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EXPERTS AND PROPHETS

By Vance Havner

On the voyage toward Rome, Paul warned the crew that it would be unsafe to leave Fair Havens. But we read, "The centurion believed the master and the owner of the ship more than those things which were spoken by Paul." But the minister was right, the mariner was wrong and shipwreck lay ahead.

I imagine that, When Paul sounded his warning, passengers may have smiled and said, "What does a preacher know about weather and sea-going? Let him attend to his own business; this is a matter for sailors." So reason may have argued against revelation. But the seer saw what the sailor missed. The preacher won.

This is the age of the expert. Every field of human interest has its specialist and his opinion is supposed to be the last word. And yet, perhaps things never have been more muddled than today. Bernard Shaw said once, "Americans have the best filing systems in the world; but no American ever can find a letter." Something like that applies to the whole range of modern life.

We have struck dangerous waters. Is it not because we have listened to the captain of the ship instead of to Paul, to our own reason instead of to God's revelation? The expert has his place but the prophet is greater. We have glorified too much the authority of human information and refused to heed the voice of God's inspiration.

Indeed, when a preacher undertakes to warn the nation or to point out the evil of current policies, there are those who cry out, "Let the shoemaker stick to his last! What business has a preacher talking about affairs outside the church? Leave that to the specialists—the economists, the sociologists, the psychologists." So the world sneers at the prophet believing the captain of the ship instead of Paul. Has not the statistician promised prosperity just ahead? Has not the business expert said we have nothing to fear? On with the voyage! Listen to the mariner, not to the minister!

When Elijah prophesied rain, the weather experts doubtless smiled. When Amos left his sheep and sycamores at Tekoa to blaze out upon national conditions at Bethel, there were those who thought the rustic preacher a nuisance: Was not everything prosperous? Had not the economists declared a rosy outlook? I imagine there were those who asked "Is John the Baptist a scholar? How dare he call scribes to repentance!" And citizens of Ephesus in the heyday of its glory would have said when Paul declared the days were evil, "What does he know about civic matters?" Certainly, many took lightly Jesus' warnings of coming judgment.

For one thing, there really is no subject that true religion does not concern. The preacher who is speaking as God's prophet is within his range talking upon any matter. The error persists that the ministry is simply one of the specialized professions like dentistry or banking. But the preacher's message covers all the range of life and his authority is not that of information, though it includes that, but of inspiration. While experts may go far, the prophet may go further for he is the spokesman of the Master Expert.

The preacher who thinks of himself as merely a specialist in one of the professions will be tempted to restrict his message to the limits men set upon that profession. But there come times when Paul must talk sea-going and his advice will cut across the opinions of the nautical experts. When the day comes for the preacher to cry out, "Thus saith the Lord," upon conditions at large and matters not considered within his range, the experts will laugh and the people may listen to the captain of the ship but the prophet need not be embarrassed. God can see a shipwreck ahead when the best marine experts fail.

It is the day of the expert and he has failed. It is time to heed the prophet. Inspiration must show us what information cannot reveal. The age is listening to the captain of the ship. He has efficiency but his remedies lack efficacy. The specialist cannot solve our modern problems. Let us hear Paul.

HEART OF THE SERMON

Samuel Judson Porter

Pastor First Baptist Church, Washington, D. C.

Touching Common Things With Beauty

It may be that you are unpleasantly environed; you are held back from doing what you feel that you could do and would be happy in doing, that your usefulness has been interfered with and your life is a failure. Others have outstripped you in the race and the rewards that should have come to you have been withheld. Do not reach such conclusions too hastily. Probably the place where you are offers the finest possible field for the fullest development of your noblest powers.

I had thought I knew and loved the charm of orchards, farm houses and country roadsides, but after spending several hours in the Boston library among the pictures of "real life" by J. F. Millet, I discovered a new beauty that I had never dreamed of before—beauty in garden fences, haystacks, chicken-coops; beauty in barns, harrows, wagons, and old tumble-down gates—he had touched all those common things with a glory that amazed me and held me entranced. Strange to say, these wonderful pictures were painted in a cold, damp room, without a fireplace and lighted by one little window, all his accessories and instruments being of the humblest. In this depressing environment, with the chill of poverty in his bones, with rarely a gleam of success to encourage him, he created those masterpieces. Other artists would demand comfortable quarters, proper lights, delicate equipment, and purest colors; and even then fail of fame. Why did Millet with all these disadvantages achieve such distinction? The only answer is that it was in him to succeed. He possessed that divine faculty which enabled him to reach perfection without requiring the aids of circumstance. The piercing perception, the right imagination, the grasp of truth, the delicate touch, rendered him independent of the accidents of place, material and instrument.

SILENT SERMONS—I AM THE LIFE

By James H. Thayer

The simplest things, the most commonplace, are usually the things that defy us. Every day this world is beautiful in her robes of light. But what is light? Every morning life awakens from a night of sleep. But what is life? Every day we partake of food, and in the wonderful laboratory of the body it is transformed into bone, tissue, brain matter. But how does it come to pass? Yet Jesus took these simple, profound things and proclaimed of Himself: "I am the light of the world." He stood beside the tomb and said: "I am the resurrection and the life." He spoke to the hungry multitudes: "I am the bread of life." Light, life and sustenance—all these He is, and more. Life at its best in this world reaches its zenith in man. And man's life at its very highest reaches its peak in Jesus. Pre-eminently He is The Life. Have you ever considered in what sense this may be true of the Master? John, writing of Him before He shrouded Himself in flesh said: "The life was the light of men."

Whatever light the darkened African may possess—whatever beam may be the treasure of the intellectual Indian—whatever moral excellencies may be the legacy of the Chinaman—all, all come because of the inflowing of the life of Jesus. The dim candles that Confucius, Mohammed, Buddha carried were all lighted in their spirits by His life. Is this a large claim? Add to it then the statement that life, whether material or spiritual, is maintained by Him. "I am the bread of life," said He. And Paul with cosmic sweep asserts: "In Him all things consist—they hold together."

The conservation of energy may be a scientific postulate. The addition of energy through Jesus, our Lord, is a Christian one. For Christians Jesus is the life in the sense that He is the sustaining power that enables us to come to the Father's house. "I am the way you travel. I am the guide posts, the truth along that way. I am the life by which you come to the Heavenly

home—for no man cometh unto the Father but by Me." And more. He is the continuation of life into the great beyond—the resurrection and the life.

"THE GLORIOUS SECURITY OF THE CHILDREN OF GOD"

By Norman Cunningham

Proposition: The true children of God are, according to the Scriptures, eternally safe because:

1. They are born not of corruptible seed, but of incorruptible. (1 Peter 1:23.)
 2. His sheep shall never perish. (John 10:28.)
 3. Their lives are hid with Christ in God. (Col. 3:3.)
 4. They are chosen in Him before the foundation of the world. (Eph. 1:4.)
 5. They are already seated in the heavenlies in Christ. (Eph. 1:3, 2:6.)
 6. They are sealed by the Spirit until the day of redemption. (Eph. 1:13-14, 4:30.)
 7. The Lord knoweth them that are His. (2 Tim. 2:19.)
 8. Having begun a good work in you, He will perform it. (Phil. 1:16.)
 9. They are already living stones in the spiritual building of God of which Christ Himself is the chief corner-stone. (1 Peter 2:5; Eph. 2:20-22.)
 10. They are members of the body of Christ, each with a peculiar function—without the least member the body would not be complete. (1 Cor. 12:12-27.)
 11. They are kept by the power of God. (1 Peter 1:5.)
 12. The inheritance is reserved for them. (1 Peter 1:4.)
 13. God's people are a gift to Christ. (John 17:6-7.)
 14. Backsliding is a sin, but "the blood of Jesus Christ, God's Son, cleanses us from all sin." (1 John 1:7.)
 15. He is able to save to the uttermost. (Hebrews 7:25.)
 16. They are already "accepted in the beloved." (Eph. 1:6.)
 17. Nothing can separate them from the love of Christ. (Romans 8:38-39.)
 18. Because He loves them to the end. (John 13:1.)
 19. By one offering He hath perfected forever them that are sanctified. (Hebrews 10:10, 14.)
 20. They are never more reckoned in the first man Adam, but have passed through in the second man, Christ. (Romans 5:2-19.)
 21. They cannot be unborn. (John 3:6-8.)
 22. Christ dwelleth in them. (2 John 2.)
 23. He gives His sheep eternal or everlasting life. (John 10:28.)
 24. Whom He foreknew, He also predestinates, calls, justifies, and glorifies. (Romans 8:28-30.)
 25. In their flesh dwelleth no good thing; they are saved by grace (undeserved favor), not by works. (Eph. 2:8-9.)
 26. The gifts and calling of God are without repentance. (Romans 11:29.)
 27. Every believer stands before God now and forever forgiven all trespasses. (Col. 1:14, 2:14.) Crucified with Christ. (Rom. 6:6; Gal. 2:20, 6:14.) This ends his standing in fallen Adam. Quickened, raised and seated in heavenly places in Christ Jesus. (Eph. 2:5-6.) Justified from all things. (Acts 13:38-39; Romans 3:24, 5:1.) Made meet to be a partaker of the inheritance of saints in light. (Col. 1:12.)
- The point of emphasis is that believers have, not will get, eternal, everlasting, age-abiding life. Faith is the means whereby the regenerate have Christ as a present possession, and in having Him have life in its germ and reality now, and shall have life in its fully developed manifestation hereafter. (Jude 24:25; 1 John 5:10-13.)

Reed's Chapel Baptist Church,
Biltmore, N. C.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Philippians 4:8.

ITEMS OF INTEREST

.... Avery Hunter has been elected leader of the ministerial club of Mars Hill College for the ensuing year.

.... H. Clay Cox has been elected editor of "The Hilltop," Mars Hill College paper, for 1931-32. He is a young man of promise and is highly esteemed at the college.

.... Mission study courses are a part of the regular program among the young people of Mars Hill College. Efficient work is being done in methods, stewardship of life and means, Baptist missions, etc.

.... E. N. Jarrett, retiring editor of "The Hilltop," has rendered splendid service during the present year and has the hearty thanks of the faculty and students of Mars Hill College.

.... The annual meeting of the Greensboro Division of Woman's Missionary Union will be held at Sanford, with the First Baptist Church, May 7th, 1931. All members of this Division are urged to be present.—Mrs. J. M. Whitted, Superintendent, Mrs. N. Warren Welton, Secretary.

.... The Girls Auxiliary recently held a house party at Mars Hill. Varied entertainments were offered the guests. The motto of the meeting was, "Lift up your eyes and look." The Y. W. A. gave an interesting program, followed by a social hour.

.... The Recorder extends a hearty welcome to Pastor Frank Hare, Jonesboro. He came to us from Wichita, Kansas. Brother Hare is well known in North Carolina, having had several pastorates in this State. He is a man of splendid ability and fine spirit. We are glad to welcome him back to North Carolina, and hope that we may keep him for the remainder of his days.

.... Brother J. A. Campbell, president of Campbell College, preached at Salem Church, Winston-Salem, last Sunday morning. He was accompanied by the glee club of thirty-one voices. Fred N. Day, a member of this church, is one of the most stalwart friends that Campbell College has and the people of Salem Church greatly enjoyed Brother Campbell's visit.

.... Rev. J. C. Canipe, of Siler City did the preaching and Mr. E. Powell Lee, of Raleigh, directed the music in a great meeting which has just closed with Pastor W. F. West at the First Church in Roxboro. Large crowds gathered for the services every day and many had to be turned away. The church and the community have been wonderfully blessed and much wide and lasting good has been accomplished by these two able and consecrated men. There were thirty-one additions to the church.—W. F. West.

.... Pastor A. J. Barton writes: "The readers of the Recorder will be interested and glad I am sure to know that we have just closed a fine revival of two weeks at the Temple Baptist Church. My son, Rev. Wm. Henderson Barton, M.A., Th.M., pastor Edgefield Baptist Church, Nashville, Tennessee, came to our assistance and did the preaching. His preaching greatly pleased our people. The Lord gave us a deep and wide spread spiritual interest. It was a real revival with thirty-five additions, most of them for baptism. At the same time Dr. J. Marcus Kester, of the First Baptist Church, was aided by Dr. Samuel Judson Porter, of the First Church, Washington, D. C. They also report a good meeting. All

of us in Wilmington feel that we have been blessed and had a spiritual uplift in the visit and spiritual ministry of these two brethren—one of them from the capital of the nation and one from the capital of Tennessee."

.... The First Baptist Church, of Sanford, cordially invites you to hear Dr. A. Paul Bagby, Wilson, N. C., in a series of sermons beginning Monday evening, April the twentieth, and continuing daily 9:30 a.m. and 7:30 p.m. Rev. Frank C. Hawkins, pastor.

.... The commencement exercises of the Southern Baptist Hospital will be held in the First Baptist Church, New Orleans, Tuesday evening, June 2nd. Former Governor Charles H. Brough, of Arkansas, will be the speaker. There are twenty-four members of the class.

.... In our reference last week to the style show in which Meredith College girls won over other colleges of the State we failed to mention the fact that Miss Grace Carr, of Washington, D. C., of the freshman class, won first prize for this year among the Meredith girls. We regret this oversight as Miss Carr is making a splendid record at Meredith.

.... Mr. Egbert L. Davis, Winston-Salem, has rendered signal service in presenting to the Baptist Hospital a large quantity of radium. Mr. Davis is donating a sufficient amount with necessary equipment to meet all the needs of the institution. This is a splendid service because many people are unable to pay for the radium treatments. No such person will suffer for lack of treatment. Mr. Davis is not only a friend to the hospital but a friend to many people who may be found in need.

.... President Kitchin, of Wake Forest College, made an address last week on behalf of the medical colleges of North Carolina at the dedication of the new Duke University Hospital. He also addressed the Wake Forest unit of the North Carolina Medical Association in Durham. Last Friday evening he attended the Wake Forest College banquet at the Sir Walter Hotel in connection with the State Teachers' Assembly. Dr. Kitchin has made for himself a splendid place in the field of medicine and we confidently expect an equally good record as president of the college.

.... The Southern Baptist Theological Seminary commencement will be held this year on Sunday, Monday and Tuesday, May 3, 4, and 5. Rev. J. L. Rosser, D.D., Bristol, Va., will preach the baccalaureate sermon; Rev. John A. Davison, Th.D., Clarksville, Tenn., will deliver the alumni address; and Rev. R. E. Chambers, D.D., head of the China Baptist Publishing Society, will give the missionary address. Finals will be held on Tuesday night, May 5th with President John R. Sampey delivering the commencement address and the diplomas. Eighty-three ministers are applying for degrees.

.... Cloyce R. Tew, son of Deacon J. K. Tew, of the Raleigh Tabernacle, has won distinction at Johns Hopkins University where he is a medical student. Mr. Tew made good in his course at Wake Forest and entered Johns Hopkins University as a junior, having full credit for the first two years medicine at Wake Forest. He graduated from Wake Forest in 1929, was president of the student body and won a place in the Golden Bough. Mr. Tew has just won a position as house resident for Johns Hopkins Hospital, Baltimore. Dr. Kitchin says, "Such an appointment is quite a distinction for any student, but especially so for one who did not take all four years of his medical work at Hopkins."

.... Pastor W. L. Barrs of the Bethel Baptist Church has organized a Penny Club, asking each member of the club to give a penny a day for one year. So far they have 106 members. There are 115 members of the church. The first month the money received from the Penny Club amounted to \$50.00, several members paying more than one month. Several people are contributing in this way that were paying nothing into the church before the organization of the club. Mr. and Mrs. Barrs were on a short visit to Raleigh and we were glad to see Brother Barrs in the Recorder office.

.... Alumni of the Southern Baptist Theological Seminary, Louisville, Ky., plan to hold a breakfast-reunion at the Tutwiler Hotel, Birmingham, Ala., Friday morning, May 15th, which will be during the meeting of the Southern Baptist Convention. Last year 336 ate breakfast at New Orleans on a similar occasion. Tickets will be seventy-five cents and will be on sale at the Seminary booth at the Convention. All former students of the Seminary in North Carolina are urged to attend. Brief addresses will be made by Dr. John R. Sampey, Dr. W. J. McGlothlin, and Mr. George Burnett.

.... Brother M. T. Saunders, Jr., writes from East Gastonia Baptist Church, "There is a spirit of revival in our church which is unusual. Since our special offering for the Emergency Fund our pastor, Brother T. L. Cashwell, has been preaching evangelistic sermons. Many people have been added to the church. Ten are now awaiting baptism. Our people are in a spirit of prayer and the pastor announces that he will continue to preach evangelistic sermons as long as it seems to him the Lord is leading." Many other churches might have revivals if they would give the Lord the portion that belongs to Him.

.... In the home-going of Rev. C. H. Martin, Polkton, on April 19, a unique character and preacher departed from us. Brother Martin was in his eighty-third year. Born in Franklin County, graduated at Wake Forest College and the University of Virginia, he taught at Wake Forest and Chowan, practiced law at Louisville, was congressman from the sixth district and a Baptist preacher of good ability. Surviving Brother Martin are one son, W. M., and three daughters, Mrs. Lucy Macon, of Duncan; and Misses Mildred and Annabelle, of Polkton. Interment was in the cemetery at Polkton. The Recorder extends sympathy to these young people.

.... Evangelist H. T. Stevens has been in Durham for two meetings. The first with Grace Church and then with Edgemont Church. He reports Pastor George T. Watkins and C. S. Norvelle as doing splendid work and the meetings very satisfactory. Brother Stevens is no longer with the General Board of the Baptist State Convention except in such cases as the Board may need him to aid in meetings at some mission points. The brethren should recognize this fact when corresponding with him concerning meetings. He needs no introduction to our Baptist pastors. His record for many years as an evangelist is of a high order.

.... At the meeting of the North Carolina Collegiate Press Association in Raleigh last week the Meredith College magazine, "The Acorn," was given first place among the magazines submitted. Miss Sarah Briggs is editor and Miss Madoline May business manager of "The Acorn." On the same day the announcement was made concerning "The Acorn" Harper Brothers published "Book of Best College Verse" in which a poem by Miss Sarah Briggs was published. College students from all over the

country submitted poems, 4,200 being sent in, and from this number 240 were selected. This is quite an honor to Miss Briggs and to Meredith College, this being the second time this honor has come to Meredith. Several years ago Miss Mary O'Kelley had a poem included in this annual publication by Harper Brothers. Miss Briggs, who is a member of the senior class at Meredith is a daughter of Mr. and Mrs. W. G. Briggs, of Raleigh.

.... Pastor E. M. Poteat, Jr., of the Pullen Memorial Church, Raleigh, recently had Mr. Gifford Gordon to speak in his church on the prohibition issue. Mr. Gordon's address was very informing and hopeful. We will publish an editorial soon setting forth a comparison and a contrast between the prohibition problem in the United States and in Canada. At this particular service Pastor Poteat sang the Recessional as a solo. His baritone voice greatly pleased the congregation. In fact many of us have paid a good fee to hear voices not nearly so good.

.... Professor John A. McLeod, faculty member of the staff of "The Hilltop" has received a hearty vote of thanks by the staff as well as by the student body for the splendid service rendered during the year on "The Hilltop." Professor McLeod is quoted as saying, after he had become acquainted with Mars Hill, "My purpose is to make Mars Hill my experience. It is here that I expect to grow. I shall rise or fall with it." Professor McLeod came to Mars Hill from the Berau High School, Greenville, South Carolina, where he had been principal. He received his A.B. degree from Furman University, his M.A. from the University of North Carolina. He is a member of the Modern Language Association of America and the National Council of English Teachers of America. He loves the young people and they love him.

