a flag. You never know. We may find each other again."

"I promise," Beth said solemnly.

And in a moment Joan was left standing alone with Jock in her arms.

"She's such a wonderful girl, father," Joan pleaded next morning. "She must have splendid parents. Couldn't you try to find them and give him a place in the garage?"

Mr. Martin was sympathetic, but shook his head over the idea of finding Beth. "It's like looking for a needle in a haystack," he said. "We might drive for weeks and not catch sight of them."

Then seeing Joan's tears, he added

quickly, "I have a trip to Janesburg today. You and Jock may come with me, if you like, and watch out for them. It may be that they have not gone far down the highway."

How eagerly Joan's quick eyes searched every bush, every flash of blue, as her father's big car sped down the road.

A peal of thunder caused Joan to look out at the fast-clouding sky.

"Storm coming," Mr. Martin said.

Almost before he finished speaking the rain came, big splashing drops followed by driving sheets of water. It was difficult to drive.

"I'll pull off at this filling station," he said. "It can't last long."

As he had predicted, the storm stopped as suddenly as it had started. But more trouble lay ahead. Rain had found its way into the ignition.

"It may take me some time to get it started," Mr. Martin said. "You might as well get out and walk about a bit, Joan."

Joan was glad of the chance to walk. Any activity was better than sitting still. She discovered a row of tourist cabins set back in the trees behind the filling station.

Then Jock began sniffing the ground, racing wildly ahead, then back to Joan.

Suddenly she saw it—a blue scarf waving bravely, drenched with rain, above the door of a tourist cabin. "It's Beth!" she cried, running forward.

Her father, hearing her shout, left his work and followed her. At the door of the cabin he met Beth's father. To Joan's surprise both men stared unbelievably at one another, then broke into whoops of delight.

"Why, Ben Salters! You old rascal!" cried Mr. Martin, pounding the man on the shoulders. "The last time I saw you you were driving a home-made car down our main street back in Illinois. Remember the times we used to have taking that car apart? Where have you been all these years?"

And Beth's father was pounding Mr. Martin affectionately and calling to his wife, "Elizabeth, come out here. I've found Jerry Martin, the best friend I ever had!"

Beth and Joan were hugging each other, crying a little with the joy and wonder of it all, while Jock leaped up and down, pawing for attention.

Then Joan's father called: "Joan, these folks are staying with us until they can find a house. To think that I had the world's best mechanic with-in calling distance for six weeks and never knew! Ben, there's enough work piled up waiting for you to keep you busy for six years!"

"Oh, Beth," Joan breathed joyfully. "Now you can have Jock again for your very own."

"No, Joan," Beth told her. "He belongs to both of us. He'll go right on being a friendship dog."—Sara Sloane McCarty, in Junior World.

Father: "You are very backward in your arithmetic. When I was your age I was doing cube root."

Boy: "What's that?"

Father: "What! You don't even know what it is? Dear me, that's terrible. Here, give me your pencil. Now we'll take, say, 1, 2, 3, 4, and find the cube root. First you divide—no; you—let me see—um—yes—no—well, never mind—after all, perhaps you're too young to understand it."—Ex.

A tourist, on his way to Europe, was experiencing seasickness for the first time. Calling his wife to his bedside, he said in a weak voice: "Jennie, my will is in the Florida National Bank. Everything is left to you, dear. My various stocks you will find in my safe-deposit box." Then he said fervently: "And Jennie, bury me on the other side. I can't stand this trip again, alive or dead."—Ex.