.... Secretary and Mrs. Charles E. Maddy will celebrate the twenty-fifth anniversary of their marriage on May the second. They were married in the Baptist church of Hillsboro May 2, 1906. The marriage ceremony was performed by Dr. Hight C. Moore, on the thirtieth anniversary of his marriage to Miss Laura Peterson, a first cousin of Mrs. Maddy. Rev. A. C. Hamby, pastor of the Hillsboro church, assisted in the ceremony, and Dr. W. F. Powell, now of Nashville, was best man. Rev. W. C. Barrett was one of the groomsmen. Secretary and Mrs. Maddy will be at home to their friends in an informal reception at their home at 3410 Hillsboro Road, Raleigh, N. C., on Saturday evening, May 2, 1931, from eight until eleven o'clock p.m.

.... Our people in Mississippi have not known so well Dr. R. T. Vann, of North Carolina, but he has been for many years a well known figure at almost every meeting of the Southern Baptist Convention. Most of us who saw him there have never heard him preach. But many will be glad to read his new volume of sermons, entitled "The Things Not Seen," because of the first sermon in the book being on that text. And nobody will be disappointed in reading it. Indeed you will not get far before your heart is deeply touched and moved, and your soul fed. He is faithful in interpretation, apt and rich in the proper kind of illustration, and noble in purpose. The subjects cover a wide range, all of them truly Biblical, and edifying. Great good will surely come of their being widely read. The volume is published by the Sunday School Board in Nashville and sells for \$1.50. The Baptist Record.

MARS HILL CELEBRATES 75th ANNIVERSARY

By J. A. McLEOD

DISTINCTIVE RELIGIOUS LIFE AT MARS HILL

The accusation, all too truthful, frequently made, that there is little difference between the moral and religious atmosphere found in so-called Christian colleges and that of non-sectarian or state colleges, cannot be justly applied to Mars Hill College. Mars Hill is different.

One coming upon Mars Hill campus, even for a short time, observes a wholesome social life among the young men and women of the college and senses an elevated moral atmosphere in all phases of the college life. A teacher who lives on the campus remarked recently that he had not heard an oath or seen a cigarette smoked on the campus by Mars Hill students. This should not imply that none such ever occurs or that Mars Hill is free from the vices which beset other colleges. Such a comment does indicate, however, that Mars Hill strives to maintain a standard of conduct which is consistent with the character of a Christian college and to provide an environment where the best in one's life is given a chance to develop.

Those acquainted with the inner life of the college know that the high moral traditions are an expression of the unseen, but vital and dynamic, religious life on the campus. This religious life is not found in organizations only. Besides the mid-week prayer services, which are largely attended, every evening on several floors of the dormitories students quietly gather at an appointed hour for a few minutes of devotion together. At the beginning of each day, without ostentation or announcement, certain ones find their way to an early-morning prayer meeting, there to pray, not only for themselves and those on the campus, but for others the world over. The top of "Little Mountain" has become sacred through the years as a place where students go alone to pray things through.

With the inspiration from teachers and fellow students, in an atmosphere of "plain living and high thinking," and amid quiet and beautiful natural surroundings many find themselves—and find God.

EIGHTY NORTH CAROLINA PASTORS FORMER MARS HILL STUDENTS

According to the minutes of the Baptist State Convention for 1930, eighty of the ordained Baptist ministers in North Carolina who are pastors of churches were once students of Mars Hill College. The minutes show also that five of the North Carolina missionaries on foreign fields are from



DR. R. L. MOORE

President of Mars Hill College since 1897, whose life and work are responsible for character and growth of the College.

Mars Hill; that fifteen of the fifty ministerial students at Wake Forest College were former Mars Hill students, and that there are now thirty-five ministerial students at Mars Hill College.

Figures have not been compiled of those who are ministers of other denominations or of those who are pastors in other states, of the number of Mars Hill students from all states who have gone abroad as missionaries, or of the number of ministerial students now attending other colleges or universities. Also there are no figures to indicate the number of laymen who are active in Kingdom work. Throughout North Carolina, and in many other states, may be found laymen, both men and women, who are active in the religious life of their communities. The college takes just pride in the number of her sons and daughters who, in many parts of the world, are quietly and even heroically engaged in the work of the Kingdom.

FACULTY WELL EQUIPPED

A brief survey made recently shows not only that most members of the faculty of Mars Hill College come to stay, but also that those who teach are well equipped for their work and are keeping abreast with progress in education and with the growth of the college.

Of the twenty-six teachers, not one

is teaching in a department for which he or she is not specially prepared. The survey shows also that practically every one who has been at Mars Hill for any length of time has continued his studies in his chosen field since coming to Mars Hill. Eleven have received advanced degrees, and six have studied or traveled abroad. Most of the faculty, also, belong to professional associations or scholarship societies.

The aggregate tenure of office for the thirty-three teachers and administrative officers of the college totals 275 years. The periods of service at present range from one year to thirty-four years, the average being approximately nine years. Considering the training and the ability of the teachers and officers, these figures bespeak much concerning the character of Mars Hill College. Most of these could receive higher salaries elsewhere, but they believe in Mars Hill—her ideals and purposes, and the kind of education she attempts to offer—and have dedicated their lives to the college.

STRONG RELIGIOUS ORGANIZATIONS

For many years Mars Hill College has been noted for the strong religious organizations on the campus which provide a vital part of a student's education at the college.

The College Organized Department of the Sunday-school comprises ten classes in which are enrolled all except fourteen of the resident students. The college B. Y. P. U. includes ten active unions, all of which are standard. The college Y. W. A., which meets each Friday evening, is practically 100 per cent in enrollment. There are also the Ministerial Conference, in which the young ministers meet each Thursday, and the Volunteer Band and Inner Circle, in which the members meet weekly for inspiration and devotion. The students also take an active part in the regular church services.

All these organizations have representatives in the B. S. U. Council, which meets at intervals with a faculty committee to promote the religious life of the campus.

Besides the regular courses offered in the Bible Department, each year



W. A. G. BROWN

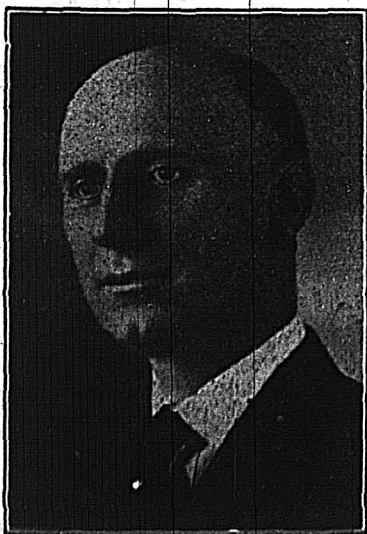
First President of Mars Hill College, 1856-1858, a noble Christian scholar, an educational pioneer in Tennessee and Western North Carolina. He was the father of the late Dr. A. E. Brown, for many years superintendent of mountain schools under the Home Mission Board.

three study courses are held, one in the Sunday-school, one in the B. Y. P. U., and one in missions, all of which are well attended.

LARGE NUMBER OF STUDENTS EARN EXPENSES

Through the years an administrative policy at Mars Hill College has been to give all possible assistance to deserving boys and girls seeking an education, by keeping expenses at a minimum, by providing scholarships, and by giving employment to as many as

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REV. O. E. SAMB
Vice-President Mars Hill College



MARS HILL CAMPUS

A corner of Mars Hill College Campus showing Moore Hall, Spilman Home for girls, and the church in the background.

MARS HILL COLLEGE

By R. L. Moore, President

A little review of the way we have come since the college opened its doors in 1856 is surely justifiable. Those who built the school and who have directed its affairs during these seventy-five years seem to have been unconscious that they were making history, or that another generation would be interested to know what they did and the conditions under which they wrought. They were not indifferent, for it took much of vision and faith to do what they did, and certainly they were faithful and alert to the clear calls of duty. Only one catalogue prior to 1897 has been preserved, and it has no list of students. Even Tom Hufham and John E. White left no records that can be found of the fine years they were in charge—1890-93. The trustees' records, except for a few years, have been lost either through fire that destroyed the home of the founder of the school, or through negligence. What we know of the school has come through older people who have told the story as they recalled the facts and experiences of the earlier years, through the charter and amendments thereto, and through references in the minutes of the French Broad Association and the old Western Convention, though the files of these minutes are not complete. Much that ought to be known is beyond recall.

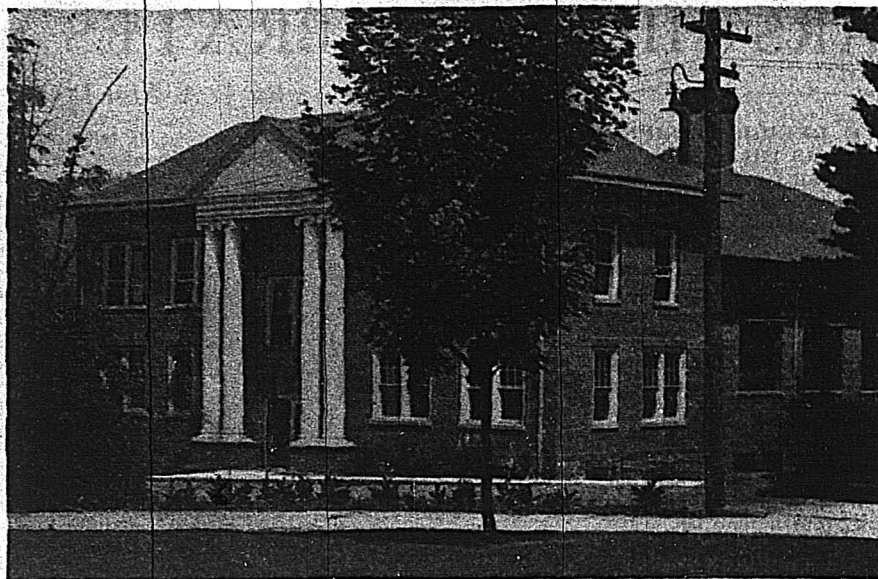
There is preserved here and there a story of devotion and loyalty and sacrifice for the college and to the cause of Christian education that is rare and beautiful. William Keith, a Baptist preacher, who died soon after he selected the site for the first building—the most suitable on the land of Edward Carter, a large landholder who launched the movement for a Baptist school in this section—in his will made Mars Hill to share his property equally with his children.

Very few families lived within five miles of Mars Hill seventy-five years ago, and they had little besides land and humble dwellings. No association or convention was back of the effort to build a school that would be loyal to the faith of the fathers, and the whole burden was on the shoulders of these earnest men. After months spent in laying plans and securing subscriptions a contract was made with Shackelford and Clayton, of Asheville, for the erection of the two-story brick building which served for thirty-seven years as class-room and assembly quarters, and as the meeting-house of the Baptist church, organized probably the same year the college opened its doors. In spite of the liberal gifts of the friends of the undertaking, the building was not paid for on completion; and the contractors levied on Joe, a slave of the president or the board of trustees, for the amount still due (\$1,200). Rev. J. W. Anderson, the owner of Joe and for many years the board's president, told in after years how every one of the twelve men on the board took his share of the debt. Though every one felt that he had given all he could give, he gave again, and Joe was brought back from Asheville jail the next day, happier than his owner and grateful to the end of his days to the people who did not permit him to be sold.

When John B. Marsh became president in 1858 students found their way across the Blue Ridge trails from counties as far east as Guilford, relatives and friends perhaps of Mrs. Marsh, who was Miss Rachel Lanier, of Greensboro. During his term a teacher's home known as the Marsh House, was built, and a boarding-house of twenty-seven rooms was nearing completion when the Civil War broke out. The circle of friends and givers had surely widened in these brief years, or these buildings could not have been put up. Soldiers were quartered in the dormitories during the latter years of the war, and both buildings were burned.

For twenty years following the Civil War further development was not possible because of the poverty of our people and lack of cooperation owing to hatreds engendered by war, which lasted to the close of the last century. In 1874-75 this was made a branch of the Masonic Orphanage at Oxford and thirty or more children placed here. The venture did not prove a wise one and the property reverted to the trustees at the end of the year. The equipment was poor and the teachers poorly paid, but many of them were strong characters—John Ammons, J. R. Sams, Meriwether Lewis, J. F. Tilson, and W. P. Jervis. At least one man of outstanding leadership came out of this period, Hon. John Q. Tilson, of New Haven, Connecticut, floor leader of the House of Representatives and one of the most influential members in the recent Congress.

In 1890 Tom Hufham came fresh from Wake Forest and set up new standards and created new enthusiasm and interest, heightened by the coming of John E. White a little later. And from that day to this a stream of fine young manhood and womanhood has gone from this hilltop to refresh and enrich the land. The history of the college from their



MARS HILL GYMNASIUM

A view of the modern Gymnasium at Mars Hill, which enables the College to offer a full physical education program to all the students. Rooms in the front of the building are used for classrooms and laboratories.

administration on has been one of steady growth and usefulness, and is known to Recorder readers.

The gain in physical resources in the past twenty-five years has been made possible by the gifts of those who believe in education that is genuinely and openly Christian.

During the years Hufham had charge more room became a necessity, and what is now the Music Building was undertaken. The trustees had been making up all yearly deficits in the salaries of teachers by assessments upon themselves amounting in some years to hundreds of dollars. They could do little more in money gifts, but they joined with students and teachers in making brick as day laborers, in hauling material, and in actual construction of the building—Samses, Huffs, Carters, and others courageously sharing in the toils and sacrifices called for.

The Raymond Pollock Spillman Home for young women represented the earthly possessions of Dr. B. W. Spillman when he gave it to the school as a Christmas gift in 1902. A homey atmosphere and Christian tone has been maintained in this home for young women through its nearly three decades of service. And in memory of Mrs. Spillman, who was always deeply interested in "her girls," Dr. Spillman established a permanent loan fund to help care for some needy girl each year. The first person to be thus aided is a fine young woman from Kennedy Home who by her beautiful spirit and devoted attention won the love of Mrs. Spillman before she passed on.

The late M. C. Trent and his wife invested largely here. While investments of theirs at other places have been larger, it is doubtful whether any has counted for more in Kingdom building than that placed here. When Mr. Trent in 1905 offered \$2,000 to enlarge the Spillman Home on condition that the school raise in cash or cash pledges an equal sum in sixty days, there was at first a feeling of hopelessness, for such a sum had never before been raised here, even in a year's time. But despair gave way to hope when the students, most of whom were making their way in school, raised at the next chapel period five hundred dollars—five hundred dollars in subscriptions which were paid before the completion of the building, paid in dollar and five-dollar amounts as earned during the summer. The First Church of Asheville pledged the same amount, and other friends rounded out the full sum before the expiration of the sixty days, and there was rejoicing in the camps. Other gifts were for young ministers and for new buildings as there was need, gifts which inspired wavering hearts when the task seemed too large. Mr. Trent's greatest gift is Melrose dormitory, duplicated by Brown dormitory, which was built by the Baptist State Convention in meeting the conditions of this gracious offer.

The first aid fund established here was that of Mr. W. O. Riddick and his son Allen in memory of the other son, Charles Oscar, who did not come back from the World War. This fine example has been followed by Judge Thomas L. Johnson of Asheville, Dr. W. F. Robinson of Mars Hill, Mr. N. A. Dunn of Raleigh, Mr. and Mrs. W. H. Matthews of Greensboro, Messrs. D. A. and Chas. E. Greene of Bakersville, and Hon. E. R. Watson of Burnsville. The friends of the great teacher, R. L. Patton, made possible a memorial fund here, and the classmates of Charles W. Roper raised a fund in his memory,

when he slipped away from us in his senior year.

The late J. B. Bridges, of Catawba County, by annuity and by will provided that at the death of his wife all his possessions be invested in a dormitory for poor boys, in loving remembrance of an only son, a former student here. A plain farmer who loves the Lord and lives simply that he may have the more to give, a genuine steward of his possessions, has given the college for helping young ministers, for buildings and endowment, more perhaps than he is now worth, and he has found joy in the service rendered.

These are types of the many who have given, laying an enduring foundation on which we shall build surely and greatly if we share the spirit of sacrifice, humility and devotion to the principles of Christian education that moved them.

"WHISTLING JIM"

By J. T. Riddick

Many years ago I was called to the pastorate of "Twillock's Corner" Baptist Church in the city of "Jupitersville." I accepted the call and in due time settled down to my work, realizing that I had a pretty hard proposition on my hands.

As I went about here and there making acquaintance with the people in the section of the city in which my church was located, those who were members of my church and those who were not, one day as I walked across the street I noticed a young fellow standing, or rather hanging on a pair of crutches, leaning up against the drug store, whistling as if he owned the earth and heaven too, and all things therein. I thought to myself, "Old fellow, it seems to me you wouldn't be so much on whistling in the fix you are in," for if ever a fellow was imprisoned behind the walls of the inevitable, he was. I went into the drug store and asked someone who the fellow was. I was informed that he was known in that section of the city as "Whistling Jim." I was told that he was of a good family, but was born physically deformed and had never known anything but physical affliction. I was also told that he was never known to be sad, or to complain at anything he had to suffer, but that he was always whistling, no matter which way the wind blew. I made up my mind that at the first opportune moment I would get in close touch with him and, if possible, get next to his soul.

In a few days I was in that vicinity again. This time it was a very cold, snowy day, and I was out on an important errand. I saw Whistling Jim wobbling across the street on his crutches, with his deformed lower limbs, one of them flopping about like a link of sausage, and the other one dragging on the ground, his hand a bit twisted, his face all wreathed in a smile that would make a pessimist ashamed of himself if such a thing is possible, while he whistled, smiled and bowed to all who met him. I went up and told him my name, and he told me his, his real name, where he lived, and his mother's name, and asked me to call and see them sometime when I was in their neighborhood. I told him I would, and I did.

I do not know that I have in all my life made many acquaintances who meant more to me than Whistling Jim. During my stay in the city of Jupitersville I became very intimate with Whistling

Jim, with his old mother and the rest of the family. They were good livers, not rich, but they had plenty to enable them to live comfortably. I soon learned that Whistling Jim had a good tenor voice and that he loved to sing as well as whistle. I found that he was frequently called on to sing at funerals. He was always ready to sing when asked, and he was glad to be asked.

I saw Whistling Jim under many trying circumstances during my acquaintance with him, but none ever so severe or trying that he could not whistle, hum a tune or sing a song. Whistle? Yes, he would whistle in the sunshine and whistle in the rain. He would whistle in the day and he would whistle in the night for life to him seemed to be one continual whistle and smile and song.

Whistling Jim said he was so glad he was not as bad off as so many folks he knew, and yet to others it seemed that hardly any one could be much worse off. He had great pity and sympathy for all people who were afflicted, and especially for those who complained of their lot in life. When Whistling Jim's old mother died I was wondering what he would do, for she was the one who looked after him with unabating tenderness, just as though he were a tender infant. But when I went around to the house and met poor Whistling Jim he greeted me with a victorious smile and said in tender tones of submission, "Well, Mr. Riddick, mother is gone. She would have stayed with me if she could, but God wanted her with Himself and she had to go. But it is all right. I will be happy with friends and brother and sister. I have lots of things to make me happy." (Yes, twisted limbs, a pair of crutches and a modest home with no mother to care for him.) "And too, I expect to meet mother some day in heaven." Whistling Jim turned away and dragged himself off in one corner of the room and brushed away an unbidden tear that stole down his cheek. Then he seated himself in his own chair that his old mother had cushioned and made comfortable for him and kept on whistling.

It was all right for Whistling Jim to whistle while his mother lay dead in the house. It was the expression of his sunny soul breaking through the clouds that had gathered over his sky. But the clouds could not keep the rays of his optimism and simple faith in God from breaking through. No, he was not meaning to be disrespectful to his mother when he whistled. We all knew he did not. He was just natural, just himself. Yes, he whistled. It was only the music of his soul overcoming his heart hurting. He whistled in the rain; he whistled in the sunshine; he whistled when things were bright, and he whistled when things to most of us would have seemed dark, gloomy and hopeless. His whistling was so full of good cheer that those who knew him well always felt like whistling or laughing when they were in his company. You say he was slipshod and thoughtless? By no means. He was serious and meditative, but not gloomy and morose and pessimistic. He was not painfully pious nor religiously starchy, but he was both in the real sense of their meaning. His love of God and his real piety were not the tawdry kind that manifested themselves at church services and on funeral occasions only. Whistling Jim put just as much of his religion in a baseball game as he did singing tenor in the church choir on Sunday or a solo at a funeral. He loved to hunt and fish, and he always went about it with sunshine in his soul and music flowing from his lips or whistling. He said the fish would bite better when he whistled.

Whistling Jim was a great lover of flowers, and he would often go out into his old mother's flower garden and whistle to the flowers and the birds. He was so optimistic and grateful to God that he was as well as he was, that he felt under obligations to every little thing that came into his life for good. He wore a red rose when he could get one, for flowers to whistling Jim were God's way of laughing in the face of the scoffers and scorners. When leaning up against a house or some other object, or when pitted up in a chair, he would even look his pair of crutches over and whistle a song of thanksgiving and appreciation to them. Whistling Jim's philosophy of life was that every cloud would rain itself away, that every night would be followed by a day, that every summer would be followed by a winter and every winter by a summer, that every drought would be followed by refreshing showers, and that while we are waiting for the changes to come we might as well sing and help to keep ourselves and others out of the slough of despond. I know he was right. We can all help the poor suffering world of which we are a part, more by our whistles, our songs and our laughs than by our tears and complaints. Good, sensible mothers have long since learned that singing is a far better way to calm the fretting, crying baby than crying, scolding and threatenings.

Well, I soon learned that Whistling Jim had everybody in the community feeling under obligations to

him. He did it by whistling instead of moping, crying and complaining over his limitations and misfortunes.

Whistle and the other fellow will whistle with you. It is contagious. Cry and fret, and the other fellow will leave you to cry and fret all by yourself. It is repelling. I have many times seen the children of the community crowd around Whistling Jim to hear him talk and whistle. He never referred to his twisted limbs that he had to drag around with him everywhere he went, hardly ever free from pain. No, the little children, nor the grown-ups, are not after hanging around the fellow—whether he be well and strong physically, or dragging around on crutches—to hear his laments and his pessimistic explosions. Whistling Jim had all of the dogs in love with him for he was good and kind to them and they knew his whistles and would lick his hands and wag their tail in response to his cheerful whistles.

Then too, I have often thought how much Whistling Jim's whistles were worth to him. He got so much more out of life than he could ever have gotten had he been complaining and trying to find out why God ever suffered him to have to go on crutches while his neighborhood friends could walk and run and jump without pain. He never tried to frame-up an indictment against God for suffering him to be a sufferer, nor did he accuse God falsely. He never believed that foolish philosophy that all of our bodily afflictions are sent on us because we have committed some sin. To him God was real and "everything would come out top side up" as he used to put it. He did not seem to be bothered much about that side of the question. The thing that was of most importance to Whistling Jim was to get the most he possibly could out of life under his condition, and to put the most in life for other folks he could. After all, is not the real big object of living to help make others happy and the world better, to chase away gloom and sadness, if one wishes to do well in the business of living? Well, anyway, Whistling Jim had that idea of life and so have I—and he decided that he could put more into life and get more out of life by whistling and singing and learning than he could by complaining and fault-finding and charging God with not giving him a square deal. If Whistling Jim ever had an enemy I never knew it. I have an idea that he will be whistling when the call comes to him to come up higher. If I am around and can learn of the setting sun of his life in time, I want to go to see him and see if he is still whistling. I have an idea he will be when the angels come for him. He is now getting old in years, the silver threads are more in number than the gold, but he is still whistling and humming tunes of good cheer.

I wonder if we all could not mend our ways by starting to whistle or sing a song, an old song or a new one, such as will drive the clouds away from our skies and bring out the stars and brighten our part of the world. Sing and whistle to the cook in the kitchen and she will bake better bread and fry the bacon and eggs better. Sing to the children, wife and husband, and the home will offer more attraction to the family to stay at home. Sing to the washer-woman and she will do better laundering. Sing to the chauffeur and he will drive your automobile with more care and love you better. Sing and whistle to your business friends and not so many of them will fail in business. Sing and whistle in the office and the office force will smile and whistle with you and things will go on better and with less friction. A few whistling and singing Jims in our country would help us very much in these days of discouragement and financial depression. They would calm the stormy sea of finances, stabilize business and restore much of lost confidence in the business, social and religious life. Instead of threatening that poor, depressed debtor with the law, try a few words of encouragement and a few words of good cheer, such as Whistling Jim would give, and see if he does not seem more determined to make good. You had a thousand times better help a man to stand on his feet than to knock him down, though he may be lame and unable to make much of a contribution to his day and generation. Every human life is entitled to a chance to make good and is worthy of a helping hand. Yes, your good cheer whistles, and not your frets and worries, faultfindings and criticisms, will change things with your fellowman.

If Whistling Jim and I never meet any more on earth, we are going to meet some day in the "Eternal City," for we decided to do so long ago; and if Whistling Jim is not very greatly changed, I am sure he will be singing and whistling the tunes of heaven while the angels and the redeemed family of God listen. I think he will at once learn the tune of "The Song of Moses and the Lamb" and will do his best to make it ring throughout endless glory.

Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—John 4:14.

THE RIVER PLATE BAPTIST CONVENTION

By Robert F. Elder

From February 15th to 17th the twenty-third River Plate Baptist Convention was held in the First Baptist Church of Rosario.

As we returned in the train, one of the messengers said: "I have just been saying to my wife that it is the best and the most Christian Convention that I have attended." The three of us who listened, laughed right out at the phrase "the most Christian." In the mind of that good brother there are degrees of being Christian in a Convention! But we all knew what he meant, and some of us were going home with our hearts singing just for that very reason. Few of the former conventions have passed without some unpleasant incident, some personal thrust that hurt. All have not yet learnt what in sporting language it is to "play the ball and not the man."

But this time we were all on the high levels. There was free discussion, but in the best spirit. There were differences of opinion, but no display of ill-feeling.

Rev. J. M. Rodriguez was elected president. He is one of the Vice-Presidents of the Latin American Baptist Convention. There were 405 baptisms during the year, and some reports were not to hand. This is a 10 per cent increase.

Missionary Z. P. Freeman gave the inspirational address at the opening session, on what the Bible ought to mean to us. The report of the local Mission Board was presented by the secretary, Don Nicolas Visbeck, and showed that progress had been made in spite of opposition and serious difficulties, and that the good seed had been sown by full hands by the three Argentine married couples who work under its auspices. Best of all the board had been able to pay its way, and ended the year with a slight balance in hand. Don Rafael Galizia, one of the missionaries, gave a thought provoking address on "Factors in the Progress of the Work in the North."

"The Evangelization of the Rural Districts" was the subject dealt with by Missionary T. B. Hawkins. He is doing the job, hence his example was the best exposition of his teaching.

The most prickly subject dealt with, and which most intimately affects the home constituency, was presented very tactfully by Missionary Martin Blair. It took the form of a resolution adopted at our last Missionary Conference inviting the Convention to appoint an assessorial committee of eight to cooperate with the executive committee of the Mission in the preparation of the budget to be presented to the annual Missionary Conference for approval before being forwarded to the board in Richmond. After amiable discussion the resolution was adopted by a fair majority. So from now on, we start out on a new phase of our missionary enterprise. The group of men appointed are the peers of us missionaries in administrative ability, fair-mindedness, foresight, and disinterested longing for the evangelization of the whole of those countries.

What thrilled my old heart more than anything else was younger men, most of them prepared in our Seminary. "The Fullness of Christ" was the subject of the Convention sermon preached by Don Francisco Villalon, of Mendoza. It was used to enlarge our capacity for Christ.

"Following Christ in His doctrinal Principles" was the subject of Don Enrique Corrales of Bahia Blanca, and he led us right into the heart of things. It led to what was probably the spiritual high water mark of the Convention, when Don Ramon Vazquez of Rosario guided our thoughts as to the meaning of "Following Christ in His moral principles." The influence of those two addresses given by two of the youngest men will never die.

Next day a forceful address on Alcoholism was given by another of the younger men, Don Lorenzo Pluis of Buenos Aires. He gave steady sledge hammer blows to the moderate drinkers who are members of our churches.

The veteran Don Gabriel Ostermann drew us very near to God as he led our thinking on "Following the Living Christ as Power and Guide to Our Christian Life."

Then the eloquent young successor of Besson, Don Santiago Canclini gave the closing address, and drew us out to a fuller consecration to Christ and His cause.

When I look at these able, spiritually-minded, enterprising young soul-winners, who have already risen to influence in our Convention, there are no doubts as to the future of Christ's work in the country.

The women also had a very successful Convention, and the young people had an inspiring meeting at which it was decided to organize a Young People's Convention next year.

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PRESENTING THE EDITOR

During the past twenty-five years the directors of the Biblical Recorder have found out there is one man among its staff upon whom they can always depend. He has always been faithful and efficient in whatever he undertook to do. In 1911 we asked him to look after the erection of our building. He did it with the skill of an architect. Later when we had trouble in our printing plant we put him in charge. He managed it so well that we seriously considered going into the printing business.

Upon the death of Dr. Livingston Johnson we naturally turned to him and asked him to act as editor temporarily. And, just as we expected, he has displayed such talent that we are convinced that he is the man for the job. We have been in close touch with the Convention Advisory Committee, of which Dr. M. L. Kesler is chairman, and they were kind enough to make two trips to Raleigh that we might counsel with them. At their last meeting, held Thursday, April 23rd, we informed them of our decision to elect J. S. Farmer editor, and they assured us of their loyal support. We certainly appreciate their services.

On Friday, April 24th, the directors met and elected J. S. Farmer editor, in addition to his work as business manager. He had not sought the position, but as ever he was ready to undertake any task the directors might put upon him. We bespeak for him the cooperation and prayerful consideration of our readers and of the Baptist State Convention. We are confident the Biblical Recorder was never in better hands. We want you to read it and write us what you think of it.

N. A. DUNN, President,
Board of Directors.

A PERSONAL WORD

After the death of Dr. Johnson when the question of editing the Recorder was before our Directors, they asked if I could do it. I replied, "If you should elect me now I would have to decline, but I will try to fill the position temporarily." I have done my best. The work seems satisfactory both to our Directors and many interested readers. I have consented to continue the work, realizing more fully than any other can possibly realize my deficiencies and need of a thousand gifts, which alas, I most sadly lack. The sympathy and prayers of our readers are requested. Your friendly criticism will be welcome. If my work is found unsatisfactory to the Baptists of North Carolina, relief will be promptly given them.

J. S. FARMER.

MARS HILL COLLEGE

"Beyond the Blue Ridge lies Mars Hill." This slogan has caught the attention of many parents and young people in North Carolina. They investigated, were won and became friends of the

institution. For seventy-five years Mars Hill College has stood as a beacon light in the midst of the mountains. From 1890 to 1893 Tom Hufham and John E. White had charge of the school. John E. White caught the spirit of the young mountaineers. He became their friend. He became the evangel of the mountain schools not only in North Carolina but in the mountain regions of the Southern Baptist Convention. On the platform in many sections of the South, and especially before the Southern Baptist Convention, John White's eloquence carried the people with him in an effort to build and maintain schools for the education of the youth of the mountains.

In 1897 R. L. Moore took charge of the school and for these thirty-five years President and Mrs. R. L. Moore have stood by the school showing a spirit of faithful service and sacrifice seldom equalled in the history of Christian education. When the generations to come shall read and rewrite the history of Christian education in North Carolina, R. L. Moore and his good wife will have a large place in the service rendered the young people in the bounds of the Southern Baptist Convention.

The atmosphere of Mars Hill is distinctly Christian. It is the most valuable asset the school has. No young man has learned to doubt the wisdom and the goodness of God, or to doubt the saving power of the blood of Christ at Mars Hill. On the other hand multiplied hundreds have found faith here and have gone out into the different sections of the country and into other countries living Christian lives and rendering Christian service. No school owned by the Baptists of North Carolina, or by the Baptists of the South, has a higher rating in the estimation of the most serious-thinking and faithful-living Baptists than has Mars Hill.

On page four of this issue we have a discussion of Mars Hill by President Moore. Be sure to read it. The history of the sacrifice of the founders of this institution recorded here will be re-written by many generations who are to follow. The Biblical Recorder is glad to devote space to and extend congratulations upon the seventy-fifth anniversary of this institution. The attainments of the past are only an indication of the larger things yet to be. With every good wish for the future of Mars Hill, the faculty and the student body of the present, we join in the hope for yet larger usefulness in future years.

THE WORK OF OUR WOMEN

A copy of the minutes of the 1931 session of the W. M. U. Convention is before us, containing instructive reports, statistics, the address of Mrs. W. N. Jones, the president, and a good likeness of our late editor, Doctor Johnson.

We note the total registration of delegates and visitors was 701. Our men will be interested to know that the cost of the meeting to the Baptists of the State, with the exception of the program of the Convention, was \$5.20. This item covers telegrams, telephone calls and postage for the meeting. Every officer and delegate who did not elect to be entertained by the good people of Gastonia paid her own way. If the program for the meeting cost \$40, then the total expense of the annual meeting was \$45.20. If our men would practice such economy the days of depression would soon fold their tents and steal away.

The W. M. U. Convention has 2,628 active organizations. Of this number 265 reached every point and are, according to the Standard of Excellence, A-1 societies. The contributions for 1930 amounted to \$250,985.53. The aim for 1931 is \$300,000. The societies will be asked to contribute \$50,000 to the Heck Memorial Fund as a special offering, being a part of the total amount, which this year will go to the debt of the Baptist State Convention. The members of the different missionary societies will be asked to pay one dollar each to the Heck Memorial Fund. This pledge of the women to undertake

to raise \$50,000 for 1931 is a beautiful gleam of hope in connection with our Convention debt.

The record of our women in training their members by mission study courses, monthly programs and the dissemination of correct information among the societies is giving them a vision and enabling them to do a work intelligently which our men will do well to study.

We heard the other day that one pastor had proposed the study of a book on stewardship by a number of men, all men who are willing to meet for study, during the hour that the women are holding their missionary society. The men present unanimously agreed to undertake it. We hope to have a report of the result at some not distant date.

THE CHURCHES IN 1930

The annual reports of the statistician of the Christian Herald on the gains and losses in church membership of the various denominations of the United States are always most interesting. The report for 1930 has recently been given to the press. It shows for the country as a whole a net gain of 88,350 members. This is one of the smallest gains on record, only about one-third of the gain for 1929, and not one-tenth of that for 1928, which was more than a million. The larger gains were the Baptists, 74,706, and a total membership of 9,216,562; the Lutherans, 58,180, and a total membership of 2,806,797; the Protestant Episcopalians, 16,532, and a total membership of 1,254,227; Catholics, 17,256, and a total membership of 17,316,673. The losses were Methodists, 43,211, leaving a total membership of 9,119,069; Presbyterians, 22,763, leaving a total membership of 2,677,369; and the Disciples of Christ, 18,567, leaving a total membership of 1,988,392. The total church membership of all bodies in the country is given as 49,948,895, which is about ten in twenty-five population.

We may be somewhat more particular about the figures on the Baptists. Not only was the increase of the Baptists as a whole the greatest of all the Christian bodies, but the growth for 1930, 74,706, was greater than for 1929 when the net gain was 69,806. As the figures given are totals applying to all bodies of Baptists, we do not yet know just what was the gain in the Baptists of the North as distinguished from the Baptists of the South. But in 1929 the white Baptists of the South made a net gain of 64,769, and the colored Baptists a net gain of 20,000, while the white Northern Baptists showed a net loss of 15,198. Probably the figures for the year 1930 are similar. Another matter which has a peculiar interest for the Baptists is that the figures show that they are now, with 9,216,562 members, the largest denomination in the United States. It is true that the Catholics are seemingly greater, but their numbers as reported, 17,316,673, include the children of Catholic families. On the same basis the Baptist population would be 23,216,450. Next to the Baptists stand the Methodists with 9,119,069 members, which would give them a population of 22,792,676.

Dr. G. L. Kieffer, the statistician who gathered the figures, while not altogether discouraged, sees that they have some depressing aspect. He says:

If the churches are losing ground, the reason and remedy can be found in part in an analysis of the message they are proclaiming to the world. An age of doubt and question, of depression and lawlessness, demands from the pulpits of the land a clear ringing statement—"We should fear and love God!" "Despise ye not the church of God"; "It is written in the word of God." Religious education of youth of America is a crying need. If there is a poverty of religion in the universities and schools of higher education, as is sometimes alleged, the situation needs a searching analysis by the churches and a summary remedy.

There are other interesting questions raised by the report. Why should the Methodists have suffered their first decrease in membership in a century? Perhaps we should better be able to answer this question if we knew just which Methodist bodies

had losses and which, if any, made gains. And what gave the Episcopalians the relatively large gain in the face of the Methodist loss? What part of their gain came from other churches and what part was due to conversions of those not members of any church? And why should the loss of the Methodists come at a time when they have in many respects adopted the liturgy of the Episcopal Church? All these and many more questions can be answered only after much study and analysis of the figures. But of one thing we may be certain. Any gain the Baptists may have made came as a result of preaching the old-fashioned Gospel. The Baptist preachers of the South at least have not forgotten to tell men that they are sinners; to depend on the Holy Spirit to convict men of sin; and to magnify the Spirit's work in the churches; to urge the necessity of regeneration. Then again, it is significant that the Baptists have gained most in that very section where they maintain most uncompromisingly the true Baptist teaching on baptism and the Lord's Supper. It is only when a denomination has vital principles and stands for them with courage and firmness that it commands the support of brave and conscientious men and women when it becomes neither hot nor cold in its concern for its distinctive doctrines. It is time for it to begin to fear that the Lord will take away its candlestick. In most cases the decadence of such a denomination has already begun.

CURRENT TOPICS

A very interesting series of farm bulletins is being issued by our State College at Raleigh. Especial interest is being given the growing of corn, pigs and poultry. Those who are interested in the "Live at Home Programs" should write F. H. Jeter or I. O. Schaub, Department of Agriculture, Raleigh, N. C.

The question of allowing school girls and boys to smoke and drink has thrust itself squarely before our schools and college authorities. It is hard to prevent young folks from doing at school what they are allowed to do at home. If our parents could only see the future life of drinking boys and girls this question would soon cease to be a problem.

Electrical equipment has been perfected for rural home use that will cook food, heat water, run the sewing machine, churn, sweep floors, pump water, cut wood, shear the animals, grind feed for cattle, open and shut doors, and do numberless other things to relieve the drudgery of rural life. The equipment carries only one objectionable feature: it costs more than the average farmer can afford to pay.

The textile industry is in a more hopeful attitude. The women folks have decided that pretty dresses can be made of cotton, and what is better, they are wearing them longer. So King Cotton is again able to hold up his head, and all the South breathes easier. The textile industry was the first to feel the effects of the depression. Since July, 1930, there has been steady improvement, though profits are still unsatisfactory. The wool market is improving also. If manufacturers will limit their output to the demands of the market they will be able to realize fair returns on operating costs.

The Roman Church finds itself in an uncertain position under the new Republic of Spain. Under the monarchy certain privileges, including a contribution of about \$13,000,000 annually to its support were granted the Roman Church which the Republic can hardly afford to continue. The future alignment of church and State in Spain is being closely watched by all nations and by all churches and denominations. It is to be hoped that Spain will free herself from the domination of the Roman Church along with the monarchy, and that her people will be able to enjoy true civil and religious liberty.

Mr. R. B. Bennett, the new Prime Minister of Canada, recently nominated Lord Bessborough for office as Governor General of Canada. This nomination was confirmed by King George of England. Lord Bessborough assumes his new duties with title, Earl of Bessborough. The new Governor General

has served in the House of Commons and in the House of Lords in England. He is good looking, charming in personal manner and a man of real business and political ability. He served with distinction in the World War. He is quite wealthy. His wife is a beautiful French lady. The people of Canada are greatly pleased with his appointment. He has many friends in the United States. It is hoped that his appointment will facilitate business relations between the United States and Canada.

A report of auto accidents in the United States for the year 1930 made by Mr. Wm. B. Bailey of the Travelers Insurance Company, shows 32,500 fatal accidents, and a property loss of about \$3,000,000,000. This loss results largely from a speed mania on the part of careless drivers. Thoughtless pedestrians have contributed much to loss of life. Americans seem to be obsessed with the notion that they must beat the other fellow. A speed rate of forty miles is safe for a heavy car in good condition, but the light cars are not safe at forty miles. It is the effort on the part of drivers of cheap cars to pass other cars that causes most of the trouble. We are usually courteous to our neighbors until we begin to drive cars, but once on the road a sense of good manners and regard for other people forsakes the average motorist. On this account we suffer terrific losses in property and life.

A committee of seven from the House and four from the Senate has been appointed to work out a revenue bill for North Carolina. For over 100 days our representatives have argued, and almost fought over the tax problem, and so far no progress has been made. We still believe that the great majority of our legislators are able and honest men worthy of our confidence and respect. The trouble with our State is the same as with our private citizens. We have been living beyond our means. It hurts to give up the conveniences and luxuries to which we have become accustomed in more prosperous days, but it must be done. We must use economy. We cannot always spend more than we make. Almost every state and nation in the world today is facing the unpleasant problem of cutting down expenses.

In spite of all complaints of hard times the year 1930 has much to its credit. The following shows a few of its accomplishments: We moved 45,800,000 cars of freight in addition to that hauled by over 3,000,000 auto trucks. Made and sold a new car for each ten families at a cost of over \$2,000,000,000. Used over 399,000,000 barrels of gasoline. Manufactured over 4,500,000,000 yards of cloth and 315,000,000 pairs of shoes. Kept 40,000,000 employees at work and paid \$4,500,000,000 in dividends. The amount of business transacted passed \$100,000,000,000. The health of our country has been excellent and, excepting the draught, nature has bestowed her blessings upon us with a liberal hand. It begins to appear that all that we need is a little more systematic work, a little more economy and common sense applied to our personal affairs.

Americans who have been living on the east coast of Nicaragua have suffered all the horrors of savage warfare. Augustino Sandino, a rebel chieftain, has been giving trouble to the government of Nicaragua for some time. He has made his attacks upon the Americans, as he says, to force the United States to withdraw its marines from the country, and in this way he has gained considerable following in Nicaragua. Our government has instructed all Americans to leave Nicaragua till this rebellion can be put down by the constituted government of that country. The United States has sent the gunboat Asheville and the gunboat Sacramento, and also the cruiser Memphis to protect our citizens who report to the coast towns as designated. Some blame for the disturbed conditions in Nicaragua is charged against certain American interests who are not unwilling to have United States troops remain indefinitely in this country for the protection of their coal and oil fields.

Anton J. Cermak, the new mayor of Chicago, was born in Prague, Bohemia. His family came to the United States when he was only one year old. At the age of eleven years he started out to earn his living at \$2.00 a week. At the age of sixteen he bought a mule and began driving his own dray. He finally owned forty teams for hauling coal, wood, furniture, etc. He married at twenty-one and became the father of three girls, all of whom are living and married. His wife died a year ago. He has served in the Legislature of his state, the city council, on the Democratic Board, and was once nominated as Senator for Illinois. His election as mayor of Chicago makes him the political leader of his state. Some fear that he will create an organi-

zation in Chicago similar to Tamany Hall of New York. His influence may throw Illinois into the Democratic party. He is a man of rugged appearance, stern manner and strong character. It is hoped that he will give a clean administration so much needed in Chicago.

Twelve years ago France was regarded as the sick nation with a bare chance to survive. Today she occupies the best position in Europe. Poincare and Briand have done for France in 1930 what Bismarck did for Germany in 1870, and today France holds the balance of power in the continent. Her gold reserves continue to pile up. Her financial position is the best in her history. Not only is the position of France in financial and political matters most satisfactory, but her industries are in good condition. She has not the unemployment problem that so harasses England and Germany. Her commercial alliances are most satisfactory. An era of development and prosperity seems to await this beautiful country which only a short while ago was a cause of anxious concern to her friends.

Racketeers and Racketeering.—Racketeer and racketeering are new words; they are not to be found in Webster. Perhaps the criminals and the plague of our large cities to which they refer are not altogether new, but only in the last few years have they become dangerous. Racketeering is the name given to the blackmail levied on lawful business and on innocent women by organized criminals. For instance, take the case of the laundries in the city of Detroit. Several years ago they became the victims of the racketeers, who exact a regular tribute of them as the price for which the racketeers will leave them unmolested in their business. As long as this tribute is paid the laundries are under the protection of the criminals. But woe to the laundry that disregards them; its trucks will constantly be wrecked on the streets, the bags of laundry in transit to and from the laundry will be either destroyed or ruined with acids and other chemicals; and if under such treatment the laundry does not come to terms, its plant will be dynamited or burned. As has been proved in many instances even murder will be resorted to by the racketeers. It is evident that only a very powerful and well organized band of criminals could succeed with such methods, and very powerful the racketeers are. Their chiefs are men of no little ability, and under them are all grades of subordinates ready to do their bidding; those who will serve notice on victims and collect the tribute from them; others who will do one kind of criminal work and others who will do the worst. All are paid, the chiefs more highly, the others at an agreed rate, and all make their living by exacting this criminal toll of their fellow men who are trying to live honestly, and in fact, on the society on which they become deadly parasites. For it is evident that the tribute they exact of business or industry is passed on to the consumer. To take the case of the laundry again, the price of laundering is increased, so that in the end except for decrease of business the laundry does not suffer. It is made a collecting agency for the blackmail of the racketeers. But innocent women, whose good name can be preserved only by paying blackmail to the scoundrel who devises schemes to get them in his power, are themselves the principal sufferers.

The surprising thing is that such crime can exist in a country like ours supposed to be well governed. But the fact is that it does exist to a very great extent in several of our largest cities, in Chicago, in Detroit, in New York, and others. For several years in Chicago the city and state government has confessed inability to bring the criminals to justice, and only the feeblest efforts have been made to enforce the law. The new mayor of that city, Cermak, who succeeds the notorious Big Bill Thompson, promises to clean up, but his ability to bring the powerful criminals to justice is doubted. Just now New York is investigating the protection given to crime by corrupt judges and prosecuting attorneys. This investigation has the support of the State Government and of several powerful organizations in the city and is being strenuously pushed. It is to be hoped that the result will be to bring to an end the appalling conditions that now exist. The racketeers are a threat to our civilization, especially in our great cities. One may ask why they should have been tolerated at all. Probably the answer is that they are not so much worse than the legal government of those cities has long been. It will be recalled that in 1901-02 Joseph W. Folk of St. Louis gained nationwide reputation for prosecuting corrupt city officials who had been allowing their citizens to be made the victims of extortion by certain industries. Most of the political rings that are supreme in our cities are organized for plunder of business and live by plunder, hardly less shameful than that exacted by racketeers.

SUNDAY SCHOOL DEPARTMENT

TEACHING THE WORD

PERRY MORGAN, Secretary

GLADYS H. BECK
Elementary Secretary

L. L. MORGAN
Field Worker

**STATE SUNDAY-SCHOOL
CONFERENCE
RIDGECREST, JULY 12-17, 1931**
The only State-wide Meeting for
Sunday-school Workers This
Year. Plan Now to Go

PRESIDENT OF BAPTIST STATE CONVENTION TO SPEAK AT RIDGECREST

For the evening services at Ridgecrest during the State Sunday-school Meeting, July 12-17, Dr. J. Clyde Turner, pastor of the First Baptist Church of Greensboro, and President of the Baptist State Convention, has been secured to bring messages of help and inspiration. This is good news for all North Carolina Sunday-school workers. A real treat is in store for all who are privileged to be there to enjoy his preaching. He is one of the South's best preachers and one of our finest pastors. He is a leader of the denomination in North Carolina, and is pastor of one of the best churches in the State. Plan now to hear him.

SOME REASONS WHY THEY DO NOT ATTEND

There are many reasons why myriads of people do not attend Sunday-school. A few are given here:

1. They are sick—physically unable. But worse, they are spiritually sick.
2. Inadequate Sunday-school organization.
3. Inadequate Sunday-school equipment.
4. Improper grading of the Sunday-school.
5. Indifference within as well as without the church.
6. Unattractive programs of work.
7. Lack of the right kind of leadership.
8. Poor Bible teaching.
9. Sin.
10. Discouragement.
11. Complacency—love of ease.
12. We do not invite them.

The above dozen reasons can be increased two-fold. Any church can overcome all of them, or at least remedy the causes in large measure and win many more people to the Sunday-school if it will.

SUNDAY-SCHOOL GAINS IN NORTH CAROLINA

From 1921 to 1930 North Carolina Baptist Sunday-schools gained in membership 109,064. The gain by years was as follows:

- 1921 enrolled 247,699.
- 1922 enrolled 265,496.
- 1923 enrolled 274,528.
- 1924 enrolled 286,793.
- 1925 enrolled 312,840.
- 1926 enrolled 323,727.
- 1927 enrolled 334,233.
- 1928 enrolled 331,728.
- 1929 enrolled 339,900.
- 1930 enrolled 355,763.

The climb has been steady with the exception of 1928 when there was a falling off due to failure to secure all data. The average gain per year was 10,906. Every Sunday the gain was 200.7. There are yet a million possibilities for us to enroll.

SOUTHSIDE, WILMINGTON

Led by the pastor, Rev. L. R. O'Brian, the Southside Baptist Church, Wilmington, had a week of training in which five courses were offered. About a hundred attended the classes, which

were taught by Misses Sybil Deane Wilson, and Jennie Mae Hartsfield of Wilmington, Mrs. C. R. Pittard of Apex, Miss Gladys H. Beck and Perry Morgan of Raleigh. The Sunday-school at Southside is growing in numbers and efficiency under the guidance of Superintendent M. V. Huffham and his co-workers. It was a genuine delight to be with them and to work again with our friend, Pastor O'Brian, who is in great favor with his people.

TAKE THE BUILDER

Every Sunday-school superintendent should take "The Sunday School Build." From it one gets the best thoughts of the best thinkers in the Sunday-school world. With it take "Sunday School Young People and Adults." These magazines are indispensable for superintendents who desire the best. No superintendent will lack material for his Sunday morning program if he will diligently use the material given in these periodicals. Right at this point is where many superintendents meet with either failure in attracting people to their schools. Without tools a carpenter has a poor chance of building a house.

FIRST BAPTIST CHURCH OF GOLDSBORO HAS COMMENCE- MENT EXERCISES

Sunday evening, April 19, was a time of rejoicing with the members of the First Baptist Church of Goldsboro, when 258 awards were presented to more than 200 men, women, boys and girls. These awards were given for work done over a period of several weeks in every department of the church. The awards are divided as follows: Church Administration 35, Sunday-school 27, W. M. U. 43, B. Y. P. U. 151, and Daily Vacation Bible School 2.

A special program was arranged with the young people in charge of the music. State Sunday School Secretary Perry Morgan, of Raleigh, was present, and delivered the principal address, using as his subject, "I Press Forward." Our people are always happy to have Mr. Morgan, and every one present greatly enjoyed his message.

Rev. A. J. Smith is the beloved pastor of this church, and is a real leader in every department of the work. Aside from his fine pulpit ability, he is a genius in enlisting a large number of workers in the different departments of the church. Perhaps no pastor in North Carolina is more loved by his people than Brother Smith.

A. V. WASHBURN.

They're HARMLESS
your Druggist sells

WHITE CAPS
for Headache

FIREPROOF For
Ambler Homes
and
ASBESTOS SHINGLES Churches
AMBLER ASBESTOS S. & S. CO., Ambler, Pa.

NORFOLK SOUTHERN RAILROAD PASSENGER SCHEDULES Effective April 1, 1931

From Raleigh, N. C., daily except as shown:
Leave for: 6:15 a.m. Norfolk 3:30 p.m.
b-7:30 a.m. Charlotte 4:45 p.m.
d-9:45 p.m. Norfolk 7:05 a.m.
b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

B. J. MILLER, C. T. A.
A. F. TANNERY, D. T. A.
H. H. CLAPP, D. P. A.

FRECKLES



Vanish In Few Nights

It seldom takes more than an ounce of Othine-double strength to clear the skin of ugly brown freckles. Othine is also a perfect bleach cream. Be sure to ask for Othine-double strength—sold at all drug stores under money back guarantee to remove all freckles and give you a lovely, milk-white complexion. If your dealer can't supply you, send \$1.15 to Othine Laboratories, Inc., Buffalo, N. Y.

OTHINE DOUBLE STRENGTH

TOO NERVOUS TO SLEEP Why Not Try This?



Charlotte, N. C.
"I had become in a terribly weakened condition, too nervous to sleep, no appetite to enjoy my meals and so lacking in strength and vitality that I could not even do my housework properly. I was just dragging around when a friend told me to take Dr. Pierce's Medical Discovery. My appetite and nerves soon became normal, I was able to enjoy my meals and had restful sleep. I took the 'Discovery' until I was restored to perfect health."—Mrs. Mamie Hartgrove, Louise Mill. Fluid or tablets. All druggists. Send 10c to Dr. Pierce's Clinic, Buffalo, N. Y., for trial package.

SEABOARD

Announce new schedule of through trains effective as follows

SOUTHBOUND

Train 3 for Sanford, Hamlet, Columbia, Jacksonville and Florida points. Will leave 4:43 p.m., effective March 30th.

Train 5 for Sanford, Hamlet, Atlanta, Memphis, Savannah, Jacksonville will leave 3:05 a.m., effective March 30th.

Train 191 for Hamlet, Southern Pines, Columbia, Savannah, Jacksonville and Florida points. Will leave 6:55 a.m., effective March 31st.

Train 107 for Columbia, Savannah, Jacksonville, Tampa, Miami, Atlanta, Birmingham, will leave 9:05 p.m., effective March 29th.

Train 11 local will be discontinued after March 29th.

NORTHBOUND

Train 4 for Henderson, Norfolk, Richmond, Washington, New York will leave 1:25 p.m., effective April 2nd.

Train 6 for Henderson, Norfolk, Richmond, Washington, New York will leave 1:50 a.m., effective March 30th.

Train 108 for Norfolk, Richmond, Washington, New York will leave 7:27 a.m., effective March 30th.

Train 192 for Richmond, Washington, New York will leave 8:35 p.m., effective April 2nd.

Train 12 local will be discontinued after April 1st.

H. E. Pleasants, D.P.A.,
Raleigh, N. C.



A thousand lives
depend upon it
so they build of . . .
METAL!

WHERE no water must enter—where there can be no compromise with protection—builders turn to metal.

Because of this, the Clark Grave Vault, like the modern ship, is made of metal. For the cost of a vault that is not absolutely impermeable to water is money wasted.

The Clark Grave Vault, made of specially processed 12 gauge Armco Ingot Iron or Keystone Copper Steel, designed according to the immutable natural law of the diving bell, all seams welded inside and out, tested under 5000 pounds of water—defies water and time. Guaranteed for 50 years.

The Clark may also be obtained in a perpetually guaranteed de luxe model of 10 gauge solid copper.

Clark Vaults can be obtained through better funeral directors everywhere, in the following models: Gray or White Lacquer Finish, Copper Bronze or Gold Bronze Finish, Silvertone or Copper Finish on vaults Cadmium Plated by Udylite Process, De Luxe 10 Gauge Solid Copper.

Less than Clark complete protection is no protection at all.

Ask for booklet—"A Modern Interpretation of Age-Old Reverence."

THE CLARK GRAVE VAULT CO.

Dept. , Columbus, Ohio

Western Office and Warehouse
Kansas City, Mo.



GRAVE VAULT

This trade-mark is on every Clark Grave Vault. Unless you see this mark, the vault is not a Clark.

Summer COLDS

Almost everybody knows how Bayer Aspirin breaks up a cold—but why not prevent it? Take a tablet or two when you first feel the cold coming on. Spare yourself the discomfort of a summer cold. Read the proven directions in every package for headaches, pain, etc.



Baptist Young People's Union TRAINING IN HIS SERVICE

JAMES A. IVEY, Secretary

MISS WINNIE RICKETT

Junior-Intermediate Secretary

MISS MARY AISCUE

General Field Worker

LAST CALL FOR QUARTERLY REPORTS

We are asking those unions which have not mailed the quarterly report to the State B. Y. P. U. Office, to do so even now. We will want to get the reports even as late as June. Let every alert union whose member may read this statement make immediate compliance.

PATIENCE PLEASE

March and April are Regional Convention months. Quarterly report blanks went out the last of March. The regular routine of office work must be carried on. The requests for awards are literally pouring into the office. With all that we are doing one will understand and be patient if three weeks are necessary to write and mail out the diplomas.

YOUTH'S ROLL CALL

The young people's branch of the National Woman's Christian Temperance Union is sponsoring a "Youth's Roll Call" movement. J. E. Lambdin heartily endorses the movement. Two topics in the Senior quarterlies this year will emphasize prohibition. The lesson August 23rd will be on, "What About Prohibition." North Carolina young people can have a big part in making our country safe for prohibition. The Roll Call sheets for signatures are ten cents per dozen. They can be had from the National W. C. T. U. Publishing House, Evanston, Ill. Unions signing the "Roll Call" should report directly to Winona R. Jewell, Evanston, Ill.

STUDY COURSES AT RIDGECREST

The arrangement of the schedule at the State B. Y. P. U. Convention-Assembly, July 4-10, Ridgcrest, allows each person to take two study course books. In fact one of the Assembly requirements will be that every one must enroll in two classes. The daily routine calls for all the B. Y. P. U. books on methods at one period. Another time the inspirational books, including Junior, Intermediate, Senior and four special courses, making thirteen in all, will be given. The four special courses offered are Poster-making, Parliamentary Law, Church Music and Recreational Leadership.

A study of the personnel of the faculty should serve to convince even the most skeptical that an unusual array of consecrated talent will guide the class work. Here they are: Mrs. J. A. Yost, Winston-Salem; Edwin S. Preston, Mrs. Edwin S. Preston, Georgia; Elton Johnson, Lyman Hailey, Dr. Kyle M. Yates, Kentucky; Frank H. Leavell, J. E. Lambdin, Mrs. J. E. Lambdin, Tennessee; Misses Mary Virginia Green, Madeline Elliott, Cleo Mitchell, Alva Lawrence, Mary Ayscue and Winnie Rickett, Perry Morgan and James A. Ivey.

DEACONS PASS RESOLUTIONS SUPPORTING YOUNG PEOPLE

The following is an excerpt from the November 9, 1930, issue of the weekly bulletin of the Central Baptist Church, Johnson City, Tennessee, of which Dr. Wm. R. Rigell is pastor.

Deacons Support the Young People
Whereas, we recognize in the young people of our church, through their various organizations, a strong and potential factor in the work and service of the church; and,

Whereas, it is our desire to stimulate and encourage them, and to express our appreciation of the splendid efforts they are making and the excellent work they are doing, through their various activities:

Therefore, be it resolved by the Board of Deacons of the Central Baptist Church, in regular session assembled on this third day of November, 1930, that we commend their work and efforts, and that we pledge to them our cooperation, prayers and encouragement.

Done by order of the Board of Deacons:

E. J. BURDETTE, Chairman.

R. C. PHILLIPS, Secretary.

May this splendid example inspire other deacons to do likewise.

(B. Y. P. U. Magazine.)

BAPTISTS MUST FEDERATE, SYNDICATE OR EDUCATE

My church, along with other Baptist churches, holds some principles which make us distinctive and separate from Protestant churches. We find these distinctive principles in the New Testament. My church holds many things in common with Protestant churches. We are happy to walk with them as long as the New Testament is their guide. When they depart from its teachings, then we are separate. My church teaches the following seven distinctive principles which are common to Baptist churches:

1. The Bible is the sufficient and final rule of faith and practice.
2. Religion is personal and spiritual.
3. Baptism is a symbolic ordinance and a profession of faith in Jesus Christ as Lord and Saviour.
4. The Lord's Supper is a symbol of the death, resurrection, and prophecy of the second coming of our Lord and Saviour.
5. New Testament churches are local, congregational and independent bodies.
6. All believers in Christ are equal in rank and privileges.
7. The Church and State are separate.

During my ministry I have known some deacons, Sunday-school teachers, W. M. U. leaders and choir members who did not believe all these principles. These have been few, but noisy at times. I have found one B. Y. P. U. leader who did not believe all these principles. If there should be occasion for one of my church members to state the Baptist fundamentals I would select a member of the B. Y. P. U., because they have a clearer understanding of our distinctive principles. Baptists must federate, syndicate or educate. Our great denomination, through our several B. Y. P. U. departments and local units, is educating our young people in New Testament fundamentals.

EPH WHISENHUNT.

Elkin, N. C.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

It is a Reliable, General Invigorating Tonic.

Malaria Chills and Fever Dengue

Southern Railway

Announcement for the

Southern Baptist Convention Birmingham, Alabama May 13-16, 1931

SPECIAL PULLMANS FROM GOLDSBORO AND RALEIGH

(Personally conducted by Mr. J. S. Farmer)

May 12th: Leave Goldsboro	Southern Railway No. 13	5:00 p.m.
May 12th: Leave Selma	Southern Railway No. 13	5:52 p.m.
May 12th: Leave Raleigh	Southern Railway No. 13	7:00 p.m.
May 12th: Leave Durham	Southern Railway No. 13	7:53 p.m.
May 12th: Leave Burlington	Southern Railway No. 13	9:00 p.m.
May 12th: Arrive Greensboro	Southern Railway No. 13	9:45 p.m.
May 13th: Leave Greensboro	Southern Railway No. 29	12:25 a.m.
May 13th: Leave Atlanta	Southern Railway No. 29	9:30 a.m.
May 13th: Arrive Birmingham	Southern Railway No. 29	2:35 p.m.

Other daily schedules offering excellent service to Birmingham

1st day: Leave Goldsboro	Southern Railway	1:30 p.m.	10:00 p.m.
1st day: Leave Selma	Southern Railway	2:25 p.m.	10:55 p.m.
1st day: Leave Raleigh	Southern Railway	3:20 p.m.	11:55 p.m.
1st day: Leave Durham	Southern Railway	4:05 p.m.	12:40 a.m.
1st day: Leave Greensboro	Southern Railway	7:20 p.m.	7:30 a.m.
2nd day: Arrive Birmingham	Southern Railway	12:10 p.m.	9:45 p.m.

Local sleeping car Raleigh to Greensboro on night train and through Pullman Greensboro to Birmingham on both trains.

Railroad and Pullman fare from principal points in Eastern Carolina.

From	Round Trip Fare		One Way Pullman Fare		
	Convention	Clergy	Lower	Upper	Drawing Rm.
Goldsboro	\$33.74	\$30.00	\$6.75	\$5.40	\$24.00
Selma	32.66	29.10	6.75	5.40	24.00
Raleigh	31.79	28.30	6.38	5.10	22.50
Durham	31.08	27.70	6.38	5.10	22.50
Hillsboro	30.33	27.00	6.38	5.10	22.50
Mebane	29.85	26.60	6.38	5.10	22.50
Graham	29.37	26.20	6.38	5.10	22.50
Burlington	29.28	26.10	6.38	5.10	22.50
Greensboro	28.11	25.00	6.00	4.80	21.00

DATES OF SALE: May 6th to 15th. FINAL LIMIT: Midnight May 22nd, 1931

Two people may occupy one berth at the same cost as one person.

AVAILABLE DAILY SERVICE FOR RETURN TRIP

Lv. Birmingham	So. Ry.	5:45 a.m.	2:30 p.m.	3:40 p.m.	11:55 p.m.
Lv. Atlanta	So. Ry.	12:10 p.m.	8:25 p.m.	12:10 a.m.	7:30 a.m.
Ar. Greensboro	So. Ry.	11:00 p.m.	7:35 a.m.	11:55 a.m.	5:55 p.m.
Lv. Greensboro	So. Ry.	12:35 a.m.	7:50 a.m.	12:20 p.m.	6:00 p.m.
Ar. Durham	So. Ry.	2:30 a.m.	9:45 a.m.	2:15 p.m.	7:40 p.m.
Ar. Raleigh	So. Ry.	3:45 a.m.	10:42 a.m.	3:10 p.m.	8:25 p.m.
Ar. Goldsboro	So. Ry.	6:10 a.m.	12:10 p.m.	5:00 p.m.	10:00 p.m.

The above route and arrangements have the approval of the following State Convention Officers any of whom will gladly furnish you with any desired information concerning the Convention also certificates on which to purchase tickets at the reduced Convention fare.

Dr. Chas. E. Maddy, Secretary Board of Missions, Raleigh, N. C.	Mrs. W. N. Jones, President Baptist W. M. U., Raleigh, N. C.
Rev. J. S. Farmer, Business Manager, Biblical Recorder, Raleigh, N. C.	Mrs. Edna Harris, Secretary Baptist W. M. U., Raleigh, N. C.
Mr. Perry Morgan, Secretary Baptist Sunday-school Association, Raleigh, N. C.	Mr. J. A. Ivey, Secretary State B. Y. P. U., Raleigh, N. C.

For Pullman reservations on special or regular line Pullman cars communicate with the undersigned.

J. S. BLOODWORTH, D.P.A.

RALEIGH, N. C.

CHURCH TREASURERS TO THE RESCUE

By Walter M. Gilmore

Church treasurers can render a great service to all of our denominational causes by rushing to their State headquarters all the funds they have for the Cooperative Program, including State and Southwide objects, on or before April 30, when the Convention year closes.

The amount from the individual treasurer may not be large, but in the aggregate it amounts to thousands of dollars. If all the treasurers of the 23,721 churches in the Southern Baptist Convention would remit promptly at least once a month, all the money they have for denominational causes it would save many thousands of dollars for constructive work that is now being paid each year for interest on borrowed money.

April 30 comes on Thursday. Surely every pastor will be glad to cooperate with his church treasurer in getting all the funds in hand on Sunday, April 26, making a thorough round-up on Monday and Tuesday, and then in forwarding the funds to the State Treasurer so that he will get them Thursday. Heartly, sympathetic cooperation on the part of pastors, people, and church treasurers will save the situation for Southern Baptists in this hour of their distressing needs.

Nashville, Tennessee.

RESOLUTIONS CONCERNING OUR COOPERATIVE PROGRAM

By J. C. Owen

It is my plan, unless further developments are such as to change my mind, to present the following resolutions at the approaching meeting of the Southern Baptist Convention to be held in May in Birmingham. I am giving this paper to our Southern Baptist press with the invitation that the brethren discuss it as they may wish. It is my sincere hope that in this way there may appear to us a plan for more effective service in our Master's Kingdom.

Whereas, Under our present system our mission causes have continued to suffer increasing embarrassment from lack of adequate financial support while our people have continued to enjoy as large a degree of prosperity, perhaps, as they have enjoyed over any like period of years; and,

Whereas, Our Home and Foreign Mission situation is rapidly approaching a crisis so serious as to threaten the collapse of the work which has been built up by an almost unmatched heroism and sacrifice through the years; and,

Whereas, Even our educational and other institutions are struggling for existence and finding it indispensable in some instances, in a measure at least, to break away from the requirements of the Cooperative Program and go afield in special campaigns for funds in order to prevent the closing of their doors, and in a few instances even then being unsuccessful in their attempts; and,

Whereas, It is manifestly unwise and disloyal to our Divine Master to continue a method, however attractive in theory, when to do so we are forced to imperil those interests which are most fundamental in the commandments of Christ and have been most fundamental in the plans and programs of Southern Baptists throughout our history:

Therefore, be it resolved:

First. That henceforth the Cooperative Program have reference to missions only; and that the Southern Baptist Convention in session in Birmingham shall set a goal for Home and Foreign Missions for the ensuing year and apportion this amount to the several states and request each state to endeavor to raise its quota. Each state will set its own goal for State Missions within its bounds; this total mission budget will then constitute the goal of the Cooperative Program in each of the states. Then the forces of each state in cooperation with those of the Home and Foreign Boards will go afield in the way they may think best to raise the funds so agreed on. Each of the three Boards, the State, Home and Foreign, shall share in the expense of raising these funds in proportion to the amount of its receipts, unless in the several states another basis shall be devised.

Second. That the Southwide Institutions and the Relief and Annuity Board be taken care of by such special campaigns as the Southern Baptist Executive Committee may work out with the several states. These campaigns shall be approved from time to time by the Southern Baptist Convention, as each case may require.

Third. That the educational and other institutions in each state shall be taken care of by special campaigns or otherwise as the brethren in the State may determine, the Southern Baptist Convention maintaining its interest and rendering its assistance to the several states as the occasion may call for and it strength permit.

Fourth. That this plan be set in operation as

soon after the Convention in Birmingham closes as can be done consistent with a due regard to the conservation of all our interests.

Note Some Reasons In Favor of this Plan

First. It will take to our people a plan simple and concrete enough to appeal to the average man or woman in our churches. One trouble has been that the speakers have had to take so much time explaining the plan that our people have lost sight of the interests embraced in the plan. This difficulty will be obviated when our speakers present one interest at a time.

Second. Our people will be enabled to give freely to the cause which lies nearest their hearts with no feeling of disloyalty when they do so. I see no reason why we should conclude that the Holy Spirit must move all our people to give with equal cordiality to all our causes. He does not move them in their services to do so. Some are called to become evangelists, some pastors and teachers, some at home and some abroad. The plan advocated will provide for an equal liberty in our giving.

Third. This plan will make it necessary for each interest and institution to stand on its own merits before our people. No one will any more feel that he is being forced to support an unpopular cause in order to have the privilege of giving to that which lies nearest his heart. This will put the advocate of each cause on his mettle and at the same time will tend to eliminate that which cannot be made to appeal to the consciences of our people. It is only fair that this should be done. The effort to make Foreign Missions bear the burdens of our institutions has almost wrecked both Foreign Missions and these institutions. I think that most of us are beginning to see that we are being irresistibly pushed out near to the inevitable end of this sort of thing.

Fourth. With the good roads and easy and inexpensive means of transportation this plan will tend to decrease the number of our institutions and increase the efficiency of those which survive. This will tend to release a larger proportion of our funds for the fundamental work of missions. We must not seek to set one department of our work over against another or endeavor to make one department support another. We must let each department stand on its merits, and give all our people the liberty necessary that they may follow as the Holy Spirit may lead.

Fifth. It is not necessary for this writer to assure any one who has been associated with him in any way through the years that this is written by one who has been uniformly friendly to the Cooperative Program. This is written not to criticize or to find fault. It is written with the sole idea of suggesting a plan by which our present distress may be overcome and the cause of our beloved Lord and Master promoted.

O MINISTERS AWAKE!

By Walter N. Johnson

The gravest, grimmest, sharpest, most dire, most immediate need right now among Southern Baptists is for us ministers to awake and arise as God-called ministers of Christ in His churches.

Without this now, our churches wither and our conventions meet in vain.

Outside our debts on church-buildings, Southern Baptists already owe over EIGHTEEN MILLIONS of dollars. We are paying over ONE MILLION A YEAR INTEREST. The vitals of our work are mortgaged to the money-lender, monarch of our modern world. Yet these debts are only a pale symptom of our true condition.

The real trouble is, our spiritual freedom is sold out to a pagan economic system. Without an awakening that makes the spiritual mightier in us than the economic around us, our Southern Baptist work will soon be dead and dried. Vitalized Stewardship is the only cure.

Rouse ye ministers of Christ! Let us, in capacity of spirit-appointed ambassadors of Christ in our sovereign churches, arrange for continued seasons of conference and intercessions this year all over the Southern Baptist Convention.

Back of cogs and belts into God's powerhouse we must retire. Let go the fluttering wheels of organization for a little while, until God rebuilds His fires in our souls. That will fire up the furnace; that will drive our wheels into work again.

A group of us ministers is going to wrestle with these grave matters for three hours in Birmingham, just before the Southern Baptist Convention meets. There will be transacted a few brief items of the Steward League of Baptist Ministers; and then, we shall give all the time to intercession and conference and to planning for a quiet work next year all over the South among us Baptist ministers.

We meet at the First Baptist Church, Wednesday, May 13, 9:30 a.m., just four blocks from Convention headquarters. If you wish to think and pray and plan with us, come to this meeting.

SOUTHERN BAPTISTS FACING THEIR COMING CONVENTION

By L. R. Scarborough

Southern Baptists have had many conventions. They should have another great one at Birmingham. We are entitled to one. We need one. The conditions call us and challenge us to a wonderful gathering in our Christ-honoring hosts.

What Makes a Great Convention?

1. Numbers help—large crowds inspire, show interest, give impulse to large effort.

2. Past achievements in the causes fostered. If we care for our causes before we get there in a worthy way all hearts will thrill with joy and triumph. We need to send in the money needed ahead of our arrival. If there are poor offerings there will be depression of spirit.

3. A sane spirit of optimism will put us on toward victory. Pessimism is the spirit of death; it belongs to a graveyard. It blights, divides, causes despair. Optimism lifts, loves, brightens, sends life currents everywhere. Let's go looking up, where God is and our Christ sits regnant by His arm of power.

4. Prayers will work wonders at a Convention. Much praying before and during a convention will open Heaven's windows and power will come down.

5. Cooperating, constructive unity will cause us to act together in big things and send us forward as a mighty dynamic force. Baptists can count mightily if they work together with God in big tasks. The times demand great cooperative unity.

6. Bold aggressiveness, forward-looking, passionate progressiveness to the goal of big things for Christ will make Birmingham a Bethel of triumph.

7. A deathless determination to conserve and save the things we have already achieved will be wonderful in conquering power. John says, "Look to yourselves that we lose not the things we have wrought, but bring them to a full harvest." We must fix our souls like flint and be as persistent as predestination on saving our mission causes, our schools, our benevolent enterprises. They are all worth saving, and we are the ordained people to save them.

8. These with a conquering faith in God will make Birmingham glorious and send out messages of triumph pulsing all the nerves of our dear denomination. God lives and Joseph's tomb is empty. Christ's commission and His promises are still in force.

Then What Should We Do At Birmingham?

I answer out of my heart:

1. Go in large numbers. Pastors lead in bringing large delegations from all sections. Bring constructive people.

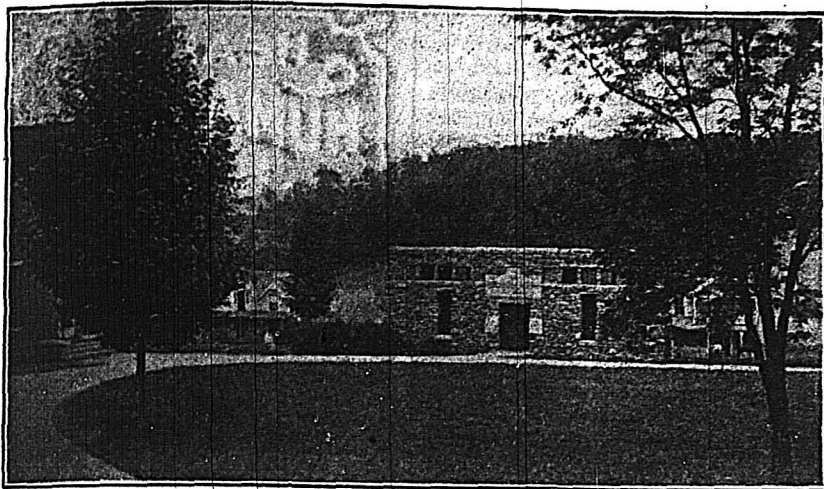
2. Provide a worthy, forward-looking program to fortify and enlarge and increase cooperation with the Cooperative Program. Let the Convention throw itself full-length behind the stewardship movement, the every-member canvass, the right division of funds between all causes.

3. Make a program which will do two things for our debts: stop increasing them and make a plan to pay them. Our debts are rapidly destroying our causes. We must make a program to pay them. The present plan has utterly failed and will fail. We must change. God help us to do it.

4. Create a worthy, aggressive, live Promotional Committee. The Executive Committee is Executive and not Promotional. The Southern Baptist Convention must, if it ever gets out of the woods, lead in promoting its causes. It must do it in sympathy and cooperation with the state forces. But it must promote. It can be done with very little more expense than now. The major work of the Executive Secretary is promotional, not executive.

We are in distressing but not despairing times. Let's go to Birmingham in such a spirit that we will go on, up and out from Birmingham.

Until now almost all parachutes have been made of silk imported from China, Japan, and Italy, but the Bureau of Aeronautics has developed a cotton substitute for parachute silk. The two-ply cotton yarn is chemically treated. The new material, untreated, treated before weaving, and treated after weaving, will be made into parachutes and tested in comparison with the present silk models by dropping the different types "loaded with a 180-pound dummy, from an airplane traveling 100 miles per hour at an altitude of 1000 feet."—North Carolina Christian Advocate.

**MARS HILL LIBRARY**

A view of the Library at Mars Hill College, an artistic, fire-proof building of native stone, the gift of Col. H. Montague of Winston-Salem, called the busiest spot in the world per square inch.

LARGE NUMBER OF STUDENTS EARN EXPENSES

(Continued from page 3)

possible. In accordance with this policy the college is this year giving employment to fourteen students.

No servants are employed at Mars Hill. Every available job is given to students who are willing and eager to work to obtain an education. These jobs include firing furnaces, serving as janitors in the dormitories and other college buildings, baking, cooking, serving meals, washing dishes, keeping the campus in order, acting as assistants in the library, the infirmary, the offices, and the laboratories. All work is considered equally honorable, the only difference in pay being in favor of those positions requiring special skill or training. The college attempts, also, to make the employment given an essential part of the training of those who work, by insisting on efficiency, honesty, and faithfulness in the performance of duty.

A study of the grades of all students at the close of the first semester this year revealed the interesting fact that the working students surpassed the non-working students, the workers making an average of 82 per cent, the non-workers 75 per cent.

MARS HILL GRADUATES RANK HIGH IN OTHER INSTITUTIONS

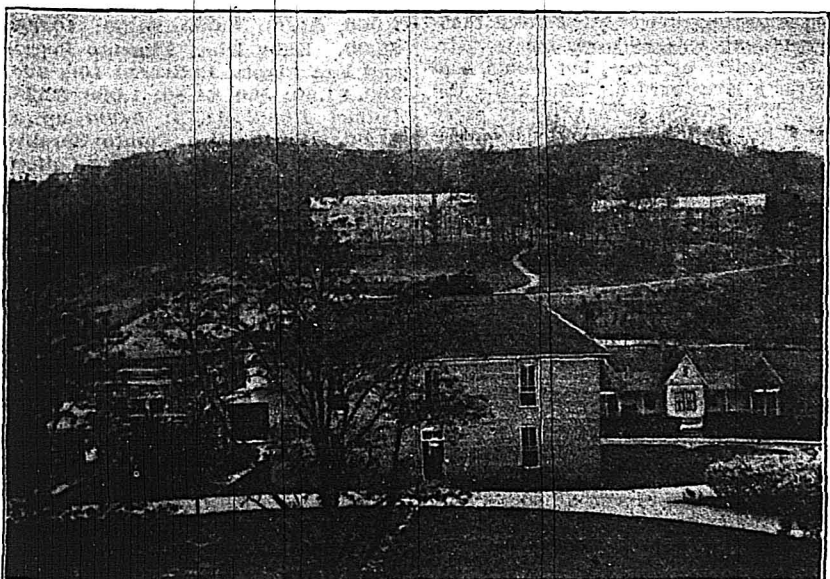
Figures were compiled recently by registrar from reports of 157 former students attending twenty universities and senior colleges. These reports showed that of the 1,024 courses being

taken by these 157 students only 56 courses were failed during the first semester. Further investigation showed that most of these failures were by students who did not complete their courses of study at Mars Hill. Of the eighty-two graduated from Mars Hill four were not recommended for senior college work. These four failed on six subjects. Among the seventy-eight approved graduates only seven were failed at higher institutions.

These figures are particularly significant in view of the fact that these graduates are studying in universities and colleges whose standards and curricula vary widely. Few institutions can show so high an average among their upper classmen who came from their own freshman and sophomore classes.

WIDE TERRITORY REPRESENTED IN ENROLLMENT

The net enrollment at Mars Hill for the year, including the 1930 summer session, totals 587, the enrollment for the regular session being 490. Of the 490 attending the regular session 406 are college students, 61 are academy students, and 23 are special. In the enrollment are represented 73 counties of North Carolina, 16 states, and 1 foreign country. The enrollment by states is as follows: Alabama 1, Florida 14, Georgia 9, Illinois 1, Kentucky 2, Louisiana 1, Mississippi 3, Missouri 1, New York 1, North Carolina 444, Ohio 1, Tennessee 26, Texas 1, South Carolina 71, Virginia 7, West Virginia 3.

**MARS HILL CAMPUS**

A view of the extension of the Mars Hill College Campus showing Melrose and Brown dormitories for boys on the hill. The music building is in the foreground.

A DIAMOND RING

Last week I reported the receipt of a check for \$500 from a sympathetic brother, whom I have never met and with whom I had had no correspondence. This check to be used for the Students Aid Fund for the American Baptist Theological Seminary.

This week I received a diamond ring valued at \$500 from Dr. and Mrs. L. F. Maynard, of Granite City, Illinois. This ring to be sold and the proceeds from the sale to be used in the establishment of a permanent endowment in the Seminary in memory of Mrs. Hattie Easters Mynard.

O. L. HAILEY.

What does God require of us?—Micah 6:8.

EXCURSIONS

From the Southeast to Texas,
June 20, 1931

The Seaboard Air Line Railway announces that on June 20, 1931, they will sell from all stations on their line in North Carolina, tickets to destinations in Texas at fare plus twenty-five cents for the round trip.

Tickets will be good in Pullman cars upon payment of Pullman rates and stop-overs will be allowed at all stations on either going or return trip, or both, within final limit of ticket, which is July 12, 1931.

H. E. PLEASANTS,
Divisional Passenger Agent,
Raleigh, N. C.

CAMP SAPPHIRE—A SAFE PLACE FOR YOUR BOY

Pioneer camp of the Carolina—Popular for 17 years, under same management. Open July and August. Christian, non sectarian. Near entrance Pisgah National Forest. Best of equipment. Scrupulous care. Reasonable rates. For booklet address

W. McK. FETZER, Camp Sapphire, Brevard, N. C.

QUEENS-CHICORA COLLEGE, Charlotte, N. C.

The CHALLENGE of our day is thrown at the feet of the young women. They hold the key to the situation—upon their attitude hangs the destiny of the social order. The vital thing in the lives of the young women is their view point—How will they assess the value of things? The CHRISTIAN COLLEGE gives the view point.

Thoroughly trained faculty—all spiritually minded men and women;—modern equipment;—meeting every requirement;—wholesome social and religious environment;—ideal climate and moderate expenses. ENROLL NOW FOR SESSION OF 1931-1932. For catalogue and view book write W. H. Frazer, D.D., Litt. D., President, Box 300, Charlotte, North Carolina.

FURMAN UNIVERSITY

GREENVILLE, S. C.

Every Facility for Developing a Well-Rounded Life

A. B., B. S. and LL. B. Degrees

A Christian institution, standard in all departments, for thorough training of the minds, hearts, and bodies of young men. Strong law and pre-medical departments. Twelve weeks Summer School, co-educational, with broad curriculum, begins June 9. Next regular session opens September 15, 1931.

FOR CATALOGUE, WRITE

W. J. McGLOTHLIN, President

GREENSBORO COLLEGE

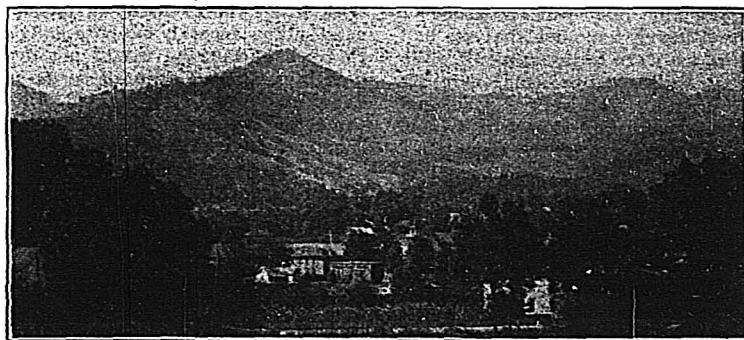
A Standard College for Women. Member of Association of Colleges of the Southern States. The Oldest chartered college for women in the State. Chartered 1838.

Confers the degrees of Bachelor of Arts and Bachelor of Music.

In addition to the regular classical course, special attention is called to the departments of Home Economics, Art, including Industrial and Commercial Art, Spoken English and Dramatic Art, Education, Sunday-School Teacher Training, Piano Pedagogy, and to the complete School of Music.

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A delightful place for study. Send for Summer School Bulletin or for catalogue of regular session. I. N. CARR, Director of Summer School, Mars Hill, N. C.

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W. M. UNION

Edited by Mrs. Edna R. Harris
Corresponding Secretary

W. M. U. STATE OFFICERS

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Mrs. Charles L. Greaves, Personal Service Chairman, 2512 Clark Ave., Raleigh, N. C.
Mrs. Z. M. Caveness, White Cross Chairman, Hillsboro Street, Raleigh, N. C.

NOTES

We are encouraged that we had reports from one hundred more organizations the past quarter than for the same quarter of 1930.

Mission study for W. M. S. showed an increase, but there was a falling off in awards to young people. During the second quarter we hope this may be brought up.

Mrs. Lovell, Superintendent of Johnston, says: "Every W. M. S. reported." Mrs. Wilburn, of Beulah: "One hundred per cent on reports this quarter."

One month of second quarter gone! There is much to be attended to during the remaining two months. What plans are you putting forward for your Heck Memorial offering? Determine that your W. M. U. organizations average the goal of one dollar per member. Think what it will mean to our Convention if you do this!

DEVOTIONAL THOUGHT

Stillness

"Stillness is not spiritual luxury, but sheer necessity. We cannot live without it. We may work without it, but there is no breath of life in the work. Our crowded days can be still at heart, and yet there are times when we find we must stop our work for awhile, even though to do so is like laying a hand on the rim of a whirling wheel. . . . It seems impossible to call a halt without leaving some plain duty undone, and without disappointing or overtaxing any one. But the sense of crush and hurry was such that we had to stop if we were to go on at all. We could not wait for our usual monthly day of prayer. The very air seemed full of the rustle and skurry of wings. There was a voice from the firmament that was over their heads when they stood and had let down their wings. We had to let down our wings.

Next day everything was different. There was a new freshness and lightness. Duties did not jostle. There was peace. And weeks later we knew that, while we waited before Him that day, a special prayer of eight years was answered. That which no power on earth could have accomplished He did on that day of quietness when we let down our wings."

"It requires much courage to be alone with God, to elect to retire for a time, even for long times, and to listen to His voice only. It requires more courage than is needed to meet human opposition or to battle with an outward enemy and is altogether different from worship in the congregation with others around us. Let any one who doubts this make a trial in humble de-

WILLIAM CAREY ("The Consecrated Cobbler")

Missionary to India 1793-1833



William Carey. Who was it that later said, when some one was talking of the great mine of heathenism, asking, "Who will go down?" "I will, but remember that you must hold the ropes." William Carey, missionary to India for forty years. Tuck into your memory these three things, and keep them there, for they are worth remembering.

William Carey is called the father of modern missions. Of course we want to know something about him. In the year 1761 he was born in a lowly cottage, in the little town of Paulersbury in England. His father was a schoolmaster. In this village the boy spent the first fourteen years of his life, and his father gave him the best education he could. But at fourteen the boy was his own master. "The bench was his seat of literature, and the shoemaker's stall his hall of learning." The boy who, when but six years old, used to repeat sums in arithmetic to his mother, which he had worked out in his own mind, was not likely to stop learning at fourteen. He finished whatever he began. He used every chance he had. The room where he worked was filled with insects in every corner, and he delighted to watch them growing. He collected birds, butterflies, and animals, and was also fond of drawing and painting. He was an active fellow, and fond of the things boys love to do. He was a great favorite with those of his own age. As a shoemaker's apprentice, William Carey did his work so well that his master kept a pair of shoes to show William's good work.

While still a youth, he gave his heart to Christ, and was sometimes asked to speak in meetings in a little Baptist Chapel which he attended. Thirty years afterwards, the minister who baptized the young man said, "In 1783 I baptized a poor journeyman shoemaker, little thinking that before nine years had passed he would prove the first instrument in forming a society for sending missionaries to the heathen, but such was the case."

At length the church encouraged the young man to enter on the work of preaching, as he longed to do. But his master died, and the apprentice began work for himself to pay expenses while preaching. He married at twenty, and had his family to support. He preached three years at Barton, walking six miles there and back. Then he had a church in Moulton, where he had a salary of seventy-five dollars a year. He could not live on this—do you wonder?—and tried to teach school. This was a failure, and he went back to shoemaking. But he and his family lived very sparingly, often going without meat for a month at a time. After two or three years he moved to Leicester and built up a church there. All this time he managed somehow to do much studying. He mastered the Latin grammar in six weeks, and the Dutch language in a wonderfully short time. Greek and Hebrew were learned without a teacher. In seven years he could read his Bible in six languages. He bought a French book for a few pence, and in three weeks could read it. He found it so easy to learn a new language that it was an amusement to spread out a book before him and study as he worked.

By and by the shoemaker preacher was asked to preach before an association of ministers. It was then and there that he said, "Expect great things from God; attempt great things for God." As a result of that sermon, a Society for Propagating the Gospel among the Heathen was formed, in the little parlor of a lady named Mrs. Wallis. She loved to remember this, and her eyes glistened when it was mentioned.

Very soon Mr. Carey decided to go himself as a missionary. His wife felt that she could not go. There were four children, one of them a baby. The minister said he would take his oldest son and go, hoping the mother and the rest would follow. But before he sailed, the mother decided to go, and the whole family set out for India. It took five months for the voyage. On arriving, there were dreadful times and many hardships before a place could be found for the family, and Mr. Carey had to take what work he could get to support them. The money brought with them was gone, and the one trusted with it for the company of missionaries did not spend it wisely. Fifteen thousand miles from home, the only way to get more was to work for it. Mr. Carey said that he would not depend on the society at home, but would support himself, and sent for seeds and plants for a large garden. Soon after, the five-year-old son Robert died, and no one could be found to make or to carry the coffin. Men were afraid to touch the little body. Soon the missionary work began, though with many trials. After five years he went to Serampore, where his great work was done. After seven years in India, he baptized the first Hindu convert, who lived to preach for twenty years afterwards.

A wonderful work was done by the Mission Press. Before Dr. Carey died, 212,000 copies of the Scriptures had been sent out in forty different languages among three hundred millions of people.

After forty years labor as missionary, professor, and translator, he fell asleep in Jesus.

NOTE—The above cut of Carey was loaned to us by Miss Florence E. Quinlan, Executive Secretary to Council of Women for Home Missions, New York. The story is taken from "Fifty Missionary Heroes," by Julia H. Johnson, with permission of Fleming H. Revel, publishers.

termination, 'I will not let Thee go except Thou bless me, until Thou admittest me to the inner sanctuary of Thy presence, and speakest to me.' For it is then that the keen searchlight of His presence reveals the innermost recesses of the soul, so that the creature who has been bold enough to seek such a solitary interview with the Creator shall fall on his face, as Daniel

did in self-abasement. It is then that all which is of self, all subtle egotism—the egotism which takes such a multitude of forms—is searched and hunted out of the soul. It cannot live in His presence. The praise of men becomes as dust beneath the feet, and the soul trembles even to receive any honor of men, or be recognized in this world as of any worth."—Selected.

HEALING HUMANITY'S ..HURT..

A TRUE HOSPITAL STORY

"The miseries of an old man interest nobody."

How true that saying is! We have an old man in the ward, who has suffered long and terribly. His own children neglect him—do not even visit him.

He is a "charity" patient—how cold that word sounds! All the gifts we received to help the poor last month were not enough to keep this poor old man two weeks. Shall we put him out? If not, who will pay his necessary cost?

Livingston Supt.

SOUTHERN
BAPTIST HOSPITAL
NEW ORLEANS

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HEADACHES from nerves or eyes or stomach, pains that follow hard, tedious work, women's aches and pains, all can be relieved speedily by Capudine, the liquid preparation. It acts quickly, contains no narcotics, and does not disturb the digestion.

Sold at Drug Stores, 10c, 30c, and 60c bottles and by the dose at soda fountains.

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FOR HEADACHES

Frost Proof Cabbage Plants, five varieties; Seven varieties Tomatoes; four Lettuce. Onions, Beets, Brussels Sprouts. Delivered 300, 75c; 500, \$1.00; 1,000, \$1.50; Collect 1,000, \$1.00; 5,000, \$4.50; 10,000, \$8.00. Ruby King, Pimento Pepper and Egg Plants, Delivered 100, 40c; 300, \$1.00; 500, \$1.50; 1,000, \$2.25; Collect 1,000, \$1.75; 5,000 up @ \$1.50. Porto Rico Potato Sprouts, Delivered 1,000, \$2.00; Collect, 1,000, \$1.75. D. F. Jamison, Summerville, S. C.

BABY OUT OF SORTS

lots of things to make baby happy. Constipation, upset stomach, teething time, cold, colic, Mrs. Winslow's Syrup will make him happy again in a hurry. It gives quick relief. Made especially for infants and children. Used for nearly 100 years. Absolutely harmless. Contains nothing your own doctor would prescribe. At your druggist. Send for Mrs. Winslow's Diet Instructions Book for Baby. It's full of valuable information and it's FREE. ANGLO-AMERICAN DRUG CO., 75 West St., Dept. 11, New York, N.Y.

MRS. WINSLOW'S SYRUP

Manufacturers TENTS, AWNINGS, PAULINS.

GOSPEL TENTS A SPECIALTY.

We rent tents.

Oldest Tent Company in the South.

M. D. Smith Tent & Awning Co., 136 1/2 Marietta St., Atlanta, Ga.

Young People

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

OUR HECK MEMORIAL

Every counselor and young person thrills at the life story of Miss Fannie E. S. Heck, who is a most striking example of consecrated womanhood. Miss Heck was a good all-round person, but her chief interest was missions. She was definitely associated with mission work for twenty-nine years, and was president of the Southern W. M. U. for fifteen years.

In a message to the girls of North Carolina she said: "How I reach out my hands to you craving your brightness, your enthusiasm, your zeal, your wit, your laughter, your tears, for the biggest work in the world. . . . He entrusted His kingdom to young people."

This year the young people are to have an opportunity of showing their appreciation of the life of this great person and having a part in this—the "biggest work in the world." The Heck Memorial, dear to the hearts of North Carolina women and young people, should be used in a way that will mean much to our great State, for it is to be given to our State Convention debt in memory of Miss Heck. This debt was incurred by our Baptist schools and colleges largely. These schools have furnished and will continue to furnish some of our finest Christian leaders. We shall try to show forth our love to Miss Heck and our loyalty to North Carolina Baptists in June by contributing the largest gift possible to the special offering. We have set one dollar a member as our goal. Every young person will be interested in making his or her dollar or seeing to it that it is raised in some way.

A dollar each for the Heck Memorial!

Y—OUNG W—OMEN A—LERT

Have you your announcement of our Camp? Is it not the finest yet? You cannot afford to miss the Camp this year. Plan, work, and pray, and meet us at Ridgecrest June 16th.

BEGINNING AT JERUSALEM

What did Jesus mean when He said, "Go ye into the whole world and preach the gospel to all nations, beginning at Jerusalem?" They were to begin at home. Don't you think Jesus meant what He said? Surely He did. That message is for us as well as it was for the eleven true followers of Him.

Yes, they were to begin at Jerusalem, their home; and we are to begin at home, too. But didn't they tarry at Jerusalem too long? They had to be scattered abroad—and are we not tarrying too long? Just spending our money on ourselves, not trying to keep this last and greatest command of Jesus.

Probably our country today is in distress because we have not done our duty in sending the gospel to all nations, or we have not lived as close to Jesus as we should. It seems we go to church and try to worship God, but leave our tithes and offerings at home. "Bring ye all the tithes into the storehouse that there may be meat in My house and prove Me now herewith," saith the Lord of Hosts, "if I will not open you the windows of Heaven and pour you out a blessing. And I will rebuke the devourer for your sakes." Mal. 3:10-11. These are the precious promises of God. If we would only believe and put our trust in Him, we would not always be worrying about hard times; for He has promised to bless us if we keep His commandments.

The only way we can keep the last and greatest commandment of Jesus is by giving of our means to support the gospel. We can't go ourselves, but

there are many ready to go if they could be sent. The only reason they have not been sent is because Christian people, those who profess to be followers of Christ, have failed to bring in their tithes and offerings.

God so loved us that He sent Jesus to redeem us; and if we love Him as we should, we would love lost sinners and want them to be saved. We would not be satisfied just enjoying our own salvation—caring nothing for lost souls.

Every Christian woman should be a member of our W. M. U. Society, doing all she can to send the gospel to all nations. Women today would be in bondage—slaves—if some one had not told us of the mighty love of Jesus. So we as Christians should be willing to carry on this great work for our Master.

If we can only give five or ten cents each month, God will bless us; for the least we can do for Jesus will be precious in His sight. Let us wake up and do all we can for our Lord and Saviour while it is day, for the night cometh when no one can work. Let us begin at Jerusalem, our home, but not tarry too long. Let's go—with our thoughts; our time; our talent; our prayers, and our money, although it be small, before we, too, are scattered abroad as the apostles were. They had to begin at Jerusalem, their home; but they stayed there too long. They had to reach out abroad to carry on this great work Jesus left for us to do. We, too, must follow in His footsteps.

MRS. L. W. FERGUSON,
Sec. and Treas. of W. M. U.,
Mineral Springs Baptist Church,
Winston-Salem, N. C.

WOMEN SHOULD LEARN USES OF MAGNESIA

To women who suffer from nausea, or so-called "morning sickness," this simple measure is proving a blessing. Most nurses know it and it is advised by leading specialists.

Prepare a small quantity of finely cracked ice—about a wineglassful. Pour over it a teaspoonful of Phillips Milk of Magnesia. Sip slowly until the mixture is gone or you are entirely relieved. It is seldom necessary to repeat the dose to end sick stomach or any inclination to vomit.

Its anti-acid properties enable Phillips Milk of Magnesia to give immediate relief in heartburn, sour stomach, gas. Its mild, but effective laxative action assures regular bowel movement. Used as a mouthwash it helps prevent acid erosion and tooth decay during expectancy.

With every bottle of Phillips Milk of Magnesia, come full directions for its many uses. All drug stores have the 25c and 50c sizes. Demand the genuine, endorsed by doctors for over 50 years.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.

LIGHTENING THE BURDEN OF THOSE WHO DWELL IN SILENCE

The sympathetic interpretation of the Holy Word, and the reassuring exposition of divine love can do more than all other influences to lighten the burden of those whose Gethsemane takes the form of physical affliction. In the case of sufferers from deafness, however, such solace is generally denied because of the physical inability to hear the sermons which bring hope and courage.

To make possible the full resources of religion to those who are "parched by the heat and drenched by the rain of life" is an act of true Christianity, and one now possible through the miracles of modern science.

Ministers and religious leaders interested in helping congregation members with defective hearing to understand the message, are invited to write the Globe Phone Mfg. Co., Dept. E, Reading, Mass.

"Is Mrs. DeMuir an active member of your sewing circle?"

"My goodness, no. She never has a word to say—just sits there and sews all the time."

STANBACK
QUIETS NERVES

COLEMAN'S SONG BOOKS

Standard—Up-to-Date—World-Famed

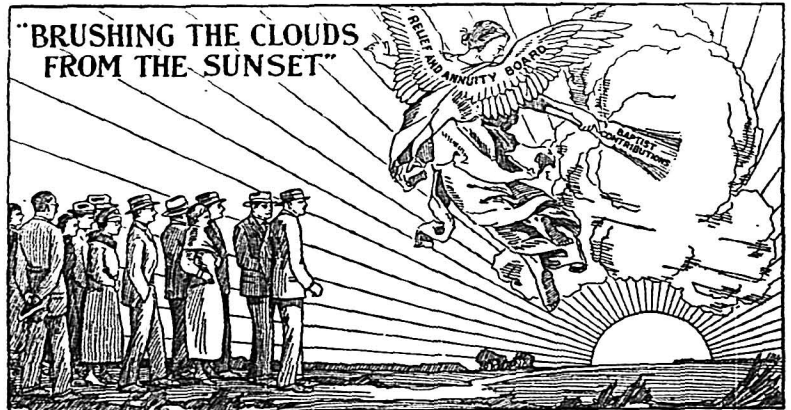


SERVICE SONGS—New Book for 1931. A Medium Sized All-Purpose Book, but prepared especially for Sunday Schools. \$40.00 and \$30.00 per 100, 288 pages, 310 songs, Scriptures services.

MODERN HYMNAL—"Coleman's Masterpiece." "Best" All-Purpose Song Book in Print." \$65.00 and \$45.00 per 100, 484 songs, orchestrated.

Also Other Books—State Your Wants—Send for Returnable Copy

ROBERT H. COLEMAN, Editor, Publisher and Distributor
Depository Also in Chicago BURT BUILDING, DALLAS, TEXAS



The goal adopted by the Southern Baptist Convention for all Southwide causes for 1931 was THREE MILLION DOLLARS. Of this sum 7 per cent, or \$210,000 was allocated to the Relief and Annuity Board for aged minister's relief. The Annuity Department does not now share in the receipts from the Cooperative Program. A like sum was named as the goal for 1930, but the undesignated or distributable money actually given was less than one-half of the goal, thus providing for the Relief Board only approximately \$92,000. The distributable or undesignated gifts of the people for the first quarter of 1931 were less than for the same period last year, and this will probably cause the Board to receive for this year less than \$90,000. It will be apparent that the designations to other important interests serve to reduce the receipts of the Relief Board since designations to this board are negligible.

With more than 150 applications held on the deferred list the funds available from the Cooperative Program gifts will not be enough to pay the beneficiaries already on the roll. Applicants for relief grants find it difficult to understand why they cannot be aided. But our people should see how impossible it is for the Board to make new grants in the face of declining receipts. Should the old preachers be overlooked in the denominational ministrations?

RELIEF AND ANNUITY BOARD, DALLAS, TEXAS

OCCO-NEE-CHEE

SELF-RISING FLOUR

TAKES THE GUESS OUT OF BAKING
Austin-Heaton Company, Durham, North Carolina

How One Woman Lost 20 Pounds of Fat

Lost Her Double Chin
Lost Her Prominent Hips
Lost Her Sluggishness
Gained Physical Vigor
Gained in Vivaciousness
Gained a Shapely Figure

If you're fat—remove the cause! KRUSCHEN SALTS contain the six mineral salts your body organs, glands and nerves should have to function properly.

When your vital organs fail to perform their work correctly—your bowels and kidneys can't throw off that waste material—before you real-

ize it—you're growing hideously fat!

Take half a teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—cut out pastry and fatty meats—go light on potatoes, butter, cream and sugar—in three weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—your eyes sparkle with glorious health—you feel younger in body—keener in mind. KRUSCHEN will give any fat person a joyous surprise.

Get an 85c bottle of KRUSCHEN SALTS at your druggist's (lasts 4 weeks). If this first bottle doesn't convince you this is the easiest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—vigorously alive—your money gladly returned.

RECEIPTS OF COOPERATIVE PROGRAM AND ORPHANAGE

January 1 to March 31, 1931

Our records show that we have received on the 1931 Cooperative Program from January 1 to March 31 a total of \$81,784.21. During the same period Mr. R. D. Covington, Treasurer of the Orphanage, reports a total of \$19,326.79 received for Current Fund. Below we are giving you a statement of what the churches and their organizations have contributed. If our records do not agree with yours, let us know and we will try to get them together.

CHARLES E. MADDY,
General Secretary.
Pilot Mountain

(Continued from last week)

Providence	9.65	.00
Quaker Gap	.00	6.20
Red Bank	.00	.00
Rural Hall	.00	4.22
Salem	76.10	85.49
Shady Grove	5.45	.00
Sharon	7.58	.00
Shiloh	2.00	9.52
Simmons Grove	.00	.00
Southside	85.34	61.25
Spray	92.57	27.25
Stoneville	18.00	13.25
Stony Ridge	3.25	.00
Tabernacle	140.62	7.17
Temple	23.35	1.00
Union Grove	1.50	8.89
Union Hill	4.20	.00
Walkertown	34.95	7.84
Walnut Cove	1.25	.00
Waughtown	233.72	41.69
Winston-Salem, First	1,947.84	608.90

\$ 5,290.10 \$ 1,403.39

Raleigh

Apex	\$ 835.44	\$ 41.88
Bethlehem	.00	10.19
Caraleigh	.00	20.01
Cary	122.95	.00
Central	.00	6.81
Collins Grove	13.85	.00
Ephesus	3.20	5.56
Fuquay Springs	59.55	.00
Garner	.00	.00
Good Hope	.00	8.80
Green Level	71.27	15.25
Hephzibah	36.67	19.25
Holly Springs	10.57	8.61
Inwood	27.00	10.00
Knightsdale	60.77	16.27
Leesville	10.00	2.00
Morrisville	.00	8.81
Mt. Hermon	.00	.00
Mt. Olivet	.00	.00
Mt. Zion	.00	.00
New Hill	.00	.00
Pilot	.00	.00
Pleasant Grove	11.98	7.07
Pleasant Plains	1.15	3.00
Pullen Memorial	184.88	.00
Reedy Creek	.00	.00
Salem	26.25	1.50
Shady Grove	33.04	9.23
Sorrells Grove	.00	.00
Southside	5.02	.00
Swift Creek	.00	18.83
Tabernacle	1,538.58	293.56
Wendell	185.31	17.62
Zebulon	11.65	33.00

\$ 3,248.13 \$ 557.92

Roanoke

Aeon	.00	.00
Antioch	.00	.00
Arlington St.	57.55	.00
Aurora	7.54	.00
Ayden	18.41	8.76
Battleboro	26.96	.00
Bethel	10.75	.00
Calvary	16.45	.00
Cedar Branch	24.08	.00
Chocowinity	7.67	8.02
Concho	1.40	.00
Corinth	2.48	.00
Dawson	3.00	.00
Eagles	.00	2.50
Ebenezer	.00	4.50
Elm City	14.50	4.00
Elm Grove	.00	.00
Enfield	137.78	17.92
Everetts	.00	16.30
Farmville	31.00	15.82
Five Points	.00	.00
Fountain	38.87	1.54
Gethsemane	.00	.00
Halifax	.00	.00
Hamilton	.00	.00
Hickory	19.00	3.75
Hobgood	16.30	2.74
Immanuel	177.47	39.76
Jamesville	4.00	6.58
Johnsons Tabernacle	.00	.00
Macedonia	.00	.00
Memorial	190.25	38.20
Mildred	.00	2.25
Momeyer	6.00	9.00
Mt. Hermon	.00	.00
Nashville	74.79	10.00
New Hope	27.20	5.00
North Rocky Mount	93.78	81.05
Oak Level	9.27	6.00
Pactolus	.00	.00
Pender St.	.00	.00
Pinetops	19.31	.00
Pinetown	3.65	.00
Piney Grove	4.00	.00
Pleasant Grove	.00	4.69
Pleasant Hope	.00	5.19
Plymouth	37.57	10.91
Red Oak	36.71	.00
Riddicks Grove	.00	.00
Roanoke Rapids	24.96	70.60
Robersonville	19.56	.00
Rocky Mount, First	1,075.00	225.00
Rosemary	167.31	45.49

Scotland Neck	\$65.35	86.42
Sharpsburg	110.05	.00
Spring Hope	179.71	76.35
Stanhope	.00	.00
Stantonsburg	12.20	.00
Stokes	25.00	12.00
Stoney Creek	51.25	25.00
Tarboro	52.45	.00
Tillery	13.04	.00
Union	2.00	.00
Washington	63.00	10.00
Weldon	245.37	22.35
Whitakers	.00	1.68
Williamston	46.51	37.00
Wilson, First	600.00	82.46

\$ 4,170.50 \$ 998.10

Robeson

Antioch	\$ 13.16	\$ 10.82
Back Swamp	15.98	4.00
Baltimore	25.61	1.02
Barnesville	.00	.00
Bear Swamp	.00	10.10
Bethany	9.20	12.79
Bethel	.00	.00
Beulah, N. C.	.00	.00
Beulah, S. C.	.00	.00
Bladen Union	24.25	.00
Bloomington	.00	.00
Broad Ridge	.00	.00
Bules	2.23	.00
Cedar Grove	.00	2.84
Centerville	1.00	.00
Clybourne	.00	.00
East Lumberton	143.43	.00
Ephesus	3.00	.58
Fairmont	674.57	.00
Great Marsh	7.25	7.76
Green Springs	16.16	10.00
Hebron	.00	.00
Hog Swamp	.00	.00
Hope Mills	2.85	.00
Long Branch	69.74	23.54
Lumber Bridge	17.90	13.70
Lumberton, First	.00	665.43
Maxton	128.37	13.16
McDonald	14.70	.00
Mt. Elim	.00	3.95
Mt. Moriah	9.00	.00
Mt. Zion	.00	.00
North Lumberton	.00	34.29
Oak Dale	1.73	.00
Oak Grove	.00	.00
Oakton	2.50	.00
Orrum	.00	20.85
Parkton	.00	8.75
Pembroke	9.00	4.59
Pleasant Hope	4.34	2.84
Proctorville	35.00	.00
Raeform	56.50	44.00
Raft Swamp	4.00	22.72
Raynham	.00	.00
Red Springs	66.10	26.45
Rennert	10.60	11.33
Rock Fish	11.35	6.90
Rowland	10.35	.00
Rozier	20.00	2.00
Saddletree	25.91	5.77
Sand Hill	.60	1.87
Singleary Cross	.00	.00
Roads	12.80	16.45
Smyrna	2.42	.00
St. Pauls	226.80	14.49
Ten Mile	112.25	7.45
Tolaresville	.00	12.40
Union Springs	6.28	.00
West Lumberton	5.10	5.44
White Pond	.00	10.40
Zion's Hill	.00	.00
Zion's Tabernacle	.00	3.40

\$ 1,801.43 \$ 1,057.40

REDUCED WEEK-END FARES

Via Norfolk Southern to Southeastern Points. Tickets sold Fridays, Saturdays and Sundays, a.m. To October 25, 1931. Final Limit Midnight Tuesday following sale. Consult Ticket Agents.

Account
SOUTHERN BAPTIST
CONVENTION
Birmingham, Ala.
May 13-17, 1931
Thru Sleepers
via
SEABOARD

7:55 p.m. Lv. Henderson	Ar. 8:38 a.m.
9:05 p.m. Lv. Raleigh	Ar. 7:23 a.m.
11:40 p.m. Lv. Hamlet	Ar. 4:50 a.m.
1:05 p.m. Ar. Birmingham	Lv. 1:40 p.m.

Reduced fare tickets on sale May 6-15 inc. Limited returning May 22, 1931

Make your Pullman Reservations now. Apply to the undersigned Dr. Chas. E. Maddy, Sec. Board of Missions, Raleigh, N. C.

Mrs. W. N. Jones, State Pres. W. M. U., Raleigh, N. C.
Mrs. Edna Harris, State Sec. W. M. U., Raleigh, N. C.

Mr. Perry Morgan, State Sunday-Sec., Raleigh, N. C.
Mr. Jas. A. Ivey, State Sec. B. Y. P. U., Raleigh, N. C.

H. E. Pleasants, DPA.
S. A. L. Railway,
Raleigh, N. C.
Phone 2700

SEABOARD

HIGH BLOOD PRESSURE

A New Treatment

In case of High Blood Pressure it is a first essential that the system be cleansed and the digestion regulated.

Many who are afflicted with high blood pressure use B-L as a most excellent treatment. It is a laxative and cleanses the system. It is anti-acid and neutralizes the acidity. It cleanses the intestines, helps the digestion, and relieves many of the fundamental causes of the trouble.

Don't neglect high blood pressure. Take B-L.

BLUD-LIFE COMPANY, Atlanta, Ga. Enclosed find 1.25 for which mail me one bottle of B-L with your guarantee of satisfaction or money refunded. Also your free booklet describing B-L.

Name

Address

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cts. Family package, \$5 cts. All dealers. (Adv.)

SELF EXPRESSION

In your church work, lodge or business meeting, or in your daily life. You can acquire it through our Home Study course of 20 practical lessons. Send for catalogue.

HICKMAN SCHOOL OF SPEECH AND EXPRESSION
Woodward Bldg., Washington, D. C.
Established 1903

SILK PONGEE SALE

SEND NO MONEY. On the day of the crisis in the silk market this finest imported pure silk pongee was secured for a fraction of normal price. Golden tan, 33-in. wide. Very beautiful; cannot fade. Although market price is recovering we will give readers of the Biblical Recorder the benefit.

38 CENTS A YARD
Send No Money. Only write us yardage you would like to see on approval and we will send it at once insured. Within 5 days after you receive the silk, if you find it worth fully \$1 a yard, send us only 38 cents a yard, otherwise return it. CHANE'S SILK CO., 545 Fifth Ave., New York City.



Boils and carbuncles yield readily to
Gray's Ointment
Relieves the pain and hastens recovery.
At all drug stores. For free sample write
W. F. GRAY & COMPANY
711 Gray Bldg.
Nashville, Tenn.

WEEK-END EXCURSION FARES From Raleigh to

Richmond	\$ 6.85
Norfolk	7.60
Washington	11.85
Atlanta	18.25
Birmingham	25.45
Savannah	14.90
Jacksonville	22.30
St. Petersburg	32.45

And all points in Southeast East of Mississippi River.

Tickets on sale each Friday and Saturday and for Sunday Forenoon trains during period March 27-October 25. Tickets limited to reach original starting point prior to midnight of Tuesday immediately following date of sale. Stop-overs will be permitted at all points and tickets will be good in sleeping cars upon payment of Pullman fare. For fares to other points see Agent or H. E. Pleasants, DPA., Raleigh, N. C.

SEABOARD

Your Child's Diarrhea

Need not be at all dangerous if treated upon first symptoms. Mothers for more than a generation have put an end to stomach and bowel disturbances of their children by keeping handy a bottle of Anti-Ferment. It settles the stomach, soothes the pains, prevents violent paroxysms, tends to regulate the bowels and in the end may avoid Colitis and more serious troubles. It is harmless and non-narcotic but a relief for Dysentery, and Diarrhea and digestive disorders due to upset stomach and bowels. It may be obtained in separate formulae, for adults 75c or for children 60c at all drug stores. Keep it ready for emergencies.

For more than 32 Years The Pender Stores have Held Steadfast to the Principles and Policies that were the Prime Factors In its Continued Success. **You are assured always of Quality and Value at the**

Pender Stores

Weak, Frail Children Made Strong and Healthy

Weak, frail, under-developed children take on new life and vigor, sound flesh and strength after using Yerkes Palatable Extract Cod Liver Oil.

Pleasant to taste, safe and effective.

YERKES PALATABLE EXTRACT COD LIVER OIL

Church and Sunday School Furniture
Send for Special Catalogue
The Southern Desk Company
Hickory, N. C.

Rowan			Rocky River			Bethel		
Coopera- tive Program	Orphan- age							
Calvary	8.10	8.88	0.00	3.52	0.00	14.00		
China Grove	11.75	12.71	0.00	0.00	27.31	12.11		
Corinth	0.00	3.60	0.00	0.00	10.28	14.27		
Dunns Mountain	4.68	1.23	448.13	75.53	0.00	1.64		
East Spencer	42.63	13.31	27.96	0.00	0.00	6.18		
Enon	0.00	19.36	220.00	0.00	0.00	0.00		
Faith	3.45	0.00	51.80	8.12	0.00	9.70		
Gold Hill	0.00	0.00	0.00	0.00	0.00	0.00		
Landis	1.25	19.72	0.00	0.00	0.00	0.00		
Mt. Pleasant	0.00	0.00	0.00	0.00	0.00	0.00		
North Kannapolis	11.23	13.24	0.00	0.00	0.00	0.00		
North Main St.	2.00	0.00	0.00	0.00	0.00	0.00		
Oakdale	0.00	30.38	0.00	0.00	0.00	0.00		
Phantels	0.00	4.26	0.00	0.00	0.00	0.00		
Rockwell	2.00	10.51	0.00	0.00	0.00	0.00		
Rowan	6.25	7.85	0.00	0.00	0.00	0.00		
Salisbury, First	607.35	49.68	0.00	0.00	0.00	0.00		
Spencer, First	102.81	36.86	0.00	0.00	0.00	0.00		
South China Grove	0.00	3.49	0.00	0.00	0.00	0.00		
Stallings Memorial	0.00	45.00	0.00	0.00	0.00	0.00		
Trading Ford	0.00	15.50	0.00	0.00	0.00	0.00		
Wyatts Grove	0.00	1.00	0.00	0.00	0.00	0.00		
Miscellaneous	3.00	0.00	0.00	0.00	0.00	0.00		
	\$ 805.50	\$ 297.58	\$ 1,263.81	\$ 331.61				
Sandy Creek			Sandy Run			South Mountain		
Coopera- tive Program	Orphan- age		Coopera- tive Program	Orphan- age		Coopera- tive Program	Orphan- age	
Aberdeen	37.89	40.45	0.00	2.92	0.00	0.00	0.00	
Antioch	2.21	0.00	470.68	26.54	0.00	0.00	0.00	
Ashley Heights	0.00	5.72	0.00	0.00	0.00	0.00	0.00	
Bear Creek	4.62	3.24	0.00	0.00	0.00	0.00	0.00	
Bennett	5.82	8.09	0.00	0.00	0.00	0.00	0.00	
Bethany	60.25	4.55	0.00	0.00	0.00	0.00	0.00	
Bethlehem	11.95	0.00	0.00	0.00	0.00	0.00	0.00	
Beulah	12.00	15.34	0.00	0.00	0.00	0.00	0.00	
Bonlee	18.20	1.53	0.00	0.00	0.00	0.00	0.00	
Brush Creek	11.85	10.00	0.00	0.00	0.00	0.00	0.00	
Calvary	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Cameron	104.40	32.92	0.00	0.00	0.00	0.00	0.00	
Carthage	71.07	10.00	0.00	0.00	0.00	0.00	0.00	
Cool Springs	6.42	8.50	0.00	0.00	0.00	0.00	0.00	
Deep River	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
East Sanford	7.00	0.00	0.00	0.00	0.00	0.00	0.00	
Emmaus	9.70	3.50	0.00	0.00	0.00	0.00	0.00	
Ephesus	2.00	0.00	0.00	0.00	0.00	0.00	0.00	
Full Creek	0.00	6.11	0.00	0.00	0.00	0.00	0.00	
Flat Springs	0.00	2.25	0.00	0.00	0.00	0.00	0.00	
Flint Hill	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Goldston	2.00	0.00	0.00	0.00	0.00	0.00	0.00	
Gum Springs	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Hickory Grove	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Hickory Mountain	0.00	8.57	0.00	0.00	0.00	0.00	0.00	
Jonesboro	23.10	14.70	0.00	0.00	0.00	0.00	0.00	
Juniper Springs	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Lemon Springs	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Loves Creek	25.05	14.84	0.00	0.00	0.00	0.00	0.00	
Mays Chapel	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Mechanics Hill	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Mineral Springs	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Moncure	0.00	3.00	0.00	0.00	0.00	0.00	0.00	
Moons Chapel	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Mt. Olive	27.25	36.40	0.00	0.00	0.00	0.00	0.00	
Mt. Pleasant	0.00	3.13	0.00	0.00	0.00	0.00	0.00	
New Salem	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Oakley	0.30	4.19	0.00	0.00	0.00	0.00	0.00	
Pinebluff	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Piney Wood	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Pittsboro	45.34	0.00	0.00	0.00	0.00	0.00	0.00	
Red Branch	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Riverside	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Rive's Chapel	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Rock Springs	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
			\$ 1,505.60	\$ 344.13				
South Fork			South Mountain			South Yadkin		
Coopera- tive Program	Orphan- age		Coopera- tive Program	Orphan- age		Coopera- tive Program	Orphan- age	
Adaville	0.00	2.92	0.00	0.00	0.00	0.00	0.00	
Alexander	470.68	26.54	0.00	0.00	0.00	0.00	0.00	
Bethany	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Bethel	26.89	0.00	0.00	0.00	0.00	0.00	0.00	
Big Springs	10.00	8.03	0.00	0.00	0.00	0.00	0.00	
Bostic	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Broad River	0.00	1.00	0.00	0.00	0.00	0.00	0.00	
Camp Creek	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Cane Creek	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Caroleen	205.00	100.00	0.00	0.00	0.00	0.00	0.00	
Cherokee Creek	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Cliffside	174.38	0.00	0.00	0.00	0.00	0.00	0.00	
Concord	13.66	0.00	0.00	0.00	0.00	0.00	0.00	
Drewery Dobbins	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Fairview	9.73	0.00	0.00	0.00	0.00	0.00	0.00	
First Broad	23.50	0.00	0.00	0.00	0.00	0.00	0.00	
Florence	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Floyd Creek	0.00	5.37	0.00	0.00	0.00	0.00	0.00	
Forest City	279.58	38.15	0.00	0.00	0.00	0.00	0.00	
Goods Creek	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Green Creek	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Green River	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Green St.	0.00	10.05	0.00	0.00	0.00	0.00	0.00	
Haynes Memorial	13.75	25.99	0.00	0.00	0.00	0.00	0.00	
Henrietta	59.50	0.00	0.00	0.00	0.00	0.00	0.00	
Hickory Grove	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Hicks Grove	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
High Shoals	16.91	15.82	0.00	0.00	0.00	0.00	0.00	
Holly Springs	7.18	0.00	0.00	0.00	0.00	0.00	0.00	
Lavonia	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Mt. Harmony	0.00	1.31	0.00	0.00	0.00	0.00	0.00	
Mt. Lebanon	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Mt. Olivet	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Mt. Pleasant C	13.75	8.50	0.00	0.00	0.00	0.00	0.00	
Mt. Pleasant R	14.58	12.00	0.00	0.00	0.00	0.00	0.00	
Mountain View	5.10	6.08	0.00	0.00	0.00	0.00	0.00	
Peniel	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Prospect	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Race Path	16.90	8.65	0.00	0.00	0.00	0.00	0.00	
Riverside	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Sandy Level	0.00	3.30	0.00	0.00	0.00	0.00	0.00	
Sandy Run	14.45	10.00	0.00	0.00	0.00	0.00	0.00	
Sandy Springs	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Shiloh	1.15	0.00	0.00	0.00	0.00	0.00	0.00	
Smith Grove	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Southern	16.95	17.45	0.00	0.00	0.00	0.00	0.00	
Spencer	10.70	16.66	0.00	0.00	0.00	0.00	0.00	
Spindale	71.76	20.00	0.00	0.00	0.00	0.00	0.00	
Sulphur Springs	20.00	0.00	0.00	0.00	0.00	0.00	0.00	
Trinity	9.00	6.31	0.00	0.00	0.00	0.00	0.00	
Walls	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
			\$ 1,505.60	\$ 344.13				
South Fork			South Mountain			South Yadkin		
Coopera- tive Program	Orphan- age		Coopera- tive Program	Orphan- age		Coopera- tive Program	Orphan- age	
Advance	0.00	1.00	0.00	0.00	7.45	0.00	0.00	
Berea	0.00	0.00	0.00	0.00	0.00	0.00	0.00	
Bethel	0.00	1.87	0.00	0.00	14.70	0.00	0.00	
Beulah	0.00	10.86	0.00	0.00	6.58	0.00	0.00	
Coeleland	0.00	8.00	0.00	0.00	9.76	0.00	0.00	
Coolmees	0.00	33.16	0.00	0.00	25.00	0.00	0.00	
Cool Springs	0.00	24.75	0.00	0.00	11.50	0.00	0.00	
Corinth	0.00	15.00	0.00	0.00	5.23	0.00	0.00	
(Continued next week)								

Home Circle

THE FENCE OR THE AMBULANCE

"Twas a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant,
But over its terrible edge there had slipped
A duke and full many a peasant.
So the people said something would have to be done.
But their projects did not at all tally,
Some said, "Put a fence 'round the edge of the cliff."
Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,
For it spread through the neighboring city;
A fence may be useful or not, it is true,
But each heart was brimful of pity
For those who slipped over that dangerous cliff;
And the dwellers in highway and valley
Gave pound or gave pence, not to put up the fence
But an ambulance down in the valley.
"For the cliff is all right if you're careful," they said,
"And if folks ever slip or are dropping,
It isn't the slipping that hurts them so much
As the shock down below, when they're stopping."
Then an old sage remarked, "It's a marvel to me
That people give far more attention
To repairing results than to stopping the cause,
When they'd much better aim at prevention."

"Let us stop at its source all this mischief," cried he,
"Come, neighbors and friends, let us rally;
If the cliff we will fence we might almost dispense
With the ambulance down in the valley."
"Oh, he's a fanatic," the others rejoined.
"Dispense with the ambulance? Never!
He'd dispense with all charities, too, if he could.
But no! We'll protect them forever;
Aren't we picking folks up just as fast as they fall?
And shall this man dictate to us? Shall he?
Why should people of sense stop to put up a fence
While their ambulance works in the valley?"

But a sensible few who were practical, too,
Will not bear with such nonsense much longer.
They believe that prevention is better than cure,
And their party will soon be the stronger.
Encourage them, then, with your purse, voice and pen,
And (while other philanthropists dally)
They will scorn all pretense and put up a stout fence
On the cliff that hangs over the valley.
Author Unknown—Baptist Standard.

"One of my ancestors came over on the Mayflower."
"Oh, really? How long is he going to stay?"—Life.

LIFE, TOO, IS SACRED

"It is good to see your face again, Ruth," greeted Mrs. Bancroft, with a pleasant smile, at the same time extending a cordial hand to her caller. "It is a long time since you have dropped in, and I have missed our frequent chats."

"I have been very busy, Mrs. Bancroft," explained the eager-eyed little woman, slipping contentedly into the comfortable porch chair offered. "And anyway," she hesitated a moment, and a flush tinged her round cheeks, "anyway, I didn't want to come again until I could tell you I had at least tried to make good."

"Now, child, you are talking in riddles." Faint puzzle-wrinkles creased the usually serene brow of the elder woman.

Mrs. Kressley laughed lightly, but the next moment her face was serious. "It was after a little talk I had with you when last I was here," she explained slowly, as if seeking for words, "that I realized what a mistake I had been making. Perhaps you may recall that I was that day grieving sadly over poor Maybelle Marlowe's death and mourning that her life had been so hard and dreary. I remarked that I felt we could not do enough in the way of flowers for one who in life had so little of beauty in her portion. You replied that perhaps there were more Maybelle Marlowes still with us. I didn't just understand until you quoted George Eliot's words:

"It is a sad weakness in us, after all, that the thought of a man's death hallows him anew to us; as if life were not sacred, too; as if it were comparatively a light thing to fail in love and reverence the brother who has to climb the whole toilsome steep with us, and all our tears and tenderness were due to the one who is spared that hard journey." I went away, Mrs. Bancroft, wondering what expression of sympathy I had ever given to Maybelle while I had opportunity. I asked myself if there were some persons still 'climbing the toilsome steep' with me whom I failed to 'love and reverence,' and who they are.

"And oh, Mrs. Bancroft, the answer came with startling force. There was Aunt Harriet. She is old and lives alone. She is peculiar—has a houseful of canary birds and parrots. I had never seen her when she wasn't piecing patchwork or crocheting lace. I always thought her tiresome, and because I knew she had means enough and was in fairly good health I had never thought of her as 'climbing a toilsome steep.'

"But that afternoon it came to me suddenly that Aunt Harriet might be lonely; that perhaps the parrots and canary birds filled the place of human companionship. I knew that few persons ever rang the old knocker, on the big, dilapidated house that had been her great-grandfather's. I had not myself rung it oftener than necessary. As for loving and reverencing Aunt Harriet—well, I thought I could as easily love and reverence the gatepost.

"But in spite of all, it was Aunt Harriet Wales' face that came before me every time I recalled George Eliot's words. So, after supper when Frank said he had to attend a committee meeting of the Selbyville Improvement League, I slipped on my wrap and walked out to Aunt Hattie's—half a mile out on the cheese-factory road.

"I was a little embarrassed when, after a long wait, the old lady opened the door and, instead of inviting me in, just stood waiting for me to make known my errand. But then, what reason had she to think I had come to visit?

"After she understood that I had come for a social chat she seemed much pleased. And some way it wasn't hard to be interested in her hobbies when she responded so sincerely to my effort to be friendly. Yet, I could not help noticing that she looked ill, and ap-

parently was hardly equal to visiting. Mrs. Bancroft, I never can be thankful enough that I went to see her, and on that very night.

"I noticed she had a bandaged hand, and that at times she started as with a sudden stab of pain, and rubbed her arm. At first she evaded my questions about the bandage, but later admitted she had 'stuck a nail into her palm when handling some kindlings.' I insisted on seeing it then, and found it was a bad case of blood-poisoning. Aunt Harriet perhaps read alarm in my face, for she made no serious protest when I called the doctor.

"And that explains my long absence, Mrs. Bancroft. Aunt Hattie has been very, very ill. It was almost a miracle, the doctor said, that she came back.

"Oh, how much I learned in the four weeks I waited on the poor, suffering soul! I found that she had been lonely and disheartened. Feeling that no one wanted to be bothered with her, as she put it, she had kept to herself and her pets. With little understanding of business matters when Uncle Charles died, and afraid to confide in any one, she had worried herself half wild over her affairs. Patches and lace were just a pathetic attempt to keep her mind occupied.

"Now she turned all those worries over to Frank's care. She seems happy and content to be relieved.

"Mrs. Bancroft, I have come to really love and reverence dear Aunt Harriet. In those weeks I cared for her she was so patient, so grateful, and she trusted me fully. I came to enjoy even the parrots and the canaries because she loved them. I tended them for her sake.

"I dropped in today to tell you, Mrs. Bancroft, that I am so glad you spoke as you did that day. Otherwise, I feel sure, it would have been too late for me to make life any brighter for the dear soul."

And as she rose to go, Ruth Kressley added: "I am learning that life, too, is a sacred thing, and more and more I find opportunity to make it easier for some companion climber before it is too late. I want to thank you for putting me right that day."—Josephine E. Toa, in the "Sunday School Messenger."

A gentleman farmer's wife sized up a tramp sympathetically one summer day, and then told her cook to give him dinner. As he was ending his dinner the lady said to him:

"You look as if you had seen better days."

"I have, ma'am," said the tramp. "Wunst I dwelt in marble halls."

"Oh, dear," said the lady, "how did you come to lose such a nice home?"

"Me term expired," said the tramp.—Exchange.

Jimson had taken a cottage in the country and, owing to the bad state of the roads, he decided to sell his car and buy a horse on the trial system.

A week after he arrived at his dealer's stables.

"How do you like the horse?" asked the latter.

"He's all right," Jimson returned. "There's just one small thing I don't like about him, however."

"What's that?" inquired the dealer.

"He won't lift up his head," Jimson explained.

The dealer nodded in return.

"That's only his pride," he murmured. "He will when he's paid for."—Exchange.

A Scotsman had just paid for some cough lozenges when the druggist upset a bottle of iodine over his clothes.

Instantly the Scotsman made a rush for the door.

"Hold on," said the druggist. "It's all right. My fault, not yours. I won't charge you for the iodine."

"It's no' that," said the Scotsman. "I'm just going hame tae cut ma finger."—Exchange.

Spice Box

Johnny (to older brother): "What would you do if you were in my shoes?"
Older Brother: "Clean them."—Youth's World.

"One of our little pigs was sick, so I gave him some sugar."

"Sugar! What for?"

"For medicine, of course. Have you never heard of sugar-cured hams?"—Boys' Comrade.

If all the seas were dried up, what would everybody say?

"We haven't a notion"—an ocean.

What is that from which you may take the whole, and yet there will be some remaining?

The word "wholesome."

Why is it dangerous to walk in the meadows in the springtime?

Because the trees are shooting and the bull rushes out.

Why is an opera singer like a confectioner?

Because she deals in ice-creams—high screams.

Why is the letter "k" like a pig's tail?

Because it is the end of pork.

What trees has fire no effect upon? Ash-trees, because when they are burned, they are ashes still.

What is the difference between a schoolmaster and an engine-driver?

One minds the train and the other trains the mind.

Which is the best day for making pan-cakes? Friday.—Exchange.

Teacher: "Tommy, where was the Declaration of Independence signed?"

Tommy: At the bottom, I guess."—Capper's Weekly.

Sunday-school Teacher: "Can you tell me who made you, Joseph?"

Joe: "God made part of me."

Sunday-school Teacher: "Why, what do you mean by that?"

Joe: "He made me real little, and I just grewed the rest myself."—Exchange.

He: "I've told you often enough that we must save. Last month I paid five hundred dollars for your gowns and this month I have a bill of three hundred dollars."

She: "Well, don't you see I've saved two hundred dollars this month?"—Exchange.

"Have you decided where to spend your vacation this year?"

"I can't make up my mind whether to spend two days at a ten-dollar-a-day place or two weeks at a ten-dollar-a-week place."—Exchange.

It is recalled that a great punster was once asked to make an extempore pun.

"On what subject?" he asked.

"On the king," was the reply.

"Oh," said the punster, "the king is not a subject."—Methodist Protestant Recorder.

"Were any of your boyish ambitions ever realized?" asked the sentimentalist.

"Yes," said the practical person. "When my mother used to cut my hair I often wished I might be bald-headed."

—The Watchman-Examiner.

Sutor: "Mr. Jinkson, I have courted your daughter for fifteen years."

Mr. Jinkson: "Well, what do you want?"

Sutor: "To marry her."

Mr. Jinkson: "Oh, is that all? I thought perhaps you wanted a pension or something."—Exchange.